Pastor

Rev. Marcin S. Wiktor
Parochial Vicar

Deacon Brian Klause

Deacon Doug McNair

Mass Times:

Saturday Vigil: 4:00 p.m.
Sunday: 9:00 a.m.
Sunday: 10:40 a.m.
11:30 a.m. Misa en Español
5:00 p.m. Youth Mass

Spanish Mass in Parish Hall

5:00 p.m. Youth Mass

Weekday Masses: 8:10 a.m. on Mon., Thurs., Fri., and

6:30 pm Masses on Mon., Tues., and Thurs. evenings.

Wednesday: 12:10 p.m.

Divine Mercy Chaplet:

After weekday Masses

Brothers and sisters, whether you eat or drink, or whatever you do, do everything for the GLORY OF GOD.

1 Corinthians 10:31
Mass Intentions
February 13th – February 19th

<table>
<thead>
<tr>
<th>Date</th>
<th>Mass Time</th>
<th>Names</th>
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<tbody>
<tr>
<td>Saturday</td>
<td>February 13th 4:00 pm</td>
<td>Yvette Garcia + Trice D’Antoni Virginia Brody + Duane Arbo</td>
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<tr>
<td>Sunday</td>
<td>February 14th 9:00 am</td>
<td>People of St Charles Borromeo</td>
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<tr>
<td>Sunday</td>
<td>February 14th 10:40 am</td>
<td>Patrick Bartley +</td>
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<tr>
<td>Sunday</td>
<td>February 14th 11:30 am</td>
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<td>Sunday</td>
<td>February 14th 5:00 pm</td>
<td>Kathleen Golden +</td>
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<td>Monday</td>
<td>February 15th 8:10 am</td>
<td>Duane Arbo</td>
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<tr>
<td>Monday</td>
<td>February 15th 6:30 pm</td>
<td>Helen Lawton +</td>
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<tr>
<td>Tuesday</td>
<td>February 16th 8:10 am</td>
<td>School Mass</td>
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<tr>
<td>Tuesday</td>
<td>February 16th 6:30 pm</td>
<td>Tracey Head</td>
</tr>
<tr>
<td>Ash Wednesday</td>
<td>February 17th 8:30 am</td>
<td>School Mass</td>
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<tr>
<td>Ash Wednesday</td>
<td>February 17th 12:10 pm</td>
<td>Adam Condoure +</td>
</tr>
<tr>
<td>Ash Wednesday</td>
<td>February 17th 6:30 pm</td>
<td>People of the Parish</td>
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<tr>
<td>Thursday</td>
<td>February 18th 8:10 am</td>
<td>Kathleen Golden +</td>
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<tr>
<td>Thursday</td>
<td>February 18th 6:30 pm</td>
<td>Donna Smith +</td>
</tr>
<tr>
<td>Friday</td>
<td>February 19th 8:10 am</td>
<td>Rene Nunez +</td>
</tr>
</tbody>
</table>

Contact the
St. Charles Borromeo Church Office
Monday - Friday, 9:00 am - 4:00 pm
1000 Fifth Avenue, Picayune, MS 39466
601-798-4779 (office)
601-798-4749 (fax)
Email: stcharlesinfo@gmail.com
Visit us at www.scborromeo.org

St. Charles Borromeo Staff:
April Zogaib - Parish Secretary
Jill Bordelon - Director of Religious Education
601-798-4779 email: stcborromeooccd@gmail.com
If you would like to submit an item for the bulletin or Church announcements, please email it to stcharlesinfo@gmail.com

Would You Like To Volunteer Some Of Your Free Time? Or Join A Ministry?
We encourage you to do so!
Please call the office, at 601-798-4779
This Is Your Parish!

Baptisms
Baptism classes are held quarterly (January, April, July, & October) on the 3rd Monday of the month.
All paperwork must be received at the office no later than two weeks prior to the scheduled baptism.

Confessions
Confessions are 30 minutes before Mass on weekends and by appointment.

Funerals
Arrangements may be made by calling the office. Pre-funeral arrangements may also be made.

Weddings
Weddings are to be scheduled 6 months prior to the ceremony.
Any information you need regarding any of the sacraments or events listed above, may be obtained by calling the office.

Communion Calls
Please notify the church office of the names of those who desire to receive Holy Communion at home or in the hospital.

Anointing Of The Sick
Communal Anointing periodically or anytime upon request.
Whether you eat or drink, or whatever you do, do everything for the glory of God.
— 1 Corinthians 10:31

TODAY’S READINGS

First Reading — The leper will dwell apart, making an abode outside the camp (Leviticus 13:1-2, 44-46).

Psalm — I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation (Psalm 32).

Second Reading — Do everything for the glory of God; be imitators of Christ (1 Corinthians 10:31 — 11:1).

Gospel — The leprosy left him immediately, and he was made clean (Mark 1:40-45).

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READINGS FOR THE WEEK

Monday: Gn 4:1-15, 25; Ps 50:1, 8, 16bc-17, 20-21; Mk 8:11-13
Tuesday: Gn 6:5-8; 7:1-5, 10; Ps 29:1a, 2, 3ac-4, 3b, 9c-10; Mk 8:14-21
Wednesday: Jl 2:12-18; Ps 51:3-6ab, 12-14, 17; 2 Cor 5:20 — 6:2; Mt 6:1-6, 16-18
Thursday: Dt 30:15-20; Ps 1:1-4, 6; Lk 9:22-25
Friday: Is 58:1-9a; Ps 51:3-6ab, 18-19; Mt 9:14-15
Saturday: Is 58:9b-14; Ps 86:1-6; Lk 5:27-32
Sunday: Gn 9:8-15; Ps 25:4-9; 1 Pt 3:18-22; Mk 1:12-15

Holy Land Gifts, represented by the Rashmawi family who are volunteer members from the Roman Catholic Church in Bethlehem, will be visiting our Parish the weekend of February 20/21 and sell their olive wood gifts. They will speak to us about the dire Christian situation in the Holy Land. Their religious crafts are made in home workshops by Catholic families who make their day to day living by selling them to pilgrims and tourists that visit the holy sites and shrines. With the hostilities worsening in the Holy Land and a lack of Christian pilgrims, the traditional workshops of Olivewood have sustained severe damage. Therefore, unemployment there is at an all-time high, around 90%. The Christian community relies on services offered to pilgrims as a main source of income for the community. Olive wood items and carvings are the only tangible products they can produce and export. The Catholics of the Holy Land graciously ask your support through prayers and the purchase of these special religious art pieces. Proceeds of the sales generate much needed employment opportunities and monetary funds for 600 Catholic Families in Bethlehem. This lent season, think of your family, friends, and yourself and be as generous as God is to you.
**FIRST READING**

A reading from the Book of Leviticus

Leviticus 13: 1-2, 44-46

The LORD said to Moses and Aaron, “If someone has on his skin a scab or pustule or blotch which appears to be the sore of leprosy, he shall be brought to Aaron, the priest, or to one of the priests among his descendants. If the man is leprous and unclean, the priest shall declare him unclean by reason of the sore on his head. “The one who bears the sore of leprosy shall keep his garments rent and his head bare, and shall muffle his beard; he shall cry out, ‘Unclean, unclean!’ As long as the sore is on him he shall declare himself unclean, since he is in fact unclean. He shall dwell apart, making his abode outside the camp.”

*The word of the Lord.*

Thanks be to God.

**RESPONSORIAL PSALM 32**

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Blessed is he whose fault is taken away, whose sin is covered. Blessed the man to whom the LORD imputes not guilt, in whose spirit there is no guile.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Then I acknowledged my sin to you, my guilt I covered not. I said, “I confess my faults to the LORD,” and you took away the guilt of my sin.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Be glad in the LORD and rejoice, you just; exult, all you upright of heart.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

**SECOND READING**

A reading from the first Letter of St. Paul to the Corinthians

1 Corinthians 10: 31-11: 1

Brothers and sisters, Whether you eat or drink, or whatever you do, do everything for the glory of God. Avoid giving offense, whether to the Jews or Greeks or the church of God, just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ.

*The word of the Lord.*

Thanks be to God.

**GOSPEL OF THE MASS**

A reading from the holy Gospel According to Mark

Mark 1: 40-45

A leper came to Jesus and kneeling down begged him and said, “If you wish, you can make me clean.” Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.” The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once.

He said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.”

The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

*The Gospel of the Lord.*

Praise to you Lord Jesus Christ.

Monday Eucharist Adoration from 9:00 AM to 6:00 PM in the Church. Please call the Church office at (601) 798-4779, if you would like to sign up for an hour of adoration. We do ask for the good of all, that you sign up with the office to best accommodate all at safe distance and disinfected sitting. The Diocese of Biloxi reminds us to not only on arrival and leaving, but even seated to wear a mask. Let us all come before Eucharistic Lord to find His infinite Grace.

Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who wander through the world for the ruin of souls. Amen.
FEAST OF FAITH

The Gloria (2)

The Gloria is a rejoicing prayer, an exclamation of praise. It begins with the song of the angels at the announcement of the birth of Jesus (Luke 2:14), a heavenly burst of praise for God’s loving action in the world. But in the Gloria, the song goes on, leaping, as it were, from height to height, with every kind of praise, blessing, adoration, glory, and thanksgiving.

We begin by thanking and praising God the Father; then we turn our gaze to Christ, the Lamb of God. The paschal mystery of Christ’s suffering, death, and resurrection is found here, at the heart of this prayer, which descends to the depths with Christ, but then rises with him to the heavens, where he is seated at the Father’s right hand. The Gloria ends with a series of acclamations to Christ, emphasizing over and over that he “alone” is the Holy One, the Lord, the Most High, truly God, with the Father and the Holy Spirit. Our prayer of praise ends where it began, in the “glory of God the Father.” The Gloria, with its arc leading us from the glory of God to the suffering of Christ and again to glory, is the pattern of the Mass itself. At the center of all our prayer is the sacrificial love of Christ.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

JESUS’ WAY

Today’s readings present a contrast between “Jesus’ way” and the “old way.” An example of the old way is the law given to Moses and Aaron about leprosy: the leper was unclean and cast out of the community. Jesus’ way is the opposite: the leper is reached out to, touched, and finally cured.

Nor ought we think of the “old way” as restricted to the days of Moses and Aaron, or even to the “old” testament. The difference between the old way and Jesus’ way arises in our lives. We still choose, every day, to live in our old way or in Jesus’ way.

Jesus dared to touch a leper, disregarding the old way. The leper then was changed forever. He felt a calling. He couldn’t keep himself from proclaiming that he had been touched by Jesus (even though Jesus told him not to!). Once Jesus touches us, we are called to proclaim his way.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

Advertiser of the Week:

City Rexall Drugs
10% Senior Prescriptions
Hospital Equipment Rental - Citywide Delivery
Pharmacist
John Griffin  D. Johnson
798-4761
349 South Main Street

Please let the advertiser know you saw their ad on the back of our bulletin!
Dear brothers and sisters in Christ,

February 20-21 will be Commitment Weekend for this year’s Catholic Sharing Appeal in which we are all invited to share in the ministry of our diocesan Church. This important campaign has a tremendous impact on ministries and programs that help us lift up the name of Jesus and the mission of the Church at our parishes and throughout our entire diocese. At this opportunity to model charity, we look no further than our diocesan patron, St. Martin de Porres, who reflected generous stewardship to benefit people in need in his community.

Every year, this Appeal raises much needed funds that directly support many vital ministries throughout our diocese. These programs include Catholic Charities, Seminarian Formation, Care of our Retired Clergy, and Faith Formation that serve adults and youth, as well as those men in the Diaconate discernment and formation process. As we celebrate this “Year of the Eucharist and the Parish,” we can give thanks for what Christ has done for us by sharing our gifts with those in need in our communities.

I ask you to prayerfully consider making a pledge, or giving a one time gift to the 2021 Catholic Sharing Appeal. Each and every gift has the potential to be a blessing to someone in need of hearing and knowing the Lord Jesus.

Please know that no gift is too small and that your gift, combined with others, really can make a difference in someone’s life in our diocese.

Sincerely yours in Christ,

Most Reverend Louis F. Kihneman
Bishop of Biloxi
SAINTS AND SPECIAL OBSERVANCES

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<td>Sixth Sunday in Ordinary Time;</td>
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<td>World Marriage Day; Valentine’s Day</td>
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<td>Mardi Gras; Shrove Tuesday</td>
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<td>Wednesday</td>
<td>Ash Wednesday; Fast and Abstinence;</td>
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<td>Almsgiving</td>
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Saints Cyril and Methodius’ Story
February 14

Because their father was an officer in a part of Greece inhabited by many Slavs, these two Greek brothers ultimately became missionaries, teachers, and patrons of the Slavic peoples. After a brilliant course of studies, Cyril (called Constantine until he became a monk shortly before his death) refused the governorship of a district such as his brother had accepted among the Slavic-speaking population. Cyril withdrew to a monastery where his brother Methodius had become a monk after some years in a governmental post. A decisive change in their lives occurred when the Duke of Moravia asked the Eastern Emperor Michael for political independence from German rule and ecclesiastical autonomy (having their own clergy and liturgy). Cyril and Methodius undertook the missionary task. Cyril’s first work was to invent an alphabet, still used in some Eastern liturgies. His followers probably formed the Cyrillic alphabet. Together they translated the Gospels, the psalter, Paul’s letters and the liturgical books into Slavonic, and composed a Slavonic liturgy, highly irregular then. That and their free use of the vernacular in preaching led to opposition from the German clergy. The bishop refused to consecrate Slavic bishops and priests, and Cyril was forced to appeal to Rome. On the visit to Rome, he and Methodius had the joy of seeing their new liturgy approved by Pope Adrian II. Cyril, long an invalid, died in Rome 50 days after taking the monastic habit. Methodius continued mission work for 16 more years. He was papal legate for all the Slavic peoples, consecrated a bishop and then given an ancient see (now in the Czech Republic). When much of their former territory was removed from their jurisdiction, the Bavarian bishops retaliated with a violent storm of accusation against Methodius. As a result, Emperor Louis the German exiled Methodius for three years. Pope John VIII secured his release. Because the Frankish clergy, still smarting, continued their accusations, Methodius had to go to Rome to defend himself against charges of heresy and uphold his use of the Slavonic liturgy. He was again vindicated. Legend has it that in a feverish period of activity, Methodius translated the whole Bible into Slavonic in eight months. He died on Tuesday of Holy Week, surrounded by his disciples, in his cathedral church. Opposition continued after his death, and the work of the brothers in Moravia was brought to an end and their disciples scattered. But the expulsions had the beneficial effect of spreading the spiritual, liturgical, and cultural work of the brothers to Bulgaria, Bohemia and southern Poland. Patrons of Moravia, and specially venerated by Catholic Czechs, Slovaks, Croatians, Orthodox Serbians and Bulgarians, Cyril and Methodius are eminently fitted to guard the long-desired unity of East and West. In 1980, Pope John Paul II named them additional co-patrons of Europe (with Benedict).

The Story of the Seven Founders of the Servite Order
February 17

Can you imagine seven prominent men of Boston or Denver banding together, leaving their homes and professions, and going into solitude for a life directly given to God? That is what happened in the cultured and prosperous city of Florence in the middle of the 13th century. The city was torn with political strife as well as the heresy of the Cathari, who believed that physical reality was inherently evil. Morals were low and religion seemed meaningless.

In 1240, seven noblemen of Florence mutually decided to withdraw from the city to a solitary place for prayer and direct service of God. Their initial difficulty was providing for their dependents, since two were still married and two were widowers. Their aim was to lead a life of penance and prayer, but they soon found themselves disturbed by constant visitors from Florence. They next withdrew to the deserted slopes of Monte Senario. In 1244, under the direction of Saint Peter of Verona, O.P., this small group adopted a religious habit similar to the Dominican habit, choosing to live under the Rule of St. Augustine and adopting the name of the Servants of Mary. The new Order took a form more like that of the mendicant friars than that of the older monastic Orders.

Members of the community came to the United States from Austria in 1852 and settled in New York and later in Philadelphia. The two American provinces developed from the foundation made by Father Austin Morini in 1870 in Wisconsin. Community members combined monastic life and active ministry. In the monastery, they led a life of prayer, work and silence while in the active apostolate they engaged in parochial work, teaching, preaching, and other ministerial activities.

From franciscanmedia.org

Saint Conrad of Piacenza’s Story
February 19

Born of a noble family in northern Italy, Conrad as a young man married Euphrosyne, daughter of a nobleman.

One day while hunting he ordered attendants to set fire to some brush in order to flush out the game. The fire spread to nearby fields and to a large forest. Conrad fled. An innocent peasant was imprisoned, tortured to confess, and condemned to death. Conrad confessed his guilt, saved the man’s life, and paid for the damaged property.

Soon after this event, Conrad and his wife agreed to separate: she to a Poor Clare monastery and he to a group of hermits following the Third Order Rule. His reputation for holiness, however, spread quickly. Since his many visitors destroyed his solitude, Conrad went to a more remote spot in Sicily where he lived 36 years as a hermit, praying for himself and for the rest of the world.

Prayer and penance were his answer to the temptations that beset him. Conrad died kneeling before a crucifix. He was canonized in 1625.

From franciscanmedia.org