

# ST. THERESA CATHOLIC CHURCH – Sunny Hills

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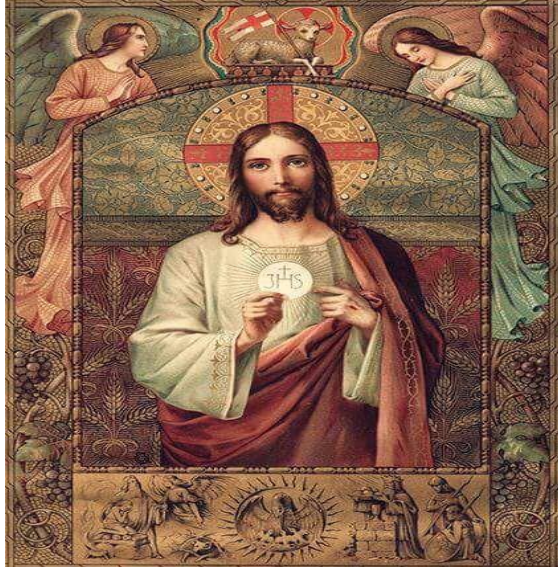
Please remember to leave a message when you call our Office or Emergency lines.

Email: [moodyp@clergy.ptdiocese.org](mailto:moodyp@clergy.ptdiocese.org)

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

**“Faith lifts the soul. Hope supports it. Experience says it must. And Love says let it be!” - St. Elizabeth Ann Seton**

**"Take it; this is my body."  
"This is my blood of the covenant,  
which will be shed for many."**



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

## Mass Times for The Most Holy Body and Blood of Christ (Corpus Christi) and the Ninth Week of Ordinary Time.



June 1 Saturday Vigil Mass 5:00 pm  
The Most Holy Body & Blood of Jesus

Intention: + Dale Andrews  
Reader: Mark

June 2 Sunday Masses 9:00 am  
The Most Holy Body & Blood of Jesus

Intention: Family of John Ciesla  
Reader: Sal

June 3 Monday 8:00 am  
St. Charles Lwanga and companions, Martyrs – Mem.

Intention: Karl H. Moody, Jr.

June 6 Thursday 8:00 am  
Ninth Week of Ordinary Time

Int: + Albert & Frances Ciesla



June 7 Friday **Adoration 7:00 am - 8:00 am**    Int: + Frank Jankowski  
The Most Sacred Heart of Jesus - Solemnity

June 8 Saturday Vigil Mass 5:00 pm  
Tenth Sunday of OT



Intention: Glen & Lynn Zanetic  
Reader: Kate

June 9 Sunday Masses 9:00 am  
Tenth Sunday of OT

Intention: Re Nguyen  
Reader: Christina

**PARISH BREAKFAST – Sunday June 9 after 9:00 am Mass. All are welcome!**

**“If angels could be jealous of men, they would be so for one reason: Holy Communion.”  
—St. Maximilian Kolbe**

# 50 years of marriage



We would like to congratulate Glen and Lynn Zanetic who are celebrating their 50<sup>th</sup> Wedding Anniversary on June 7<sup>th</sup>. Their love and commitment to each other is a wonderful sign of God's love expressing itself in this world.



"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus." - St. Justin Martyr, 2nd Century



The flowers decorating the altar this week have been generously and lovingly donated in memory of Frank Jankowski.



**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 Larry Arnold, 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, 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.

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

St. Theresa Parish Offertory	Apl. 2024	Apl. 2023	Total for This FY (July 2023 – Apl. 2024)	Total for Prior FY (July 2022 – Apl. 2023)
	\$ 6290	\$ 9641	\$ 75990	\$ 76694
<b>CSA for 2024</b>	<b>Goal</b>	<b>Pledged</b>	<b>Received</b>	
	<b>\$ 7000</b>	<b>\$ 8330</b>	<b>\$ 6930</b>	

"The Bread that we need each day to grow in eternal life, makes of our will a docile instrument of the Divine Will; sets the Kingdom of God within us; gives us pure lips, and a pure heart with which to glorify his holy name." – St Teresa Benedicta of the Cross



Believers who respond to God's word and become members of Christ's Body, become intimately united with him: "In that body the life of Christ is communicated to those who believe, and who, through the sacraments, are united in a hidden and real way to Christ in his Passion and glorification." This is especially true of Baptism, which unites us to Christ's death and Resurrection, and the Eucharist, by which "really sharing in the body of the Lord, . . . we are taken up into communion with him and with one another." (CCC – 790)

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."<sup>561</sup> 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." (CCC – 1130)

**THE PASCHAL BANQUET:** The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us. *The altar*, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. "For what is the altar of Christ if not the image of the Body of Christ?" asks St. Ambrose. He says elsewhere, "The altar represents the body [of Christ] and the Body of Christ is on the altar." The liturgy expresses this unity of sacrifice and communion in many prayers. Thus the Roman Church prays in its anaphora:

We entreat you, almighty God,  
that by the hands of your holy Angel  
this offering may be borne to your altar in heaven  
in the sight of your divine majesty,  
so that as we receive in communion at this altar  
the most holy Body and Blood of your Son,  
we may be filled with every heavenly blessing and grace.

**"Take this and eat it, all of you": Communion** The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you." To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion. Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: "*Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*" ("Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed."). And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit: O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, "Jesus, remember me when you come into your kingdom." To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest. It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, *receive communion when* they participate in the Mass. As the Second Vatican Council says: "That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is warmly recommended." The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily. Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace. For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite. But "the sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly." This is the usual form of receiving communion in the Eastern rites.

**The fruits of Holy Communion:** Holy Communion augments our union with Christ. The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: "He who eats my flesh and drinks my blood abides in me, and I in him." Life in Christ has its foundation in the Eucharistic banquet: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." On the feasts of the Lord, when the faithful receive the Body of the Son, they proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, "Christ is risen!" Now too are life and resurrection conferred on whoever receives Christ. What material food produces in our bodily life

Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh "given life and giving life through the Holy Spirit," preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum. *Holy Communion separates us from sin.* The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins: For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy. As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins.* By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him: Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die for us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world. . . . Having received the gift of love, let us die to sin and live for God. (CCC 1382 -1394)



**The Sunday obligation:** The precept of the Church specifies the law of the Lord more precisely: "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass." "The precept of participating in the Mass is satisfied by assistance at a Mass which is celebrated anywhere in a Catholic rite either on the holy day or on the evening of the preceding day." The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin. Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. The faithful give witness by this to their communion in faith and charity. Together they testify to God's holiness and their hope of salvation. They strengthen one another under the guidance of the Holy Spirit. (CCC 2180-2182)

**"If individuals live only seventy years, then a state, or a nation, or a civilization, which may last for a thousand years, is more important than an individual. But if Christianity is true, then the individual is not only more important but incomparably more important, for he is everlasting and the life of a state, or a civilization, compared with his, is only a moment."**  
**C.S. Lewis - Mere Christianity**

