

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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“Lent is a favorable time in which to rediscover faith in God as the foundation of our lives and of the Church’s life.” Pope Benedict XVI

**“If you are the Son of God, command this stone to become bread.”
Jesus answered him, “It is written, One does not live on bread alone.”**



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

Mass Times for The First Sunday of Lent and First Week of Lent.

February 21 Saturday Vigil Mass 5:00 pm
First Sunday of Lent

Intention: + Emilja Kaczowka
Reader:

February 22 Sunday Mass 9:00 am
First Sunday of Lent

Intention: + Thang Nguyen
Reader: Veronica

February 23 Monday 8:00 am
Lenten Weekday

Intention: + Ty Nguyen

February 26 Thursday Adoration 7:00 am – 8:00 am
Lenten Weekday Mass 8:00 am

Intention: + Albert & Frances Ciesla

February 27 Friday **Stations of the Cross 5:30 pm**
Lenten Weekday **Mass 6:00pm**

Intention: The James Family

February 28 Saturday Vigil Mass 5:00 pm
Second Sunday of Lent

Intention: + Michael James
Reader: Regina

March 1 Sunday Mass 9:00 am
Second Sunday of Lent

Intention: Staszal Family
Reader: Sal

PARISH CONFESSIONS FOR LENT: We will have two opportunities for confessions during Lent. The first will be on Monday March 2 at 4:00 pm and the second will be on Monday March 30 at 4:00 pm. Please make sure you receive the grace of this sacrament during Lent and frequently throughout the year. If you need to go to confession you are always encouraged to go up to 15 minutes before any Mass, just let fr. Paul know, or call to set up an appointment.

“So if you pray, fast; if fast, show mercy; if you want your petition to be heard, hear the petition of others. When you fast, see the fasting of others. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give.”

- St. Peter Chrysologus

Friday Mass Schedule and Stations of the Cross: Beginning on February 26th, each Friday during Lent we will have Stations of the Cross at 5:30 pm followed by Mass at 6:00 pm. Our Morning Eucharistic Adoration will move to Thursdays from 7:00 am – 8:00 am before Thursday Mass.

Lenten Regulations for Fast and Abstinence: Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards..

Season of Lent: Ash Wednesday began the liturgical season of Lent. Lent is a forty-day time in which Catholics prepare through intense self-examination, penance, and prayer for the Easter Triduum. The Easter Triduum is the summit of the Liturgical Year and is from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery. The single celebration of the Triduum marks the end of the Lenten season, and leads to the Mass of the Resurrection of the Lord at the Easter Vigil.

Operation Rice Bowl – Catholic Relief Services (CRS): In the early Church, people who had little, fasted and gave the food or money they would have spent to buy it to those with even less than themselves. We are blessed to live in a country with abundant food and economic opportunities. Along with our daily prayers for the suffering people of the world, Operation Rice Bowl provides us with an opportunity to thank God for His blessings to us by helping His children who are in need. Please pick up a Rice Bowl box in the narthex and add what you can to it during Lent.

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, for all of our Law Enforcement Officers, especially Deputy David Zurawska, and firefighters, especially David Shepherd, as they risk their lives to keep us safe.

There are special prayer requests for Matas Baltus, Steve Bertrand, David Hilty, Brian Paridon, Caroline, Jess, Chris Andrews, Jessica Stephens, Janet Kaufman, Sr. Anna Szostek, Ed Lang, Paul Day, Alvera Seluga, Lidia Kraj, Larry Arnold, Susan & David Estes, Gerry Sott, Cathy Andrews, Stanley & Jadwiga Kuc, Ralph Rowbotham, Jennifer Nason, Mrs. Maria Doniec, Joana Macijauskas, Mrs. Ann Ivers, Vida Nakas, Maria Antoniewicz, Glen Zanetic, Anna Jarzabek, 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.



“Give something, however small, to the one in need. For it is not small to one who has nothing. Neither is it small to God, if we have given what we could.”

- St. Gregory Nazianzen

Catholic Charing Appeal (CSA) 2026: Our CSA campaign has started and we need everyone to support it. Thank you to those who have pledged and for those who have not, please consider doing so.

We thank our parishioners and guests for their continued generosity.

St. Theresa	Jan. 2026	Jan. 2025	Total for This FY (July 2025 – Jan. 2026)	Total for Prior FY (July 2024 – Dec. 2025)
Offertory	\$ 7386	\$ 8446	\$ 55101	\$ 53600
CSA - 2026	Goal	Pledged	Received	
	\$ 7500	\$ 1885	\$ 1885	

“Lenten practices of giving up pleasures are a good reminder that the purpose of life is not pleasure. The purpose of life is to attain a perfect life, all truth and undying ecstatic love—which is the definition of God. In pursuing that happiness, we find happiness.”

– Venerable Fulton J. Sheen

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. (CCC 386-389)

ORIGINAL SIN - Freedom put to the test: God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. The prohibition against eating "of the tree of the knowledge of good and evil" spells this out: "for in the day that you eat of it, you shall die." The "tree of the knowledge of good and evil" symbolically evokes the insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom.

Man's first sin: Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness.

In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully "divinized" by God in glory. Seduced by the devil, he wanted to "be like God", but "without God, before God, and not in accordance with God".

Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image - that of a God jealous of his prerogatives.

The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination. Harmony with creation is broken: visible creation has become alien and hostile to man. Because of man, creation is now subject "to its bondage to decay". Finally, the consequence explicitly foretold for this disobedience will come true: man will "return to the ground", for out of it he was taken. Death makes its entrance into human history.

After that first sin, the world is virtually inundated by sin. There is Cain's murder of his brother Abel and the universal corruption which follows in the wake of sin. Likewise, sin frequently manifests itself in the history of Israel, especially as infidelity to the God of the Covenant and as transgression of the Law of Moses. And even after Christ's atonement, sin raises its head in countless ways among Christians. Scripture and the Church's Tradition continually recall the presence and universality of sin in man's history... (CCC 396-401)

“Remember that you have only one soul; that you have only one life, which is short and has to be lived by you alone; and there is only one glory which is eternal.”

– St. Teresa of Avila