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: Ft. Meade 8:00 am

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

Religious Education

Jessica Witmer 863-602-3837

Religious Formation – Every Sunday
Sept thru May

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

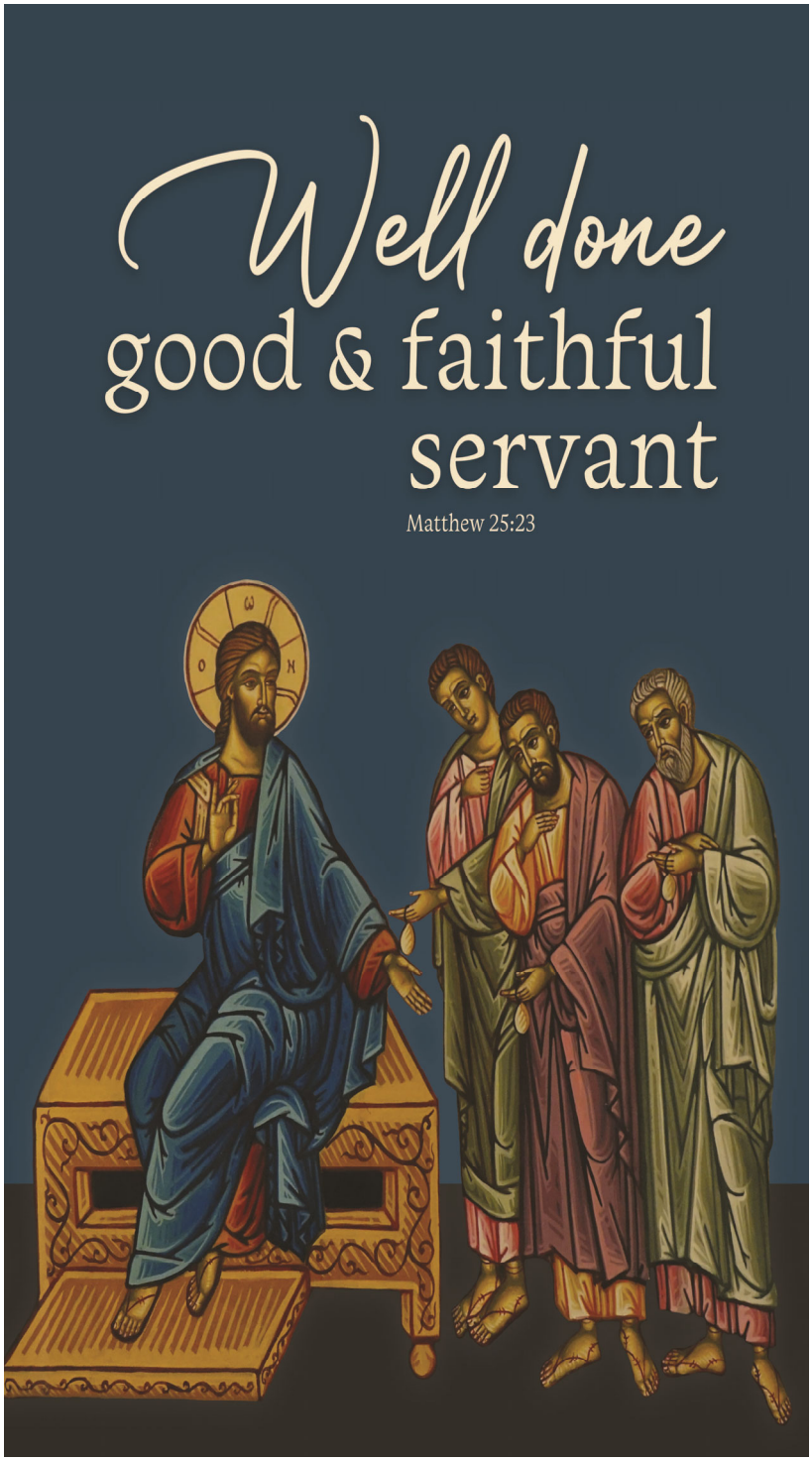
Email: office@stthomasbartow.org
Phone 863-533-8578
Fax 863- 533-5090
www.stthomasbartow.org

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



33rd Sunday in Ordinary Time
November 15, 2026

Blessed are those
who fear the Lord
and walk in his ways.

Mass Intentions

Sat Nov 14	5:00 pm	+David G Wilson By Mary Ellen Wilson Smith
Sun Nov 15	8:00 am	For All Parishioners
Sun Nov 15	10:30 am	+Charles Wiggins By Family
Mon Nov 16	8:30 am	+Homer Steinhoff
Tue Nov 17	8:30 am	+Carolyn Steinhoff
Thu Nov 19	8:30 am	All Souls in Purgatory
Fri Nov 20	8:30 am	+Baldassera Licata
Sat Nov 21	5:00 pm	
Sun Nov 22	8:00 am	For All Parishioners
Sun Nov 22	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, Sr. Zofia, Richie Southwell, Murphy Stidham, Rita Taylor, Laura Webb

Please pray for our deceased diocesan priests

Nov 3, 2013	Msgr. John Caulfield
Nov 9, 1994	Rev. Charles Anderson
Nov 15, 1995	Rev. James Fahey
Nov 17, 2004	Rev. Thomas Bergin
Nov 20, 2000	Rev. George Moreau
Nov 29, 2021	Rev. Hugo Londono
Nov 30, 1994	Rev. William Killion

LECTORS	EMHC
11/14-5:00 pm	
Ruth Palmer Barbara Van Orsdale	Doug Van Orsdale Ruth Palmer
11/15-10:30 am	
Carrie Brown Rick Davila	George Cherry Martha Laurent
11/21-5:00 pm	
Victor Aguirre Ann Slocum	Ann Slocum Pat Lowery
11/22-10:30 am	
Unique Gonzalez Alina Gutierrez	Maria Davila Maureen Leckie

Saint Thomas Collection

11/1	Regular	$3452.55
	Maintenance	338.00
	All Souls	843.00
	Diocesan	100.00

Saint Elizabeth Collection

11/1	Regular	1372.00
	Maintenance	39.00

SECOND COLLECTION

The Annual Collection for Catholic Charities of Central Florida will be held this weekend. This important Collection is our prayer to God in thanksgiving for all we are given as we "keep our gaze fixed on Jesus" and offer our return to Him who became poor that we might become rich.



At Christmas, the light we share with the needy shines brighter than any candle, for it reflects the very heart of Christ."

$25 gift cards will be collected again this year to help needy children for Christmas. Please call the office to request assistance or if you know a family who might need assistance.

DEATH AND THE CHURCH'S FUNERAL LITURGY

(continued from last week)

This leads to the second issue with the idiom "Celebration of Life," which is that it hollows out the significance of what it means for a baptized Christian to "die and rise with the Lord" (2 Tim. 2:11). Funerals are not intended to be a mere reminiscing or eulogizing of past events. This is fine in a non-liturgical context, but unsatisfactory for an appreciation of the spiritual reality. The purpose of a Mass for the Dead is not primarily to recognize what the deceased accomplished in their lifetime—regardless of how inspiring or touching that may be—but rather to uphold what was accomplished by Christ in them through the sacrament of baptism. In turn, this leads the Church to implore God's mercy for the salvation of their soul as he brings about the fulfillment of their vocation to holiness received through the baptismal waters. Thus, we pray immediately following the death of the faithful: "Hear our prayers for your servant . . . Forgive his sins and failings and grant him a place of refreshment, light and peace." (Ritual Prayers After Death). The prayers of the dead find their orientation at the beginning of the Funeral Mass when the presider blesses the remains with water asking that the deceased who was baptized with Christ and died a death like his may be raised with him on the last day (Order of Christian Funerals).

In light of the observations offered above, an obvious question arises about the nature of funerary theology. What does the Church have to say about death? An exhaustive explanation is not possible in this short essay. However, like all things ecclesial, the best answer is witnessed in the Church's worship. Liturgy is catechetical, it both transforms and informs while revealing the essence of faith. Regarding the funeral liturgy specifically, there are a number of resources both scriptural and sacramental that provide a better understanding. For our reflections, we will focus on the preeminent symbol of the Funeral Liturgy, the Paschal Candle, and its theological significance as the penultimate summary of the Church's teachings on a Christian death.

The predominant symbol of the funeral liturgy is the Paschal Candle. The profundity of this sign is often overlooked, especially considering the rarity with which the Church utilizes it. In fact, the Paschal Candle is mandatory for only three liturgical events: Easter, beginning with the Vigil of Holy Saturday, Baptism, and Funerals. This in itself is a powerful statement which can be appreciated in relation to the "greatest and most noble of all solemnities," the crowning jewel of the liturgical year: the Easter Vigil.

Here we see the primary symbolism of the Paschal Candle: it is a sign of Christ's descent into the realm of the dead, a reminder that "we do not have a high priest who is unable to sympathize with our weaknesses," but one who "emptied himself, taking the form of a slave . . . and being obedient to death" (Heb. 4:15, Phil. 2:7–8). Too often, this stunning truth is underemphasized, even when celebrating funerals. We tend to jump straight to Christ's Resurrection as the exclusive revelation of God's glory. Yet, the Church teaches otherwise. The Victimae paschali precedes the Resurrexit sicut dixit; He is risen because He is the sacrificial victim. His power lies in being the slaughtered lamb who went meekly before the shearers, and only in this way is he the "one who is raised" (Is. 53:7, 2 Cor. 4:14). It is his radical abandonment to the Father, the completeness of the "not my will but yours," that marks Jesus' Kingship revealing him as the "beloved Son, in whom I am well pleased" and the one to whom "all things are subjected," even death (Luke 22:42, Matt. 3:17, 1 Cor. 15:26-28). Thus, John's eschatological vision sees the "Lamb that was slain" as the one "standing at the center of the throne" (Rev. 5:6).

So, what is the Church's response to death? What does her theology constitute? A full-fledged contemplation upon the crucified and risen Lord present in history. This is not a simple recollection, but rather a dynamic "seeing" mediated by the liturgy and rituals of the funeral rites. The life of Jesus is present mysteriously in the birth and death of every Christian. Gazing through the lens of baptism and nourished by the Eucharistic sacrifice, we are able to genuinely celebrate the death of the faithful knowing that those saddened by the certainty of dying might be consoled by the promise of immortality to come . . ." and that "indeed for the faithful . . . life is changed not ended." *(Roman Missal, Preface I for the Dead)*

excerpt from Fr. Blake Britton essay

