

Father Eugene Grytner, SDS
Office hours Mon-Fri 9 am to 12 pm
1305 E. Mann Road Bartow, FL 33830

MASSES

**Daily at 8:30 am - No Mass on
Wednesday and Saturday morning.**

Saturday: Vigil Bartow: 5:00 pm

Sunday: Bartow 10:30 am

Sacraments

Confessions: Half hour prior to masses.

Marriage preparation: Arrangements must be
made four months in advance.

Baptism: Last Sunday of the month.

Call Evelyn Rivera 863-370-4000
evecoulter@aol.com

Sick calls – Anytime

Communion for Sick and Home Bound

Call the Church Office

Adoration of the Blessed Sacrament - Every

Sunday 1:30 pm to 2:30 pm

Monday 8:30 am to 10:30 am

Thursday 7:00 pm

Religious Education

Jessica Witmer 863-602-3837

Religious Formation – Every Sunday
Sept thru May

Preschool thru 8th
Sun 9 am + **Mass**

Email: office@stthomasbartow.org

Phone 863-533-8578

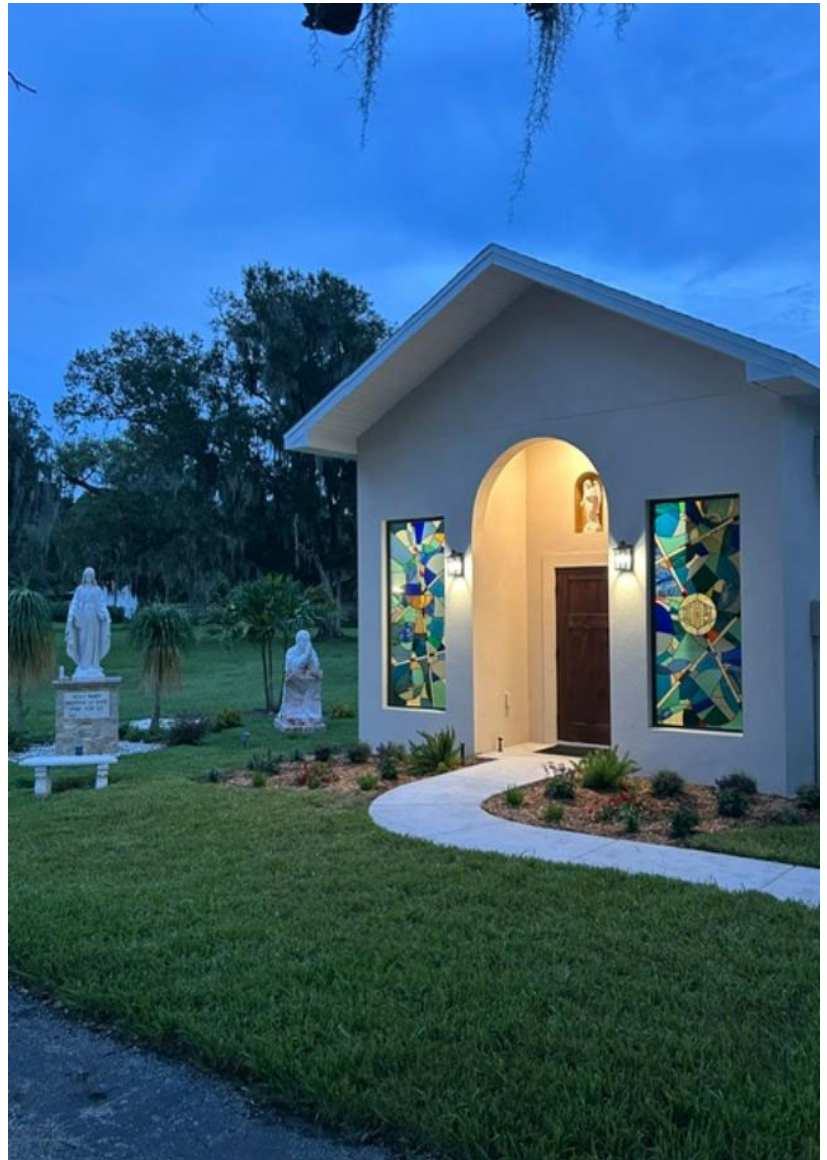
Fax 863- 533-5090

www.stthomasbartow.org

NEW PARISHIONERS WELCOME!
Registration forms in church or office

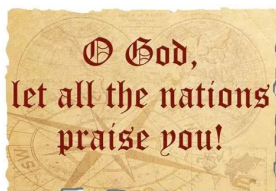
Remember St. Thomas Church in your will

Saint Thomas Aquinas Catholic Church *2180 S. Kissingen Ave. Bartow FL, 33830* *Diocese of Orlando*



St. Thomas Aquinas Adoration Chapel

20th Sunday in Ordinary Time August 16, 2026



Mass Intentions

Sat Aug 15	5:00 pm	For All Parishioners
Sun Aug 16	10:30 am	+Charles Wiggins By Family
Mon Aug 17	8:30 am	All Souls in Purgatory By Orlys Lopez
Tue Aug 18	8:30 am	+Nancy Chaney By Susan Barabas
Thu Aug 20	8:30 am	All Souls in Purgatory
Fri Aug 21	8:30 am	All Souls in Purgatory By Orlys Lopez
Sat Aug 22	5:00 pm	For All Parishioners
Sun Aug 23	10:30 am	

Please Pray For.....

Stuart Andrews, Terry Ayres, Kristin Bing, Pete Byrne, Melvin Casey, Debbie Coffman, Alan English, Rachel Gohlman, Dorothy Guptill, Delores Hart, Austin Heath, Zachary Heath, Ivette Hernandez, Jennifer Hoffer, Reagan H., Mark Jansen, Missy Jansen, Stuart Jones, Fr. Gabriel Kamienski, Bill Kjerrumgaard, David LaCalair, Aaron Mills, Adam Mills, Zachary Mills, Scott Mize, Kathleen Morris, Lacey Pate, George Pizano, Karlee Severns, Richie Southwell, Chuck Spencer, Murphy Stidham, Rita Taylor, Laura Webb

Please pray for our deceased diocesan priests

Aug 3, 2023	Rev. Felicito Baybay
Aug 8, 2008	Rev. Sean Shine
Aug 26, 1993	Rev. Bronis Benesevich
Aug 28, 2013	Rev. Michael J. Hannon
Aug 28, 2022	Rev. Donald Mainardi



The first day of class will be **August 16th**
9:00 am + Mass

LECTORS	EMHC
8/15-5:00 pm	
Ann Spencer Ann Slocum	Ann Slocum Susan DeNeve
8/16-10:30 am	
Carrie Brown Alina Gutierrez	George Cherry Maureen Leckie
8/22-5:00 pm	
Victor Aguirre Ryan Curtis	Luke Almanzan Angelika Almanzan
8/23-10:30 am	
Barbara Woodard Oziemar Woodard	Pattie Scott Martha Laurent

Saint Thomas Collection

8/2	Regular	\$1913.00
	Maintenance	376.00
	CCD	75.00

Saint Elizabeth Collection

8/2	Regular	640.00
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This week's second collection is a Diocesan Collection for Solidarity Fund for the Church in Africa and The Church in Latin America.

A SACRED CLOTH AND THE LOVE THAT FORMED A PRIEST

A centuries-old tradition

When a newly ordained priest celebrates his first Mass, in some countries there is an old tradition, one of his final gestures is often not toward the congregation, but toward his mother.

In his hands is a simple strip of linen — a manutergium, used days earlier at his ordination to wipe the sacred chrism oil from his newly anointed hands. At the end of the Mass, he places it in her hands, entrusting her with a quiet but profound symbol of his vocation: one she will carry, by tradition, to the grave.

For many Catholic families, the manutergium — derived from the Latin terms of *manus* ("hand") and *tergium* ("to wipe") — represents something deeper than custom. It is a sign of the offering of a son given to the Church and of a mother's hidden sacrifice in letting him go.

Tradition holds that when the mother comes before the Lord in judgment, he will ask, "I have given you life. What have you given me?" She presents the cloth and answers, "I have given you my son as a priest." While not a guarantee of

salvation, the story captures the spiritual weight the custom has come to carry.

In recent years, that meaning has drawn renewed attention, particularly among younger priests in USA.

At the end of his first Mass after being ordained in the Diocese of Raleigh, North Carolina, in June 2022, Father John De Guzman invited his parents forward to receive the manutergium. As he placed it in his mother's hands, he broke down. "To physically hand my mom something as a symbol of her sacrifice and the graces that come with it — I couldn't stop crying. If it wasn't for her prayers, I wouldn't be here. My mom has always been that constant, reaffirming presence of the faith for me. It was a way of saying 'thank you' to my mom." he said

Though familiar with the tradition, he said its significance only became clear in that moment. "It gave me an image to relate more to Christ — not just in his priesthood, but in his sonship," he said. "Mary was the foundation of his life. In a similar way, my mother helped me receive the Father's will."

Even years later, the manutergium remains in his parents' home, kept alongside his first confession stole — traditionally presented to a priest's father at the same Mass — both quiet reminders of a vocation shared within a family.

ST. JOHN HENRY NEWMAN'S GUIDE FOR THE PERPLEXED

(Continued from last week)

Sent as we are

Therefore I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; if I am in sorrow, my sorrow may serve Him. My sickness, or perplexity, or sorrow may be necessary causes of some great end, which is quite beyond us. He does nothing in vain; He may prolong my life, He may shorten it; He knows what He is about. He may take away my friends, He may throw me among strangers, He may make me feel desolate, make my spirits sink, hide the future from me — still He knows what He is about.

Faith is an act of trust. In the life, death and resurrection of Jesus Christ, God has revealed his faithfulness to our humanity. Into the depths of sorrow and perplexity and even the sickness of sin, the Son of God has gone and — from below

the depths we can even imagine — was raised up and ascended to the right hand of the Father. The full path of his incarnation — the descent and the ascent — is our guarantee of God's trustworthiness. The response, on our part, is to actually trust him. This trust is not based on the present condition of our lives, whatever that condition may be. Instead, this trust is based on his goodness, his faithfulness, his providence. We cannot always see these things — trust is necessary. If we are lost, he is not. If we are perplexed, he is not. If we wander, he does not. If we stray, he does not. If we doubt, he does not. If we fail, he does not. Even our weaknesses and our lapses are made to serve his purposes if we but entrust ourselves to him again. The critical thing for us is to trust.

Born to serve

O, my God, I will put myself without reserve into Thy hands. Wealth or woe, joy or sorrow, friends or bereavement, honor or humiliation, good report or ill report, comfort or discomfort, Thy presence or the hiding of Thy countenance, all is good if it comes from Thee. Thou art wisdom and Thou art love — what can I desire more? ... I am born to serve Thee, to be Thine, to be Thy instrument. Let me be Thy blind instrument. I ask not to see — I ask not to know — I ask simply to be used.

What can we do? We can pray and we can offer ourselves. We can make a habit of giving ourselves to the Lord. Often, we pray words before we mean them fully. Our tongues may go ahead of our hearts, our declarations ahead of our intentions, our pledges ahead of our power. To pray such a prayer as this and to dare to offer ourselves in such a complete way is itself an act of trust. It is the act of trust that can be made daily, each morning, committing the day to come to the glory of the Lord, come what may. It may be offered each evening, placing all our activities of the day and our nightly rest that is to come into the Lord's safekeeping. It is not a prayer for certainty, for vision or even for understanding. This radical prayer places us in the position of offering our very will in advance to the purposes that God intends. We place before him even our ability to discern and concur in each instance. This exercise of our will is paradoxical: We offer up our liberty to will as we please, according to our own knowledge. It is a gift made in advance, in response to the one whose choice for us comes in advance of everything.

Leonard J. DeLorenzo