St. Charles Borromeo Catholic Church
1000 Goodyear Blvd. Picayune, MS 39466

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
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

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.
John 3:16
### Mass Intentions

**March 13th – March 19th**

<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Time</th>
<th>Mass Intention</th>
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</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>March 13th</td>
<td>4:00 pm</td>
<td>Terry Golden, Kathleen Golden + retired USMC MSgt. Anthony Tong + Tom Rudd</td>
</tr>
<tr>
<td>Sunday</td>
<td>March 14th</td>
<td>9:00 am</td>
<td>People of St Charles Borromeo</td>
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<tr>
<td>Sunday</td>
<td>March 14th</td>
<td>10:40 am</td>
<td>Adam Oster +</td>
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<tr>
<td>Sunday</td>
<td>March 14th</td>
<td>11:30 am</td>
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<tr>
<td>Sunday</td>
<td>March 14th</td>
<td>5:00 pm</td>
<td>Alma Crawford and Elma Carter</td>
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<tr>
<td>Monday</td>
<td>March 15th</td>
<td>8:10 am</td>
<td>Father John Noone</td>
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<tr>
<td>Monday</td>
<td>March 15th</td>
<td>6:30 pm</td>
<td>Gerard Gerarve +</td>
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<tr>
<td>Tuesday</td>
<td>March 16th</td>
<td>8:10 am</td>
<td>School Mass</td>
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<tr>
<td>Tuesday</td>
<td>March 16th</td>
<td>6:30 pm</td>
<td>Margaret Hebbler +</td>
</tr>
<tr>
<td>Wednesday</td>
<td>March 17th</td>
<td>12:10 pm</td>
<td>Kathleen Golden +</td>
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<tr>
<td>Thursday</td>
<td>March 18th</td>
<td>8:10 am</td>
<td>Earl Guidroz +</td>
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<tr>
<td>Thursday</td>
<td>March 18th</td>
<td>6:30 pm</td>
<td>Donna Smith +</td>
</tr>
<tr>
<td>Friday</td>
<td>March 19th</td>
<td>8:10 am</td>
<td>Steven Freeman</td>
</tr>
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**Mass Book is open for your Mass Intentions**
- $10.00 Mass stipend,
- $40.00 Flowers on the Altar
- $9.00 For the Sanctuary Candle

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**BLOSSOMS AND FRUIT**

Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in autumn.

—Walter Scott

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### 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

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**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!**

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**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.
God did not send his Son into the world to condemn the world, but that the world might be saved through him.

— John 3:17

The Stations of the Cross will be every Friday at 6:30pm during Lent.

Did You Know…

that you can send your contribution through our website?

Tired of forgetting to bring your envelopes to Mass? Prefer to send your tithe fund by bank draft? Just click on the “Online Giving” button on the bottom right side of the website homepage.

Left click the following links

http://www.scborromeo.org/ OR Online Giving

FEAST OF FAITH

Lent, a Season of the Word

Each year on the First Sunday of Lent we hear one of the Gospel accounts of the temptation of Jesus. In Luke’s account, the devil cites the scriptures repeatedly, urging Jesus to interpret them in a false, self-serving way—if God sends angels to protect those whom God loves (as it says in Psalm 91), then prove it! But Jesus resists this insidious temptation by turning to scripture passages that tell of right relationship with God—living by God’s word, trusting in God, and worshiping God alone.

Jesus himself listened to the inspired word of God and let it shape and form him. Through the liturgy, we do the same. The readings we hear at Mass can teach us, but that is not their primary function. Rather, the scriptures are meant to reveal the Lord to us, to let us experience his presence, and to form us in our Christian identity.

Christ’s presence is realized by his spoken word, “since it is he himself who speaks when the Holy Scriptures are read in the Church” (Constitution on the Sacred Liturgy, 7). In the readings proclaimed at Mass, we hear the voice of Christ himself.

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

READINGS FOR THE WEEK

Monday: Is 65:17-21; Ps 30:2, 4-6, 11-13b; Jn 4:43-54
Tuesday: Ez 47:1-9, 12; Ps 46:2-3, 5-6, 8-9; Jn 5:1-16
Wednesday: Is 49:8-15; Ps 145:8-9, 13cd-14, 17-18; Jn 5:17-30
Thursday: Ex 32:7-14; Ps 106:19-23; Jn 5:31-47
Friday: 2 Sm 7:4-5a, 12-14a, 16; Ps 89:2-5, 27, 29; Rm 4:13:16-18, 22; Mt 1:16, 18-21, 24a or Lk 2:41-51a
Saturday: Jer 11:18-20; Ps 7:2-3, 9bc-12; Jn 7:40-53
Sunday: Jer 31:31-34; Ps 51:3-4, 12-15; Heb 5:7-9; Jn 12:20-33
Alternate readings (Year A):
Ez 37:12-14; Ps 130:1-8; Rom 8:8-11; Jn 11:1-45 [3-7, 17, 20-27, 33b-45]

The Glory Be

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

RESPONSORIAL PSALM 137

R. Let my tongue be silenced, if I ever forget you!
By the streams of Babylon we sat and wept when we remembered Zion. On the aspens of that land we hung up our harps.

R. Let my tongue be silenced, if I ever forget you!
For there our captors asked of us the lyrics of our songs, and our despoilers urged us to be joyous: “Sing for us the songs of Zion!”

R. Let my tongue be silenced, if I ever forget you!
How could we sing a song of the LORD in a foreign land? If I forget you, Jerusalem, may my right hand be forgotten!

R. Let my tongue be silenced, if I ever forget you!
May my tongue cleave to my palate if I remember you not, if I place not Jerusalem ahead of my joy.

R. Let my tongue be silenced, if I ever forget you!

SECOND READING

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

Ephesians 2: 4-10

Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ — by grace you have been saved, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come He might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

The word of the Lord.

Thanks be to God.

GOSPEL OF THE MASS

A reading from the holy Gospel According to John

John 3: 14-21

Jesus said to Nicodemus: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

The Glory Be

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

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.
GOD’S MERCY

Today’s reading from the second book of Chronicles contains a sort of “mini-history” of Israel. It highlights God’s mercies in choosing Cyrus the Persian to be an instrument of deliverance when the people were in captivity in Babylon. Despite their sinfulness and the deserved punishment they were undergoing, God’s mercy was lavished on the people in the form of a miraculous act of liberation.

The Letter to the Ephesians, in much more theological terms, gives a similar account of a God “who brought us to life with Christ—by grace you have been saved.” The author stresses that it was when we were “dead in our transgressions” that God saved us, an act of pure grace. He emphasizes that it is not our own efforts that freed us from sin (“this is not from you”); rather, “it is the gift of God.” This, of course, is the heart of the entire Pauline corpus, that salvation comes to us by faith in God’s mercy, revealed in the death of Jesus.

Saint Patrick’s Story
March 17th

Legends about Patrick abound; but truth is best served by our seeing two solid qualities in him: He was humble and he was courageous. The determination to accept suffering and success with equal indifference guided the life of God’s instrument for winning most of Ireland for Christ.

Details of his life are uncertain. Current research places his dates of birth and death a little later than earlier accounts. Patrick may have been born in Dunbarton, Scotland, Cumberland, England, or in northern Wales. He called himself both a Roman and a Briton. At 16, he and a large number of his father’s slaves and vassals were captured by Irish raiders and sold as slaves in Ireland. Forced to work as a shepherd, he suffered greatly from hunger and cold.

After six years Patrick escaped, probably to France, and later returned to Britain at the age of 22. His captivity had meant spiritual conversion. He may have studied at Lerins, off the French coast; he spent years at Auxerre, France, and was consecrated bishop at the age of 43. His great desire was to proclaim the good news to the Irish.

In a dream vision it seemed “all the children of Ireland from their mothers’ wombs were stretching out their hands” to him. He understood the vision to be a call to do mission work in pagan Ireland. Despite opposition from those who felt his education had been defective, he was sent to carry out the task. He went to the west and north–where the faith had never been preached–obtained the protection of local kings, and made numerous converts.

Because of the island’s pagan background, Patrick was emphatic in encouraging widows to remain chaste and young women to consecrate their virginity to Christ. He ordained many priests, divided the country into dioceses, held Church councils, founded several monasteries and continually urged his people to greater holiness in Christ.

He suffered much opposition from pagan druids and was criticized in both England and Ireland for the way he conducted his mission. In a relatively short time, the island had experienced deeply the Christian spirit, and was prepared to send out missionaries whose efforts were greatly responsible for Christianizing Europe. Patrick was a man of action, with little inclination toward learning. He had a rock-like belief in his vocation, in the cause he had espoused. One of the few certainly authentic writings is his Confessio, above all an act of homage to God for having called Patrick, unworthy sinner, to the apostolate. There is hope rather than irony in the fact that his burial place is said to be in County Down in Northern Ireland, long the scene of strife and violence.

From franciscanmedia.org
Fasting: Catholics 18-59 years of age who are in good health are obliged to fast and abstain from meat on Ash Wednesday and Good Friday. On all the weekdays of Lent the U.S. Bishops strongly encourage the faithful to participate in Mass and to observe a self-imposed fast. The law of fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening. Customarily, the two smaller “collations,” when considered together, should not equal the main meal—and ideally should be eaten only if needed to maintain one's strength.

Abstinence: All Catholics 14 years of age and older are obliged to abstain from meat on Ash Wednesday, Good Friday, and all the Fridays of Lent, unless the Friday is a solemnity (there are no Friday solemnities in 2019). In their Penance and Abstinence pastoral, the U.S. Bishops declared: “the obligation both to fast and to abstain from meat, an obligation observed under a more strict formality by our fathers in the faith, still binds on Ash Wednesday and Good Friday. No Catholic Christian will lightly excuse himself from so hallowed an obligation.” They also stated: “we preserve for our dioceses the tradition of abstinence from meat on each of the Fridays of Lent, confident that no Catholic Christian will lightly hold himself excused from this penitential practice”
Saints and Special Observances

Sunday: Fourth Sunday of Lent; Second Scrutiny; Daylight Saving Time begins
Wednesday: St. Patrick
Thursday: St. Cyril of Jerusalem
Friday: St. Joseph; Abstinence
Saturday: Spring begins

March 30th Chrism Mass at the Cathedral of the Nativity of the Blessed Virgin Mary in Biloxi

The Chrism Mass, which [the Bishop] concelebrates with Priests from various regions of the diocese and during which he consecrates the sacred Chrism and blesses the other oils, is among the principal manifestations of the fullness of the Bishop's Priesthood and is considered to be a sign of the close bond of the Priests with him. For it is with the sacred Chrism consecrated by the Bishop that the newly baptized are anointed and those to be confirmed are signed. It is with the Oil of the Sick that those who are ill are comforted in their infirmity.

- **Blessing of the Oil of the Sick**
  The matter for all three oils is olive oil or another plant oil (see OBO, no. 3). Each prayer of blessing includes an explanation of the power and effect of each oil. The Bishop prays that in God's blessing of the Oil of the Sick, "everyone anointed with this oil as a safeguard for body, soul, and spirit may be freed from all pain, all infirmity, and all sickness"

- **Blessing of the Oil of Catechumens**
  The Oil of Catechumens extends the effect of the baptismal exorcisms: it strengthens the candidate with the power to renounce the devil and sin before they go to the font of life for rebirth.
  The Oil of Catechumens is the second oil to be blessed by the Bishop. The prayer of blessing asks for three effects on "the catechumens who will be anointed with it": that they "may understand more deeply the Gospel of your Christ… may undertake with a generous heart the labors of the Christian life, and… may rejoice to be born anew and to live in your Church".

- **Consecration of the Chrism**
  [Sacred Chrism shows that through Baptism, Christians have been incorporated into the Paschal Mystery of Christ. Having died, been buried and risen with him, they are sharers in his kingly and prophetic Priesthood. Through Confirmation they are given the spiritual anointing of the Holy Spirit.
  The high point of the ritual is the consecration of the Chrism, which is made by mixing the oil "with fragrances or other aromatic material", usually balsam. The Chrism may be prepared privately "or by the Bishop during the liturgical action".

  Before saying the Prayer of Consecration, "the Bishop, if appropriate, breathes upon the opening of the vessel of the Chrism". Chrism is a sign of the Holy Spirit, and this action by the Bishop recalls the Spirit of God "moving over the face of the waters" at creation (Gen 1:12) and Jesus' resurrection appearance to the disciples in which "he breathed on them and said to them, 'Receive the Holy Spirit'" (Jn 20:22). The Bishop then invites the people to pray in silence before he consecrates the Chrism.

  There are two options for the consecratory prayer. In the first option, the Prayer of Consecration asks God "to sanctify with [his] blessing this oil in its richness, and to pour into it the strength of the Holy Spirit, with the powerful working" of Christ (OBO, no. 25-1). The second option provides a rich description of the uses of holy Chrism: "Pour out in abundance the gifts of the Holy Spirit on our brothers and sisters anointed with this oil; adorn with the splendor of holiness the places and things signed by sacred oils; but above all, by the mystery of this oil, bring to completion the growth of your Church".

  **Conclusion**
  At the end of the Chrism Mass, some verses of O Redemptor are sung (see above), or another closing hymn. Following Mass, the newly-blessed oils are poured into smaller vessels and distributed to the parishes of the diocese. Before or during the Mass of the Lord's Supper on Holy Thursday, it is appropriate for the parish to receive the holy oils and explain their meaning, especially for the benefit of those who could not attend the Chrism Mass.

From The United States Conference of Catholic Bishops

Saint Joseph's Story

March 19th

The Bible pays Joseph the highest compliment: he was a "just" man. The quality meant a lot more than faithfulness in paying debts.

When the Bible speaks of God "justifying" someone, it means that God, the all-holy or "righteous" one, so transforms a person that the individual shares somehow in God's own holiness, and hence it is really "right" for God to love him or her. In other words, God is not playing games, acting as if we were lovable when we are not.

By saying Joseph was "just," the Bible means that he was one who was completely open to all that God wanted to do for him. He became holy by opening himself totally to God. The rest we can easily surmise. Think of the kind of love with which he wooed and won Mary, and the depth of the love they shared during their marriage.

It is no contradiction of Joseph's manly holiness that he decided to divorce Mary when she was found to be with child. The important words of the Bible are that he planned to do this "quietly" because he was "a righteous man, yet unwilling to expose her to shame" (Matthew 1:19). The just man was simply, joyfully, wholeheartedly obedient to God—in marrying Mary, in naming Jesus, in shepherding the precious pair to Egypt, in bringing them to Nazareth, in the undetermined number of years of quiet faith and courage.

From franciscanmedia.org

The March Equinox

In the Northern Hemisphere, the March equinox (aka spring equinox or vernal equinox) occurs when the Sun crosses the equator line, heading north in the sky. This event marks the start of spring in the northern half of the globe. After this date, the Northern Hemisphere begins to be tilted more toward the Sun, resulting in increasing daylight hours and warming temperatures. (In the Southern Hemisphere, it's the opposite: the March equinox marks the start of autumn, as the Southern Hemisphere begins to be tilted away from the Sun.)

WHEN IS THE FIRST DAY OF SPRING?

In 2021, the March equinox happens on Saturday, March 20, at 5:37 A.M. EDT. In the Northern Hemisphere, this date marks the start of the spring season.

WHAT DOES "EQUINOX" MEAN, EXACTLY?

The word equinox comes from the Latin words for "equal night"—aequus (equal) and nox (night). On the equinox, the length of day and night is nearly equal in all parts of the world. With the equinox, enjoy the increasing sunlight hours, with earlier dawns and later sunsets.