



Saint Rose of Lima Catholic Church

Hill City, South Dakota

Our Lady of Mount Carmel

Keystone, South Dakota

Fr. Mark Horn • P.O. Box 236 • Hill City, SD 57745 • (605) 574-2479



The Holy Family of Jesus, Mary and Joseph — Dec. 27, 2020

Pastor _____

Fr. Mark Horn
(605) 645-3782
mhorn@diorc.org

Bulletin Contact _____

Bulletin.k.hc@gmail.com
Deadline: Thursday, 10 a.m.

Reconciliation _____

Hill City, Saint Rose of Lima
Tuesdays, 6-7 p.m.
Thursdays, 10-11 a.m.
Saturdays 3:30-4:30 p.m.

Keystone, Our Lady of Mt. Carmel,
30 minutes prior to Masses

Mass Schedule & Intentions—

(†) indicates deceased

Monday Dec. 28:
No Mass: Private intentions

Tuesday Dec. 29:
(Hill City) 6:30 a.m.: Richard Swift†

Wednesday Dec. 30:
(Keystone) 8 a.m.: Brielle Bohle

Thursday Dec. 31:
(Hill City) 5:30 p.m.: Healing of racial wounds

Friday Jan. 1:
(Keystone) 10 a.m.: David Geiman †

Saturday Jan. 2:
(Hill City) 6 p.m.: Neil and Molly Fulton

Sunday Jan. 3:
(Keystone) 8 a.m.: Sally Haberstroh †
(Hill City) 10 a.m.: *Pro populo*

Song of Songs: a love poem about—work?

From www.theologyofwork.org

The Song of Songs, also known as the Song of Solomon, is love poetry. Yet it is also a profound depiction of the meaning, value and beauty of work. The Song sings of lovers who court, then marry, and then work together in an ideal picture of life, family and work.

In the ancient world all poetry was sung, and the Song is, in fact, the lyrics to a song collection. Song of Songs should probably be thought of as a concert piece created for an aristocratic audience in Solomon's court. It has strong analogies to the love music of ancient Egypt, which was also meant for such audiences and which was composed in the centuries just prior to the age of Solomon. The lyrics of Egyptian poetry are rather light-hearted and often focus on young lovers. The lyrics of Song of Songs, however, are not flippant or casual but profound and theological, and they provoke serious thought, including thought about work.

There are numerous interpretations of Song of Songs, but we will approach it as a collection of songs that center on the love of a man and a woman. This is the plain sense of the text. It is the most fruitful way to explore meanings that actually arise from the text instead of being imposed upon it. The love poetry celebrates the beauty of a wedding and the joy of love between man and woman.

The Song begins with the woman speaking of her love for her man and, in the course of this, she speaks of how her skin has been darkened because her brothers made her work the family vineyard (**Song 1:6**). Work arises only six verses into this song about love. In the



ancient world, people tended to look down on dark skin not for racial reasons but for economic reasons: dark skin meant that you were in the peasant class and had to work in the sun. Fair skin meant that you were in the aristocracy, and therefore pale skin (not a tan!) was especially prized as a mark of beauty in women. But here, the woman's hard work has not really diminished her beauty (**Song 1:5**; "Dark am I, yet lovely," NIV[3]). Furthermore,

Solemnity of Mary Masses

Vigil Solemnity of Mary, Mother of God (Dec. 31st)

• 5:30 p.m. Mass, Hill City,
Bilingual

Solemnity of Mary,
Mother of God (Jan. 1st)

• 10 a.m. Mass, Keystone



her job has prepared her for the future, when she will tend her own vineyard (**Song 8:12**). A woman who works with her hands may not be an aristocrat, but she is beautiful and worthy of praise.

The loveliness of work, and working people, is often obscured by competing notions of beauty. The Greek world, whose influence is still deeply present in contemporary culture, regarded work as the enemy of beauty.

But the biblical perspective is that work has an intrinsic beauty. Solomon builds himself a palanquin and the Song extols the beauty of the workmanship.

It is literally a labor of love (**Song 3:10**). He puts its beauty to use in the service of love — transporting his beloved to their wedding (**Song 3:11**) — yet the work was already beautiful in its own right. Work is not only a means to an end — transportation, harvest or paycheck — but a source of aesthetic creativity. And believers are encouraged to see and praise the beauty in others' — including spouses' — work.

OUR WEBSITE!

<https://www.centralblackhillscatholic.com>



Eucharistic Adoration

Tues : 6 p.m.-8 p.m.

Thurs: Immediately after 8 a.m. Mass until noon; and from 6:30 p.m.- 9 p.m.

Adoracion Eucaristica

M : 6 p.m.-8 p.m.

J: Inmediatamente después de la Misa de 8 a.m. hasta el mediodía; y de 6:30 p.m.- 9 p.m.

SAINT PATRICK'S BREASTPLATE

I arise today through God's strength to pilot me,	Christ behind me,
God's might to uphold me,	Christ in me,
God's wisdom to guide me,	Christ beneath me,
God's eye to see before me,	Christ above me,
God's ear to hear me,	Christ on my right,
God's word to speak for me,	Christ on my left,
God's hand to guard me,	Christ where I lie,
God's way to lie before me,	Christ where I sit,
God's shield to protect me,	Christ where I arise,
God's host to secure me –	Christ in the heart of every
against snares of devils,	man who thinks of me,
against temptations and	Christ in the mouth of every
vices, against inclinations	man who speaks of me,
of nature, against every-	Christ in every eye that sees
one who shall wish me ill,	me,
afar and anear, alone and	Christ in every ear that
in a crowd...	hears me.
Christ, be with me,	May your salvation, O Lord,
Christ before me,	be ever with us

Little Free Library at the Chancery office

The Diocese of Rapid City has installed a Little Free Library (littlefreelibrary.org) with a Catholic twist. Located at the Catholic Chancery, 225 Main St., Rapid City, this LFL contains only books on Catholic teachings. For 2000 years the Catholic Church has been sharing the Love of Christ, and we are excited to have this new opportunity to reach out to our neighbors. Anyone who reads these books is invited to contact Pastoral Ministries at 605-343-3541 or LFL@diorc.org for more information about Jesus Christ and the Catholic faith.



Job opening at Spearfish church

St. Joseph Church, Spearfish, has a job opening for Director of Music and Director of Liturgy. The position can be a full-time position, or the position can split into two part-time jobs for two individuals. Information: St. Joseph Web site at www.stjosephspearfish.com. Send cover letter and resume to: **St. Joseph Church, Attn: Job Application 844 N 5th Street, Spearfish, SD 57783.**

An indoor Christian Prayer Labyrinth will be at Terra Sancta Retreat Center Dec. 21-23 and Dec. 28-30, from 8 a.m.—6 p.m. daily. Prayers and information available.

Online class on Catholic teaching offered soon

Are you interested in learning more about Catholic teachings? Are you a Catholic who just wants a refresher? Join us on Thursdays starting January 7th at 6:45 pm via zoom for Catholicism 201. Over 6 weeks we will look at different topics that are specific to Catholics and what we believe. Come to all of the sessions or come to only the ones you are interested in. Catholicism 201 will cover the following topics.

- Jan 7th - The Church - One, Holy, Catholic, and Apostolic
- Jan 14th - Mary and the Saints
- Jan 21st - The Sacraments Part 1
- Jan 28th - The Sacraments Part 2
- Feb 4th - Catholic Morality
- Feb 11th - The Thorny Issues (Catholic teachings on sex, contraception, homosexuality, and others)

Join our zoom meeting on those Thursday Evenings. If you are not familiar with Zoom contact Brett Eckert at the Cathedral and he can help you. Contact Brett either via email at brett@cathedralolph.org or by phone at (605) 342-0507.

Join the meeting by entering the Zoom Meeting ID: 895 5383 4014

<https://us02web.zoom.us/j/89553834014>

Questions: Brett Eckert at brett@cathedralolph.org or by phone at (605) 342-0507.



Living Rosary: Wedding at Cana

Parishioners, individually or as families, are encouraged to pray one decade of the rosary each day for peace and healing in our world. The many decades combined create a "Living Rosary". The rosary is a powerful intercessory prayer to Our Blessed Mother, who lovingly brings our needs and requests to her Son.

The **SECOND Luminous Mystery** is: **The Wedding Feast at Cana.**

The fruit of this decade is **To Jesus Through Mary.**

John 2:5 His mother said to the attendants, "Do whatever he tells you."

Reflection On the third day, there was a marriage at Cana in Galilee, and the Mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the Mother of Jesus said to Him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come."

His Mother said to the servants, "Do whatever He tells you."

Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When

the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory; and His disciples believed in Him. After this He went down to Capernaum, with His Mother and His brothers and His disciples; and there they stayed for a few days.

Jesus again reveals Himself to us in the second Luminous Mystery. When His Mother comes to Him with the dilemma that the wedding party has run out of wine, He says to her, "Dear woman, why do you involve Me?" In saying this, Jesus reveals to us that He has not come for Himself. This is not His problem. He has come to serve, not to be served. He shows compassion for the bride and the groom. He converts the water into wine—the common into the finest. Likewise, He has come to convert us, common sinners into faithful believers—the finest to be presented to the "Master of the banquet."

Do I recognize that, like Jesus, I too am called to serve? Am I prepared to be converted from the common to the finest?

I pray that each day I see my opportunities to serve in the manner of Jesus, so that I might be converted from the common to the finest.

Our Lady of the Rosary, pray for us!

To access Formed.org, enter the parish code: QTC7QR

In families, we build up God's heavenly household—the universal church

By Dr. Scott Hahn

Readings:

Sirach 3:2–6, 12–14

Psalms 128:1–2, 3, 4–5

Colossians 3:12–21

Luke 2:22–40

Why did Jesus choose to become a baby born of a mother and father and to spend all but His last years living in an ordinary human family? In part, to reveal God's plan to make all people live as one "holy family" in His Church (see 2 Corinthians 6:16–18).

In the Holy Family of Jesus, Mary, and Joseph, God reveals our true home. We're to live as His children, "chosen ones, holy and beloved," as the First Reading puts it. The family advice we hear in today's readings—for mothers, fathers, and children—is all solid and practical. Happy homes are the fruit of our faithfulness to the Lord, we sing in today's Psalm. But the Liturgy

is inviting us to see more, to see how, through our family obligations and relationships, our families become heralds of the family of God that He wants to create on earth.

Jesus shows us this in today's Gospel. His obedience to His earthly parents flows directly from His obedience to the will of His heavenly Father. Joseph and Mary aren't identified by name, but three times are called "his parents" and are referred to separately as his "mother" and "father." The emphasis is all on their their familial ties to Jesus. But these ties are emphasized only so that Jesus, in the first words He speaks in Luke's Gospel, can point us beyond that earthly relation-

ship to the Fatherhood of God.

In what Jesus calls "My Father's house," every family finds its true meaning and purpose (see Ephesians 3:15). The Temple we read about in the Gospel today is God's house, His dwelling (see Luke 19:46). But it's also an image of the family of God, the Church (see Ephesians 2:19–22; Hebrews 3:3–6; 10:21).

In our families we're to build up this household, this family, this living temple of God. Until He reveals His new dwelling among us and says of every person: "I shall be his God and he will be My son" (see Revelation 21:3, 7).

En nuestra familia, edificamos la casa celestial de Dios, la iglesia universal

Escrito por Dr. Scott Hahn

Lecturas:

Sirach 3:2–6, 12–14

Salmo 128:1–2, 3, 4–5

Colosenses 3:12–21

Lucas 2:22–40

¿Por qué escogió Jesús llegar a ser un bebé nacido de una madre y un padre y pasar todos menos Sus últimos años viviendo en una familia humana ordinaria? En parte, revelar el plan de Dios de hacer que todas las personas vivan como una "familia santa" en Su Iglesia (véase 2 Corintios 6:16–18).

En la Sagrada Familia de Jesús, María y José, Dios revela nuestro verdadero hogar. Debemos vivir como Sus hijos, "elegidos, santos y amados", como dice la Primera Lectura. El consejo familiar que escuchamos en las lecturas de hoy —para madres, padres e hijos— es sólido y práctico. Los hogares felices son el fruto de nuestra fidelidad al Señor, cantamos en el Salmo de hoy. Pero la liturgia nos invita a ver más, a ver cómo, a través de



nuestras obligaciones y relaciones familiares, nuestras familias se convierten en heraldos de la familia de Dios que quiere crear en la tierra.

Jesús nos muestra esto en el Evangelio de hoy. Su obediencia a Sus padres terrenales fluye directamente de Su obediencia a la voluntad de Su Padre celestial. José y María no se identifican por su nombre, pero tres veces se llaman "sus padres" y se les conoce por separado como su "madre" y "padre".

El énfasis está en sus lazos familiares con Jesús. Pero estos lazos sólo se enfatizan para que Jesús, en las primeras palabras que habla en el Evangelio de Lucas, pueda señalarnos más allá de esa relación terrenal con

la paternidad de Dios.

En lo que Jesús llama "la casa de mi Padre", toda familia encuentra su verdadero significado y propósito (véase Efesios 3:15). El Templo del que leemos en el Evangelio hoy es la casa de Dios, Su morada (véase Lucas 19:46). Pero también es una imagen de la familia de Dios, la Iglesia (véanse Efesios 2:19–22; Hebreos 3:3–6; 10:21).

En nuestra familia vamos a edificar esta casa, esta familia, este templo viviente de Dios. Hasta que revele Su nueva morada entre nosotros y diga de cada persona: "Seré su Dios y él será Mi hijo" (véase Apocalipsis 21:3, 7).

Announcements

HILL CITY WEEKLY PARISH SUPPORT
December 20, 2020

Envelopes:	\$425.00
Plate:	\$45.00
Christmas:	\$100.00
Immaculate Conception:	\$75.00
TOTAL:	\$645.00



Flame of Love of the Immaculate Heart of Mary Cenacle

****Friday following 7:30 a.m. Mass****

Our Lady's Promise: "With this Flame you will light all hearts in the world. This Flame will become a fire, and with its shining Light, this fire will blind Satan."

Our Lady to Elizabeth Kindelmann: "The grace from the Flame of Love of My Mother's Immaculate Heart will be to your generation what Noah's Ark was to his generation."



Questions: Marge Felton 307-351-1478

CONQUER SERIES
THE BATTLE PLAN FOR PURITY

A powerful men's group study called the Conquer Series will begin in the Rapid City area in November. Learn how to use the weapons of God to conquer pornography addiction. The cost to register is \$35. For more information about how you can be a part of this Conquer Group, contact your Parish priest or:

Todd at 605.484.5795

PRAYER INTENTIONS

- ♥ Fr. Tony Grossenburg
- ♥ Bob Hulet
- ♥ Sheila Grieme
- ♥ Barb Bertschinger



- ♥ Sheral LaCroix
- ♥ Morgan Ten Eyck
- ♥ All the sick and shut-ins of our parish and community

YOU'RE INVITED

BLACK HILLS  PAHA SAPA

CELEBRATION

WITH WILL GRAHAM

Live music + A message of hope + From the grandson of evangelist Billy Graham +++ Rushmore Plaza Civic Center +++ Sept. 24-26, 2021 +

Save stamps for missions!

Please remember this ministry!

Save your canceled stamps and put them in the collection box in front of the Divine Mercy window. What we receive is sent to the Sisters of the Holy Cross convent in Indiana. Our latest letter from them shares deep appreciation for our partnership with them, which helps support the poor in areas they serve.

INTER COLONIAL SCHOOL Thank you for your help!

DAILY READINGS

Monday, Dec. 28: THE HOLY INNOCENTS, MARTYRS
1 Jn 1: 5-2: 2 Ps 124: 2-5, 7c-8 Mt 2: 13-18

Tuesday, Dec. 29: FIFTH DAY WITHIN THE OCTAVE OF THE NATIVITY OF THE LORD, St. Thomas Becket, Bishop, Martyr
1 Jn 2: 3-11 Ps 96: 1-3, 5b-6 Lk 2: 22-35

Wednesday, Dec. 30: SIXTH DAY WITHIN THE OCTAVE OF THE NATIVITY OF THE LORD
1 Jn 2: 12-17 Ps 96: 7-10 Lk 2: 36-40

Thursday, Dec. 31: SEVENTH DAY WITHIN THE OCTAVE OF THE NATIVITY OF THE LORD, St. Sylvester I, Pope
1 Jn 2: 18-21 Ps 96: 1-2, 11-13 Jn 1: 1-18

Friday, Jan. 1: SOLEMNITY OF MARY, HOLY MOTHER OF GOD
Nm 6: 22-27 Ps 67: 2-3, 5, 6, 8 Gal 4: 4-7 Lk 2: 16-21

Saturday, Jan. 2: Sts. Basil the Great and Gregory of Nazianzen, Bishops, Doctors of the Church
1 Jn 2: 22-28 Ps 98: 1-4 Jn 1: 19-28

Sunday, Jan. 3: THE EPIPHANY OF THE LORD
Is 60: 1-6 Ps 72: 1-2, 7-8, 10-13 Eph 3: 2-3a, 5-6 Mt 2: 1-12