

**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  
 Phone: 843-332-7773 • Fax: 843-332-2812  
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**DIOCESE OF CHARLESTON**

**BISHOP OF CHARLESTON**  
 The Most Reverend Robert E. Guglielmone

**PASTOR**  
 Rev. Daniel R. Papineau

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<b>OFFICE SCHEDULE</b>	<b>LITURGY SCHEDULE</b>		
Monday through Friday	Saturday	5:30PM St. Mary's Church	
8:30AM – 2:00PM	Sunday	9:00AM St. Joseph's Church	
	Sunday	11:00AM St. Mary's Church	
<b>ST. MARY'S SATURDAY SCHEDULE</b>			
Adoration	Tues., Wed., Thurs.	6:00PM	
Chaplet of Divine Mercy	Friday	12:10PM (except First Friday)	
	First Friday Mass	6:00PM	
		First Saturday	8:00AM
<b>SACRAMENT OF RECONCILIATION</b>			
Saturday			
Tues., Wed., and Thurs.	3:15PM		
	After the 6:00PM Mass		

## CONSECRATION TO ST. JOSEPH:

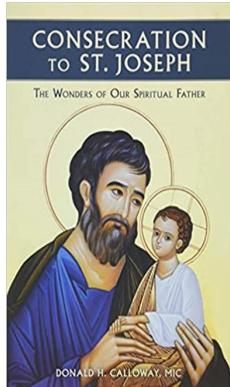
### SPIRITUAL STUDY GROUP

Fr. Don Calloway's book *Consecration to St. Joseph: The Wonders of our spiritual Father* is a 33-day study into the life of St. Joseph and how his life can lead us to be more faith-filled individuals and family members.

Danny Dorsel will lead the 33-day study which will meet five (5) times.

**Who:** Anyone interested in finding out more about St. Joseph

**When:** Monday November 8<sup>th</sup>  
from 6:30-7:00 PM  
Wednesday November 10<sup>th</sup>  
from 6:30-7:30 PM  
Wednesday November 17<sup>th</sup>  
from 6:30-7:30 PM



**Location:** The Fellowship Hall

To find out more about this opportunity, please email Danny Dorsel at [dannydorsel@yahoo.com](mailto:dannydorsel@yahoo.com)

The book *Consecration to St. Joseph: The Wonders of our Spiritual Father* can be purchased at Peace of Heaven Located at 120 E. Carolina Ave.



## YEAR OF SAINT JOSEPH

### ST. JOSEPH

**ST. JOSEPH PRAY FOR US!**

### HIM/FOOD BANK

Please remember those less fortunate . There are bins for food at both the front and side doors. This food is brought to the Food Bank at Hartsville Interfaith Ministries to be distributed to those in need.

## READINGS FOR THE WEEK OF OCTOBER 17, 2021

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

Monday: 2 Tm 4:10-17/Ps 145:10-11, 12-13, 17-18 [12]/Lk 10:1-9

Tuesday: Rom 5:12, 15, 17-19, 20-21/Ps 40:7-8, 8-9, 10, 17 [8 and 9]/Lk 12:35-38

Wednesday: Rom 6:12-18/Ps 124:1-3, 4-6, 7-8 [8]/Lk 12:39-48

Thursday: Rom 6:19-23/Ps 1:1-2, 3, 4 and 6 [Ps 40:5]/Lk 12:49-53

Friday: Rom 7:18-25/Ps 119:66, 68, 76, 77, 93, 94 [68]/Lk 12:54-59

Saturday: Rom 8:1-11/Ps 24:1-2, 3-4, 5-6 [cf. 6]/Lk 13:1-9

Next Sunday: Jer 31:7-9/Ps 126:1-2, 2-3, 4-5, 6 [3]/Heb 5:1-6/Mk 10:46-5

## ST MARY'S DECAL FOR YOUR CAR

The Women's Circle has purchased auto decals for our parish. They are located at the side entrance to our Church. We hope you take one and proudly display it on your vehicle. We are asking for a donation, if possible, to help defray the cost of the decals. Thank you.

The Women's Circle of St. Mary's

## 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",

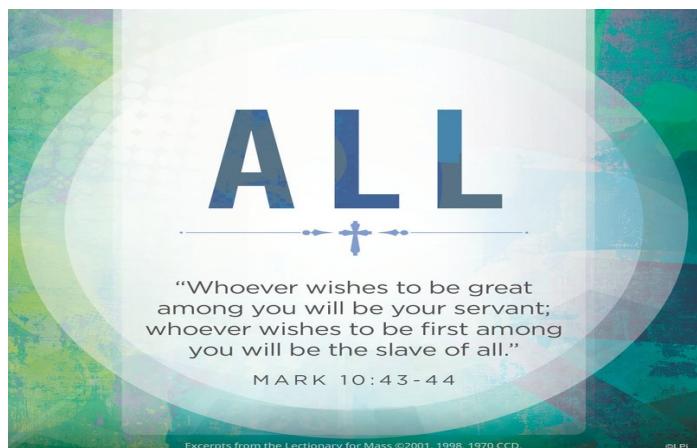
"The Bible in a Year",

The daily Mass readings,

The Saint of the Day,

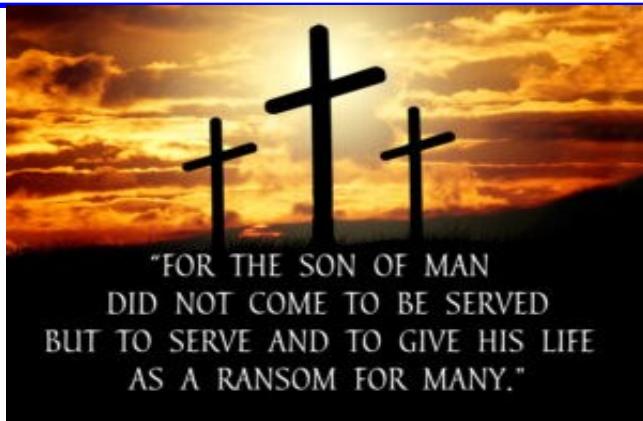
Our Masses at St. Mary's are also live streamed on the website and our Facebook page.

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](http://www.stmaryhartsville.org)



## COMMENTARY ON THE READINGS

### THE 29th SUNDAY IN ORDINARY TIME



#### COMMENTARY

On the long journey to Jerusalem that has formed the subject of the readings from Mark's Gospel over the past few Sundays, Jesus has been attempting – with little success – to convey to his disciples some sense of the fate that awaits him in Jerusalem. Three times he has made clear his destiny to suffer and die. The disciples, who now understand that he is the Messiah (8:29), simply cannot hold together these two truths: that he is Messiah and that he is going to discharge his messianic role through this way of suffering and death. They still cling to the conventional idea that the Messiah will be a righteous, triumphant ruler who will restore to Israel the glories of the Davidic kingdom. Such an understanding of messiahship lies behind the request of the sons of Zebedee, James and John in today's Gospel, Mark 10:35-45. Their bid for places on his right and his left signals ambition to be his leading associates at the celebratory banquet of the messianic kingdom. They have not grasped anything of what Jesus has been saying: that the path to any glory leads through suffering and death.

#### UNDERGOING TRIALS

In reply, Jesus uses biblical imagery to hint at what lies in store. 'Baptism' does not refer to the Christian sacrament but evokes a biblical metaphor in which going through trials is depicted as a passage through stormy, turbulent waters. Likewise, 'cup' is a biblical metaphor for the fate that lies ahead of a person: what he or she will receive from the hand of God (cf. Mark 14:36). Without realizing, it seems, what they are letting themselves in for, James and John express their readiness to share Jesus' 'cup'. He accepts their declaration and affirms its eventual realization (something that James at least fulfilled in dying a martyr's death [Acts 12:2]). But the allotment of places in his kingdom belongs not to himself but to the Father. The explanation shows that he himself is not going to his death in a kind of calculating way that would reason as follows: yes, the suffering will be terrible but it will all have a happy ending (resurrection). No, he is surrendering his future entirely into the hands of the God in whose power and generosity he places complete trust. Those who wish to be his associates must accompany him in this trust as well.

The episode now moves to a second stage with the (understandable) irritation of the remaining disciples at what they see as an attempt on the part of James and John to 'bag' the highest places in the messianic kingdom. Their indignation provides Jesus with an opportunity to explain the absolute cleavage between the exercise of leadership in his kingdom and the exercise of authority in the worldly sense, which is clearly what the disciples have in mind. Those who have authority in the kingdoms of earth use their power to turn everything to their own advantage. On the contrary, those who aspire to leadership in the community of the Kingdom must think of themselves as the slaves of all – a complete reversal of values.

#### BUT TO SERVE

In one of the most memorable statements in the Gospel tradition, Jesus drives the point home, pointing to his own example: 'the Son of Man has come, not to be served, but to serve and give his life as a ransom for many' (v 45). The last phrase 'for many' echoes the Fourth Servant Song (Isa 52:13 – 53:12), the final sentences of which, appropriately, form the First Reading, Isa 53:10-11). Jesus is going up to Jerusalem to discharge his messianic role, not in the worldly sense of conventional messianic expectation (seen here in the disciples), but in a sense specified by the role spelled out in the 'Servant' figure: one who enters into the pain and suffering of the world, who 'bears' the sins of others ('many' in Semitic idiom, which, of course, means 'all'), in order to bring about for them freedom and life ('ransom'). This is the ultimate depth of the 'service' that he as Messiah performs – not just for Israel but for the entire world. The Second Reading, Heb 4:14-16, complements this sense of Jesus' 'service'. In their own suffering and difficulty believers should draw confidence from the fact that Jesus, having himself experienced suffering and weakness, is a compassionate advocate before 'the throne of grace'.

Just as last week's Gospel placed before the community the need for radical detachment from wealth, so this week's readings confront it with no less a challenge in the matter of the exercise of power and authority. Both have proven difficult areas for the Church to get right down the ages. We worship Jesus as Lord. But are we so comfortable in venerating – and following – him in his role as Servant of all?

## SAINT JOHN PAUL II



"Open wide the doors to Christ," urged John Paul II during the homily at the Mass where he was installed as pope in 1978.

Born in Wadowice, Poland, Karol Jozef Wojtyla had lost his mother, father, and older brother before his 21st birthday. Karol's promising academic career at Krakow's Jagiellonian University was cut short by the outbreak of World War II. While working in a quarry and a chemical factory, he enrolled in an "underground" seminary in Kraków. Ordained in 1946, he was immediately sent to Rome where he earned a doctorate in theology.

Back in Poland, a short assignment as assistant pastor in a rural parish preceded his very fruitful chaplaincy for university students. Soon Fr. Wojtyla earned a doctorate in philosophy and began teaching that subject at Poland's University of Lublin.

Communist officials allowed Wojtyla to be appointed auxiliary bishop of Kraków in 1958, considering him a relatively harmless intellectual. They could not have been more wrong!

Bishop Wojtyla attended all four sessions of Vatican II and contributed especially to its Pastoral Constitution on the Church in the Modern World. Appointed as archbishop of Kraków in 1964, he was named a cardinal three years later.

Elected pope in October 1978, he took the name of his short-lived, immediate predecessor. Pope John Paul II was the first non-Italian pope in 455 years. In time, he made pastoral visits to 124 countries, including several with small Christian populations.

John Paul II promoted ecumenical and interfaith initiatives, especially the 1986 Day of Prayer for World Peace in Assisi. He visited Rome's main synagogue and the Western Wall in Jerusalem; he also established diplomatic relations between the Holy See and Israel. He improved Catholic-Muslim relations, and in 2001 visited a mosque in Damascus, Syria.

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"Christ is the center of the universe and of human history" was the opening line of John Paul II's 1979 encyclical, *Redeemer of the Human Race*. In 1995, he described himself to the United Nations General Assembly as "a witness to hope."

His 1979 visit to Poland encouraged the growth of the Solidarity movement there and the collapse of communism in central and eastern Europe 10 years later. John Paul II began World Youth Day and traveled to several countries for those celebrations. He very much wanted to visit China and the Soviet Union, but the governments in those countries prevented that.

One of the most well-remembered photos of John Paul II's pontificate was his one-on-one conversation in 1983, with Mehmet Ali Agca, who had attempted to assassinate him two years earlier.

In his 27 years of papal ministry, John Paul II wrote 14 encyclicals and five books, canonized 482 saints and beatified 1,338 people. In the last years of his life, he suffered from Parkinson's disease and was forced to cut back on some of his activities.

Pope Benedict XVI beatified John Paul II in 2011, and Pope Francis canonized him in 2014.

### Reflection

Before John Paul II's funeral Mass in St. Peter's Square, hundreds of thousands of people had waited patiently for a brief moment to pray before his body, which lay in state inside St. Peter's for several days. The media coverage of his funeral was unprecedented.

Presiding at the funeral Mass, Cardinal Joseph Ratzinger—then dean of the College of Cardinals and later Pope Benedict XVI—concluded his homily by saying: "None of us can ever forget how, in that last Easter Sunday of his life, the Holy Father, marked by suffering, came once more to the window of the Apostolic Palace and one last time gave his blessing *urbi et orbi* ('to the city and to the world')."

"We can be sure that our beloved pope is standing today at the window of the Father's house, that sees us and blesses us. Yes, bless us, Holy Father. We entrust your dear soul to the Mother of God, your Mother, who guided you each day and who will guide you now to the glory of her Son, our Lord Jesus Christ. Amen."