

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

And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him.
He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue;
then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!")
And [immediately] the man's ears were opened, his speech impediment was removed, and he spoke plainly.

Mark 7:32-35

August 29th Collection

Regular:	\$3,029.00
Parish Maintenance:	\$65.00
St. Vincent de Paul:	\$60.00
St. Anne's (Candles):	\$44.75
St. Anne's Alter Society:	\$6.00
Online 8/27-8/30:	\$110.00

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



OUR MOTHER OF MERCY

Historically African-American Catholic Church—all are welcome!

September 5, 2021



Bulletin printed in-house at:
Our Mother of Mercy Catholic Church

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Bookkeeper: Jennifer Rattliff



Musician: Zenobia Collins



Society of St. Vincent de Paul

Help Line: 817-768-1950/svdpomm@gmail.com



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ORDINARY TIME : September 5th TWENTY-THIRD SUNDAY

The **Gospel** is from St. Mark 7:31-37. During his discussion with the Samaritan woman at the well of Jacob, our Lord told her that "salvation was to come from the Jews" (Jn. 4 : 22). This was in accordance with God's plan when he took Abraham from his pagan family and surroundings, and elected him to be the father of a Chosen People from whom God's blessing would come for all nations (Gn. 12: 1-4). This was the historic beginning of "salvation" for men. It was, as yet, a vague generic promise but down through the following eighteen-century history of the Chosen People (Abraham's descendants) this blessing eventually became crystallized in the Messiah — the anointed and holy one of God. It was He who would introduce the messianic age of which the prophets so often had spoken, and it was in Him that all peoples, Jews and Gentiles, would find their true "blessing."

It was right and fitting, therefore, that Christ should proclaim his kingdom and his Gospel among the Jews and in their promised land. This is what happened. His Apostles, including St. Paul, and the faithful disciples having done their best for their fellow-Jews, left Palestine and carried the great news of the incarnation — a blessing greater than any man could have imagined — to the pagan peoples of the then-known world. It was surely from the Jews that salvation came to us Gentiles.

While Christ reserved his preaching to the Jews according to God's plan, he visited some of the Gentile lands bordering on Palestine — Tyre, Sidon, Phoenicia, the Decapolis — and worked some miracles there. However, he did not preach to them. This exception — going into pagan lands — was evidently important to St. Mark, for he goes into details in describing the faith of the people of the place who asked for a miracle, and their enthusiastic reaction to Christ's power when he did what they

requested. Mark himself knew very well that Christ was fulfilling the divine plan when he restricted his preaching to the Jews, and that he had given a command to his Apostles to bring his Gospel to all nations (Mk. 16: 16). Possibly, however, some of his Gentile converts were questioning why Christ had not come to the Gentiles. In this short episode, Mark shows that Christ was interested indeed in Gentiles and showed his compassion for them by working miracles for them.

We have much for which to thank God the Father, Christ and the good Jews who preached the Gospel to our ancestors. We should not think of questioning why Jesus spent his short public life trying to convert his fellow-Jews. God thought of us from all eternity — the incarnation was his way of giving a truly satisfying meaning to the life of man — the masterpiece and master of all his creation. It has given us a new status in life, a new purpose and an end worth every effort we can muster to gain. Life, with its trials and troubles and its brevity, has a meaning, a profound meaning, for Christians — it is a short period of preparation for the future which awaits us after death if we use it properly.

Christ who carried out his Father's will even unto the death on the cross, deserves our unending gratitude. Eternity will not be long enough for us to thank and praise him. If ever we are tempted to be in any way anti-semitic let us first remember those of God's Chosen People who preserved the knowledge of God and trust in his promises until the time of their fulfillment had come. Secondly, we must never forget the Apostles and disciples of Christ who devoted and gave their lives in order to bring the Christian faith to us. The best way to show appreciation of a gift is to use it fully and gratefully. Let us make full use of the divine gift of salvation by living according to its teaching all the days of our lives.

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

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Space Available

Please contact Lydia at the Church Office (817) 335-1695

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



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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:

Feast of the Nativity of the Blessed Virgin Mary

On Our Lady's birthday the Church celebrates the first dawning of redemption with the appearance in the world of the Savior's mother, Mary. The Blessed Virgin occupies a unique place in the history of salvation, and she has the highest mission ever commended to any creature. We rejoice that the Mother of God is our Mother, too. Let us often call upon the Blessed Virgin as "Cause of our joy", one of the most beautiful titles in her litany.

Since September 8 marks the end of summer and beginning of fall, this day has many thanksgiving celebrations and customs attached to it. In the older form of the *Roman Ritual* there is a blessing of the summer harvest and fall planting seeds for this day.

The winegrowers in France called this feast "Our Lady of the Grape Harvest." The best grapes are brought to the local church to be blessed and then some bunches are attached to hands of the statue of Mary. A festive meal which includes the new grapes is part of this day.

In the Alps section of Austria this day is "Drive-Down Day" during which the cattle and sheep are led from their summer pastures in the slopes and brought to their winter quarters in the valleys. This was usually a large caravan, with all the finery, decorations, and festivity. In some parts of Austria, milk from this day and all the leftover food are given to the poor in honor of Our Lady's Nativity.

With prayers and love,

Fr. Bart, S.V.D



WEEKLY SCHEDULE

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Monday, September 6

Live Stream Mass: 7:00 a.m.

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Tuesday, September 7

Live Stream Mass: 7:00 a.m.

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Wednesday, September 8

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, September 9

Live Stream Mass: 7:00 a.m.

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Friday, September 10

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon

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Saturday, September 11

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, September 12

Live Stream Mass: 10:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

Weekly Readings

9/6—COL 1:24-2:3; LK 6:6-11

9/7—COL 2:6-15; LK 6:12-19

9/8—MI 5:1-4a or ROM 8:28-30; MT 1:1-16, 18-23 or 1:18-23

9/9—COL 3:12-17; LK 6:27-38

9/10—1 TM 1:1-2, 12-14; LK 6:39-42

9/11—I TM 1:15-17; LK 6:43-49

9/12—IS 50:5-9a; JAS 2:14-18; MK 8:27-35

Vocation View
The encounter with Jesus never leaves one unaffected, but our ears must be opened to receive His word.

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

PARISH CORNER

St. Peter Claver

Peter was born of a distinguished family in Catalonia, Spain in 1581. He joined the Society of Jesus (Jesuits), and after his novitiate in Taragona was sent to the college of Montesione, at Palma in Majorca. There he met Brother Alphonse Rodriguez (also a saint), the humble porter of the convent. Alphonse set Peter's soul on fire to save the souls of the African slaves — thousands being lost because there was no one to minister to them. His superiors finally sent Peter to New Granada in April of 1610. He was never to return to his native Spain.

By 1615 Peter finished his studies and was ordained a priest in Cartagena. When he made his final vows, he added a personal one: *Peter, slave of the slaves for ever*. Here in this busy seaport city, in a hot, humid, tropical climate, Father Claver spent most of his priestly life. Cartagena was the principal slave market for the New World. Thousands of blacks were brought there, herded into warehouses and auctioned to the highest bidder. Captured in Africa, these slaves were chained in groups of six and crammed into the lower holds of ships designed to hold 100-200, but holding 600-800 humans. Their treatment was so inhumane that 1/3 of the slaves died in the sea journey.

It was to these people that Peter would minister. He would meet each slave ship as it arrived. Peter would go to the warehouses and bring them food, water, medicine and clothing, for, as he said "We must speak to them with our hands, before we try to speak to them with our lips". But most of all, he brought them God. While nursing them back to health, he would teach them of Christ, explain to them that they were loved by God more than they were abused by man, and that evil outraged God. He offered their only consolation: hope in the promises of God. Nearly three hundred thousand of them received baptism at his hands

After twenty-seven years of devotion to the black slaves, St. Peter Claver died at Cartagena on September 8, 1654. Leo XIII canonized him on January 15, 1888, proclaiming him special patron and protector of the negroes.

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ANNOUNCEMENTS

Catholic University of America

Next weekend we will be taking up the National Collection for The Catholic University of America. Located in the heart of the nation's capital, Catholic University offers graduate and under-graduate courses in more than 180 academic programs. By giving to the National Collection, you will help support more than 6,000 students who are seeking a faith-filled education at an institution that supports cutting edge research in multiple fields.

Your investment will enable the University to continue to support the Church and to advance its work of preparing the next generation of leadership, both religious and lay, of our Church and nation. It will also enable the continuance of the Catholic Project, a University initiative jumpstarted by philanthropy which aims to help bishops, priests, and the lay faithful develop a deeper understanding of the lay vocation and principles for effective action in the wake of the recent Church crisis.

Through research, new academic programs, and dialogue, the project brings together the clergy and lay leaders to develop solutions to the issues facing our Church and bring reforms. Thank you for your generosity.

Learn more at: collection.catholic.edu

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Pastoral Letter

Bishop Michael Olsen sent a letter regarding Covid-19 protocols on August 20, 2021.

"Our protocols for safety and good health have proven to be successful in preventing the spread of COVID-19 within our community. This was true even before the development and distribution of the COVID-19 vaccine. This summer, we experienced that our revised guidelines were successful in mitigating the spread of the virus during summer activities and camps."

The letter can be read on our Church website at <https://omomftworth.org/> or the Fort Worth Diocese website <https://fwdioc.org/>.

CATECHISM OF THE CATHOLIC CHURCH

PRAYER IN THE CHRISTIAN LIFE

THE TRADITION OF PRAYER

EXPRESSIONS OF PRAYER

Contemplative Prayer

IN BRIEF

2720 The Church invites the faithful to regular prayer: daily prayers, the Liturgy of the Hours, Sunday Eucharist, the feasts of the liturgical year.

2721 The Christian tradition comprises three major expressions of the life of prayer: vocal prayer, meditation, and contemplative prayer. They have in common the recollection of the heart.

2722 Vocal prayer, founded on the union of body and soul in human nature, associates the body with the interior prayer of the heart, following Christ's example of praying to his Father and teaching the Our Father to his disciples.

2723 Meditation is a prayerful quest engaging thought, imagination, emotion, and desire. Its goal is to make our own in faith the subject considered, by confronting it with the reality of our own life.

2724 Contemplative prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus, an attentiveness to the Word of God, a silent love. It achieves real union with the prayer of Christ to the extent that it makes us share in his mystery.

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"Be doers of the word and not hearers only..." JAMES 1:22

It's easy to understand the definition of stewardship – living a grateful and generous life. The hard part is doing it! How do your actions reflect God's word? Do you share your time in prayer with God? Do you use your talent to help those in need? Are you generous with your financial resources? If not, what are you waiting for?

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