



ST. MARY THE VIRGIN MOTHER

ROMAN CATHOLIC CHURCH

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ST. JOSEPH THE WORKER

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DIOCESE OF CHARLESTON

BISHOP OF CHARLESTON

The Most Reverend Robert E. Guglielmo

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

SAINTS CORNER

THREE SAINTS WHO WERE FATHERS



SAINT AUGUSTINE

Before he became a Christian, Augustine had a son with his mistress. The boy, named Adeodatus, was the pride and joy of his parents. Augustine never married, but always kept his son close to him, even though being a single parent at the time offered many challenges. Eventually, father and son were baptized together.

His best parenting tip: No matter the marital situation in which a man finds himself, he can be a good father.



SAINT MARTIN OF TOURS

As a young man, Martin followed in his own father's footsteps and became a soldier in the Roman army. As a soldier, he must have quickly learned that virtues such as courage, when taken to extremes, can easily become vices. Men in particular can struggle with aggression, misplaced ideas of masculinity, and challenges to their honor. Martin

shows that being manly doesn't necessarily mean being an "alpha" male. He spent his time defending the weak and vulnerable, and wasn't ashamed to get down off his horse to give his winter cape to a shivering homeless man. Fathers can be strong leaders but only really begin to shine when they are also compassionate.

His best parenting tip: A father's strength can express itself in gentleness.



SAINT LOUIS

King Louis IX of France was known to be a kind and just ruler. He's on this list, though, because he gave his son the best advice a father can ever give a son: "Permit all your limbs to be hewn off, and suffer every manner of torment, rather than fall knowingly into mortal sin." Louis knew that nothing in the world is worth betraying your principles. He taught

his son not to chase after worldly success at any cost, but how to become strong in virtue.

His best parenting tip: Be willing to provide your children with challenging advice.

READINGS FOR THE WEEK OF JUNE 13, 2021

Sunday: Ez 17:22-24/Ps 92:2-3, 13-14, 15-16 [cf. 2a]/2 Cor 5:6-10/Mk 4:26-34

Monday: 2 Cor 6:1-10/Ps 98:1, 2b, 3ab, 3cd-4 [2a]/Mt 5:38-42

Tuesday: 2 Cor 8:1-9/Ps 146:2, 5-6ab, 6c-7, 8-9a [1b]/Mt 5:43-48

Wednesday: 2 Cor 9:6-11/Ps 112:1bc-2, 3-4, 9 [1b]/Mt 6:1-6, 16-18

Thursday: 2 Cor 11:1-11/Ps 111:1b-2, 3-4, 7-8 [7a]/Mt 6:7-15

Friday: 2 Cor 11:18, 21-30/Ps 34:2-3, 4-5, 6-7 [cf. 18b]/Mt 6:19-23

Saturday: 2 Cor 12:1-10/Ps 34:8-9, 10-11, 12-13 [9a]/Mt 6:24-34

Next Sunday: Jb 38:1, 8-11/ Ps 107:23-24, 25-26, 28-29, 30-31 [1b]/2 Cor 5:14-17/Mk 4:35-4

FIRST COMMUNION



First Communion was celebrated Saturday, June 12th at 10:00am. This year we had 11 children make this important Sacrament they were: **Baylee Clark, Joseph Dorsel, Daniel Jimenez-Garcia, Reid McGraw, Kasey Olvera-Reynoso, Joseph Ramirez, Naymar Ramos-Mendoza, Edward Sanchez, Matias Soto-Cervantes, Alex Vargas-Valdes, Kati Vargas-Valdes.** Please keep these children your prayers

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

COMMENTARY ON THE READINGS FOR THE ELEVENTH SUNDAY OF ORDINARY TIME



THE FIRST READING: EZEKIEL 17:22-24

As we return to the Sundays of Ordinary Time, our first reading comes to us from the prophet Ezekiel, whose ministry centered on the Judean exiles in Babylon in the sixth century BC, when it appeared that all hope was lost and that God had finally abandoned the covenant with the Israelite people. The book attributed to him is dramatic and sometimes bizarre, as it incorporates oracles of doom and oracles of hope mixed with visions, symbolic actions, poetry, and historical narratives.

Today's reading follows and oracle of doom in the form of an allegory (Ezekiel 17:1-10) and an interpretation (vv11-21). The allegory, we are told, is a riddle. A great eagle plucks up a twig from the top of a cedar of Lebanon and brought it to a city of merchants. It takes a native seed and plants it in fertile soil near lots of water, and the seed grows quickly. Then another great eagle comes, and the plant bends its roots to him and presents its branches for the eagle to water. But will the plant survive in this place? It will surely be torn out of the ground and it will wither in the east wind! The interpretation makes it clear that the first eagle is Nebuchadnezzar, king of Babylon. The twig is Jehoiachin, who was taken from Jerusalem ("Lebanon") to the city of merchants (Babylon). The native seed is Zedekiah who was set up as king in Judea in place of his uncle, but who broke covenant with Nebuchadnezzar by making a treaty with Psammetichus II of Egypt against the Babylonians. Nebuchadnezzar retaliated with great force and destroyed Jerusalem and Judea.

But there is hope! The prophet continues the allegory of the two eagles declaring God's attention to intervene on Israel's behalf. Now God will pluck a twig from the top of the cedar of Lebanon and plant it on the highest mountain of Israel. This twig represents a new messianic king from the line of David. His reign will become so great all the tiny living things will be protected under its branches. Moreover, every other tree (the kings of other nations) will know that God is Lord, capable of determining the destiny of all nations, but especially God's chosen ones.

THE SECOND READING: 2 CORINTHIANS 5:6-10

In the second reading, Paul is writing to the Corinthian community about the future destiny of the believer in a section of his letter that focuses on the trials and tribulations of his ministry of evangelization. Suffering is to be welcomed, he says, because it joins us with the suffering Christ, but he also welcomes death, because he would then be able to join Christ in the resurrection. But Paul reminds the Corinthian church (and perhaps himself) that what matters at that moment is preaching "Jesus Christ is Lord" (2 Corinthians 4:5). This is the context for Paul's exhortation to courage in today's reading. He reminds his audience that we always "walk by faith, not by sight" (2 Corinthians 5:7) and that our desire should always be to please Christ as we await our judgement and reward.

THE GOSPEL: MARK 4:26-34

Today's Gospel brings us back to the agrarian imagery of the first reading, as we witness the retelling of two parables from Mark's Gospel. To better interpret these stories, it is important to understand the literary genre called "parable." First, the work itself means "a comparison" of one thing to another, an analogy. Second, parables are fictional stories derived from everyday life experiences but often with a surprising twist that prompts the hearer to dig deeply into their meaning. Third, in most cases, gospel parables are presented without interpretation, but the literary context—what comes before and after the parable—often can help us know how to interpret them.

The parables under consideration in this Gospel reading are the parable of the seed that grow secretly and the parable of the mustard seed. In both cases, the comparison is to the kingdom of God. The kingdom of God is not to be equated with heaven, and, in general, it is not a place. For this reason, some people prefer to use "reign of God" instead, because it better conveys the idea that the kingdom of God is about a time when God's power for good is fully manifest in the world and evil is defeated. Thus, the first of these parables tells us that the reign of God grows often without our knowing how, until at some point we start to see signs of growth and even its fruits. And in the fullness of time, the crop will be ready for harvesting. Harvest imagery is usually used to refer to the end of time, which in Mark's Gospel would be accompanied by the Second Coming of Christ. The second of these parables is a metaphor of hope. Like the reign of God, the smallest seeds will grow into the greatest of shrubs such that the birds may rest under its branches. Such is the magnificent reign of God coming to fullness in our midst!



The Real Presence of Christ

By the power of the Holy Spirit, Christ is present in the proclamation of God's Word, in the Eucharistic assembly, in the person of the priest, but above all and in a wholly unique manner in the Eucharist. "This presence is called 'real'—by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present" (CCC, no. 1374, citing Pope Paul VI, *Mystery of Faith*, no. 39).

Since the Middle Ages, the change of bread and wine into the Body and Blood of Christ has been called "transubstantiation." This means that the substance of the bread and wine is changed into the substance of the Body and Blood of Christ. The appearances of bread and wine remain (color, shape, weight, chemical composition), but the underlying reality—that is, the substance—is now the Body and Blood of Christ.

The Real Presence of Jesus Christ endures in the consecrated elements even after the Mass is ended. Once Communion has been distributed, any remaining hosts are placed in the tabernacle. If any of the Precious Blood remains, it is reverently consumed. The hosts are reserved to provide Communion for the sick, Viaticum (Communion

for the dying), and to allow the faithful to worship Christ in the reserved Sacrament and to pray in his presence. As a sign of adoration, Latin Catholics genuflect to the Real Presence of Jesus Christ in the tabernacle or genuflect or kneel when the Blessed Sacrament is exposed for prayer. Eastern Catholics show their reverence by a profound bow rather than a genuflection: "It is for this reason the tabernacle should be located in an especially worthy place in the Church and should

be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament" (CCC, no. 1379).

With the passage of time, reverent reflection led the Church to enrich its Eucharistic devotion. Faith that Jesus is truly present in the Sacrament led believers to worship Christ dwelling with us permanently in the Sacrament. Wherever the Sacrament is, there is Christ, who is our Lord and our God. Such worship is expressed in many ways: in genuflection, in adoration of the Eucharist, and in the many forms of Eucharistic devotion that faith has nourished.



The Eucharistic Liturgy contains the entire treasure of the Church since it makes present the Paschal Mystery, the central event of salvation. Eucharistic adoration and devotion flow from and lead to the Eucharistic Liturgy, the Mass.

