

ST. THERESA CATHOLIC CHURCH – Sunny Hills

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

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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>

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

**“The harvest is abundant but the laborers are few;
so ask the master of the harvest
to send out laborers for his harvest.”**



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

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

June 13 Saturday Vigil Mass 5:00 pm
Eleventh Sunday of Ordinary Time

Int: + Agnes & Albert Warpecha
Reader: Mark

June 14 Sunday Mass 9:00 am
Eleventh Sunday of Ordinary Time

Intention: Stella Biela
Reader: Christina

June 15 Monday 8:00 am
Eleventh Week of Ordinary Time

Intention: + Albert & Frances Ciesla

June 18 Thursday 8:00 am
Eleventh Week of Ordinary Time

Intention: + Lindsey Sue Arnold

June 19 Friday Adoration 7:00 am - 8:00 am
Eleventh Week of Ordinary Time Mass 8:00 am

Intention: + Msgr. David O'Shea

June 20 Saturday Vigil Mass 5:00 pm
Twelfth Sunday of Ordinary Time

Intention: + Margaret Ciesla
Reader: Regina

June 21 Sunday Masses 9:00 am
Twelfth Sunday of Ordinary Time

Intention: All Our Fathers
Reader: Sal

**Parish Breakfast: We will have a parish breakfast
after our 9:00 am Mass today.
Everyone is invited to share in good food and good company.**



**WSZYSTKIEGO
NAJLEPSZEGO Z OKAZJI
URODZIN**

**A VERY HAPPY BIRTHDAY
TO MRS. STELLA BIELA!**

**MAY THE YEAR TO
COME BE A HAPPY AND HEALTHY ONE.**

STO LAT



**“Do not have Jesus Christ on your lips, and the world in your hearts.”
— St. Ignatius of Antioch**

Dear Lord, please watch over your precious child Naomi. Wrap her in your loving arms, ease her pain, and bring healing to her body. Please also grant the family strength, wisdom, and peace during this difficult time. Amen.

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 Naomi Parrish, Hien Nguyen, Zofia Svedman, 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, Larry Arnold, Susan & David Estes, Gerry Sott, Cathy Andrews, Stanley & Jadwiga Kuc, Gail & 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.

We thank our parishioners and guests for their continued generosity.

St. Theresa Parish Offertory	May 2024	May 2023	Total for This FY (July 2023 – May 2024)	Total for Prior FY (July 2022 – May 2023)
	\$ 7010	\$ 7595	\$ 83000	\$ 84267
CSA for 2024	Goal	Pledged	Received	
	\$ 7000	\$ 8330	\$ 6930	

“Our task is not one of producing persuasive propaganda; Christianity shows its greatness when it is hated by the world.” - St. Ignatius of Antioch

What does "catholic" mean? The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." The Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church." In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation"³⁰⁸ which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia. Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race: All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one. . . . The character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit. Each particular Church is "catholic"

"The Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. . . . In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated. . . . In these communities, though they

may often be small and poor, or existing in the diaspora, Christ is present, through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted." [CCC 830-832]

Who belongs to the Catholic Church? "All men are called to this catholic unity of the People of God. . . . And to it, in different ways, belong or are ordered: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God's grace to salvation." "Fully incorporated into the society of the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who - by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion - are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. Even though incorporated into the Church, one who does not, however, persevere in charity is not saved. He remains indeed in the bosom of the Church, but 'in body' not 'in heart.'" "The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter." Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church." With the Orthodox Churches, this communion is so profound "that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist."

The Church and non-Christians: "Those who have not yet received the Gospel are related to the People of God in various ways. "The relationship of the Church with the Jewish People. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People, "the first to hear the Word of God." The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ",⁸ "for the gifts and the call of God are irrevocable." [CCC 837-839]

"Outside the Church there is no salvation" How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it. This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church: Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation. "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men." [CCC 847-848]

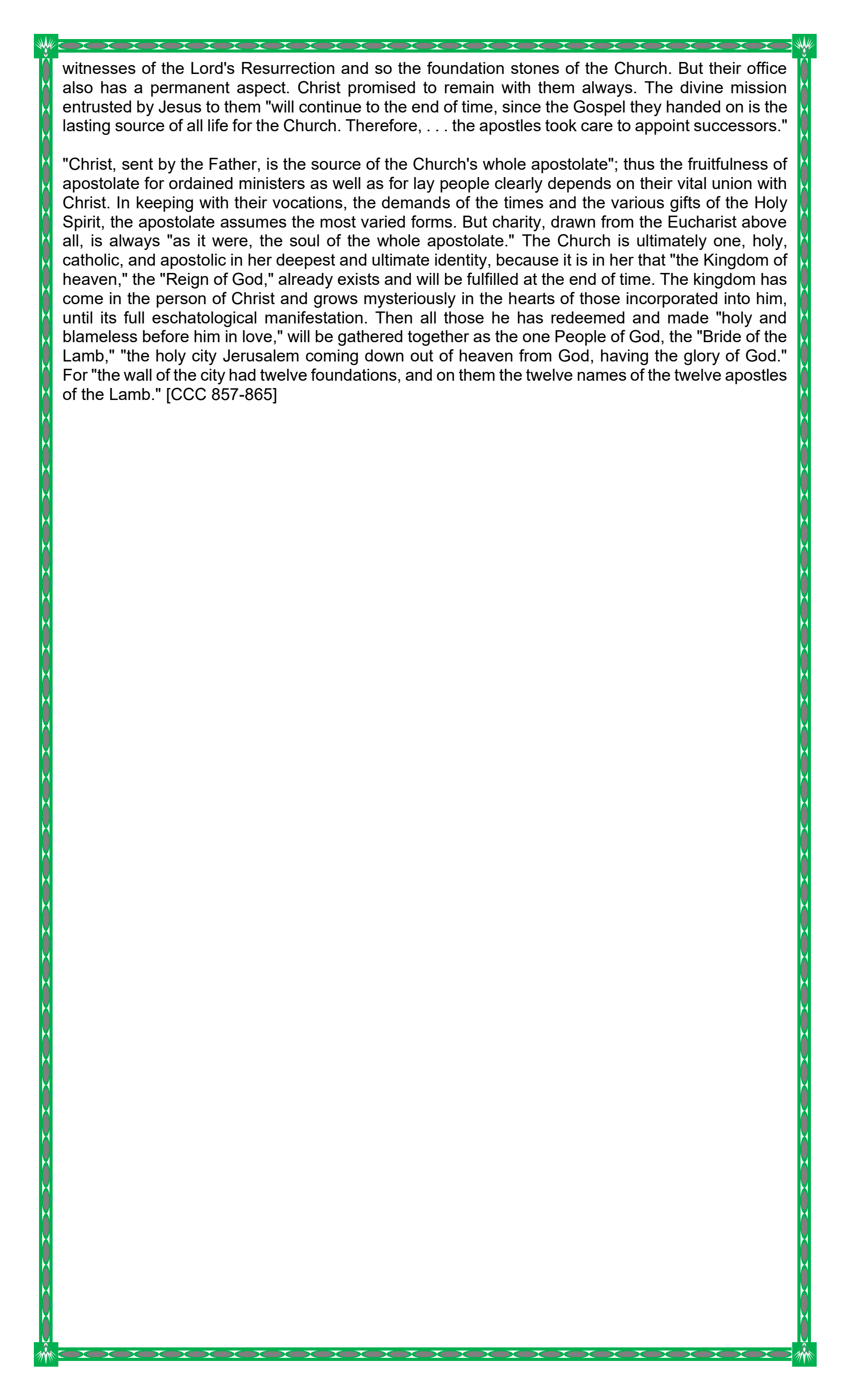
The Church is apostolic because she is founded on the apostles, in three ways:

- she was and remains built on "the foundation of the Apostles," the witnesses chosen and sent on mission by Christ himself;- with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching, the "good deposit," the salutary words she has heard from the apostles;
- she continues to be taught, sanctified, and guided by the apostles until Christ's return, through their successors in pastoral office: the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor":

Jesus is the Father's Emissary. From the beginning of his ministry, he "called to him those whom he desired; And he appointed twelve, whom also he named apostles, to be with him, and to be sent out to preach." From then on, they would also be his "emissaries" (Greek *apostoloi*). In them, Christ continues his own mission: "As the Father has sent me, even so I send you."³⁶⁹ The apostles' ministry is the continuation of his mission; Jesus said to the Twelve: "he who receives you receives me."

Jesus unites them to the mission he received from the Father. As "the Son can do nothing of his own accord," but receives everything from the Father who sent him, so those whom Jesus sends can do nothing apart from him, from whom they received both the mandate for their mission and the power to carry it out. Christ's apostles knew that they were called by God as "ministers of a new covenant," "servants of God," "ambassadors for Christ," "servants of Christ and stewards of the mysteries of God."

In the office of the apostles there is one aspect that cannot be transmitted: to be the chosen



witnesses of the Lord's Resurrection and so the foundation stones of the Church. But their office also has a permanent aspect. Christ promised to remain with them always. The divine mission entrusted by Jesus to them "will continue to the end of time, since the Gospel they handed on is the lasting source of all life for the Church. Therefore, . . . the apostles took care to appoint successors."

"Christ, sent by the Father, is the source of the Church's whole apostolate"; thus the fruitfulness of apostolate for ordained ministers as well as for lay people clearly depends on their vital union with Christ. In keeping with their vocations, the demands of the times and the various gifts of the Holy Spirit, the apostolate assumes the most varied forms. But charity, drawn from the Eucharist above all, is always "as it were, the soul of the whole apostolate." The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God," already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the "Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God." For "the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb." [CCC 857-865]