

## ST. THERESA CATHOLIC CHURCH – Sunny Hills

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Please remember to leave a message when you call our Office or Emergency lines.

Email: moodyp@clergy.ptdiocese.org

St. Theresa Parish Website: <http://sttheresa.ptdiocese.org>

**“Lord, give us grateful hearts and keep us mindful of the needs of others.”**

**“This is the time of fulfillment.  
The kingdom of God is at hand.  
Repent, and believe in the gospel.”**



The parishioners of St. Theresa and Fr. Paul Moody welcome everyone as we gather to worship.

### Mass Times for The First Sunday of Lent and First Week of Lent.

February 17 Saturday Vigil Mass 5:00 pm  
First Sunday of Lent

Intention: Rita Derencius  
Reader: Christina

February 18 Sunday Masses 9:00 am  
First Sunday of Lent

Intention: + Julianna Chapukas  
Reader: Sal

February 19 Monday 8:00 am  
Lenten Weekday

Int: + Stanislaw Bartulica & Parents

February 22 Thursday Adoration 7:00 am – 8:00 am  
Chair of Saint Peter, Apostle - Feast Mass 8:00 am

Intention: Gerry Sott

February 23 Friday    **Stations of the Cross 5:30 pm**  
Lenten Weekday    **Mass 6:00 pm**

Intention: + Margaret Ciesla

February 24 Saturday Vigil Mass 5:00 pm  
Second Sunday of Lent

Int: + Elzbieta & Kazimierz Nocun  
Reader: Kate

February 25 Sunday Masses 9:00 am  
Second Sunday of Lent

Int: + Sr. Krystyna Malinowska  
Reader: Christina

**Friday Mass Schedule and Stations of the Cross:** Each Friday during Lent beginning on February 23rd we will have Stations of the Cross at 5:30 pm followed by Mass at 6:00 pm.

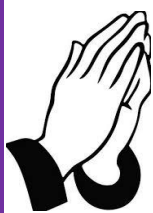
**Lenten Regulations for Fast and Abstinence:** Good Friday is an obligatory day of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. For members of the Roman Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Roman Catholic Church from age 14 onwards..

**"Lenten practices of giving up pleasures are a good reminder that the purpose of life is not pleasure. The purpose of life is to attain a perfect life, all truth and undying ecstatic love—which is the definition of God. In pursuing that happiness, we find happiness."**  
**– Venerable Fulton J. Sheen**

**Season of Lent:** Ash Wednesday began the liturgical season of Lent. Lent is a forty-day time in which Catholics prepare through intense self-examination, penance, and prayer for the Easter Triduum. The Easter Triduum is the summit of the Liturgical Year and is from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery. The single celebration of the Triduum marks the end of the Lenten season, and leads to the Mass of the Resurrection of the Lord at the Easter Vigil.

**"God never tires of forgiving us; we are the ones who tire of seeking his mercy."**  
**- Pope Francis**

**Prayer Requests:** We continue to pray for all of our parishioners who are sick and for the people who care for them. Please pray for all of the members of our Armed Forces and for all of our Law Enforcement Officers, especially Deputy David Zurawska, Deputy Dakota Jarvis and Brian Paridon as they risk their lives to keep us safe.



There are special prayer requests for Cathy Andrews, Stanley and Jadwiga Kuc, Ralph Rowbotham, Jennifer Nason, Mrs. Maria Doniec, Bob and Sonia Burke, Joana Macijauskas, Mrs. Hella Tompkins, Mrs. Ann Ivers, Albina Vysniauskas, Brone and Vida Nakas, Dennis and Jean Sandfort, Maria Antoniewicz, Glen Zanetic, Mrs. Anna Jarzabek, Robert Espinosa, Winifred & Steve Flowers, and Bruce Paridon. Please remember to pray each day for the souls in purgatory and for our fellow parishioners at St. Theresa.

**Operation Rice Bowl – Catholic Relief Services (CRS):** In the early Church, people who had little, fasted and gave the food or money they would have spent to buy it to those with even less than themselves. We are blessed to live in a country with abundant food and economic opportunities. Along with our daily prayers for the suffering people of the world, Operation Rice Bowl provides us with an opportunity to thank God for His blessings to us by helping His children who are in need. Please pick up a Rice Bowl box in the narthex and add what you can to it during Lent.

**Catholic Charing Appeal (CSA) 2024:** Our CSA campaign needs your help. It has gotten off to a good start, but we need everyone to support it. Thank you to those who have pledged and for those who have not, please consider doing so.

**Offertory:** We thank our parishioners and guests for their continued generosity.

St. Theresa Parish Offertory	Jan. 2024	Jan. 2023	Total for This FY (July 2023 – Jan. 2024)	Total for Prior FY (July 2022 – Jan. 2023)
	\$ 7025	\$ 7351	\$ 55549	\$ 54589
<b>CSA for 2024</b>	<b>Goal</b>	<b>Pledged</b>	<b>Received</b>	
	<b>\$ 7000</b>	<b>\$ 600</b>	<b>\$ 600</b>	

**"Give something, however small, to the one in need. For it is not small to one who has nothing. Neither is it small to God, if we have given what we could."** - St. Gregory Nazianzen



**Year End Financial Statements:** If you need a summary of your donations to St. Theresa for the year 2020 for your taxes please let Fr. Paul know and he will get it for you.

**“Alms are an inheritance and a justice which is due to the poor which  
Jesus has given to us.” St. Francis of Assisi**

**THE FALL OF THE ANGELS:** Behind the disobedient choice of our first parents lurks a seductive voice, opposed to God, which makes them fall into death out of envy. Scripture and the Church's Tradition see in this being a fallen angel, called "Satan" or the "devil". The Church teaches that Satan was at first a good angel, made by God: "The devil and the other demons were indeed created naturally good by God, but they became evil by their own doing." Scripture speaks of a sin of these angels. This "fall" consists in the free choice of these created spirits, who radically and irrevocably rejected God and his reign. We find a reflection of that rebellion in the tempter's words to our first parents: "You will be like God." The devil "has sinned from the beginning"; he is "a liar and the father of lies". It is the irrevocable character of their choice, and not a defect in the infinite divine mercy, that makes the angels' sin unforgivable. "There is no repentance for the angels after their fall, just as there is no repentance for men after death." Scripture witnesses to the disastrous influence of the one Jesus calls "a murderer from the beginning", who would even try to divert Jesus from the mission received from his Father. "The reason the Son of God appeared was to destroy the works of the devil." In its consequences the gravest of these works was the mendacious seduction that led man to disobey God. The power of Satan is, nonetheless, not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still a creature. He cannot prevent the building up of God's reign. Although Satan may act in the world out of hatred for God and his kingdom in Christ Jesus, and although his action may cause grave injuries - of a spiritual nature and, indirectly, even of a physical nature- to each man and to society, the action is permitted by divine providence which with strength and gentleness guides human and cosmic history. It is a great mystery that providence should permit diabolical activity, but "we know that in everything God works for good with those who love him." (CCC 391-395)

**Jesus' temptations:** The Gospels speak of a time of solitude for Jesus in the desert immediately after his baptism by John. Driven by the Spirit into the desert, Jesus remains there for forty days without eating; he lives among wild beasts, and angels minister to him. At the end of this time Satan tempts him three times, seeking to compromise his filial attitude toward God. Jesus rebuffs these attacks, which recapitulate the temptations of Adam in Paradise and of Israel in the desert, and the devil leaves him "until an opportune time". The evangelists indicate the salvific meaning of this mysterious event: Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. Jesus fulfills Israel's vocation perfectly: in contrast to those who had once provoked God during forty years in the desert, Christ reveals himself as God's Servant, totally obedient to the divine will. In this, Jesus is the devil's conqueror: he "binds the strong man" to take back his plunder. Jesus' victory over the tempter in the desert anticipates victory at the Passion, the supreme act of obedience of his filial love for the Father. Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him. This is why Christ vanquished the Tempter for us: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning." By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert. (CCC 538-540)

**The Sacrament of Penance:** Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest. "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession." There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner: "My son, your sins are forgiven." He is the physician tending each one of the sick who need him to cure them. He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church. (CCC 1481 & 1484)

