



**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 Jacques Fabre-Jeune, CS

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

SAINT'S CORNER



SAINT MARTIN OF TOURS

A conscientious objector who wanted to be a monk; a monk who was maneuvered into being a bishop; a bishop who fought paganism as well as pleaded for mercy to heretics—such was Martin of Tours, one of the most popular of saints and one of the first not to be a martyr. Born of pagan parents in what is now Hungary, and raised in Italy, this son of a veteran was forced at the age of 15 to serve in the army. Martin became a Christian catechumen and was baptized when he was 18. It was said that he lived more like a monk than a soldier. At 23, he refused a war bonus and told his commander: “I have served you as

a soldier; now let me serve Christ. Give the bounty to those who are going to fight. But I am a soldier of Christ and it is not lawful for me to fight.” After great difficulties, he was discharged and went to be a disciple of Hilary of Poitiers.

He was ordained an exorcist and worked with great zeal against the Arians. Martin became a monk, living first at Milan and later on a small island. When Hilary was restored to his see following his exile, Martin returned to France and established what may have been the first French monastery near Poitiers. He lived there for 10 years, forming his disciples and preaching throughout the countryside.

The people of Tours demanded that he become their bishop. Martin was drawn to that city by a ruse—the need of a sick person—and was brought to the church, where he reluctantly allowed himself to be consecrated bishop. Some of the consecrating bishops thought his rumpled appearance and unkempt hair indicated that he was not dignified enough for the office.

Along with Saint Ambrose, Martin rejected Bishop Ithacius's principle of putting heretics to death—as well as the intrusion of the emperor into such matters. He prevailed upon the emperor to spare the life of the heretic Priscillian. For his efforts, Martin was accused of the same heresy, and Priscillian was executed after all. Martin then pleaded for a cessation of the persecution of Priscillian's followers in Spain. He still felt he could cooperate with Ithacius in other areas, but afterwards his conscience troubled him about this decision.

As death approached, Martin's followers begged him not to leave them. He prayed, “Lord, if your people still need me, I do not refuse the work. Your will be done.”

REFLECTION

Martin's worry about cooperation with evil reminds us that almost nothing is either all black or all white. The saints are not creatures of another world: They face the same perplexing decisions that we do. Any decision of conscience always involves some risk. If we choose to go north, we may never know what would have happened had we gone east, west, or south. A hyper-cautious withdrawal from all perplexing situations is not the virtue of prudence; it is in fact, a bad decision, for “not to decide is to decide.”

READINGS FOR THE WEEK OF NOVEMBER 6, 2022

Sunday: 2 Mc 7:1-2, 9-14/Ps 17:1, 5-6, 8, 15 [15b]/2 Thes 2:16—3:5/
Lk 20:27-38 or 20:27, 34-38
Monday: Ti 1:1-9/Ps 24:1b-2, 3-4ab, 5-6/Lk 17:1-6
Tuesday: Ti 2:1-8, 11-14/Ps 37:3-4, 18 and 23, 27 and 29/Lk 17:7-10
Wednesday: Ez 47:1-2, 8-9, 12/Ps 46:2-3, 5-6, 8-9/1 Cor 3:9c-11, 16-17/Jn 2:13-22
Thursday: Phlm 7-20/Ps 146:7, 8-9a, 9bc-10/Lk 17:20-25
Friday: 2 Jn 4-9/Ps 119:1, 2, 10, 11, 17, 18/Lk 17:26-37
Saturday: 3 Jn 5-8/Ps 112:1-2, 3-4, 5-6/Lk 18:1-8
Next Sunday: Mal 3:19-20a/Ps 98:5-6, 7-8, 9/2 Thes 3:7-12/
Lk 21:5-1

BOOK CLUB

The Autobiography of a Hunted Priest by John Gerard, S.J. tells the story of a Jesuit priest in Elizabethan England at a time when to be a Catholic priest was considered treason and could mean imprisonment and torture. It is full of intrigue - disguise, danger, hide-outs, "priest hunters", capture and escape, all while saying Mass, preaching, converting the lost and ministering to the faithful in secret. Truth can be stranger than fiction. We will meet second Tuesday, November 8, after evening Mass.

SACRED SILENCE

Sacred silence is a sign of reverence while you are in sacred space. Please be mindful of others in prayer before and after Mass.

HOW DO I USE THE PARISH SUBSCRIPTION TO FORMED

Registering for FORMED is easier than ever:

1. Go to [Formed.org/signup](https://formed.org/signup)
2. Select your Parish (St. Mary)
3. Register with your name and email
4. Check that email account for a link to begin using Formed. (Call 843-332-7773 or email stmary2@gmail.com for more help.)

SOUP KITCHEN

We are in need of new volunteers to help us meet our parish's commitment to the Hartsville Soup Kitchen. If you are interested in helping us out, please contact Richard Zuendt at 843-335-5310 for details.

COMMENTARY ON THE READINGS

THE 32ND SUNDAY IN ORDINARY TIME



All of the Readings for the remaining Sundays in Ordinary Time have as their theme life, death and resurrection of the human person not in a morbid or threatening way, but in a spirit of hope. This theme is appropriate for the weeks before the season of Advent because it causes us to think about our eventual death and preparedness. Once we get into the season of Advent and the holiday rush, we won't want to think much about death. Yet, the months of November and December are the two most dangerous months of the year because of weather conditions and our preoccupation with the coming holidays.

In the First Reading from the Second Book of Maccabees (7:1-2, 9-14), we hear only part of the story about seven brothers who died at the hands of a Greek king who tried to force all Jews into accepting the Greek culture of Hellenism. These brothers would rather die than betray the God of Israel. Their faith gave them reassurance that fidelity to God's laws would be rewarded with alvation and resurrection which was a fairly recent concept for the Jews of that time; and only some of the Jews accepted it.

The Responsorial Psalm is (17:1, 5-6, 8, 15). We could say that the Psalmist is meditating on the same story and agreeing with the seven brothers. He offers the fidelity of the brothers as reason for being protected from faltering or failing. He prays that knowing God's faithfulness will help them through their ordeal and death; and upon awaking in heaven, they will be comforted by God's presence.

The Second Reading is from St. Paul's Second Letter to the Thessalonians (2:16-3:5). At the time this letter was written, the anger of the Jews toward Paul was at a fever pitch, and he knew that his life was in danger. However, instead of seeking sympathy or pity, he counsels the people of Thessalonica to be strong and have courage even in the face of great oppression.

In the Gospel Reading from Luke (20:27-38), we hear an interesting question being put to Jesus regarding a Mosaic Law. (Moses did make such a law. See Deuteronomy 25:5) Jesus' response lifts the Sadducees' understanding of heaven out of the earthly realm and into the spiritual where everything is perfect according to God's laws and there is no need of marriage. The question, of course, is really not about marriage but about the resurrection of mankind and life after death that the Sadducees did not believe. Jesus reminds them of what God said to Moses in the scene of the burning bush (Exodus 3:6) about being the God of Abraham, Isaac and Jacob, now long dead, but obviously spiritually alive in heaven. This passage should be reassuring to everyone because in Jesus' own words, there is a heaven for all who are faithful to the end.

In the above and subsequent readings this month, we are reminded of our own mortality and our need to look at where we are going, spiritually. So the question that arises is: "Are you on the right track toward heaven or have you drifted in some other direction?" Something to think about during your prayer time this week!

PRAY FOR THE HOLY SOULS IN PURGATORY

How appropriate, that the Catholic Church offers us November, which begins with All Saints Day and All Souls Day, as the Month of the Holy Souls in Purgatory—those who have died in grace, yet who failed in this life to make satisfaction for all of their sins.

In recent years, perhaps no Catholic doctrine has been more misunderstood by Catholics themselves than the doctrine of Purgatory. Consequently, we tend to downplay it, even seem a little embarrassed by it and it is the Holy Souls who suffer because of our discomfort with the doctrine.

Purgatory is not, as many people think, one last trial. All of those who make it to Purgatory will one day be in Heaven. Purgatory is where those who have died in grace but who have not fully atoned for the temporal punishments resulting from their sins, go to finish their atonement before entering Heaven. A soul in Purgatory may suffer but he has the assurance that he will ultimately enter Heaven when his punishment is complete. Catholics believe Purgatory is an expression of God's love, His desire to cleanse our souls of all that might keep us from experiencing the fullness of joy in Heaven.

As Christians, we don't travel through this world alone. Our salvation is wrapped up with the salvation of others and charity requires us to come to their aid. The same is true of the Holy Souls. In their time in Purgatory, they can pray for us and we should pray for the faithful departed that they may be freed from the punishment for their sins and enter into Heaven.

We should pray for the dead throughout the year, especially on the anniversary of their death but in this Month of the Holy Souls, we should devote some time every day to prayer for the dead. We should start with those closest to us—our mother and father, for instance—but we should also offer prayers for all the souls, and especially for those most forsaken.

We believe that those Holy Souls for whom we pray will continue to pray for us after they have been released from Purgatory. If we live Christian lives, we too will likely find ourselves in Purgatory someday and our acts of charity toward the Holy Souls there now will ensure that they remember us before the throne of God when we are most in need of prayers. It's a comforting thought and one that should encourage us, especially in this month of November, to offer our prayers for the Holy Souls.

Let us Pray:

Incline Your ear, O Lord, unto our prayers,
wherein we humbly pray to You.
to show Your mercy upon the souls of Your servants,
whom You have commanded to pass out of this world,
that You would place them in the region of peace and light
and bid them be partakers with Your Saints.
Through Christ our Lord.

