

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>

“God has no need of your money, but the poor have. You give it to the poor, and God receives it.” – St. Augustine

"Amen, I say to you, this poor widow put in more than all the other contributors to the treasury."



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

Mass Times for The Thirty-second Sunday of Ordinary Time and the Thirty-second Week of Ordinary Time.

November 9 Saturday Vigil Mass 5:00 pm
Thirty–second Sunday of Ordinary Time

Intention: + Karol Mierzwa
Reader: Veronica

November 10 Sunday Mass 9:00 am
Thirty–second Sunday of Ordinary Time

Intention: + Margaret Ciesla
Reader: Mark



November 11 Monday 8:00 am
St. Martin of Tours, Bishop – Mem. - Veterans Day

Int: + Stanislaw & Aleksandra Obrochta

November 14 Thursday 8:00 am
Weekday of Ordinary Time

Intention: + Jan & Marjomo Kuc

November 15 Friday Adoration 7:00 am – 8:00 am
Weekday of Ordinary Time Mass 8:00 am

Intention: + Frank Biela

November 16 Saturday Vigil Mass 5:00 pm
Thirty–third Sunday of Ordinary Time

Int: + Janina Kucharska
Reader: Kate

November 17 Sunday Mass 9:00 am
Thirty–third Sunday of Ordinary Time



Intention: Larry & Pauline Zezula
Reader: Sal



Eternal rest grant unto them, O Lord.
And may perpetual light shine upon them.
May they rest in peace. Amen.



Throughout the month of November remember to pray
each day for our loved ones who have died and
for all the souls in purgatory.

Book of Remembrance: We have a Book of Remembrance near the sanctuary in our Church. You can record your deceased loved ones names in it, and they will be remembered in prayer during the month of November. This is a cherished custom in the Catholic Church. It helps us to remember the gifts from God our loved ones are, but also that all Catholics are united by the Holy Spirit in the one Body of Christ.



Veterans Day is a day where a grateful country remembers all who have served in the Armed Forces of the United States. Originally it commemorated the ending of WW I on the 11th hour of the 11th day of the 11th month, but was extended to honor all who have ever served our country.

Our sincere thanks to our veterans and prayers for those currently serving to be reunited with their families.

**“Charity is that with which no man is lost, and without which no man is saved.”
— St. Charles Borromeo**



Parish Breakfast: We will have a parish Breakfast today, November 10, after the 9:00 am Mass. Everyone is invited and welcome.



FOOD DRIVE: We will be collecting food for families in need as thanksgiving for the blessings we have received. The food will be distributed to local families in Washington County. Please pick up a list of foods and leave the food on the table in the narthex.



We will collect food on two weekends (Nov. 9 & 10 and Nov. 16 & 17). Thank You!

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 Lidia Kraj, David Hilty, John Oakley, 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, 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.

**"Allow me, brothers, to look toward heaven rather than at the earth, so that my spirit may set on the right course when the time comes for me to go on my journey to the Lord."
- St. Martin of Tours**

I BELIEVE IN THE RESURRECTION OF THE BODY – Article 11 - The Creed: The profession of our faith in God, the Father, the Son, and the Holy Spirit, and in God's creative, saving, and sanctifying action—culminates in the proclamation of the resurrection of the dead on the last day and in life everlasting. We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day. Our resurrection, like his own, will be the work of the Most Holy Trinity: If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you. The term "flesh" refers to man in his state of weakness and mortality. The "resurrection of the flesh" (the literal formulation of the Apostles' Creed) means not only that the immortal soul will live on after death, but that even our "mortal body" will come to life again. Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings. "The confidence of Christians is the resurrection of the dead; believing this we live." How can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. . . . But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. [CCC 988-991]

The Particular Judgement: Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul--a destiny which can be different for some and for others. Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven--through a purification⁵⁹⁴ or immediately, -- or immediate and everlasting damnation. At the evening of life, we shall be judged on our love. [CCC 1021-1022]

The Final Purification, or Purgatory: All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire: As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come. This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead: "Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them."

Hell: We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: "He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. "Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren. To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell." Jesus often speaks of "Gehenna" of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost. Jesus solemnly proclaims that he "will send his angels, and they will gather . . . all evil doers, and throw them into the furnace of fire," and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!" The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire." The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs. The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: "Enter by the narrow gate; for the gate is wide and the way is easy, that

leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the single course of our earthly life is completed, we may merit to enter with him into the marriage feast and be numbered among the blessed, and not, like the wicked and slothful servants, be ordered to depart into the eternal fire, into the outer darkness where "men will weep and gnash their teeth." God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want "any to perish, but all to come to repentance".

The Last Judgment: The resurrection of all the dead, "of both the just and the unjust," will precede the Last Judgment. This will be "the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." Then Christ will come "in his glory, and all the angels with him. . . . Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. . . . And they will go away into eternal punishment, but the righteous into eternal life." In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life:

All that the wicked do is recorded, and they do not know. When "our God comes, he does not keep silence." . . . he will turn towards those at his left hand: . . . "I placed my poor little ones on earth for you. I as their head was seated in heaven at the right hand of my Father - but on earth my members were suffering, my members on earth were in need. If you gave anything to my members, what you gave would reach their Head. Would that you had known that my little ones were in need when I placed them on earth for you and appointed them your stewards to bring your good works into my treasury. But you have placed nothing in their hands; therefore you have found nothing in my presence." The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death. The message of the Last Judgment calls men to conversion while God is still giving them "the acceptable time, . . . the day of salvation." It inspires a holy fear of God and commits them to the justice of the Kingdom of God. It proclaims the "blessed hope" of the Lord's return, when he will come "to be glorified in his saints, and to be marveled at in all who have believed." [CCC 1030-1041]

