

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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

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

“God asks little, but He gives much.”

-St. John Chrysostom

**"Here are my mother and my brothers.
For whoever does the will of God is my brother and sister and mother."**



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

Mass Times for The Tenth Sunday of Ordinary Time and the Tenth Week of Ordinary Time.

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



Intention: Glen & Lynn Zanetic
Reader: Kate

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

Intention: + Re Nguyen
Reader: Christina

June 10 Monday 8:00 am
Tenth Week of Ordinary Time

Int: Sr. Malgorzata Nocun, VSJ

June 13 Thursday 8:00 am
St. Anthony of Padua, Priest, Doctor of Church – Mem.

Int: + Albert Ciesla

June 14 Friday Adoration 7:00 am - 8:00 am
Tenth Week of OT Mass 8:00 am

Intention: Stella Biela

June 15 Saturday Vigil Mass 5:00 pm
Eleventh Sunday of Ordinary Time

Intention: + Robert Paridon
Reader: Veronica

June 16 Sunday Masses 9:00 am
Eleventh Sunday of Ordinary Time

Intention: All Fathers at St. Theresa
Reader: Mark

**“Do not lose courage in considering your own imperfections, but instantly set about
remedying them. “ – St. Francis de Sales**



We wish Mrs. Stella Biela a Very Happy Birthday on June 13th.

May God's love shine upon you and bring you peace on your birthday.

May the next year be a joyful one!

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
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 8330	\$ 6930	

“If we are, in fact, now occupied in good deeds, we should not attribute the strength with which we are doing them to ourselves. We must not count on ourselves, because even if we know what kind of person we are today, we do not know what we will be tomorrow.”

-St. Gregory the Great



MAN IN PARADISE: The first man was not only created good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ. The Church, interpreting the symbolism of biblical language in an authentic way, in the light of the New Testament and Tradition, teaches that our first parents, Adam and Eve, were constituted in an original "state of holiness and justice". This grace of original holiness was "to share in . . . divine life". By the radiance of this grace all dimensions of man's life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die. The inner harmony of the human person, the harmony between man and woman, and finally the harmony between the first couple and all creation, comprised the state called "original justice". The "mastery" over the world that God offered man from the beginning was realized above all within man himself: mastery of self.

The first man was unimpaired and ordered in his whole being because he was free from the triple concupiscence that subjugates him to the pleasures of the senses, covetousness for earthly goods, and self-assertion, contrary to the dictates of reason. The sign of man's familiarity with God is that God places him in the garden. There he lives "to till it and keep it". Work is not yet a burden, but rather the collaboration of man and woman with God in perfecting the visible creation. This entire harmony of original justice, foreseen for man in God's plan,

will be lost by the sin of our first parents. (CCC 374-379)

The reality of sin: Sin is present in human history; any attempt to ignore it or to give this dark reality other names would be futile. To try to understand what sin is, one must first recognize the profound relation of man to God, for only in this relationship is the evil of sin unmasked in its true identity as humanity's rejection of God and opposition to him, even as it continues to weigh heavy on human life and history. Only the light of divine Revelation clarifies the reality of sin and particularly of the sin committed at mankind's origins. Without the knowledge Revelation gives of God we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure, etc. Only in the knowledge of God's plan for man can we grasp that sin is an abuse of the freedom that God gives to created persons so that they are capable of loving him and loving one another.

Original sin - an essential truth of the faith: With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of the history of the fall narrated in Genesis, they could not grasp this story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ. We must know Christ as the source of grace in order to know Adam as the source of sin. The Spirit-Paraclete, sent by the risen Christ, came to "convict the world concerning sin", by revealing him who is its Redeemer. The doctrine of original sin is, so to speak, the "reverse side" of the Good News that Jesus is the Savior of all men, that all need salvation and that salvation is offered to all through Christ. The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ.

How to read the account of the fall: The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents (CCC 386-390).

After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall. This passage in Genesis is called the Protoevangelium ("first gospel"): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers. The Christian tradition sees in this passage an announcement of the "New Adam" who because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience, of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the Protoevangelium as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life. But why did God not prevent the first man from sinning? St. Leo the Great responds, "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away." And St. Thomas Aquinas wrote, "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good. Thus St. Paul says, 'Where sin increased, grace abounded all the more'; and the Exsultet sings, 'O happy fault,. . . which gained for us so great a Redeemer!'" (CCC 410-412)

**“There is no saint without a past, no sinner without a future.”
St Augustine**

