

St. William Catholic Church
 4932 Easley Street
 Millington, TN 38053
 (901)872-4099



June 2017

MISSION STATEMENT

We, the people of St. William, are dedicated to living out our Baptismal commitment through worship and sacramental life in accordance with the teachings and traditions of the Roman Catholic Church. We commit ourselves to evangelize to all people by: communal prayer and liturgical celebrations, teaching, preaching and living the Gospel of Jesus Christ; stewardship of resources to provide charity and service; promotion of the family; respect for all life and life long education.



To All of Our
 Father's
 and Our
 Father Priest,
 Fr. Jolly

NEW Enhanced Browsing Menus on
FORMED
ANNOUNCING: ENHANCED
BROWSING

HOME STUDY WATCH LISTEN READ



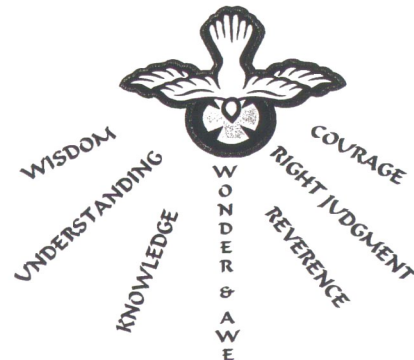
MOVIES
 FAITH FORMATION
 FEATURED PARTNERS
 YOUTH
 ESPAÑOL

Pentecost Sunday
June 4

We invite you to embark on a journey, led by a simple, thought-provoking, and dynamic Franciscan friar, who will help us discover a deeper relationship with the Holy Spirit. The Wild Goose is a visually stunning, 14-part series on **Formed.org**. Don't miss this opportunity, because apart from the Wild Goose there is no life!

Go to Formed.org
 If you haven't registered yet, the Parish code is:

FBXBH2



With many blessings and prayers from our staff!

Fr. Jolly Sebastian
 Deacon Jimmy Schmall
 Debi Yetman
 Lisa Schmidt
 Debbie Breckenridge

St. William Website: www.stwilliamcc.org

St. William Facebook Page: www.facebook.com/St-William-Catholic-Church-Millington
 -TN-167434053305186/

QR Code



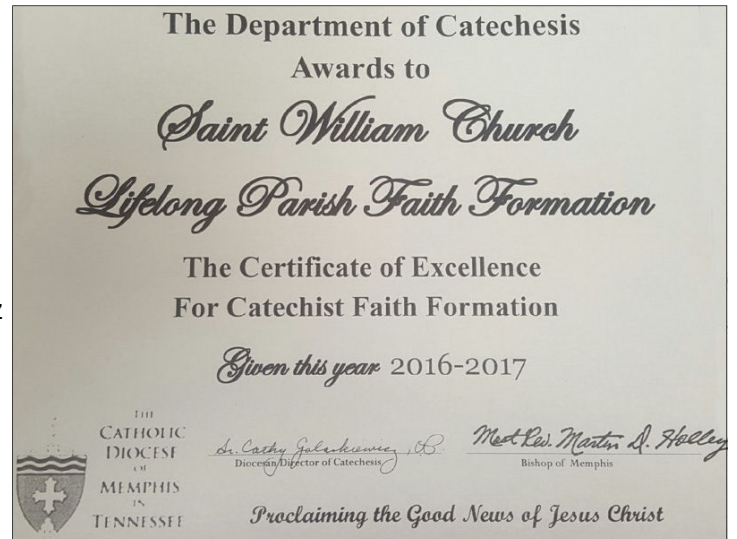
! YOUTH NEWS !

a note from the DRE...

I would just like to take a moment to acknowledge the wonderful catechists that we have here at St. William who are teaching our children the faith. They volunteer and give of their time every Sunday morning. It is a big commitment and an even larger responsibility. All of you are AWESOME and wonderful examples of what it means to be a Catholic. The knowledge of our faith that you are passing on to our children, and the memories you are helping create for them, will be with them forever. To you it may just be teaching these kids for an hour, but the real story is, you are helping mold them into the person that God wants them to be. Without your hard work and dedication, this ministry wouldn't be possible. I didn't want it to go without being said, each and every one of them deserve more than just this as recognition...I can promise you though, that God is pleased! I hope all of you parents realize what a blessing these teachers are.

In addition to being just plain AWESOME, our fabulous catechists earned St. William the 2016-2017 Certificate of Excellence in Catechist Faith Formation. The Diocese of Memphis strongly suggests that all catechists further their education by a certain amount of hours each year. This requires even more time and dedication than just every Sunday, so thank you for your hard work!

- Pre K and Kindergarten** - Lois Wilber and Emily Hunter
- 1st grade** - Dave Steinman and Mary Allen
- Sacramental Prep** - Rommel Langomez and Anna Langomez and Amy Bissonnette
- 3rd grade** - Mary Woodard and Carole Ann Sneed
- 4th grade** - Angela Moore and James Riley and Tara Concepcion
- 5th grade** - Judy Bach and Beverly Rippey
- 6th grade** - Janis Nichols and Tessie Stevenson
- 7th grade** - Mary Heburn and Marlena Hunter
- 8th grade** - Peter Bissonnette and Jimmy Schmall



Vacation Bible Study—July 17-21—9am-2pm

VBS sign up is now! Spots are limited - get yours by signing up this month. VBS this year offers an extended day, 9-2, 5 days of lunches and snacks, snow cones, music, games, and more. We also have three special visitors -Ranger Samantha Cox from Shelby Meehan Park bringing live animals to see, touch, and hold; Officers from the Shelby County K-9 unit and a trained dog with a demonstration for us; and a magic show from Mid-South Magicians.

VBS leaders and volunteers needed. Please pick up a form in the narthex and give your time and talent to our community. Coordinator Theresa Cook has a list of Fr. Jolly's recommended volunteers...you may be getting a phone call soon...

from the Deacon's corner...



June brings about more change in the seasonal life of our church. With the Solemnity of the Feast of Pentecost, the Easter season comes to a close and we begin the season known as Ordinary Time.

Note that there are two periods to the season of Ordinary Time. The first, or shorter period, runs from the Epiphany until Ash Wednesday, and the second, or longer period, which runs from after Pentecost through the Feast of Christ the King just before Advent.

Why do we call it “Ordinary”? In the English language the term ordinary sometimes refers to something that’s not special or distinctive. Many people think that Ordinary Time refers to parts of the Liturgical Calendar that are not important. Even though Ordinary Time makes up most of our liturgical year, the fact that it falls outside the major liturgical seasons reinforces this impression. We call it ordinary not because it is a bland or boring season, but simply because the weeks of Ordinary Time are numbered. The word ordinary comes from the Latin word “ordinalis”, which refers to numbers in a series. Therefore, the season of Ordinary Time refers to the ordered life of the church. The period in which we live our lives neither feasting nor fasting, but in watchful expectation of the Second Coming of Christ. Thus for Catholics, Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives. There's nothing "ordinary" about that!

During this period the Priest and Deacon wear green vestments. The altar cloths are also green. This color is associated with Ordinary Time because it is during this period that the Holy Spirit enlivens us to grow and spread the Gospel to all nations.

In any given year, there are either 33 or 34 Sundays in Ordinary Time. Because Easter is a moveable feast, and thus the Lent and Easter seasons "float" from year to year, the number of Sundays in each period of Ordinary Time vary from the other period as well as from year to year. So, as we begin this second or longer period of Ordinary Time, let us remember that Jesus walks with us as we live this season in preparation for His Second Coming! Happy Ordinary Time everyone.

Deacon Jimmy



The Our Father... a Meditation (Part 5)

We continue our meditation and heart-felt understanding of the Lord's Prayer. The focus for June is asking God to provide us with nourishment: Physical and Spiritual nourishment.

Give Us This Day Our Daily Bread

Before Jesus ascended to Heaven, he promised to be with us every day. He is supremely present in the Sacrament of the Eucharist, the nourishment that we can only receive from Him. When Jesus taught the disciples how to pray, he told them they should ask the father to provide for our material needs.



The Catechism of the Catholic Church tells us the following on this petition of the Lord's Prayer:

2829 "Give us" expresses the covenant. We are his and he is ours, for our sake. But this "us" also recognizes him as the Father of all men and we pray to him for them all, in solidarity with their needs and sufferings.

2830 "Our bread": The Father who gives us life cannot not but give us the nourishment life requires - all appropriate goods and blessings, both material and spiritual. In the Sermon on the Mount, Jesus insists on the filial trust that cooperates with our Father's providence. He is not inviting us to idleness, but wants to relieve us from nagging worry and preoccupation.

2831 But the presence of those who hunger because they lack bread opens up another profound meaning of this petition. The drama of hunger in the world calls Christians who pray sincerely to exercise responsibility toward their brethren, both in their personal behavior and in their solidarity with the human family. This petition of the Lord's Prayer cannot be isolated from the parables of the poor man Lazarus and of the Last Judgment.

2833 "Our" bread is the "one" loaf for the "many." In the Beatitudes "poverty" is the virtue of sharing: it calls us to communicate and share both material and spiritual goods, not by coercion but out of love, so that the abundance of some may remedy the needs of others.

2834 "Pray and work." "Pray as if everything depended on God and work as if everything depended on you."¹ Even when we have done our work, the food we receive is still a gift from our Father; it is good to ask him for it and to thank him, as Christian families do when saying grace at meals.

2835 This petition, with the responsibility it involves, also applies to another hunger from which men are perishing: "Man does not live by bread alone, but . . . by every word that proceeds from the mouth of God," that is, by the Word he speaks and the Spirit he breathes forth. Christians must make every effort "to proclaim the good news to the poor." There is a famine on earth, "not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." For this reason, the specifically Christian sense of this fourth petition concerns the Bread of Life: The Word of God accepted in faith, the Body of Christ received in the Eucharist.

2837 "Daily" occurs nowhere else in the New Testament. Taken literally, it refers directly to the Bread of Life, the Body of Christ, the "medicine of immortality," without which we have no life within us. Finally, in this connection, its heavenly meaning is evident: "this day" is the Day of the Lord, the day of the feast of the kingdom, anticipated in the Eucharist that is already the foretaste of the kingdom to come. For this reason, it is fitting for the Eucharistic liturgy to be celebrated each day.

The Orate Fratres Prayer and the Heroism of the Priesthood

Winifred Corrigan

There are certain, obvious parts of the Mass that become more automatic touchstones... easier, in a sense, for us to focus on or re-focus from. For instance, we can read along in our missals during the Liturgy of the Word – a natural way to engage. And at the Consecration, we *know* this is the supreme moment in the Mass when Our Lord comes to us... often there are altar bells to snap us to attention just in case.

Unfortunately, there are other moments when we lose our focus and our attention slips. It occurs to me, now, that **part of the reason we glaze over is that we actually have no idea how awesome every part of the Mass is... but especially these “boring” parts...** the parts that might seem like... fillers.

The Orate Fratres:

“May the Lord accept the sacrifice at your hands...” – I used to gloss over this moment in the Mass, speaking by rote the monotonous response to the priest’s invocation. I suspect I’m not alone. But years ago, I heard a young priest say something about this exchange in the Mass that blew me away, forever changing my understanding of those familiar words (and of the entire Mass, itself). Indeed, **it has put into even sharper relief in my imagination that our priests truly are real-life, sacramental superheroes.** There is nothing mundane or milquetoast about what they do... what they ARE.

You know how you’ll sometimes find yourself driving a familiar route and wonder, “how the heck did I get here?” Alas, tragically, that trance of automation has happened to me in the Mass more than I care to admit. There comes a time in the life of a Catholic when the standing, sitting, and verbalized responses all come to us so habitually that we could do them all in our sleep. Bottom of Form

Imagine altitude. Straddling Heaven and Earth. Suspended over the chasm of chasms.

What we hear and say:

V. *“Pray, brethren, that my sacrifice and yours be acceptable to God the Father almighty.”*

R. *“May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and for the good of all His Holy Church.”*

What’s actually happening:

*“In that moment, when the priest asks the brethren to pray that God would accept this sacrifice that he is about to offer, and the people in the pews offer their reply, “May the Lord accept the sacrifice,” **what is happening is the priest is entering the great chasm between earth and heaven**, ascending in persona Christi to heaven to offer the Sacrifice of the Son to God the Father, Son and Holy Spirit.*

Your prayer in that moment should be that I – the priest – not lose track of my task, not make a mistake or slip into the abyss. When you say, “May the Lord accept the sacrifice at your hands...” you’re asking God to hold me in this moment and keep me from falling into that infinite chasm between Earth and Heaven, that I can only straddle thanks to His supernatural grace, the most important thing I do in my priesthood.”

This is where our imaginations come in:

When we go to Mass every week, even every day, things risk becoming stale. We see, smell, hear the temporal trappings and can forget or fail to see the awesome supernatural, metaphysical mystery of what’s actually happening in the Mass.

Unfathomable heights & depths:

Even just the expanses and wonders of the Planet Earth take our breath away. If we can be so awestruck by scale and expanse in the natural realm... well, imagine multiplying that more “tangible” awe *by infinity*, to consider the difference between God and Man, between Heaven and Earth! What we can see by science and the naked eye is still very helpful, as an analogy. In all our modern sophistication, man has not yet plumbed the depths of the oceans. How could we, then, ever grow disinterested in the marvels of heaven?

The most remarkable discoveries lie beneath the surface of (what had always seemed like) the most unremarkable aspects of reality. The Mass is no different. If anything, it’s the bedrock of that reality of our daily experience. **If you would not have life go stale, if autopilot is not your preferred mode of existence, start with and return to the awe and wonder of Jesus Christ who comes to us in the Mass.**



Read the Bible in One Year

June

	OT	Prv	NT
1	Job 35	1:1-7	Jn 6:25-59
2	Jb 36-37	1:8-19	Jn 6:60-71
3	Jb 38-39	1:20-33	Jn 7:1-13
4	Jb 40-42	2	Jn 7:14-36
5	Ecclesiastes	1:1-11/3:1-12	Jn 7:37-52
6	Eccl 1:12-3:22	3:13-24	Jn 7:53-8:11
7	Eccl 4-5	3:25-34	Jn 8:12-30
8	Eccl 6:1-9	4:1-9	Jn 8:31-59
9	Eccl 6:10-7:29	4:10-27	Jn 9
10	Eccl 8	5	Jn 10:1-21
11	Eccl 9:1-10:15	6:1-19	Jn 10:22-42
12	Eccl 10:16-12:14	6:20-35	Jn 11:1-54
13	Song of Songs 1-2	7	Jn 11:55-12:36
14	Sgs 3	8	Jn 12:37-50
15	Sgs 4-5	9	Jn 13:1-17
16	Sgs 6	10:1-3	Jn 13:18-38
17	Sgs 7:1-8:4	10:4-6	Jn 14
18	Sgs 8:5-14	10:7-9	Jn 15:1-10
19	Acts 1-2	10:10-12	Jn 15:11-17
20	Acts 3-5	10:13-16	Jn 15:18-16:4a
21	Acts 6:1-8:3	10:17-21	Jn 16:4b-15
22	Acts 8:4-9:43	10:22-24	Jn 16:16-33
23	Acts 10:1-12:24	10:25-28	Jn 17
24	Acts 12:25-15:35	10:29-32	Jn 18:1-27
25	Acts 15:36-17:34	11:1-3	Jn 18:27-40
26	Acts 18-19	11:4-6	Jn 19:1-30
27	Acts 20:1-21:14	11:7-9	Jn 19:31-42
28	Acts 21:15-22:30	11:10-12	Jn 20:1-18
29	Acts 23-24	11:13-15	Jn 20:19-31
30	Acts 25-26	11:16-18	Jn 21:1-14



Jacinta and Francisco demonstrated True Devotion to Mary

One may marvel at soon-to-be Saints Jacinta and Francisco's rapid growth in holiness and their demonstration of heroic virtue and faith in the most challenging of circumstances. But according to St. Louis de Montfort's "True Devotion to Mary," all three of the shepherd children demonstrated the characteristics of this holy way, without ever having studied his work:

The Characteristics of True Devotion

Interior: True Devotion to our Lady is interior; that is, it comes from the mind and the heart, it flows from the esteem we have for her, the high idea we have formed of her greatness and the love which we have for her.

Tender: It is tender; that is, full of confidence in her like a child's confidence in his loving Mother. This confidence makes the soul have recourse to her in all its bodily and mental necessities, with much simplicity, trust and tenderness.

Holy: This devotion to Our Lady is holy; that is to say, it leads the soul to avoid sin and imitate the virtues of the Blessed Virgin, particularly her profound humility, her lively faith, her blind obedience, her continual prayer, her universal mortification, her divine purity, her ardent charity, her heroic patience, her angelic sweetness and her divine wisdom. These are the ten principle virtues of the most holy Virgin.

Constant: It is constant; that is to say, it confirms the soul in good, and does not let it easily abandon its spiritual exercises. It makes it courageous in opposing the world and its fashions and maxims, the flesh in its weariness and passions; and the devil in his temptations, so that a person truly devoted to our Blessed Lady is neither changeable, irritable, scrupulous nor timid.

Disinterested: True Devotion to our Lady is disinterested; that is to say, it inspires the soul not to seek itself but God only, and God in His holy Mother. A true client of Mary does not serve that august Queen from a spirit of lucre and interest, nor for his own good, whether temporal or eternal, corporal or spiritual, but exclusively because she deserves to be served and God alone in her.

Saints Jacinta and Francisco, pray for us!

Excerpts from 7 Secrets of Confession (part 1)

By Vinny Flynn

Confession, like Communion, is not just a ritual; it's not just something Catholics do; it's not just about receiving grace. It's about responding to God in such a way that our lives are *dramatically changed*.

No one pours new wine into old wine skins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wine skins.

Mark 2:22

Christ is pouring His own life into us, His own holiness. He is the "new wine" and we must receive Him in "new skins"

How do we do this? The Catechism presents us with three necessary steps: repentance, confessing our sins to the priest, and the intention to make reparation. CCC 1491

The Act of Contrition that most Catholics used to memorize as children provides us with a great little outline for understanding this:

O my God, I am heartily sorry for having offended You...

"I am *heartily* sorry..." This is not an apology, not just regret for having done something stupid. The sorrow we should feel as we approach the sacrament of Confession comes from sincere repentance and conversion, "the movement of a contrite heart moved by grace *to respond to the mercy of God who loved us first*". CCC 1428

and I detest all my sins, because I dread the loss of heaven and the pains of hell.

This first level of contrition is a contrition of fear. It's called "imperfect contrition" or 'attrition,' because it's motivated by an awareness of the ugliness of sin and by fear of eternal damnation. Prompted by the Holy Spirit, it begins a process of inner conversion that disposes us to grace and is completed by sacramental absolution. CCC1453

but most of all because they offend You, my God, Who are all good and deserving of all my love

This is the second level of contrition, called "perfect contrition," motivated not by a self-oriented fear, but by love for God and the awareness of how good He is. This is much more personal, leading to a deeper relationship with God and a growing desire to avoid anything that might offend Him.

It's really just a matter of focus. If you're sorry for your sins because you're afraid of the consequences, then who are you focused on? Who do you love? Yourself. If you're sorry because you've hurt God, who are you focused on? Who do you love? God.

Part 2 next month.

Penance / Confession

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Absolution

Accusation

Act of Contrition

Alms

Amendment

Cleansing

Confessional

Confessor

Contrition

Examination of Conscience

Expiation

Fasting Forgiveness

Grace

Mercy

Mortal Sin

Pardon

Penance

Penitent

Perfect Contrition

Power of the Keys

Prayer

Priest

Reconciliation

Remission of Sin

Repentance

Restitution

Sacrament

Satisfaction

Seal of Confession

Sin

Sorrow for Sin

Venial Sin

Formed.org June Liturgical Calendar

1

ST. JUSTIN MARTYR

Book: Four Witnesses

3

ST. CHARLES LWANGA AND COMPANIONS

Program: Catholicism, Session 2: Happy Are We

Programa: Catolicismo, Sesión 2: Somos Bienaventurados

Book: Golden Legend of Young Saints

4

PENTECOST SUNDAY

Program: Catholicism, Session 9: The Fire of His Love

Programa: Catolicismo, Sesión 9: El Fuego de Su Amor

Program: Lectio: Peter, Session 8: Peter and Pentecost

Program: Symbolon: Knowing the Faith, Session 7: The Holy Spirit and the Life of Grace

Programa: Symbolon: Conociendo la Fe, Sesión 7: El Espíritu Santo y la Vida de Gracia

Program: Symbolon: Knowing the Faith, Session 8: Why Do I Need the Church

Programa: Symbolon: Conociendo la Fe, Sesión 8: ¿Por qué Necesito la Iglesia?

Program: Symbolon: Living the Faith, Session 1: The Sacraments

Programa: Symbolon: Viviendo la Fe, Sesión 1: Los Sacramentos

Program: YDisciple: The Church

Program: YDisciple: Confirmation

Audio: Enciende la Llama

Audio: Right Here, Right Now

11

TRINITY SUNDAY

Program: Catholicism, Session 1: Amazed and Afraid

Programa: Catolicismo, Sesión 1: Sorprendidos y Asustados

Program: Catholicism, Session 3: The Ineffable Mystery of God

Programa: Catolicismo, Sesión 3: El Inefable Misterio de Dios

Program: Wisdom and Works of Mercy

Program: Symbolon: Knowing the Faith, Session 1: The Journey of Faith

Programa: Symbolon: Conociendo la Fe, Sesión 1: El Camino De Fe

Program: YDisciple: Prayer

Program: YDisciple: The Creed

Program: YDisciple: Who is God?

Program: Lectio: Prayer

Program: The Wild Goose

Video: Prayer: A Surge of the Heart

Video: Why God Still Matters

Book: Faith Basics: Pocket Catholic Dictionary

Audio: Abba or Allah

Audiobook: He Leadeth Me

Audiobook: Theology for Beginners

13

ST. ANTHONY OF PADUA

Video: Finding St. Anthony

Video: Saint Anthony: The Miracle Worker of Padua

Audio: St. Anthony of Padua

14

ANNIVERSARY OF THE DEATH OF G.K. CHESTERTON

Book: Manalive

Audio: The Incredible Mind of G.K. Chesterton

Audiobook: Manalive

18**CORPUS CHRISTI SUNDAY**

Program: Catholicism, Session 7: Word Made Flesh, True Bread of Heaven
 Programa: Catolicismo, Sesión 7: El Verbo Hecho Carne, Verdadero Pan del Cielo
 Program: Footprints of God, Jesus: The Word Became Flesh
 Book: A Communion of the Heart
 Libro: Una Comunión Hecha con del Corazón
 Book: Sacraments in Scripture
 Audio: The Lamb's Supper
 Audio: Enciende la Llama
 Audio: Verdadera Adoración
 Audio: The Face of God

18**FATHER'S DAY**

Book: Be a Man!
 Libro: ¡Sé Hombre!
 Book: Boys to Men
 Book: The Father of the Family
 Book: Behold the Man
 Book: The Catholic Family Handbook
 Book: How to Raise Good Catholic Children
 Audio: Pure Fatherhood
 Audiobook: Be a Man!

23**SACRED HEART OF JESUS**

Program: Divine Mercy, Session 2: Behold, This Heart
 Program: Consoling the Heart of Jesus
 Program: Symbolon: Knowing the Faith, Session 2: Divine Revelation
 Programa: Symbolon: Conociendo la Fe, Sesión 2: Revelación Divina
 Program: Symbolon: Knowing the Faith, Session 5: Who is Jesus?
 Programa: Symbolon: Conociendo la Fe, Sesión 5: ¿Quién es Jesús?
 Program: YDisciple: Prayer
 Video: Ocean of Mercy
 Book: God is Love
 Audio: Jesus is...

24**NATIVITY OF ST. JOHN THE BAPTIST**

Program: Lectio: Eucharist, Session 3: Lamb of God
 Program: The Wild Goose, Segment 3: Baptism in the Holy Spirit and Fire
 Book: Read-Aloud Book of Bible Stories

29**STS. PETER AND PAUL**

Program: Catholicism, Session 5: The Indispensable Men
 Programa: Catolicismo, Sesión 5: Los Hombres Indispensables
 Program: Footprints of God, Peter: Keeper of the Keys
 Program: Footprints of God, Apostolic Fathers: Handing on the Faith
 Program: Footprints of God, Paul: Contending for the Faith
 Program: Lectio: Peter
 Program: YDisciple: Hot Topics, Session 1: Spreading the Gospel
 Video: Lost Gospels or False Gospels?
 Video: Saint Peter
 Vídeo: San Pedro
 Audio: Lectio Divina
 Audio: Truth and Life Audio Bible: Paul's Letters
 Audio: Truth and Life Audio Bible: Universal Letters