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

  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.
12:00 p.m.   Misa en Español
Spanish Mass
5:00 p.m.   Youth Mass

Weekday Masses: 8:10 a.m. on
  Mon., Thurs., Fri., and
6:30 pm Mass only on
  Monday evenings.
Tuesday Mass: 8:30 a.m.
Wednesday: 12:10 p.m.
  Divine Mercy Chaplet:
  After weekday Masses

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FOURTH SUNDAY OF
Easter
APRIL 25, 2021

I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep.

John 10:14-15
### Mass Intentions
**April 24th 2021 – April 30th 2021**

<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Time</th>
<th>Intention</th>
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| Saturday | April 24th | 4:00 pm | E. J. Favre + Cindy and Audie McCool and Family  
Billy Tucker + Cecilia Johnson + |
| Sunday  | April 25th | 9:00 am | People of St Charles Borromeo                                             |
| Sunday  | April 25th | 12:00 pm | Tjeso Glamuzina + MASS IN SPANISH                                          |
| Sunday  | April 25th | 5:00 pm  | Larry Lopez +                                                             |
| Monday  | April 26th | 8:10 am |                                                                           |
| Monday  | April 26th | 6:30 pm |                                                                           |
| Tuesday | April 27th | 8:30 am | School Mass                                                               |
| Wednesday | April 28th | 12:10 pm | Gerard Gerarve +                                                          |
| Thursday | April 29th | 8:10 am |                                                                           |
| Friday  | April 30th | 8:10 am | John Carlton Sr. +                                                        |

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

**St. Charles Borromeo Staff:**
April Zogaib - Parish Secretary  
Jill Bordelon - Director of Religious Education
601-798-4779 email: stcborromeoocc@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.
**Weekly Offering**

<table>
<thead>
<tr>
<th>Week of April 17th &amp; 18th</th>
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<tbody>
<tr>
<td><strong>Regular Collection</strong></td>
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<tr>
<td><strong>Online Regular Collection</strong></td>
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<td><strong>Building Maintenance Collection</strong></td>
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<td><strong>Online Building Maintenance Collection</strong></td>
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<tr>
<td><strong>Total</strong></td>
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</tbody>
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*Thank You For Your Generosity!*

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**Fourth Sunday of Easter**
April 25, 2021

See what love the Father has bestowed on us that we may be called the children of God.
— 1 John 3:1

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**TODAY’S READINGS**

**First Reading** — There is no salvation through anyone else (Acts 4:8-12).

**Psalms** — The stone rejected by the builders has become the cornerstone (Psalm 118).

**Second Reading** — See what love the Father has bestowed on us that we may be called the children of God (1 John 3:1-2).

**Gospel** — The good shepherd lays down his life for the sheep (John 10:11-18).

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**READINGS FOR THE WEEK**

| Monday: Acts 11:1-18; Ps 42:2-3; 43:3, 4; Jn 10:1-10 |
| Tuesday: Acts 11:19-26; Ps 87:1b-7; Jn 10:22-30 |
| Wednesday: Acts 12:24 — 13:5a; Ps 67:2-3, 5, 6, 8; Jn 12:44-50 |
| Friday: Acts 13:26-33; Ps 2:6-11ab; Jn 14:1-6 |
| Saturday: Acts 13:44-52; Ps 98:1-4; Jn 14:7-14 or (for the memorial) Gn 1:26 — 2:3 or Col 3:14-15, 17, 23-24; Ps 90:2-4, 12-14, 16; Mt 13:54-58 |

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**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 middle left side of the website homepage.

*Left click either of the following links*


OR

[Online Giving]

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**FEAST OF FAITH**

**The Gospel Reading**

The climax of the Liturgy of the Word comes with the proclamation of the Gospel. Everything tells us that something important is happening. We stand. We sing special acclamations. Servers with candles and sometimes incense lead the deacon or priest to the ambo, where the reading is proclaimed from a special book.

All of the readings are important, but the liturgy directs special attention to the Gospel for a reason. “[A]mong all the inspired writings, even among those of the New Testament, the Gospels have a special place, and rightly so, because they are our principal source for the life and teaching of the Incarnate Word, our Saviour” (*Dei Verbum*, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council, 18). In the Gospels, the narrative of Christ’s saving life, death, and resurrection continues to be proclaimed in our midst.

Our Sunday Lectionary is structured so as to allow us to hear as much of the Gospels as possible. The readings are arranged in a three-year cycle. In Year A, the Gospel readings are taken mainly from Matthew; in Year B, from Mark and John; and in Year C, from Luke. In this way, over the course of three years, we hear a substantial portion of all four Gospels.

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**PRAY FOR OUR DIOCESAN PRIESTS**

**EACH DAY**

**April 25th— May 1st**

**Sunday**— For Priest & Brothers at St. Augustine Seminary & St. Stanislaus High School

**Monday**— For Our Seminarians

**Tuesday**— For Our Deacons & Deacons Candidates

**Wednesday**— For Our Deceased Bishops

Joseph Howze & Roger Morin

**Thursday**— For Our Retired Extern & Deceased Priests, Brothers, & Deacons

Frs. Bernard Papania & Marcin Wiktor

**Friday**— For Pope Francis

**Saturday**— For Pope Francis

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**THE GLORY OF GOD**

The glory of God is humanity fully alive.

—St. Irenaeus
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.

RESPONSORIAL PSALM 118
R. The stone rejected by the builders has become the cornerstone.
Give thanks to the LORD, for he is good, for his mercy endures forever. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes.
R. The stone rejected by the builders has become the cornerstone.
I will give thanks to you, for you have answered me and have been my savior. The stone which the builders rejected has become the cornerstone. By the LORD has this been done; it is wonderful in our eyes.
R. The stone rejected by the builders has become the cornerstone.
Blessed is he who comes in the name of the LORD; we bless you from the house of the LORD. I will give thanks to you, for you have answered me and have been my savior. Give thanks to the LORD, for he is good; for his kindness endures forever.
R. The stone rejected by the builders has become the cornerstone.

SECOND READING
A reading from the first Letter of Saint John
1 John 3: 1-2
Beloved:
See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him.
Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.
The word of the Lord.
Thanks be to God.

GOSPEL OF THE MASS
A reading from the holy Gospel
According to John
John 10: 11-18
Jesus said: “I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father.”
The Gospel of the Lord.
Praise to you Lord Jesus Christ.
RESPONDING TO THE CALL

Do we truly know the voice of Christ? Do we truly respond to the voice of our shepherd with our own distinctive voice? How often we attempt to imitate those around us, appropriating the response of another member of the flock to Christ. Perhaps we need to balance the image of being sheep of one flock with the image from the second reading, which tells us that we are all children of God. What child has precisely the same interaction with parents as his or her siblings? Instead, they frequently do and say things to distinguish themselves in the eyes of their parents.

Whether we use the image of children or of sheep to understand our relationship with Christ, we believe that we are all known and called by name. With this great gift comes a responsibility: to respond to the call with our own distinctive voice, to take time to discern exactly what our call is, to determine precisely what the will of the Father is for each of us.

Saint Catherine of Siena’s Story

April 29

The value Catherine makes central in her short life and which sounds clearly and consistently through her experience is complete surrender to Christ. What is most impressive about her is that she learns to view her surrender to her Lord as a goal to be reached through time. She was the 23rd child of Jacopo and Lapa Benincasa and grew up as an intelligent, cheerful, and intensely religious person. Catherine disappointed her mother by cutting off her hair as a protest against being overly encouraged to improve her appearance in order to attract a husband. Her father ordered her to be left in peace, and she was given a room of her own for prayer and meditation. She entered the Dominican Third Order at 18 and spent the next three years in seclusion, prayer, and austerity. Gradually, a group of followers gathered around her—men and women, priests and religious. An active public apostolate grew out of her contemplative life. Her letters, mostly for spiritual instruction and encouragement of her followers, began to take more and more note of public affairs. Opposition and slander resulted from her mixing fearlessly with the world and speaking with the candor and authority of one completely committed to Christ. She was cleared of all charges at the Dominican General Chapter of 1374. Her public influence reached great heights because of her evident holiness, her membership in the Dominican Third Order, and the deep impression she made on the pope. She worked tirelessly for the crusade against the Turks and for peace between Florence and the pope. In 1378, the Great Schism began, splitting the allegiance of Christendom between two, then three, popes and putting even saints on opposing sides. Catherine spent the last two years of her life in Rome, in prayer and pleading on behalf of the cause of Pope Urban VI and the unity of the Church. She offered herself as a victim for the Church in its agony. She died surrounded by her “children” and was canonized in 1461.

Catherine ranks high among the mystics and spiritual writers of the Church. In 1939, she and Francis of Assisi were declared co-patrons of Italy. Pope Paul VI named her and Teresa of Avila as patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy. Pope Paul VI named her and Teresa of Avila co-patrons of Italy.

Five Things To Know About Intercessory Prayer

1. Intercessory prayer leads us to pray as Jesus did. "Intercession is a prayer of petition which leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all men, especially sinners. He is 'able for all time to save those who draw near to God through him, since he always lives to make intercession for them'." Since Abraham, intercession—asking on behalf of another—has been characterized of a heart attuned to God's mercy. In the age of the Church, Christian intercession participates in Christ's, as an expression of the communion of saints." - *Catechism of the Catholic Church, 2634 and 2635*

2. The Holy Spirit is the best guide for us in our intercessory prayer. "On the day of Pentecost, the Spirit of the Promise was poured out on the disciples, gathered 'together in one place' (Acts 2:1). While awaiting the Spirit, 'all these with one accord devoted themselves to prayer' (Acts 1:14). The Spirit who teaches the Church and recalls for her everything that Jesus said was also to form her in the life of prayer... The Holy Spirit 'himself intercedes for us... and intercedes for the saints according to the will of God' (Acts 2:1)" - *Catechism of the Catholic Church, 2623 and 2634*

3. The intercessor's first movement is to ask God for forgiveness. "The first movement of the prayer of petition is asking forgiveness, like the tax collector in the parable: 'God, be merciful to me a sinner!' (Luke 18:13). It is a prerequisite for righteous and pure prayer. A trusting humility brings us back into the light of communion between the Father and his Son Jesus Christ and with one another, so that 'we receive from him whatever we ask' (1 John 3:22). Asking forgiveness is the prerequisite for both the Eucharistic liturgy and personal prayer." - *Catechism of the Catholic Church, 2631*

4. Through intercessory prayer, we grow in charity because we move beyond our own needs to those of others. "In intercession, he who prays looks "not only to his own interests, but also to the interests of others," even to the point of praying for those who do him harm. The first Christian communities lived this form of fellowship intensely. Thus the Apostle Paul gives them a share in his ministry of preaching the Gospel but also intercedes for them. The intercession of Christians recognizes no boundaries: "for all men, for kings and all who are in high positions," for persecutors, for the salvation of those who reject the Gospel. - *Catechism of the Catholic Church, 2635 and 2636*

5. Through intercessory prayer, we grow in humility because we learn to rely on God's providence, even in the midst of struggles.

From foundationforpriests.org

Advertiser of the Week:

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Gas - Groceries - Snacks

2 Locations in Picayune

Please let the advertiser know you saw their ad on the back of our bulletin!
St. Charles Borromeo Catholic School
1006 Goodyear Boulevard, Picayune, MS
601-799-0860
Principal: Jennifer Seymour
Website: www.stcbcatholicschool.org

St. Charles Borromeo Catholic School presents
BLUE ANGELS
SUMMER CAMP!
AGES 4-12
CAMP OPEN TO OUR COMMUNITY, NOT REQUIRED TO BE AN S/C STUDENT.
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6/7 - 6/11
6/14 - 6/28
6/21 - 6/25
6/28 - 7/2
7/12 - 7/16
7/19 - 7/23
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Includes a camp t-shirt
Weekly Fee: $125 per camper
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Hands on science, math, technology, art and VBS

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info@stcbcatholicschool.org
ONLINE
Visit https://forms.gle/8Qg5wK9X4fL1EeW2

St. Charles Borromeo Catholic School presents
YUNE FEST
Music & Food | Picayune, MS | 05/08/21

BUY TICKETS
Tickets are on sale now! There are several different ticket options. If you would like to purchase tickets, scan the QR code to the right or visit www.yunefest.com.
Saint Mark’s Story
April 25
Most of what we know about Mark comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. When Saint Peter escaped from prison, he went to the home of Mark’s mother.
Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul’s refusal to let Mark accompany him on the second journey despite Barnabas’s insistence, that Mark had displeased Paul.
Because Paul later asks Mark to visit him in prison, we may assume the trouble did not last long.
The oldest and the shortest of the four Gospels, the Gospel of Mark emphasizes Jesus’ rejection by humanity while being God’s triumphant envoy. Probably written for gentile converts, it was probably not written by Mark personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: “Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked” (Mark 14:51-52).
Others hold Mark to be the first bishop of Alexandria, Egypt. The Gospel of Mark is a “scandal”: a crucified Messiah.
Evidently a friend of Mark—calling him “my son”—Peter is only one of this Gospel’s sources, others being the Church in Jerusalem (Jewish roots), and the Church at Antioch (largely gentile). Like another Gospel writer Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: “Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked” (Mark 14:51-52).
A winged lion is Mark’s symbol. The lion derives from Mark’s description of John the Baptist as a “voice of one crying out in the desert” (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel’s vision of four winged creatures to the evangelists.

Saint Pedro de San José Betancur’s Story
April 26
Central America claimed its first saint with the canonization of Pedro de San José Betancur. Known as the “Saint Francis of the Americas,” Pedro de Betancur is the first saint to have worked and died in Guatemala.
Pedro very much wanted to become a priest, but God had other plans for the young man born into a poor family on Tenerife in the Canary Islands. Pedro was a shepherd until age 24, when he began to make his way to Guatemala, hoping to connect with a relative engaged in government service there. By the time he reached Thavana, he was out of money. After working there to earn more, he got to Guatemala City the following year. When he arrived, he was so destitute that he joined the breadline that the Franciscans had established.
Soon, Pedro enrolled in the local Jesuit college in hopes of studying for the priesthood. No matter how hard he tried, however, he could not master the material; he withdrew from school. In 1655, he joined the Secular Franciscan Order. Three years later, he opened a hospital for the convalescent poor; a shelter for the homeless, and a school for the poor soon followed. Not wanting to neglect the rich of Guatemala City, Pedro began walking through their part of town ringing a bell and inviting them to repent.
Other men came to share in Pedro’s work. Out of this group came the Bethlehemite Congregation, which won papal approval after Pedro’s death. A Bethlehemite sisters’ community, similarly founded after Pedro’s death, was inspired by his life of prayer and compassion.
He is sometimes credited with originating the Christmas Eve posadas procession in which people representing Mary and Joseph seek a night’s lodging from their neighbors. The custom soon spread to Mexico and other Central American countries.
Pedro died in 1667, and was canonized by Pope John Paul II in Guatemala City on July 30, 2002.
Calling the new saint an “outstanding example” of Christian mercy, the Holy Father noted that Saint Pedro practiced mercy “heroically with the lowest and the most deprived.” Speaking to the estimated 500,000 Guatemalans in attendance, the Holy Father spoke of the social ills that plague the country today and of the need for change.
“Let us think of the children and young people who are homeless or deprived of an education; of abandoned women with their many needs; of the hordes of social outcasts who live in the cities; of the victims of organized crime, of prostitution or of drugs; of the sick who are neglected and the elderly who live in loneliness,” he said in his homily during the three-hour liturgy.
The liturgical feast of Saint Pedro de San José Betancur is celebrated on April 25.

Saint Catherine of Siena

“Love follows knowledge.”
St. Catherine of Siena

“Speak the truth in a million voices. It is silence that kills.”

“The rosary is the most powerful weapon to touch the Heart of Jesus, Our Redeemer, who loves His Mother.”

"The Our Father contains all the duties we owe to God, the acts of all the virtues and the petitions for all our spiritual and corporal needs."

Louis de Montfort