

**ST. MARY
THE VIRGIN MOTHER**
ROMAN CATHOLIC CHURCH

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**ST. JOSEPH
THE WORKER**
ROMAN CATHOLIC CHURCH

1308 N. Main Street, Darlington, SC 29540
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DIOCESE OF CHARLESTON

BISHOP OF CHARLESTON
The Most Reverend Robert E. Guglielmono

PASTOR
Rev. Daniel R. Papineau

OFFICE SCHEDULE

Monday through Friday 8:30AM – 2:00PM

ST. MARY'S SATURDAY SCHEDULE

Adoration 9:00AM - 3:00PM
Chaplet of Divine Mercy 3:00PM

SACRAMENT OF RECONCILIATION

Saturday 3:15PM
Tues., Wed., and Thurs. After the 6:00PM Mass

LITURGY SCHEDULE

Saturday 5:30PM St. Mary's Church
Sunday 9:00AM St. Joseph's Church
Sunday 11:00AM St. Mary's Church

WEEKDAY MASS SCHEDULE AT ST. MARY'S CHURCH

Tues., Wed., Thurs. 6:00PM
Friday 12:10PM (except First Friday)
First Friday Mass 6:00PM
First Saturday 8:00AM

TWO SAINTS WHO WERE MOTHERS



Elizabeth is the cousin of Mary and mother to John the Baptist. St. Luke tells us that both Elizabeth and her husband were "righteous before God, walking in all the

and ordinances of the Lord, blameless" (1:6-7). Mary must have thought very highly of Elizabeth to rush to see her and spend three months of pregnancy with her. Scriptures tell us that Elizabeth was filled with the Holy Spirit. Elizabeth must have been the type of mother to nurture John the Baptist to be exactly who God created him to be.

Virtue: Hope

Role Model For: Those experiencing infertility; Older than normal first time mothers; Mothers of children who have unique personalities

Quote: "Blessed are you among women, and blessed is the fruit of your womb! 43 And why is this granted to me that the mother of my Lord should come to me? 44 For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. 45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."



Mother Teresa may not have had any biological children, but she had thousands of spiritual children. She cared for those whose own mothers' had forsaken and abandoned them. She met their physical, emotional and spiritual needs by caring for them with the love of

Christ. Her compassion and empathy are an example for all mothers.

Virtue: Charity

Role model for: Adoptive mothers; those who have spiritual children

Quote: "Do not think that love in order to be genuine has to be extraordinary. What we need is to love without getting tired. Be faithful in small things because it is in them that your strength lies." — Mother Teresa

Sunday: Vigil: Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5/

Ps 10:1-2, 24, 35, 27-28, 29, 30 [cf. 30]/Rom 8:22-27/Jn 7:37-39

Extended Vigil: Gn 11:1-9/Ps 33:10-11, 12-13, 14-15/Ex 19:3-8a, 16-20b/

Dn 3:52, 52, 53, 55, 56 or Ps 19:8, 9, 10, 11/Ez 37:1-14/Ps 107:2-3, 4-5, 6-7,

8-9/Jl 3:1-5/Ps 104:1-2, 24, 35, 27-28, 29, 30 [cf. 30]/Rom 8:22-27/Jn 7:37-39

Day: Acts 2:1-11/Ps 104:1, 24, 29-30, 31, 34 [cf. 30]/1 Cor 12:3b-7, 12-13 or

Gal 5:16-25/Jn 20:19-23 or Jn 15:26-27; 16:12-15

Monday: Gn 3:9-15, 20 or Acts 1:12-14/Ps 87:1-2, 3 and 5, 6-7/Jn 19:25-34

Tuesday: Sir 35:1-12/Ps 50:5-6, 7-8, 14 and 23 [23b]/Mk 10:28-31

Wednesday: Sir 36:1, 4-5a, 10-17/Ps 79:8, 9, 11 and 13 [Sir 36:1b]/Mk 10:32-45

Thursday: Sir 42:15-25/Ps 33:2-3, 4-5, 6-7, 8-9 [6a]/Mk 10:46-52

Friday: Sir 44:1, 9-13/Ps 149:1b-2, 3-4, 5-6a and 9b [cf. 4a]/Mk 11:11-26

Saturday: Sir 51:12cd-20/Ps 19:8, 9, 19, 11 [9ab]/Mk 11:27-33

Next Sunday: Dt 4:32-34, 39-40/Ps 33:4-5, 6, 9, 18-19, 20, 22 [12b]/Rom 8:14-17/Mt 28:16-20

"AS MARINERS ARE GUIDED INTO PORT BY THE SHINING OF A STAR, SO CHRISTIANS ARE GUIDED TO HEAVEN BY MARY."

- SAINT THOMAS AQUINAS

ST. MARY'S WEBSITE

Have you visited the parish website lately? When you have a moment spend some time exploring all our website has to offer.

The website offers many tools to enhance your spiritual journey. Just a few examples:

Links to:

"In Conversation With God",

"The Bible in a Year",

The daily Mass readings,

The Saint of the Day,

Our Masses at St. Mary's are also live streamed on the website and our Facebook page.

You can also find our weekly bulletins on the website.

Check the website often you never know where God will lead you. www.stmaryhartsville.org



THE FIRST READING: ACTS OF THE APOSTLES 2:1-11

Acts of the Apostles is the only New Testament book to tell the story of the first Christian Pentecost. It's author, Luke, indicates that this event took place on the Jewish Pentecost, *Sukkot*, also known as the Feast of the Tabernacles or Booths. Because it was a pilgrimage feast, the city of Jerusalem would have been filled with visitors from near and far. The Apostles and some women, including Mary, the mother of Jesus and some of Jesus' kinfolk were gathered in the place they were staying. Suddenly, a noise like a driving wind comes from the sky and fills the entire building. The Greek word *pnoe* means "wind" but it can also mean "a gust" or "breath". The adjective, translated here as "driving" also means "violent" or "rushing." Such is the power of the Holy Spirit—strong enough to knock everyone off their feet!

Sukkot was a joyous harvest festival, but it was also a time for Jews to remember the years their ancestors dwelt in tents during their Exodus sojourn. The Exodus story of God's appearance on Mount Sinai describes God coming down from the heavens in fire (Exodus 19:18). Perhaps Luke had this story in mind when he described the appearance of tongues of fire coming down and resting upon people gathered in the house. In any case, Luke clearly wants to highlight the Holy Spirit's heavenly origin and its power to unite peoples of all nations through confident and intelligible preaching of "the mighty acts of God" in some respects, we might think of this Pentecost scene as a return to the beginning, before the dispersal of peoples and confusion of language that transpired in the Tower of Babel story (Genesis 11:1-9). What marvelous grace.

THE SECOND READING: 1 CORINTHIANS 12:3B-7,12-13

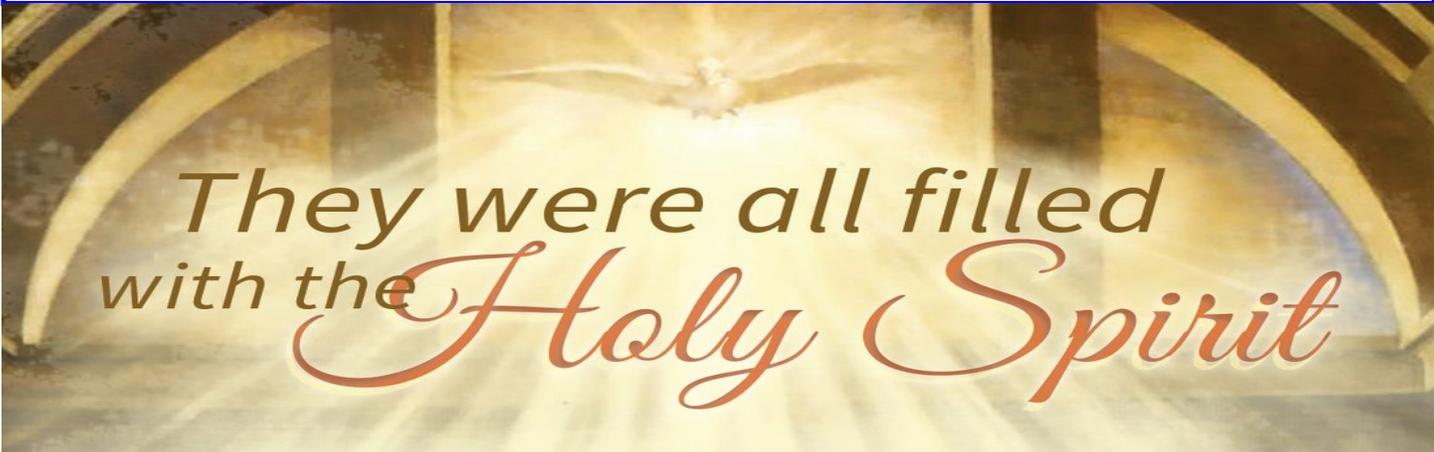
One of the concerns that Paul raises with the Corinthian community is their fascination with the gift of speaking in tongues. The technical terms "glossolalia." This is what Peter and the rest of Jesus' disciples experienced on the first Christian Pentecost. Paul criticizes these so called spirit-people and calls them spiritual babies, because of their quarreling and the divisions that exist in their community. (1 Corinthians 3:1) Paul tries to correct their thinking by saying that it is all about the Holy Spirit. A person cannot speak even the most basic statement of belief in Jesus except by the Holy Spirit! He likened the community of believers to the human body. In Baptism, they drank of the one Spirit. Therefore, just as a body has many parts and these parts cannot exist except as one body, the community is one body of Christ. Whatever spiritual gifts individuals possess, whatever ministries they perform, they are the one body of Christ animated by the Holy Spirit.

OR: THE SECOND READING: GALATIANS 5:16-25

Today's reading is part of Paul's *paraenesis*, or moral exhortation to the churches in Galatia. As with most of the communities to which he writes, Paul founded the churches in Galatia (in modern Turkey), so we can surmise that he was personally invested in their well-being, sometimes relating to them as a doting father and at other times as a strict disciplinarian.

This letter begins with Paul giving the churches a good scolding, because they had taken up "another gospel" in his absence (Galatians 1:6-10) Pauline scholars believe that this other gospel came from Jewish-Christian missionaries who told these Gentile Christians that they had to become circumcised and follow Jewish law in order to be followers of Jesus. Although Paul himself was a Jew and observed Jewish law, he was very much opposed to the idea that Gentiles needed to do so. He reminds them that they first experienced the Spirit through faith in the preaching they received, not from the Law (Galatians 3:1-3). They are already liberated from the power of sin and death, he says, so abandoning that grace to take up circumcision and all that entails is, in a sense, to return to the flesh (Galatians 3:3). Thus, Paul uses "spirit" and "flesh" as shorthand for the communities' new life in Christ and their former lives without Christ.

In this reading, Paul follows his initial exhortation to live by the Spirit and not pursue the desires of the flesh with a catalog of virtues. These were popular among philosophers and teachers in the ancient world to outline the right and wrong ways to live. Paul's catalog of vices is not intended to suggest that the churches were actually doing all these terrible things. Rather, he is illustrating what becomes of people who live according to the flesh. By contrast, his catalog of virtues illustrates how people who live by the Spirit manifest themselves in the world. These virtues are not bound by law. Many of us know this catalog of virtues as the Fruits of the Holy Spirit.



*They were all filled
with the Holy Spirit*

THE GOSPEL: JOHN 20:19-23

Today's Gospel tells the story of the risen Jesus' appearance to his disciples on the night of the Resurrection. The disciples had hidden themselves away in a locked room. But locked doors could not deter the risen Jesus. Jesus shows his wounded body to the disciples, demonstrating that he is alive, and offers them a greeting of peace. Appearance narratives were designed to witness to the Resurrection, but this one is special in the sense that it fulfills the promises made in the Farewell Discourse. He told them that he would come back to them (John 14:18; 16:22) and he did! On the night he was arrested, he wished them peace (John 14:27) in the same way he does here. He promised that they would rejoice once again (John 16:23), as they do here. In his prayer to the Father on the night he was arrested, he announces that he is sending his disciples in the same way that the Father sent him (John 17:18). And now he breathes on them and sends the Holy Spirit upon them, just as he promised (John 16:7b). The Greek word *emphusao* can also mean "to blow into." With a little imagination, we might relate this action to the second creation story in Genesis, God breathed into a lump of clay and gave Adam a life-giving spirit (Genesis 2:7).

Biblical scholars have long debated the precise meaning of the saying about forgiving and retaining sins and why it appears in this appearance narrative. The most likely explanation is that, in the Farewell Discourse, the Spirit is described as the Spirit of truth (John 14:26). Moreover, the Spirit will expose the world concerning sin, righteousness, and judgement (John 16:8). Thus, the disciples' ability to forgive and retain sins is closely tied to the promised activity of the Holy Spirit.

OR:

THE GOSPEL: JOHN 15:26-27; 16:12-15

Today's Gospel reading is part of Jesus' Farewell Discourse to his disciples (John 14—17). This literary device, also called a testament, was frequently employed in early Jewish literature as a way to communicate the sum of a great and holy person's teaching to his disciples (for example, Testament of the Twelve Patriarchs, Testament of Moses). A noteworthy figure knows he is about to die and therefore gathers his disciples to deliver his last words. His disciples react with grief or dismay, requiring some kind of reassurance from the teacher. The teacher's word also include a prediction of the future, because of the belief in Mediterranean cultures of the time that those who were about to die possessed prophetic powers, because they had already begun to pass into the divine realm.

In the two brief excerpts from Jesus' Farewell Discourse that make up today's Gospel reading, we learn how Jesus will give reassurance to his grief-stricken disciples, namely his Holy Spirit. The Spirit bears the title Advocate or Paraclete. The Greek word *parakletos* means "intercessor, consoler, or comforter." However, it was also used to describe a legal assistant or someone who pleads another person's case in a court of law. This is the meaning preferred here, because Jesus said Advocate, which is the Spirit of truth, would stand beside them and convey to them all that the Father had given them.