



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

363 N. Fifth Street, Hartsville, SC 29550
Phone: 843-332-7773 • Fax: 843-332-2812
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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. 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

PARISH HAPPENINGS

Our Parish Ministries and Parish groups will begin meeting again. Please watch your bulletin for information about the different activities and meetings.



WOMEN'S CIRCLE

Ladies of St. Mary's you are cordially invited to a meet and greet meeting of the Women's Circle

The St. Mary's Women's Circle will hold its first meeting of the year on September 1st after the 6:00PM Mass. We would like to invite all the women of the parish to join us for a chance to meet current members, enjoy refreshments and help plan events for the coming year. We would love to hear new ideas and thoughts on activities that will make an impact on our parish. Please plan on attending and get involved with this great group of women.

PRAYER SHAWL MINISTRY NEWS

The Prayer Shawl Ministry is ready to get back to work. We will have a September meeting on Saturday, September 11 at 10AM in the parish hall. We are open to all interested in making prayer shawls or lap robes or baby coverlets for baptism.

Crochet Lessons

The Prayer Shawl Ministry will be offering crochet lessons this fall to anyone interested in learning. The first lesson will be on Saturday October 9, 2021. We will meet in the social hall at 10:00 AM.

All supplies will be provided. Left handed or right handed, it doesn't matter. We have you covered. We ask only that you let us know so we can be prepared. Please call Linda Yarborough at 843 309-9664.

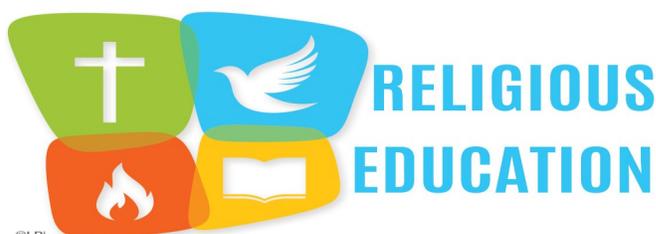
THE HARTSVILLE SOUP KITCHEN

St. Mary's Parish is in need of volunteers to help meet our obligation to the Hartsville Soup Kitchen. We are committed to serving meals to those in need in our community. The work is very fulfilling, especially when you hand a nutritious meal to a young person and see the smile on their face knowing that this might be the most food that they will get that day. Please contact Richard Zuentd at 843-335-5310 if you are interested in participating.



READINGS FOR THE WEEK OF AUGUST 15, 2021

Sunday: Vigil: 1 Chr 15:3-4, 15-16; 16:1-2/Ps 132:6-7, 9-10, 13-14 [8]/
1 Cor 15:54b-57/Lk 11:27-28 Day: Rv 11:19a; 12:1-6a, 10ab/
Ps 45:10, 11, 12, 16 [10bc]/1 Cor 15:20-27/Lk 1:39-56
Monday: Jgs 2:11-19/Ps 106:34-35, 36-37, 39-40, 43ab and 44 [4a]/Mt 19:16-22
Tuesday: Jgs 6:11-24a/Ps 85:9, 11-12, 13-14 [cf. 9b]/Mt 19:23-30
Wednesday: Jgs 9:6-15/Ps 21:2-3, 4-5, 6-7 [2a]/Mt 20:1-16
Thursday: Jgs 11:29-39a/Ps 40:5, 7-8a, 8b-9, 10 [8a and 9a]/Mt 22:1-14
Friday: Ru 1:1, 3-6, 14b-16, 22/Ps 146:5-6ab, 6c-7, 8-9a, 9bc-10 [1b]/Mt 22:34-40
Saturday: Ru 2:1-3, 8-11; 4:13-17/Ps 128:1b-2, 3, 4, 5 [4]/Mt 23:1-12
Next Sunday: Jos 24:1-2a, 15-17, 18b/Ps 34:2-3, 16-17, 18-19, 20-21, 22-23 [9a]/



Registration forms for the Religious Education year 2021-2022 are available in the office and online at the St. Mary's website www.stmaryhartsville.org. It is important your child's registration form be returned **as soon as possible**. As of this bulletin we only have 36 registrations, The new Religious Education year began last Sunday, August 15th.

PLEASE NOTE

Classes will begin and **9:30am** and be dismissed from the Social Hall at **10:45am**

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 SUNDAY, AUGUST 15TH THE ASSUMPTION OF THE BLESSED VIRGIN MARY



THE FIRST READING: REVELATION 11:19A;12:1-6A, 10AB

The author of the Book of Revelations writes to give hope to the baptized who are suffering for their commitment to Christ. Their belief that Jesus was raised from the dead and rules over the whole world clashes with the claims made by Roman emperors to dominion and, by some of them, to divinity. For example, Domitian (AD 81-96), who likely ruled when Revelation was composed, gives himself the title “Our Lord and Our God.”

To inspire the baptized to live like *Christ* is their Lord and God (Revelation 4:11), the author sets heavenly visions before them. In these, “heaven” is not a distant ideal place, but rather a realm that exists side by side and intermingles with the earthly realm. The image of Jesus standing by the door and knocking conveys this reality. One only has to open the door to be with him.

The first verse of this reading concludes the section of Revelation that presents Jesus as the victorious Lamb who reigns from his heavenly throne. He won the decisive battle with evil on the cross, and thus his arch-adversary Satan no longer has power in the heavenly realm. The glimpse of the ark of God’s covenant in the celestial temple reminds Christians that God, who protected his people from their enemies in the past, is also with them now.

The vision of the woman and the dragon presents Christ victory from a different angle. Here, the woman represents the twelve tribes of Israel from whom the Messiah (Greek *Christos*) comes, as well as all those who believe that Christ is alive and reigns. She is surrounded by light: the sun envelops her, the moon is beneath her feet, a crown of twelve stars rests on her head.

The dragon represents the forces of darkness that exercise power on earth. Seven crowns flaunt its false claims to absolute authority. A sweeping tail demonstrates its horrific and paralyzing proficiency. Red skin symbolizes death, the fate it intends for the woman’s child and for those who believe in this child. The dragon however, fails and the newborn is “caught up to God and his throne,” a metaphor for Jesus’ Resurrection, Earth and heaven intermingle as Jesus dies on the battlefield of the cross and God rescues him from death—a scene that recurs at every Christian death.

The dragon fails because God intends the child “to rule all the nations with an iron rod.” This phase evokes Psalm 2, which was originally recited at the ascension of an Israelite king to the throne. Its opening verses depict the earthly and heavenly reactions to this event. World leaders protest and plot to remove the Lord’s new “messiah” or “anointed one” (Psalm 2:1-3). From heaven, God laughs, mocks their futile efforts, and declares that no one can unseat the one he puts on the throne (Psalm 2:4-6).

Back in Revelation, the woman (the church) flees to a desert place prepared for her by God. There he watches over her as the dragon continues its assaults—its death-throes—for a limited time. It rages about struggling to unseat God’s messiah, trying to persuade earth’s inhabitants that it is in charge. Above all, it aims to intimidate Christians, to change them from staunch supporters of their king into spineless herds, into cowards who cringe before its terrors and slink away from battle. The last thing the dragon wants to see is the baptized joining together and fearlessly fighting it with the courage that their king showed on the cross—fighting because they believe that God delivers them from its evils and that Christ’s kingdom will come on earth as it is in heaven.

THE SECOND READING: 1 CORINTHIANS 15:20-27

Paul assures all those who hope for Jesus’ return and their own resurrection from the dead that God’s plan is on schedule. The two men, Adam and Christ, divide human existence into two ages. From Adam until Christ, life ended when a person died. But once Christ became a human being and joined himself to our race, he made it possible for all to be brought to life through him.

Though many first-century Jews believed in resurrection from the dead, they expected this to happen to them as a group at the end of time. To explain Jesus’ advance Resurrection, Paul draws on the biblical imagery of the “first fruits” of a crop. These are offered to God, as a sign of one’s faith that God will provide a bountiful harvest. Christ, the first fruits, is already with God, and all “who belong to Christ” will join him at the end of time.

THE GOSPEL: LUKE 1:39-56

This Gospel recounts what has come to be known as the Visitation and the Magnificat. Of Mary’s visit to her cousin, Luke mentions only that Elizabeth’s child (John the Baptist) twice leaps in her womb and that she thrice pronounces Mary to be blessed.

The child’s joyful leaping is a literary technique called a “child in the womb” type scene. Its function is to foreshadow the roles that significant biblical figures will play in salvation history. John’s leaping in response to Jesus in Mary’s womb portrays him as the prophet who will recognize Jesus and point him out to others.

Filled with the Holy Spirit, Elizabeth declares: “Blessed are you among women, and blessed is the fruit of your womb.” Here, the Greek *eulogemene* (“blessed”) expresses thanks to God not only for the blessing of a child—the desire of all biblical women—but also for the child that Mary will bear. He is none other than the Lord (*Kyrios*) whom Elizabeth faithfully served her whole life long.

In Elizabeth’s third blessing, the Greek *makaria* (used in the Beatitudes) replaces *eulogemene*. *Makaria* marks Mary as righteous before God because she trusts that God fulfills promises. Her faith makes it possible for her, and all who emulate her, to begin sharing in God’s own life on earth.

Jesus is the “help” that God sends to Israel and the “remembrance” of the promise made to Abraham. Jesus’ Resurrection reversed the seemingly unchangeable status of the mighty and the lowly, the hungry and the rich. In God’s kingdom, the proud and powerful lose their positions and influence. *Divine* power works through the humble who trust God is in control and defer to his will—like Mary and Elizabeth. All who hunger for good things are filled with *divine* gifts. But those who hunger for what money and machination can procure, God sends away empty-handed.

THE STORY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY



On November 1, 1950, Pope Pius XII defined the Assumption of Mary to be a dogma of faith: “We pronounce, declare and define it to be a divinely revealed dogma that the immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory.” The pope proclaimed this dogma only after a broad consultation of bishops, theologians and laity. There were few dissenting voices. What the pope solemnly declared was already a common belief in the Catholic Church.

We find homilies on the Assumption going back to the sixth century. In following centuries, the Eastern Churches held steadily to the doctrine, but some authors in the West were hesitant. However by the 13th century there was universal agreement. The feast was celebrated under various names—Commemoration, Dormition, Passing, Assumption—from at least the fifth or sixth century. Today it is celebrated as a solemnity.

Scripture does not give an account of Mary’s assumption into heaven. Nevertheless, Revelation 12 speaks of a woman who is caught up in the battle between good and evil. Many see this woman as God’s people. Since Mary best embodies the people of both Old and New Testaments, her assumption can be seen as an exemplification of the woman’s victory.

Furthermore, in 1 Corinthians 15:20, Paul speaks of Christ’s resurrection as the first fruits of those who have fallen asleep.

Since Mary is closely associated with all the mysteries of Jesus’ life, it is not surprising that the Holy Spirit has led the Church to believe in Mary’s share in his glorification. So close was she to Jesus on earth, she must be with him body and soul in heaven.

Reflection

In the light of the Assumption of Mary, it is easy to pray her Magnificat (Luke 1:46–55) with new meaning. In her glory she proclaims the greatness of the Lord and finds joy in God her savior. God has done marvels to her and she leads others to recognize God’s holiness. She is the lowly handmaid who deeply revered her God and has been raised to the heights. From her position of strength she will help the lowly and the poor find justice on earth, and she will challenge the rich and powerful to distrust wealth and power as a source of happiness.

Reflect

When we’re sad or lonely, who better to turn to than our universal mother? Mary can feel the ripples of pain in our hearts and is ready to guide us to her son.

Pray

Dear Mary, Like a woeful child, I am in need of your motherly care. Wrap your arms around me for comfort, dry my tears, take me by the hand, and lead me to your Son, the source of all that is good. For only he can cast out the shadows of my troubled heart. Amen.

Act

Not all of us are mothers, but we can still give maternal care to those who are hurting. Share this prayer with the people in your life who could use a word of encouragement.