

**ST. THERESA CATHOLIC CHURCH – Sunny Hills**

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

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

**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.”**



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

**Mass Times for The Fourth Sunday of Lent and Fourth Week of Lent.**

March 9 Saturday Vigil Mass 5:00 pm  
Fourth Sunday of Lent

Intention: Ann Ivers  
Reader: Mark

March 10 Sunday Masses 9:00 am  
Fourth Sunday of Lent

Int: Bill Taube  
Reader: Veronica

March 11 Monday Mass 8:00 am  
Lenten Weekday **Confessions 5:30 pm**

Intention: + Sr. Krystyna Malinowska

March 14 Thursday Adoration 7:00am – 8:00am  
Lenten Weekday Mass 8:00 am

Intention: + Frank Biela

March 15 Friday **Stations of the Cross 5:30 pm**  
Lenten Weekday **Mass 6:00pm**

Intention: + Margaret Ciesla

March 16 Saturday Vigil Mass 5:00 pm  
Fifth Sunday of Lent

Intention: + Tim Ivers  
Reader: Kate

March 17 Sunday Masses 9:00 am  
Fifth Sunday of Lent

Intention: Harry Zezula  
Reader: Christina

**Confessions for Lent: Confessions will be heard on  
Monday March 11<sup>th</sup> at 5:30 pm in the Church.**

**“Why do you think so little of yourself when God thinks so highly of you? Why dishonor yourself when God so honors you? Why be so concerned with the stuff from which you are made and so little with the purpose for which you are made? All visible creation is your home. For you the light dispels the darkness; for you the sun, moon, and stars shed their light; for you the earth bears flowers and trees and fruits; for you the air and the earth and water are filled with marvelous life—all so that earthly life may not be sad and make you blind to the joy of eternity.”**  
**– St. Peter Chrysologus**

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

**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 Susan & David Estes, Gerry Sott, 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 & Vida Nakas, Dennis & 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.

Paridon. Please remember to pray each day for the souls in purgatory and for our fellow parishioners at St. Theresa.



**Parish Breakfast:** There will be a Parish Breakfast after the 9:00 am Sunday Mass on March 10. Everyone is invited!

**“The Lord measures out perfection neither by the multitude nor the magnitude of our deeds, but by the manner in which we perform them.”**  
**– St. John of the Cross**

**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	Feb. 2024	Feb. 2023	Total for This FY (July 2023 – Feb. 2024)	Total for Prior FY (July 2022 – Feb. 2023)
	\$ 6955	\$ 5323	\$ 62504	\$ 59747
<b>CSA for 2024</b>	<b>Goal</b>	<b>Pledged</b>	<b>Received</b>	
	<b>\$ 7000</b>	<b>\$ 7070</b>	<b>\$ 5370</b>	

**“Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.” ( 2 Cor. 9:7 )**

**Why did the Word become Flesh?** With the Nicene Creed, we answer by confessing: "For us men and for our salvation he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary, and was made man." The Word became flesh for us in order to save us by reconciling us with God, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Savior of the world", and "he was revealed to take away sins": Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in the darkness, it was necessary to bring us the light; captives, we awaited a Savior; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state? The Word became flesh so that thus we might know God's love: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him." "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." The Word became flesh to be our model of holiness: "Take my yoke upon you, and learn from me." "I am the way, and the truth, and the life; no one comes to the Father, but by me." On the mountain of the Transfiguration, the Father commands: "Listen to him!" Jesus is the model for the

an effective offering of oneself, after his example. The Word became flesh to make us "partakers of the divine nature": "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God." "For the Son of God became man so that we might become God." "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods."



**The Incarnation:** Taking up St. John's expression, "The Word became flesh", the Church calls "Incarnation" the fact that the Son of God assumed a human nature in order to accomplish our salvation in it. In a hymn cited by St. Paul, the Church sings the mystery of the Incarnation: "*Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.*" The Letter to the Hebrews refers to the same mystery:

*"Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, Lo, I have come to do your will, O God."* Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God." Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh."

**True God and True Man:** The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it. The first heresies denied not so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh". But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. The first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (homoousios) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father. The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man."<sup>89</sup> Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh." The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it. Faced with this heresy, the fourth ecumenical council, at Chalcedon in 451, confessed: "*Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God. We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (prosopon) and one hypostasis.*" After the Council of Chalcedon, some made of Christ's human nature a kind of personal subject. Against them, the fifth ecumenical council, at Constantinople in 553, confessed that "there is but one hypostasis [or person], which is our Lord Jesus Christ, one of the Trinity." Thus everything in Christ's human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: "He who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory, and one of the Holy Trinity." The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother. (CCC 457-469)