

Father Eugene Grytner, SDS
Office hrs 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
evecoult@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

Religious Education Administrator

Jessica Whitmer 863-602-3837

Religious Formation – Every Sunday

Sept thru May

Preschool thru 8th - Sun 9 am to 10:15 am

High School Sunday 9:00 to 10:15 am

(1st and 3rd Sunday of the month.)

Email: gloria121@verizon.net

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



25th Sunday in Ordinary Time

September 22, 2024



Mass Intentions

Sat Sep 21	5:00 pm	+James Morris By Kathleen Morris
Sun Sep 22	8:00 am	For All Parishioners
Sun Sep 22	10:30 am	+Gloria Stenger By Martha & John Laurent
Mon Sep 23	8:30 am	+Ann Marie Duceman By Family
Tue Sep 24	8:30 am	Christina Kjerrumgaard By Yvonne & Bill Kjerrumgaard
Thu Sep 26	8:30 am	All Souls in Purgatory
Fri Sep 27	8:30 am	+Jay Sullivan By Therese Leahy
Sat Sep 28	5:00 pm	+Juan Vasquez, +Kainen Genovisi, & +Elisa Roman By Yolanda Vasquez
Sun Sep 29	8:00 am	For All Parishioners
Sun Sep 29	10:30 am	+Claudio Galinda By Family

Plea/Rose Pray For.....

Stuart Andrews, Terry Ayres, Kristin Bing, Pete Byrne, Melvin Casey, , Alan English, Rachel Gohlman, Dorothy Guptill, Delores Hart, Austin Heath, Zachary Heath, Ivette Hernandez, Jennifer Hoffer, Mark Jansen, Missy Jansen, Stuart Jones, Bill Kjerrumgaard, Leon LaClair, Sara Long, Aaron Mills, Adam Mills, Zachary Mills, Scott Mize, Lacey Pate, , George Pizano, Karlee Severns, Richie Southwell, Chuck Spencer, Rise' St. Arno, Jeff Stidham, Murphy Stidham, Rita Taylor, Laura Webb

Please pray for our deceased diocesan priests

Sep 14, 2017 Msgr. Patrick Caverly
 Sep 14, 2023 Rev. Roland Nadeau, MS
 Sep 19, 2016 Very Rev. John M. McCormick
 Sep 23, 1986 Rev. Louis Bamundo
 Sep 27, 1995 Rev. Charles Schneider

LECTORS	SME
9/21-5:00 pm	
Evelyn Rivera Ann Slocum	Evelyn Rivera Ann Slocum
9/22-10:30 am	
Martha Laurent Alina Gutierrez	Bill Leckie Maureen Leckie
9/28-5:00 pm	
Ruth Palmer Pat Lowery	Kathleen Morris Ann Slocum
9/29-10:30 am	
Barbara Woodard Oziemar Woodard	Patti Scott Martha Laurent

Saint Thomas Collection

9/8 Regular \$2114.00
 Maintenance 251.00

Saint Elizabeth Collection

9/8 Regular 830.00
 Maintenance 21.00



October 18 & 19

Donations are being accepted. Pre-sales are planned for after Mass on September 28-29, October 5-6, October 12-13.

FOOD FOR THE JOURNEY

For Thomas Aquinas, the great metaphor for the Eucharist is sustenance, food for the journey. Baptism defines us, making us sons and daughters of God; Confirmation confirms and deepens this identity; Marriage and Holy Orders seal us in our life's vocation. These are sacraments offered once at key moments in one's life.

Then there is the Eucharist, which is daily food, nourishment to get us through the day-to-day. How effective would we be if we never ate, or ate only on special occasions and in a festive environment? Not very. So, in the spiritual life, we must eat and drink or we will not have the strength.

THE BIBLE SUPPORT PRAYING TO THE SAINTS

The Catholic Church always has taught that a Christian can worship only God, Father, Son and Holy Spirit. No creature, no matter how good or beautiful—no angel, no saint, not even the Virgin Mary—deserves adoration.

This is the teaching of the creeds (Apostles' Creed and Nicene Creed: "We believe in one God") and the catechisms (*Baltimore Catechism*, question 199: "By the first commandment we are commanded to offer to God alone the supreme worship that is due him") and the Church councils (Nicaea, in 325; Rome in 382; Toledo in 675; Lateran IV in 1215; Lyons in 1274; Florence in 1442; Trent from 1545-1563; Vatican I from 1869-1870).

John Damascene's *Apologetic Sermons Against Those Who Reject Sacred Images* gives an authentic presentation of the Catholic attitude towards statues and pictures of Mary and the saints: "If we were making images of men and thought them gods and adored them as gods, certainly we would be impious. But we do not do any of these things."

The *Baltimore Catechism*, question 223, confirms this by teaching: "We do not pray to the crucifix or to the images and relics of the saints, but to the persons they represent."

Catholic doctrine absolutely rejects the worship of anyone but God and rejects all worship of statues, whether of Christ or the saints. What the Church *does* allow is praying to the saints in order to ask for their intercession with the one true God. The Church also allows one to make statues to remind a person of Christ or the saint:

"Further, the images of Christ, of the Virgin Mother of God, and of the other saints are to be kept with honor in places of worship especially; and to them due honor and veneration is to be paid—not because it is believed that there is any divinity or power intrinsic to them for which they are revered, nor because it is from them that something is sought, nor that a blind trust is to be attached to images as it once was by the Gentiles who placed their hope in idols (Ps. 135:15ff); but because the honor which is shown to them is referred to the prototypes which they represent.

"Thus it follows that through these images, which we kiss and before which we kneel and uncover our heads, we are adoring Christ and venerating the saints whose likenesses these images bear" (Council of Trent, Session XXV, Decree 2).

This mirrors the Old Testament attitude. Soon after they received the commandment prohibiting the making of images for worship, the Israelites were told by the Lord to "make two cherubim of beaten gold; you will make them for the two ends of the covering [of the Ark of the Covenant]" (Ex. 25:18). After many Israelites suffered punishment in the form of snakebite, at the Lord's instruction "Moses made the bronze serpent and he set it upon a pole, and it happened that if a serpent bit a man, and he looked to the bronze serpent, he lived" (Num. 21:9).

The gold cherubim and the bronze serpent were not objects of worship. The cherubim symbolized the presence of God's angels at the Ark of the Covenant, and the bronze serpent was God's means of healing the people of poisonous snakebite. So too do Catholics make statues to represent the presence of the saints and angels in churches, homes, and elsewhere.

When the Catholic Church encourages devotion and prayer to the saints, in no way does it intend for its members to practice some form of superstition. Never does the Church instruct the faithful to conjure the spirits of the saints to carry on some two-way communication. There are no seances that try to make them appear, speak messages, tap tables, or anything of the sort.

The faith of the Church is that the saints are not really dead, but are fully alive in Jesus Christ, who is life itself (John 11:25; 14:6) and the bread of life who bestows life on all who eat his flesh and drink his blood (John 6:35, 48, 51, 53-56). The saints are alive in heaven because of the life they have received through their faith in Christ Jesus and through their eating of his body and blood.

(To be continued)

