

PRAYER CORNER

Almighty God, as we ask your help
for our brothers and sisters who are ill,
we ask you to help us to be healing people in our time and place.
May your love touch others through us,
and may I help all people to live in peace.
We ask this through Christ our Lord. Amen.

St. Frances of Assisi

JESUS SPEAKS TO US

The apostles gathered together with Jesus and reported all they had done and taught.

He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat.

So they went off in the boat by themselves to a deserted place.

People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.

Mark 6:30-34

July 11th Collection

- Regular: \$2,335.10
- Parish Maintenance: \$307.10
- St. Anne's (Candles): \$71.50
- Maryknoll Fathers: \$10.00
- Online 7/5-7/12: \$32.00

Thank you so much
for your generosity and support
of our Parish.



OUR MOTHER OF MERCY

Historically African-American Catholic Church—all are welcome!

July 18, 2021



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**Our Mother of Mercy
Catholic Church**

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Fort Worth, TX 76104

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**ORDINARY TIME : July 18th
Sixteenth Sunday of Ordinary Time**

The **Gospel** is from St. Mark 6:30-34. In these few verses St. Mark very strongly brings out the compassion, the human understanding of Jesus for man. He first planned to give his Apostles a well-earned rest. They had evidently worked hard while out on their mission and a few days rest would restore their lost energy. He himself, too, must have been hard pressed, preaching and dealing with the crowds. In the absence of the Apostles he had no one to help him—he too needed a rest. He, therefore, planned that he and they should go to a quiet corner of the Sea of Galilee where there was no village and where, therefore, they would not be disturbed.

The desire of the crowds, however, to see him and to hear him speak upset these plans. The people got to the quiet spot first. There they were waiting when the boat pulled to shore. He could have sent them away, but again his human compassion took over. Seeing these simple people of Galilee so anxious to hear about God and his mercy, he let them stay and began to preach the good news of forgiveness and hope to them. For the most part they were simple, unlettered villagers, shepherds and fishermen. They knew a little about the Law of Moses but only a little. There was no one but the local rabbi to teach them and the local rabbis were not very educated at the time. The doctors of the law, the great theologians were all in Jerusalem where they got the respect and the financial reward which they felt they merited. Hence the people of the country were more or less forgotten and neglected. They were, as our Lord described them, "like sheep without a shepherd," wandering about half-lost.

They were certainly fortunate, however, in finding the true shepherd who would lead them to the eternal pastures. Not only would he now sacrifice his rest to come to their aid but he would, later on, lay down his life for them and for all of us. We, like those poor people of Galilee, have so much to be grateful for. The compassionate Christ has had pity on us too, and has brought us into his fold. He knows all our infirmities and all our human weaknesses, and he is ever-ready to have pity on us and pardon us. Those people of Galilee were not saints, they were ordinary, run-of-the mill, not overly religious people. Yet our Lord had compassion on them.

This should give us great confidence, great encouragement. Christ has not changed: he is the same yesterday, today and forever. He has the same compassion for us that he had for those Galileans; we too are often like sheep without a shepherd wandering half-lost through life. He is ever calling us to come to himself so that he will lead us to safe pastures. If only we would listen to his merciful call! Today's Gospel is one such call — it goes out to every member of this congregation who has been lax in his or her religious life up to now. Christ wants us back on the high-road to heaven. All we have to do is to break with the past, with the earthly things that kept us from God. He has left to his Church the holy sacrament of penance in which he guarantees us complete and entire remission of all past sins if we confess them with true sorrow. Let us not think that our sins are too big to be forgiven, that Christ could not have compassion on us because of our dreadful past.

Excerpted from *The Sunday Readings*
by Fr. Kevin O'Sullivan, O.F.M.

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In Loving Memory of
Larry & Olga Martinez,
One Day at a Time. ✝

Space Available

Please contact Lydia

at the Church Office

(817) 335-1695

Zenobia H Collins



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Mass Schedule:

Monday-Friday — 7:00 a.m.

Saturday — 8:00 a.m.

Saturday — 5:00 p.m.

Sunday — 10:00 a.m.

Holy Day -- see bulletin

Confessions:

Wednesday 6:00 p.m. — 6:50 p.m.

Friday 9:00 a.m. — noon

Saturday 4:00 p.m. — 4:50 p.m.

Office Hours:

Mon, Wed, & Fri

10:00 a.m. — 3:00 p.m.

FATHER BART'S CORNER**My sisters and brothers:****St. Sharbel (Charbel) Makhluf**

Joseph Makhluf was born in 1828 at Beqa-Kafra, Lebanon. His peasant family lived a strong faith, were attentive to the Divine Liturgy, and had a great devotion to the Mother of God.

At the age of 23, Charbel (the name he chose when entering Novitiate) left his closely knit family to enter the Lebanese-Maronite Monastery called Notre-Dame de Mayfouk. Following studies and profession at St. Cyprian de Kfifane Monastery, he was ordained in 1859.

For the next seven years, Charbel lived in the mountainous community of Anaya. After that he spent the next twenty-three years in complete solitude at Sts. Peter and Paul Hermitage near Anaya.

Charbel's companions in the hermitage were the Sons of God, as encountered in the Scriptures and in the Eucharist, and the Blessed Mother. The Eucharist became the center of his life. He consumed the Bread of his Life and was consumed by it. Though this hermit did not have a place in the world, the world had a great place in his heart. Through prayer and penance he offered himself as a sacrifice so that the world would return to God. It is in this light that one sees the importance of the following Eucharistic prayer in his life:

"Father of Truth, behold Your Son a sacrifice pleasing to You, accept this offering of Him who died for me..."

On December 16, 1898 while reciting the "Father of Truth" prayer at the Holy Liturgy Charbel suffered a stroke. He died on Christmas Eve at the age of 70.

Charbel had a reputation for his austerity, penances, obedience, and chastity. At times, Charbel was gifted with levitations during prayer, and he had great devotion to the Most Blessed Sacrament.

In all things, Charbel maintained perfect serenity. He was beatified in 1965 by Pope Paul VI and canonized by Paul VI in 1977.

With prayers and love,

Fr. Bart, S.V.D

WEEKLY SCHEDULE

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Monday, July 19**Live Stream Mass: 7:00 a.m.**

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Tuesday, July 20**Live Stream Mass: 7:00 a.m.**

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Wednesday, July 21**Live Stream Mass: 7:00 a.m.****Adoration 6:00 p.m.—7:00 p.m.****Confessions 6:00 p.m.—6:50 p.m.**

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Thursday, July 22**Live Stream Mass: 7:00 a.m.**

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Friday, July 23**Live Stream Mass: 7:00 a.m.****Adoration 8:00 a.m.—noon****Confessions 9:00 a.m.—noon**

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Saturday, July 24**Live Stream Mass: 8:00 a.m.****Adoration 4:00 p.m.—5:00 p.m.****Confessions 4:00 p.m.—4:50 p.m.****Mass: 5:00 p.m.**

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Sunday, July 25**Live Stream Mass: 10:00 a.m.**

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Weekday Confessions thirty minutes before morning Mass.**Weekly Readings**

7/19—EX 14:5-18; MT 12:38-42

7/20—EX 14:21-15:1; MT 12:46-50

7/21—EX 16:1-5, 9-15; MT 13:1-9

7/22—SGS 3:1-4b or 2COR 5:14-17;

JN 20:1-2, 11-18

7/23—EX 20:1-17; MT 13:18-23

7/24—EX 24:3-8; MT 13:24-30

7/25—2 KGS 4:42-44; EPH 4:1-6;

JN 6:1-15

Vocation View

"I will appoint shepherds for my people." The call to priestly and religious life is to be a shepherd after the heart of Christ, to give of yourself so that others may live.

Jeremiah 23:4

**Divine Word Vocation Office
1-800-553-3321
www.svdvocations.org**

PARISH CORNER**St. Mary Magdalene**

The feast of St. Mary Magdalene is considered one of the most mystical of feasts, and it is said that of all the songs of the saints, that of Mary Magdalene is the sweetest and strongest because her love was so great. That love was praised by Jesus Himself who said that because much was forgiven her, she loved much. Where she is buried, no one knows. Legend has her dying in Provence, France, in a cavern where she spent her last days, and her body resting in the chapel of St. Maximin in the Maritime Alps. Another has her buried in Ephesus where she went with St. John after the Resurrection. This latter view is more likely, and St. Willibald, the English pilgrim to the Holy Land in the eighth century, was shown her tomb there.

The true identification of St. Mary Magdalene is not quite clear. The Greek Fathers gave her a separate identity than Mary of Bethany, sister of Martha and Lazarus, but most Latin Fathers say she is the same Mary.

She was the first recorded witness to the resurrection of Jesus, His most ardent and loving follower. She had stood with Mary at the foot of the Cross on that brutal Good Friday afternoon and had been by the side of Mary during these difficult hours. On Easter morning, she went with the other women to the tomb and it was there, in the garden near the tomb, that Jesus appeared to her. It was she who brought the news of the Resurrection to the Apostles, and Peter and John raced to the tomb to see what had happened.

She was known to be a "great sinner," a woman of the streets who heard Jesus speak of the mercy and forgiveness of God and changed her life completely. Her matter-of-fact witness to the Resurrection moved Peter and John to go and see for themselves: "I have seen the Lord and these things he said to me." Jesus had chosen her to bring the news to them and she simply told them what had happened.

She has always been the example of great love and great forgiveness, one of those close to Jesus who grasped the truth of God's love for human beings and spent her life bearing witness to that love. bearing witness to that love.

ANNOUNCEMENTS**Scripture and the Liturgy**

In her revision of the Liturgy, the Church has sought to reestablish the preeminence of Sunday, that feast day *par excellence*, over every other feast day.

Recognizing, too, that Our Lord is really present when Sacred Scripture is read during the Liturgy, she has opened up the "treasures of the bible so that richer fare may be provided for the faithful at the table of God's Word."

To encourage her children to have a "warm and living love for Scripture," the Church has enlarged the Sunday Lectionary so that the various books of the New Testaments are read roughly from beginning to end over a period of weeks, and the synoptic Gospels are read in a 3 year cycle Year A – Matthew; Year B – Mark; Year C – Luke.

Old Testament readings and Psalms are chosen to correspond to the Gospel passages and to bring out the fulfillment of the Old Testament in the New. The revised weekday lectionary for Ordinary Time complements the Sunday lectionary with its 2-year cycle of readings presenting all the major portions of the Bible, and a 1-year cycle for the Gospels of Matthew, Mark and Luke.

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Do We Listen?

"He said to them, "Come away by yourselves to a deserted place and rest a while." MARK 6:31

Do you spend time, every day, alone and in silence listening to how God is calling you? If not, you are missing out on a wonderful opportunity to develop a more personal relationship with Him. Unless we talk and more importantly, listen to God every day, how else will we know how He is calling us? Consider making a retreat this year, spend some "alone" time with God.

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That we may take time everyday to rest in God's presence.

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CATECHISM OF THE CATHOLIC CHURCH**PRAYER IN THE CHRISTIAN LIFE****THE TRADITION OF PRAYER****GUIDES FOR PRAYER****Places favorable for prayer**

2691 The church, the house of God, is the proper place for the liturgical prayer of the parish community. It is also the privileged place for adoration of the real presence of Christ in the Blessed Sacrament. The choice of a favorable place is not a matter of indifference for true prayer.

- For personal prayer, this can be a "prayer corner" with the Sacred Scriptures and icons, in order to be there, in secret, before our Father. ⁴⁸ In a Christian family, this kind of little oratory fosters prayer in common.

- In regions where monasteries exist, the vocation of these communities is to further the participation of the faithful in the Liturgy of the Hours and to provide necessary solitude for more intense personal prayer. ⁴⁹

- Pilgrimages evoke our earthly journey toward heaven and are traditionally very special occasions for renewal in prayer. For pilgrims seeking living water, shrines are special places for living the forms of Christian prayer "in Church."

IN BRIEF:

2692 In prayer, the pilgrim Church is associated with that of the saints, whose intercession she asks.

2693 The different schools of Christian spirituality share in the living tradition of prayer and are precious guides for the spiritual life.

2694 The Christian family is the first place for education in prayer.

2695 Ordained ministers, the consecrated life, catechesis, prayer groups, and "spiritual direction" ensure assistance within the Church in the practice of prayer.

2696 The most appropriate places for prayer are personal or family oratories, monasteries, places of pilgrimage, and above all the church, which is the proper place for liturgical prayer for the parish community and the privileged place for Eucharistic adoration.

48 Cf. Mt 6:6.

49 Cf. PC 7.