



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

363 N. Fifth Street, Hartsville, SC 29550
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**ST. JOSEPH
THE WORKER
ROMAN CATHOLIC CHURCH**

1308 N. Main Street, Darlington, SC 29540
Phone: 843-332-7773 • Fax: 843-332-2812
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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

SAINTS CORNER

TWO SAINTS WHO WERE FATHERS



St. Louis Martin (1823-1894)

Martin is the father of St. Thérèse of Lisieux and was canonized with his wife by Pope Francis in 2015. He was born in Bordeaux, France and was known for being a pious man and having a good heart. His father was a soldier. He loved literature, drawing and painting. As a young man, he thought he was called to the religious life and tried to join St. Bernard Abbey, but he was turned down for not knowing Latin. He devoted himself to learning the language but fell ill during that time and thus realized that God was calling him to holiness through marriage. At age 35, he married Zélie Guerin, with whom he had nine children, four of whom died at birth. The five daughters that lived embraced the religious life. In his family, virtue was nurtured through daily Mass, personal and communal prayer, frequent confession and participation in parish life. They were a middle-class family but lived a simple life. Louis loved to go on pilgrimage and visit the sick with his daughters. His wife died of cancer in 1877. His oldest daughter, Marie-Louise, undertook her mother's responsibilities at age 17. St. Thérèse was only four years old. His daughters joined the convent: Pauline in 1882, Marie-Louise in 1886, Thérèse in 1888 at age 15 – for which she had to obtain a dispensation from Pope Leo XIII – and Leonine in 1899. "It is a great honor that the Lord wants to take all of my daughters," Louis once said. He had a stroke in 1887 and lost his memory, the ability to talk, began to suffer from hallucinations and desired to embrace the monastic life. He died in September 1894, after which Celine, who had been taking care of him, also entered the Carmelite convent.



St. Manuel Morales (1898-1926)

Morales is one of the martyr saints of the 20th century Mexican Cristero War. Born in Sombretete, Zacatecas, he moved to Chalchihuites, Zacatecas at a young age. He entered the Seminary of Durango but had to leave to help provide for his family. As the owner of a bakery, he married Consuelo Loera in 1921 and had three children. He was known for being a working man, a layman committed to the apostolates in his parish and for having an intense spiritual life nurtured by the Eucharist.

He also stands out for being nurturing toward his wife and children. He was a member of the Circle of Catholic Workers and of the Catholic Action for Mexican Youth movements. He was also the leader of the National League for the Defense of Religious Liberty. In an address, Morales radically defended religious liberty and was denounced for it, along with his parish priest Father Luis Batis. The soldiers offered to release him if he accepted the antireligious law of President Plutarco Elías Calles, which he denied. At the point of death, he, like many of his countrymen, said, "¡Viva Cristo Rey! ¡Viva la Virgen de Guadalupe!" ("Long live Christ the King! Long live the Virgin of Guadalupe!") Morales was canonized by St. John Paul II in 2000.

READINGS FOR THE WEEK OF JUNE 27, 2021

Sunday: Wis 1:13-15; 2:23-24/Ps 30:2, 4, 5-6, 11, 12, 13 [2a]/2 Cor 8:7, 9, 13-15/

Mk 5:21-43 or 5:21-24, 35b-43

Monday: Gn 18:16-33/Ps 103:1b-2, 3-4, 8-9, 10-11 [8a]/Mt 8:18-22

Tuesday: Vigil: Acts 3:1-10/Ps 19:2-3, 4-5 [5]/Gal 1:11-20/Jn 21:15-19

Day: Acts 12:1-11/Ps 34:2-3, 4-5, 6-7, 8-9 [5]/2 Tm 4:6-8, 17-18/Mt 16:13-19

Wednesday: Gn 21:5, 8-20a/Ps 34:7-8, 10-11, 12-13 [7a]/Mt 8:28-34

Thursday: Gn 22:1b-19/Ps 115:1-2, 3-4, 5-6, 8-9 [9]/Mt 9:1-8

Friday: Gn 23:1-4, 19; 24:1-8, 62-67/Ps 106:1b-2, 3-4a, 4b-5 [1b]/Mt 9:9-13

Saturday: Eph 2:19-22/Ps 117:1bc, 2 [Mk 16:15]/Jn 20:24-29

Next Sunday: Ez 2:2-5/Ps 123:1-2, 2, 3-4 [2cd]/2 Cor 12:7-10/ Mk 6:1-6a

BABY BOTTLE CAMPAIGN DEADLINE EXTENDED

Bring your baby bottles filled with change or checks to Mass on **July 10/July 11**.

Make checks payable to A Choice to Make

Planning to be out of town during the collection weekend?

Just drop your baby bottle off with Mrs. Donna in the parish office during parish office hours by July 11.

***ONLINE GIVING OPTION AVAILABLE-VISIT:**

<https://www.achoiceomake.org/give/>

(Under the "Extra Information" section, enter "St. Mary's Baby Bottle Drive".)

Your donations assist with...baby items, maternity items, post-abortion counseling, ultrasounds, parenting classes, pregnancy counseling, adoption information/resources, and so much more.

Want to learn more, volunteer, or set up a tour? Visit:

<https://www.achoiceomake.org/>

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: WISDOM 1:13-15; 2:23-24

The Book of Wisdom is a first-century AD Jewish work written in Greek, which begins with an exhortation to justice and righteousness. Our lectionary reading is taken from the last few verses of the first two units of the book: Wisdom 1:1-15 and 1:16—2:24. We know these two discrete units because of the author’s use of the *inclusio*, a literary device used to mark the beginning and the end of a segment of literature by repeating the same words or phrases. For example, note the *inclusio* in Wisdom 1:1 (“Love righteousness”) and 1:15 (“For righteousness is undying”) that ties the unit together. Also, notice the *inclusio* in Wisdom 1:16 (“Because the deserve to be filled with it |death” | and 2:24 (“and they who are allied with him |the devil| experience it |death|”).

As edited for the lectionary, this reading makes a profound response to a pair of questions that theologians and spiritual writers have wrestled with over the centuries. If God is all goodness, how do we account for the suffering and death? If God is all powerful, how is evil allowed to exist in the created world? It asserts that God created all things wholesome and good and that humans are made in the image of God, imperishable. Sin, suffering, and death, then. Are the consequence of human choice.

If you wish to dig more deeply into the literary context for this reading, consider looking at the story of the vindication of the righteous one in Wisdom 1:16—2:22. Pessimistic about their own lives, the wicked scorned the righteous one and his reliance on God. To test his faith and try his patience, they tortured and killed him. But they did not understand the hidden mysteries of God or the reward for the innocent, and they did not know that God had formed humanity to be imperishable (Wisdom 2:22-23). Thus, in the foolishness of their thinking, and through the envy of the devil, death entered the world. (Wisdom 2:21-24). But in the end, the righteous one triumphs through the grace of God. Although clearly a Jewish work, this story sounds a lot like the story of Jesus.

THE SECOND READING: 2 CORINTHIANS 8:7,9,13-15

Often, in the lectionary the first reading and the Gospel have close thematic connections, but not the second reading, which is chosen to expose us to larger parts of the New Testament than we might read on our own. However, this reading is very much related to the first reading as theory is to practice. In this section of the Second Letter to the Corinthians, Paul is appealing to the community to support the collection for the Christian church in Jerusalem, which was undergoing severe persecution.

Paul is extremely clever in his appeal, first giving the example of the churches in Macedonia who gave generously despite their own struggles and even begged to be able to contribute to Paul’s mission (2 Corinthians 8:1-5). Then he says that he wants Titus to come to Corinth and help them complete work that they began earlier. They were suppose to be taking up a collection every Sunday and setting it aside so that it would be ready for Paul to pick up when he returned to their city (1 Corinthians 16:1-4), but apparently they were all talk and little action (2 Corinthians 8:10-11).

Thus, Paul appeals to their sense of self-importance, praising them for the many gifts they have received—notice he says little about their actions—and his love for them to convince them to excel in their giving. Finally, he appeals to the example of Jesus Christ, because he wants the community not only to give but to give willingly. He also not so subtly reminds them that he is not asking much of them. He is only asking for equity for those who have little. To make this point, he cites Exodus 16:18, which refers to the manna that was given to the Israelites during the Exodus. Some were able to gather only a little and others a lot, but all had enough in the end.

This reading reminds us that sin and death, for which humans are responsible, are not confined to violent acts against others, It includes sins of omission. Our failures to act are also death dealing because they mean that we are not acknowledging and acting upon the realization that all humanity is made in the image of God’s own nature (Wisdom 2:23)

THE GOSPEL: MARK 5:21-43

In its long form, today’s Gospel is presented to us as an intercalation, a story within a story. Because these intercalations appear rather frequently in Mark’s Gospel, biblical scholars have coined the term “Markan sandwich” to describe them. To understand the main message of these intercalated stories, you need to look to the middle story. As in a sandwich, the “good stuff” is in the middle, whereas the outside story is like the bread that holds everything together. Also, to better understand what is going on in the intercalated stories of today’s Gospel, we need to understand the formal structure of a miracle story. At its most basic, it has three parts: (a) description of a problem (b) the miracle workers word or deed that effect the miracle, and © evidence that the miracle took place.

The outer story, the healing of Jairus’ daughter, encompasses verses 21-24 and 35-43. it’s a fairly straightforward miracle story: (a) Jairus’ daughter is at the point of death; (b) Jesus takes her by the hand and says, “little girl, I say to you arise”; (c) the girl awakens immediately, and the people are astounded. What is surprising is the fact that Jesus could raise the dead, because people believed in folk healers to cure illnesses, but only God could raise the dead! Also notable is the statement that Jesus makes to Jairus: “Do not be afraid just have faith.”

The inner story is most interesting. The description of the woman’s situation is exhausting. In Greek, Mark 5:26-28 is written as one sentence. Her hemorrhage, which she had for twelve years, is described as a scourge, and her blood flow like a fountain. Twelve is the number of fullness. In other words, full the full amount of her adult years she is considered ritually unclean and she can not conceive. She is like the walking dead! But overcoming her fear, she touches Jesus, probably knowing that her touch makes him ritually unclean, and he responds by saying, “Daughter, your faith has saved you.” Amazing! The woman effected the miracle, not Jesus! The Message of these intercalated stories is that, despite one’s fear, faith (trust in Jesus) can save you and make you whole.

— SEE WITH THE EYES OF —
FAITH



©LPi

I PLEAD WITH YOU —
NEVER, EVER GIVE
UP ON HOPE, NEVER
DOUBT, NEVER TIRE,
AND NEVER BECOME
DISCOURAGED.

BE NOT AFRAID

— POPE JOHN PAUL II