

ST. THERESA CATHOLIC CHURCH – Sunny Hills

Mailing Address: 2071 Sunny Hills Blvd. Chipley, FL 32428

Church Office Ph. (850) 332– 3188 Emergency Ph. (850) 739 – 1934

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>

“Earth has no sorrow that heaven cannot heal.” – St. Thomas More

**“Jesus summoned the Twelve and began to send them out two by two...
So they went off and preached repentance.”**



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

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

July 13 Saturday Vigil Mass 5:00 pm
Fifteenth Sunday of Ordinary Time

Intention: + All Souls in Purgatory
Reader: Kate

July 14 Sunday Mass 9:00 am
Fifteenth Sunday of Ordinary Time

Intention: + Frank Biela
Reader: Christina

July 15 Monday Mass - 8:00 am
St. Bonaventure, Bishop & Doctor of the Church – Mem.

Intention: + Cynthia Dedinas

July 18 Thursday Mass - 8:00 am
St. Camillus de Lellis, Priest - Memorial

Intention: Carl Stadtmiller

July 19 Friday Adoration 7:00 am – 8:00 am
Weekday of Ordinary Time Mass - 8:00 am

Intention: + Albert & Frances Ciesla.

July 20 Saturday Vigil Mass 5:00 pm
Sixteenth Sunday of Ordinary Time

Intention: + Tomasz Nocun & Family
Reader: Mark

July 21 Sunday Mass 9:00 am
Sixteenth Sunday of Ordinary Time

Intention: + Fr. Izidorius Gedvila
Reader: Veronica

**“Since the Church began aiming more at temporal things than at spiritual, things have gone
from bad to worse.” - St. Catherine of Siena**

“There is nothing colder than a Christian who is not concerned about the salvation of others . . . Do not say, I cannot help others: for, if you are truly a Christian it is impossible not to. Natural objects have properties that cannot be denied; the same is true of what I have just said, because it is the nature of a Christian to act in that way. Do not offend God by deception. If you said that the sun cannot shine, you would be committing an offense against God and making a liar of Him. It is easier for the sinner to shine or give warmth than for a Christian to cease to give light: it is easier for that to happen than for light to become darkness. Do not say that that is impossible: what is impossible is the contrary . . . If we behave in the correct way, everything else will follow as a natural consequence. The light of Christians cannot be hidden, a lamp shining so brightly cannot be hidden.”
 - St. John Chrysostom

Parish Breakfast – After the 9:00 am Mass today. All are invited to share good food and good conversation with your fellow parishioners and our guests.

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.

“Grant me, O Lord my God, a mind to know you, a heart to seek you, wisdom to find you, conduct pleasing to you, faithful perseverance in waiting for you, and a hope of finally embracing you. Amen.” - St. Thomas Aquinas

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

St. Theresa Parish Offertory	June 2024	June 2023	Total for This FY (July 2023 – June 2024)	Total for Prior FY (July 2022 – June 2023)
	\$ 9150	\$ 6039	\$ 92150	\$ 90326
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 8480	\$ 7530	

“The proof of love is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist.” — St. Gregory the Great

Mission - a requirement of the Church's catholicity: *The missionary mandate.* "Having been divinely sent to the nations that she might be 'the universal sacrament of salvation,' the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men": "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and Lo, I am with you always, until the close of the age." ***The origin and purpose of mission.*** The Lord's missionary mandate is ultimately grounded in the eternal love of the Most Holy Trinity: "The Church on earth is by her nature missionary since, according to the plan of the Father, she has as her origin the mission of the Son and the Holy Spirit." The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love. ***Missionary motivation.*** It is from God's love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, "for the love of Christ urges us on." Indeed, God "desires all men to be saved and to come to the knowledge of the truth"; that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary. ***Missionary paths.*** The Holy Spirit is the protagonist, "the principal agent of the whole of the Church's mission." It is he who leads the Church on her missionary paths. "This mission continues and, in the course of history, unfolds the mission of Christ, who was sent to evangelize the poor; so the Church, urged on by the Spirit of Christ, must walk the road Christ himself walked, a way of poverty and obedience, of service and self-sacrifice

even to death, a death from which he emerged victorious by his resurrection. "So it is that "the blood of martyrs is the seed of Christians."(CCC 849-852)



Illness in human life: Illness and suffering have always been among the gravest problems confronted in human life. In illness, man experiences his powerlessness, his limitations, and his finitude. Every illness can make us glimpse death. Illness can lead to anguish, self-absorption, sometimes even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness

provokes a search for God and a return to him. **The sick person before God:** The man of the Old Testament lives his sickness in the presence of God. It is before God that he laments his illness, and it is of God, Master of life and death, that he implores healing. Illness becomes a way to conversion; God's forgiveness initiates the healing. It is the experience of Israel that illness is mysteriously linked to sin and evil, and that faithfulness to God according to his law restores life: "For I am the Lord, your healer." The prophet intuits that suffering can also have a redemptive meaning for the sins of others. Finally Isaiah announces that God will usher in a time for Zion when he will pardon every offense and heal every illness. **Christ the physician:** Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people" and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; he has come to heal the whole man, soul and body; he is the physician the sick have need of. His compassion toward all who suffer goes so far that he identifies himself with them: "I was sick and you visited me." His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them. Often Jesus asks the sick to believe. He makes use of signs to heal: spittle and the laying on of hands, mud and washing. The sick try to touch him, "for power came forth from him and healed them all." And so in the sacraments Christ continues to "touch" us in order to heal us. Moved by so much suffering Christ not only allows himself to be touched by the sick, but he makes their miseries his own: "He took our infirmities and bore our diseases.". But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through his Passover. On the cross Christ took upon himself the whole weight of evil and took away the "sin of the world,". of which illness is only a consequence. By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion. **"Heal the sick . . ."** Christ invites his disciples to follow him by taking up their cross in their turn.. By following him they acquire a new outlook on illness and the sick. Jesus associates them with his own life of poverty and service. He makes them share in his ministry of compassion and healing: "So they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them.". The risen Lord renews this mission ("In my name . . . they will lay their hands on the sick, and they will recover.") and confirms it through the signs that the Church performs by invoking his name. These signs demonstrate in a special way that Jesus is truly "God who saves." The Holy Spirit gives to some a special charism of healing so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses. Thus St. Paul must learn from the Lord that "my grace is sufficient for you, for my power is made perfect in weakness," and that the sufferings to be endured can mean that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church." "Heal the sick!" The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St. Paul suggests is connected with bodily health. However, the apostolic Church has its own rite for the sick, attested to by St. James: "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." Tradition has recognized in this rite one of the seven sacraments. (CCC 1500-1510)

“Those in the Catholic Church, whom some rebuke for praying to Saints and going on pilgrimages, do not seek any Saint as their savior. Instead, they Seek saints as those whom their Savior loves, and whose intercession and prayer for the seeker He will be content to hear. For His Own sake, He would have those He loves honored. And when they are thus honored for His sake, then the honor that is given them for His sake overflows especially to Himself.” - St. Thomas More