

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>

"God loves each of us as if there were only one of us." - St. Augustine

"Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe."



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

**Mass Times for the Second Sunday of Easter or Divine Mercy Sunday
and the Second Week of Easter.**

April 6 Saturday Vigil Mass 5:00 pm
Second Sunday of Easter (Divine Mercy)

Intention: + Maria & Wladyslaw Lesniak
Reader: Veronica

April 7 Sunday Mass 9:00 am
Second Sunday of Easter (Divine Mercy)

Intention: + Frank Biela
Reader: Sal

April 8 Monday Mass 8:00 am
The Annunciation of the Lord - Solemnity

Intention: + Birute Labutis

April 11 Thursday Mass 8:00 am
St. Stanislaus, Bishop, Martyr - Memorial

Int: + Stanislaw & Aleksandra Obrochta

April 12 Friday Adoration 7:00 am - 8:00 am
Easter Weekday Mass 8:00 am

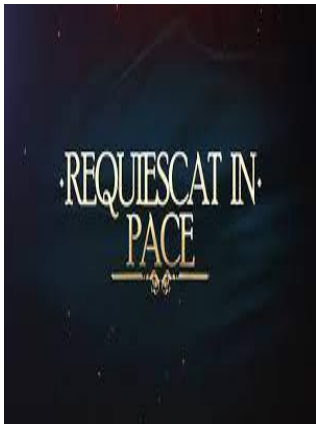
Intention: + Albert & Frances Ciesla

April 13 Saturday Vigil Mass 5:00 pm
Third Sunday of Easter

Int: + Patrick Tompkins
Reader: Mark

April 14 Sunday Mass 9:00 am
Third Sunday of Easter

Intention: + Margaret Ciesla
Reader: Christina



Rest in Peace: Jean Sandfort died on Wednesday April 3. Jean was a long-term parishioner of St Theresa. Please pray for the repose of Jean’s soul. **The viewing will be on Sunday April 7th from 4 pm to 7 pm at Obert Funeral Home in Chipley and the funeral Mass will be at 10:00 am on Monday April 8 followed by interment at Calvary Cemetery.** Jean’s family has asked that in lieu of flowers, a charitable donation should be made to Emerald Coast Hospice.



“He who knows how to forgive prepares for himself many graces from God. As often as I look upon the cross, so often will I forgive with all my heart - St. Faustina



Easter Thank You: On behalf of our Parish, I would like to thank Sr. Natalia and Sr. Margaret for all of their hard work during Holy Week to set up the Church for our liturgies, find the flowers, and arrange them in a lovely manner. Kate, Mark, Sal, Christina, and Veronica were readers for our liturgies and did a wonderful job. Maria made sure the Church was clean for us and our visitors; Stanley Kuc took care of our Easter Vigil fire, John Ciesla draped our crucifix, Lynn Zanetic rang the bells for Holy Thursday and the Easter Vigil, and our parishioners graciously paid for the flowers.



Thank you to Mrs. Hella Tompkins who made it possible to purchase a new Missal for our altar. Hella sends her best to everyone at St. Theresa and thanks you for your prayers for her.

“There is nothing more man needs than Divine Mercy – that love which is benevolent, which is compassionate, which raises man above his weakness to the infinite heights to the holiness of God.” – St. Pope John Paul II

CRS Operation Rice Bowl: We will be collecting the Catholic Relief Services Rice Bowls for the next three weeks. Please put them in the container in the narthex or hand them to Fr. Paul. Thank you for generously helping those who are in need around the world!

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.



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	\$ 7920	\$ 6220	

Christ's Resurrection and Ours - The progressive revelation of the Resurrection: God revealed the resurrection of the dead to his people progressively. Hope in the bodily resurrection of the dead established itself as a consequence intrinsic to faith in God as creator of the whole man, soul and body. The creator of heaven and earth is also the one who faithfully maintains his covenant with Abraham and his posterity. It was in this double perspective that faith in the resurrection came to be expressed. In their trials, the Maccabean martyrs confessed: The King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws. One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. The Pharisees and many of the Lord's contemporaries hoped for the resurrection. Jesus teaches it firmly. To the Sadducees who deny it he answers, "Is not this why you are wrong, that you know neither the scriptures nor the power of God?" Faith in the resurrection rests on faith in God who "is not God of the dead, but of the living." But there is more. Jesus links faith in the resurrection to his own person: "I am the Resurrection and the life." It is Jesus himself who on the last day will raise up those who have believed in him, who have eaten his body and drunk his blood. Already now in this present life he gives a sign and pledge of this by restoring some of the dead to life,⁵⁴⁶ announcing thereby his own Resurrection, though it was to be of another order. He speaks of this unique event as the "sign of Jonah," the sign of the temple: he announces that he will be put to death but rise thereafter on the third day. To be a witness to Christ is to be a "witness to his Resurrection," to "[have eaten and drunk] with him after he rose from the dead." Encounters with the risen Christ characterize the Christian hope of resurrection. We shall rise like Christ, with him, and through him. From the beginning, Christian faith in the resurrection has met with incomprehension and opposition. "On no point does the Christian faith encounter more opposition than on the resurrection of the body." It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life?

How do the dead rise? What is "rising"? In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection. Who will rise? All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." How? Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body": But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel. . . . What is sown is perishable, what is raised is imperishable. . . . The dead will be raised imperishable. . . . For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies: Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection. When? Definitively "at the last day," "at the end of the world." Indeed, the resurrection of the dead is closely associated with Christ's Parousia: For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first.

Risen with Christ: Christ will raise us up "on the last day"; but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and Resurrection of Christ: And you were buried with him in Baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. United with Christ by Baptism, believers already truly participate in the heavenly life of the risen Christ, but this life remains "hidden with Christ in God." The Father has already "raised us up with him, and made us sit with him in the heavenly places in Christ Jesus." Nourished with his body in the Eucharist, we already belong to the Body of Christ. When we rise on the last day we "also will appear with him in glory." In expectation of that day, the believer's body and soul already participate in the dignity of belonging to Christ. This dignity entails the demand that he should treat with respect his own body, but also the body of every other person, especially the suffering. (CCC 992-1004)

Annual Diocesan Priest Retreat: Church law requires priests to take a five-day retreat each year. The priest retreat for this year will be held the week of April 22– 26. There will be no public masses at St Theresa on the Monday, Thursday, and Friday of that week. The scheduled Mass intentions for those day will be honored.