

**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**

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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

## BLESSED CARLO ACUTIS



Born in London and raised in Milan, Carlo's wealthy parents were not particularly religious. Upon receiving his first communion at age seven, Carlo became a frequent communicant, making a point of praying before

the tabernacle before or after every Mass. In addition to Francis of Assisi, Carlo took several of the younger saints as his models, including Bernadette Soubirous, Jacinta and Francisco Marto, and Dominic Savio.

At school Carlo tried to comfort friends whose parents were undergoing divorce, as well as stepping in to defend disabled students from bullies. After school hours he volunteered his time with the city's homeless and destitute. Considered a computer geek by some, Carlo spent four years creating a website dedicated to cataloguing every reported Eucharistic miracle around the world. He also enjoyed films, comics, soccer, and playing popular video games.

Diagnosed with leukemia, Carlo offered his sufferings to God for the intentions of the sitting pope—Benedict XVI—and the entire Church. His longtime desire to visit as many sites of Eucharistic miracles as possible was cut short by his illness. Carlo died in 2006 and was beatified in 2020. As he had wished, Carlo was buried in Assisi at St. Mary Major's "Chapel of the Stripping," where Francis had returned his clothes to his father and began a more radical following of the Gospel.

Among the thousands present for Carlo's beatification at Assisi's Basilica of St. Francis were many of his childhood friends. Presiding at the beatification service, Cardinal Agostino Vallini praised Carlo as an example of how young people can use technology to spread the Gospel "to reach as many people as possible and help them know the beauty of friendship with the Lord." His liturgical feast is celebrated on October 12.

### Reflection

Carlo Acutis did not strive to become famous but rather to cooperate as generously as possible with God's grace. That journey brought him many experiences, but they were all united by a burning desire to serve God and others as generously as possible.

## READINGS FOR THE WEEK OF OCTOBER 10, 2021

Sunday: Wis 7:7-11/Ps 90:12-13, 14-15, 16-17 [14]/Heb 4:12-13/  
Mk 10:17-30 or 10:17-27  
Monday: Rom 1:1-7/Ps 98:1, 2-3ab, 3cd-4 [2a]/Lk 11:29-32  
Tuesday: Rom 1:16-25/Ps 19:2-3, 4-5 [2a]/Lk 11:37-41  
Wednesday: Rom 2:1-11/Ps 62:2-3, 6-7, 9 [13]/Lk 11:42-46  
Thursday: Rom 3:21-30/Ps 130:1-2, 3-4, 5-6 [7]/Lk 11:47-54  
Friday: Rom 4:1-8/Ps 32:1-2, 5, 11 [cf. 7]/Lk 12:1-7  
Saturday: Rom 4:13, 16-18/Ps 105:6-7, 8-9, 42-43 [8]/Lk 12:8-12  
Next Sunday: Is 53:10-11/Ps 33:4-5, 18-19, 20, 22 [22]/  
Heb 4:14-16/Mk 10:35-45 or 10:42-45

## BOOK CLUB NEWS

The Jeweler's Shop is a three-act play, written by Karol Wojtyla (who later became Pope John Paul II), that looks at three couples as their lives become intertwined with one another. Love is "one of the greatest dramas of human existence," he writes. Both the book and the movie adaptation can be found on Formed.com, among other places. We will discuss the play/movie at our next meeting after evening Mass on Tuesday, October 12.

## PRAYER OF ST. TERESA OF CALCUTTA.

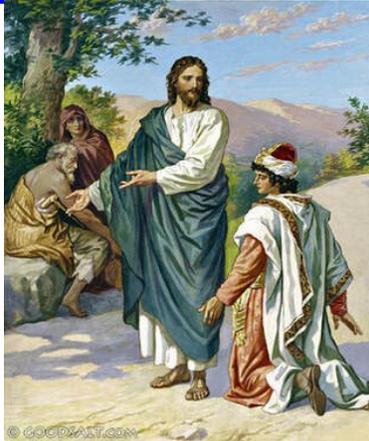


I asked God to take away my pride, and God said no. He said that pride is not taken away - it is denied. I asked God to heal my bedridden daughter. God told me no. Her soul is safe, but her body will still die. I asked God to give me patience, and God said no. He said that patience

comes as a result of trials - it is not given, but deserved. I asked God to give me happiness, and God said no. He said that he gives a blessing, and whether I am happy or not is up to me. I asked God to protect me from the pain, and God said no. He said that suffering distracts a person from worldly worries and leads to Him. I asked God for my spirit to grow, and God said no. He said that the spirit must grow on its own. I asked God to teach me to love all people as He loves me. Finally, the Lord said, you understood that you had to ask. I asked for patience, and God sent me trials to harden me. I asked for wisdom, and God sent me problems to think about. I asked for courage - and God sent me dangers. I asked for love - and God sent the unfortunate who needed my help. I asked for blessings - and God gave me opportunities. I didn't get anything I wanted - I got everything I needed! God heard my prayers.

## COMMENTARY ON THE READINGS

### THE 28th SUNDAY IN ORDINARY TIME



#### COMMENTARY

All three readings this week come together around a radical view of Christian life. The First Reading, from Wisdom 7:7-11, is clearly meant to set off the Gospel which tells of a rich man who found Jesus' call to discipleship too radical. The brief Second Reading, from Hebrews 4:12-13, also makes its contribution, speaking of the way in which the word of God can lay open the depths of a person.

This is certainly what happens in the case of the rich man told in the Gospel, Mark 10:17-30. (Note that in Mark, as in Luke, in contrast to Matthew, he is not said to be a rich young man – though that is perhaps implicit since he is clearly a person who has his life before him.) The episode provides a further example of how the following of Jesus requires detachment from what the world values highly: in this case, the security and other advantages provided by wealth. The man does want to inherit eternal life. He comes to Jesus as to a teacher ('Good Master') whose wisdom is already well known. Jesus deflects the appellation 'Good' away from himself and on to God alone. God is the author and giver of life. Questions about 'life' must be considered strictly in relation to what God has laid down and this, in first instance at least, is to be found in the commandments of the Torah, several of which – all ones dealing with duties to one's neighbor – Jesus lists.

#### TREASURE IN HEAVEN

When the man responds that he has kept all these from his youth, the interaction moves to a new plane. Jesus, we are told, 'looked steadily at him and loved him' (v 21a). How the love was evident we are not told – possibly in the nature of Jesus' gaze on the man, possibly in some gesture of affection such as an embrace. What the report of Jesus' reaction does establish, however, is that the discussion, from being a rather theoretical one about the requirements of the Torah, is now placed within a context of personal relationship, with the initiative from Jesus' side. The series of instructions that follow next ('You lack one thing: Go, sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me' [vv. 21b]) do not stand by themselves but flow entirely from the relationship now offered. The sense of being chosen ('looked upon') and 'loved' by Jesus should communicate the freedom from attachment to wealth that following him will require.

Most Jews in Jesus' day regarded wealth as a blessing and as an opportunity for doing good. In an insecure world wealth is the most obvious form of security for the future. For Jesus the only real source of security is to have 'wealth' not in an earthly bank, but in a heavenly one ('treasure in heaven'). And the only way to deposit that treasure in that heavenly bank is to give it here and now to the poor. Where earthly banks can easily fail, the heavenly one has a divine guarantee. Everything comes back then to the man's being prepared to share something of Jesus' radical trust in God. The man declines the invitation. The prospect of love and companionship with Jesus is not strong enough to break attachment to his great wealth. The fact, though, that he goes away 'sad' shows that he knows he is declining something that would have given him the fulfilment for which, at the deepest part of his person, it seems he was longing.

#### PROVERBIAL STATEMENT

Jesus respects the man's freedom and lets him go. But he does make a comment of more general application: the difficulty riches cause for entrance into the 'Kingdom of God' (not really different here from gaining 'eternal life'). To reinforce the point in an arresting, even humorous way he adds what may be a proverbial statement: the difficulty of a camel passing through the eye of a needle. (Attempts to explain the image in a moralizing kind of way have never been persuasive.) When the disciples point out that this makes salvation impossible, Jesus responds that this is to look only at human capacity, not at the power of God, which stands behind the whole life and mission of Jesus. In the context of the love and companionship he creates (and to which he called the rich man) such freedom from attachment to wealth becomes possible – as Peter's following comment does in fact point out.

Jesus hardly required literal abandonment of possessions from all his followers. However, all are called to a freedom from the kind of attachment to wealth that shows distrust of the God proclaimed by Jesus: One who can be trusted absolutely to bestow (eternal) life on those who follow Jesus' way.

## THE MONTH OF OCTOBER IS DEDICATED TO THE HOLY ROSARY

### The Mysteries of the Rosary

#### Joyful Mysteries

Traditionally prayed on Mondays, Saturdays, and, during the season of Advent, on Sundays:

1. The Annunciation
2. The Visitation
3. The Nativity
4. The Presentation in the Temple
5. The Finding in the Temple

#### Sorrowful Mysteries

Traditionally prayed on Tuesdays, Fridays, and, during the season of Lent, on Sundays:

1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion and Death

#### Glorious Mysteries

Traditionally prayed on Wednesdays and, outside the seasons of Advent and Lent, on Sundays:

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit
4. The Assumption
5. The Coronation of Mary

#### Luminous Mysteries

Traditionally prayed on Thursdays:

1. The Baptism of Christ in the Jordan
2. The Wedding Feast at Cana
3. Jesus' Proclamation of the Coming of the Kingdom of God
4. The Transfiguration
5. The Institution of the Eucharist

#### The Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. **Amen.**

#### The Our Father

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. **Amen**

#### The Glory Be

Glory be to the Father, the Son, and the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. **Amen.**



7. After saying the five decades, say the **Hail, Holy Queen**, followed by and prayer:

Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

Let us pray: O God, whose Only Begotten Son, by his life, Death, and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. **Amen**

6. For each of the five decades:

- Announce the Mystery
- Say the Our Father.
- While fingering each of the ten beads of the decade, next say ten Hail Marys while meditating on the Mystery.
- Then say a Glory Be.
- Complete the decade by saying: "O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to Heaven, especially those who have most need of your mercy."

— 5. Say the Glory Be.

— 4. Say one Hail Mary on each of the next three beads.

— 3. On the first bead, say an Our Father.

— 2. Holding the Crucifix, say the Apostles' Creed.

1. Make the Sign of the Cross.

#### The Hail Mary

Hail Mary, full of grace, the Lord is with thee; blessed are thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. **Amen.**

#### The Hail Holy Queen

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope. To you we cry, poor banished children of Eve; to you we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, your eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

Let us Pray. O God, whose only-begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. **Amen.**