

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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

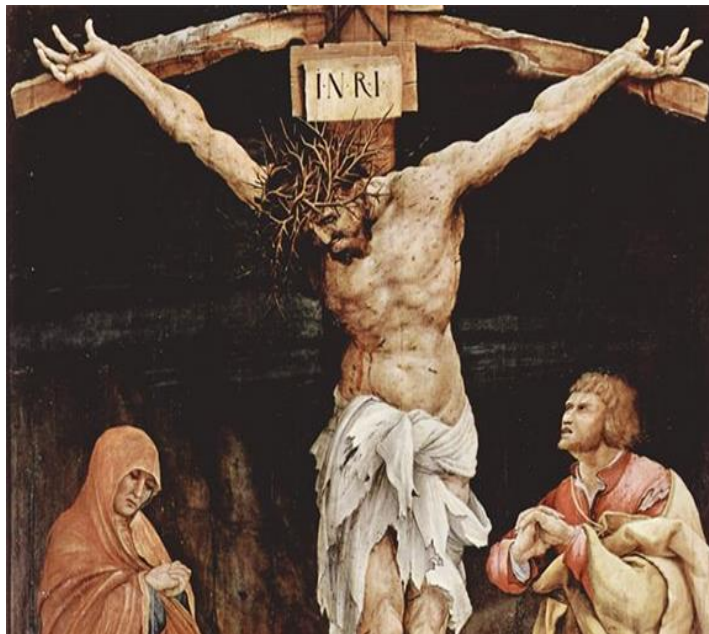
Email: moodyp@clergy.ptdiocese.org

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

“While the world changes, the Cross stands firm.” – St. Bruno

“Hosanna! Blessed is he who comes in the name of the Lord!”

**Jesus gave a loud cry and breathed his last.
“Truly this man was the Son of God!”**



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

Mass Times for Palm Sunday of the Passion of the Lord and Holy Week.

March 23 Saturday Vigil Mass 5:00 pm
Palm Sunday of the Passion of Our Lord

Intention: The Derencius Family
Reader: Christina

March 24 Sunday Mass 9:00 am
Palm Sunday of the Passion of Our Lord

Intention: The Ciesla Family
Reader: Mark

March 25 Monday 8:00 am
Monday of Holy Week

Intention: William Varga

March 28 Thursday 6:00 pm
Evening Mass of the Lord's Supper

Int: Chris Ciesla & Family
Reader: Mark

March 29 Friday **Stations of the Cross 2:30 pm**
Friday of the Passion of Our Lord **Service at 3:00 pm**

Reader: Sal

March 30 Saturday Vigil Mass 8:00 pm
At the Easter Vigil in the Holy Night of Easter

Int: Parishioners of St. Theresa
Reader: Kate

March 31 Easter Sunday Mass 9:00 am
The Resurrection of the Lord

Int: Scott & Christina Parrish & Family
Reader: Veronica

Good Friday Fast and Abstinence: Good Friday is an obligatory day of fasting and abstinence. The norms concerning abstinence from meat are binding upon members of the Latin Church from age 14 onwards.

“No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire.”

- St. Ignatius of Antioch

“There is no evil to be faced that Christ does not face with us. There is no enemy that Christ has not already conquered. There is no cross to bear that Christ has not already borne for us, and does not now bear with us.”

– St. John Paul II

HOLY WEEK COLLECTIONS:

Holy Thursday is the anniversary of the Institution of the Sacred Priesthood. The Holy Thursday collection is for the spiritual formation and education of future priests for the diocese of Pensacola-Tallahassee.

“Recognize in this bread what hung on the cross and in this chalice what flowed from His side.”

– St. Augustine

Good Friday is the annual Pontifical collection made on behalf of the Holy Father. This collection provides support for Christians in the Holy Land for schools, parishes, the poor, refugees, pilgrims, and maintenance of the shrines. Through this collection we join with Catholics all over the world to stand in solidarity with the endangered Church in the Holy Land.

“The tragedy of the passion brings to fulfilment our own life and the whole of human history. We can’t let Holy Week be just a kind of commemoration. It means contemplating the mystery of Jesus Christ as something which continues to work in our souls.”

–St. Josemaria Escriva

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 & Jadwiga Kuc, Ralph Rowbotham, Jennifer Nason, Mrs. Maria Doniec, Bob & 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.

“Behold, Jesus Christ crucified, who is the only foundation of our hope; He is our mediator and advocate; the victim and sacrifice for our sins. He is goodness and patience itself; His mercy is moved by the tears of sinners, and he never refuses pardon and grace to those who ask it with a truly contrite and humbled heart.”

– St. Charles Borromeo

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
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 7770	\$ 6070	

“The Divine Heart is an ocean full of all good things, wherein poor souls can cast all their needs; it is an ocean full of joy to drown all our sorrows, an ocean of humility to drown our folly, an ocean of mercy to those in distress, an ocean of love in which to submerge our poverty.”

– St. Margaret Mary Alacoque

Jesus' ascent to Jerusalem: "When the days drew near for him to be taken up [Jesus] set his face to go to Jerusalem." By this decision he indicated that he was going up to Jerusalem prepared to die there. Three times he had announced his Passion and Resurrection; now, heading toward Jerusalem, Jesus says: "It cannot be that a prophet should perish away from Jerusalem." Jesus

persists in calling Jerusalem to gather around him: "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" When Jerusalem comes into view he weeps over her and expresses once again his heart's desire: "Would that even today you knew the things that make for peace! But now they are hid from your eyes."

Jesus' messianic entrance into Jerusalem: How will Jerusalem welcome her Messiah? Although Jesus had always refused popular attempts to make him king, he chooses the time and prepares the details for his messianic entry into the city of "his father David". Acclaimed as son of David, as the one who brings salvation (*Hosanna* means "Save!" or "Give salvation!"), the "King of glory" enters his City "riding on an ass". Jesus conquers the Daughter of Zion, a figure of his Church, neither by ruse nor by violence, but by the humility that bears witness to the truth. And so the subjects of his kingdom on that day are children and God's poor, who acclaim him as had the angels when they announced him to the shepherds. Their acclamation, "Blessed be he who comes in the name of the Lord", is taken up by the Church in the "*Sanctus*" of the Eucharistic liturgy that introduces the memorial of the Lord's Passover. *Jesus' entry into Jerusalem* manifested the coming of the kingdom that the King-Messiah was going to accomplish by the Passover of his Death and Resurrection. It is with the celebration of that entry on Palm Sunday that the Church's liturgy solemnly opens Holy Week. (CCC 557-560)

"For our sake God made him to be sin" Consequently, St. Peter can formulate the apostolic faith in the divine plan of salvation in this way: "You were ransomed from the futile ways inherited from your fathers. . . with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake." Man's sins, following on original sin, are punishable by death. By sending his own Son in the form of a slave, in the form of a fallen humanity, on account of sin, God "made him to be sin who knew no sin, so that in him we might become the righteousness of God." Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin, to the point that he could say in our name from the cross: "My God, my God, why have you forsaken me?" Having thus established him in solidarity with us sinners, God "did not spare his own Son but gave him up for us all", so that we might be "reconciled to God by the death of his Son".

God takes the initiative of universal redeeming love: By giving up his own Son for our sins, God manifests that his plan for us is one of benevolent love, prior to any merit on our part: "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins." God "shows his love for us in that while we were yet sinners Christ died for us." At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."

CHRIST OFFERED HIMSELF TO HIS FATHER FOR OUR SINS

Christ's whole life is an offering to the Father: The Son of God, who came down "from heaven, not to do [his] own will, but the will of him who sent [him]", said on coming into the world, "Lo, I have come to do your will, O God." "And by that will we have been sanctified through the offering of the body of Jesus Christ once for all." From the first moment of his Incarnation the Son embraces the Father's plan of divine salvation in his redemptive mission: "My food is to do the will of him who sent me, and to accomplish his work." The sacrifice of Jesus "for the sins of the whole world" expresses his loving communion with the Father. "The Father loves me, because I lay down my life", said the Lord, "[for] I do as the Father has commanded me, so that the world may know that I love the Father." The desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his Incarnation. And so he asked, "And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour." And again, "Shall I not drink the cup which the Father has given me?" From the cross, just before "It is finished", he said, "I thirst."

"The Lamb who takes away the sin of the world": After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world". By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover. Christ's whole life expresses his mission: "to serve, and to give his life as a ransom for many."

Jesus freely embraced the Father's redeeming love: By embracing in his human heart the

Father's love for men, Jesus "loved them to the end", for "greater love has no man than this, that a man lay down his life for his friends." In suffering and death his humanity became the free and perfect instrument of his divine love which desires the salvation of men. Indeed, out of love for his Father and for men, whom the Father wants to save, Jesus freely accepted his Passion and death: "No one takes [my life] from me, but I lay it down of my own accord." Hence the sovereign freedom of God's Son as he went out to his death.

At the Last Supper Jesus anticipated the free offering of his life: Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve Apostles "on the night he was betrayed". On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the memorial of his voluntary offering to the Father for the salvation of men: "This is my body which is given for you." "This is my blood of the covenant, which is poured out for many for the forgiveness of sins." The Eucharist that Christ institutes at that moment will be the memorial of his sacrifice. Jesus includes the apostles in his own offering and bids them perpetuate it. By doing so, the Lord institutes his apostles as priests of the New Covenant: "For their sakes I sanctify myself, so that they also may be sanctified in truth."

The agony at Gethsemani: The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father's hands in his agony in the garden at Gethsemani, making himself "obedient unto death". Jesus prays: "My Father, if it be possible, let this cup pass from me. . ." Thus he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death.⁴³⁶ Above all, his human nature has been assumed by the divine person of the "Author of life", the "Living One". By accepting in his human will that the Father's will be done, he accepts his death as redemptive, for "he himself bore our sins in his body on the tree."

Christ's death is the unique and definitive sacrifice: Christ's death is both the *Paschal sacrifice* that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world", and the *sacrifice of the New Covenant*, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins". This sacrifice of Christ is unique; it completes and surpasses all other sacrifices. First, it is a gift from God the Father himself, for the Father handed his Son over to sinners in order to reconcile us with himself. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience.

Jesus substitutes his obedience for our disobedience: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." By his obedience unto death, Jesus accomplished the substitution of the suffering Servant, who "makes himself an *offering for sin*", when "he bore the sin of many", and who "shall make many to be accounted righteous", for "he shall bear their iniquities". Jesus atoned for our faults and made satisfaction for our sins to the Father.

Jesus consummates his sacrifice on the cross: It is love "to the end" that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all when he offered his life. Now "the love of Christ controls us, because we are convinced that one has died for all; therefore all have died." No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all. The Council of Trent emphasizes the unique character of Christ's sacrifice as "the source of eternal salvation" and teaches that "his most holy Passion on the wood of the cross merited justification for us." And the Church venerates his cross as she sings: "Hail, O Cross, our only hope."

Our participation in Christ's sacrifice: The cross is the unique sacrifice of Christ, the "one mediator between God and men". But because in his incarnate divine person he has in some way united himself to every man, "the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men. He calls his disciples to "take up [their] cross and follow [him]", for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps." In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries. This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering. (CCC 602-618)

**“Whenever anything disagreeable or displeasing happens to you,
remember Christ crucified and be silent.”**

— St. John of the Cross