

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  
evecoultter@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

(1<sup>st</sup> and 3<sup>rd</sup> Sunday of the month.)

Email: gloria121@verizon.net

Phone 863-533-8578

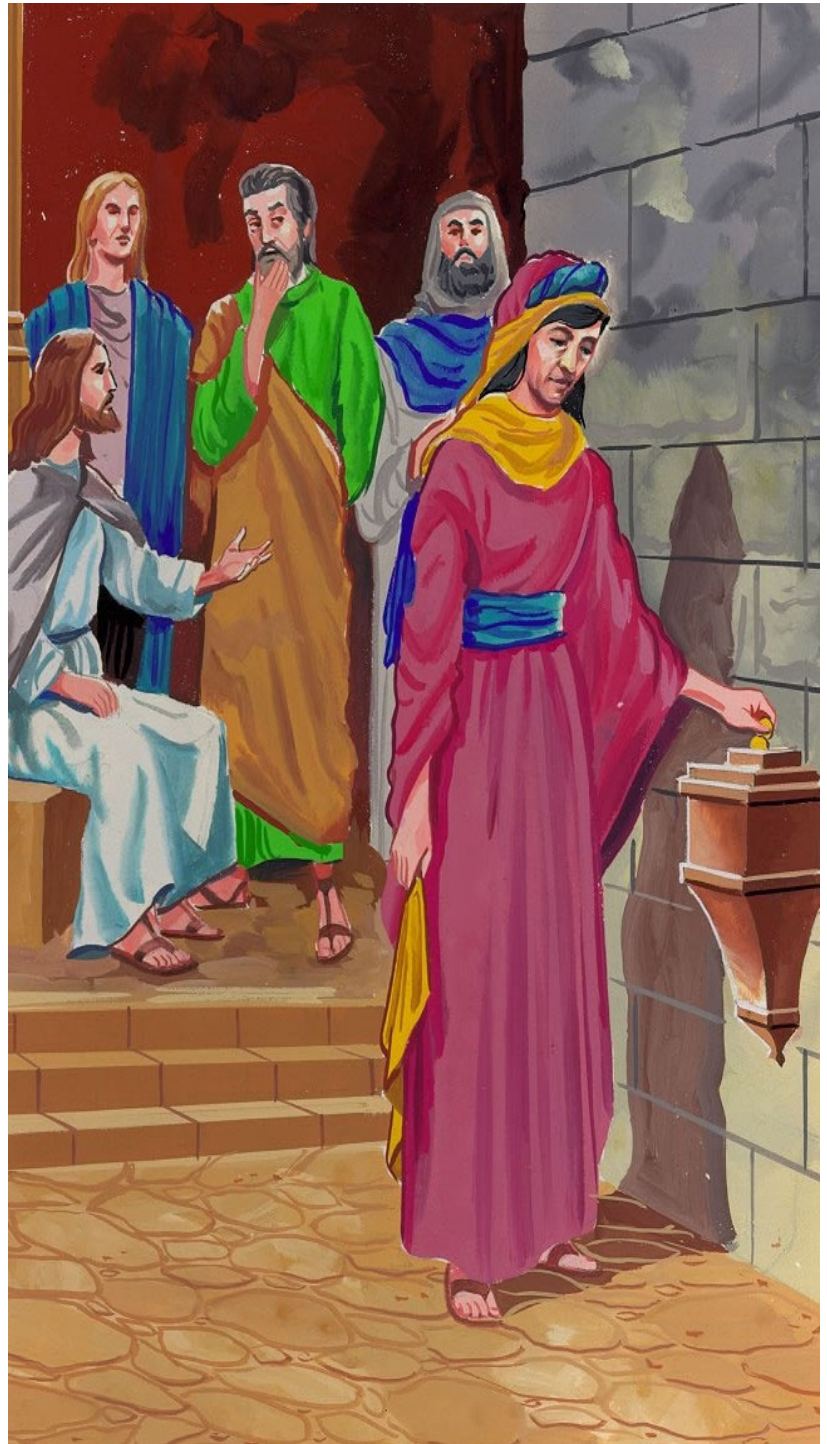
Fax 863- 533-5090

[www.stthomasbartow.org](http://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*



# 32<sup>nd</sup> Sunday in Ordinary Time

## November 10, 2024



### Mass Intentions

Sat Nov 9	5:00 pm	Christina Kjerrumgaard By Yvonne & Bill Kjerrumgaard
Sun Nov 10	8:00 am	For All Parishioners
Sun Nov 10	10:30 am	
Mon Nov 11	8:30 am	For All Veterans
Tue Nov 12	8:30 am	Christina Kjerrumgaard By Yvonne & Bill Kjerrumgaard
Thu Nov 14	8:30 am	All Souls in Purgatory
Fri Nov 15	8:30 am	
Sat Nov 16	5:00 pm	
Sun Nov 17	8:00 am	For All Parishioners
Sun Nov 17	10:30 am	+Charles Wiggins By Family

### Please 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***

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

**The Women's Club will meet immediately after Mass on Sunday, November 10<sup>th</sup>.**

LECTORS	SME
11/9-5:00 pm	
Evelyn Rivera Ann Slocum	Evelyn Rivera Kathleen Morris
11/10-10:30 am	
Caroline Picart Alina Gutierrez	Theresa Cherry George Cherry
11/16-5:00 pm	
Ann Spencer Jessica Witmer	Doug Van Orsdale Ann Slocum
11/17-10:30 am	
Martha Laurent Unique Gonzalez	Bill Leckie Maureen Leckie

### Saint Thomas Collection

10/27	Regular	\$1444.00
	All Souls	326.00
	Hurricane Relief	585.00

### Saint Elizabeth Collection

10/27	Regular	3135.00
	Hurricane Relief	748.00

### SECOND COLLECTION

The Annual Collection for Catholic Charities of Central Florida will be held next weekend.

### Veteran's Day

**November 11** is Veteran's Day. Remember in your prayers all those living and deceased men and women representing our country by serving in the military.



Knights of Columbus Cypress Gardens Council  
7091 Winter Haven, Florida

Email: [KofCcyprssgarden@gmail.com](mailto:KofCcyprssgarden@gmail.com)

We are committed to the mission of Christ here on earth in solidarity with Our clergy and the Catholic Church. If you are interested in helping those in need, serving the community, growing your faith, or having exclusive access to insurance protection for you and your family, then the **Knights of Columbus is for you...**

## WHAT WE ARE AT DEATH IS WHAT WE ARE FORVER

*Your time on earth is fixed, and constantly diminishing — take life and death seriously.*

Death defines us in a unique way. What we are at death is what we are eternally. Why?

God designed us for life. Life is God's irrevocable gift: He does not take it back.

As I have repeatedly noted, when God declares to Adam and Eve that if they sin they will die, the nexus between sinning and dying is not one God by chance arbitrarily imposed. It's not that God arbitrarily connected some "punishment" to sin and, out of a range of possibilities, he chose death. No! When God speaks of death as the consequence of sin, he simply makes clear what is sin's inevitable outcome — you cannot cut yourself off from God and still live, because you are not self-sufficient, you did not create or enliven yourself. If the lamp disconnects itself from the outlet, the power plant is not "punishing" the lamp. If the lamp is not connected to the source of its power, it cannot sustain itself. As the song "Memories" from *Cats* put it poetically: "The street lamp dies ..."

We are not the source of our existence or being. To separate ourselves from the source of our existence or being, i.e., God, is to die.

We are all sinners. We all, therefore, separate ourselves from God, and so we all die. We experience death as fearful, because the dissolution of death as we experience it is one also tainted by sin.

When Pope Pius XII solemnly defined the dogma of the Assumption of the Blessed Virgin Mary, he deliberately phrased what happened in this way: "the Immaculate Mother of God ... having completed the course of her earthly life, was assumed body and soul into heavenly glory" (*Munificentissimus Deus*). That definition tells us a lot about ourselves.

Like us, Mary also "completed the course of her earthly life." Unlike us, Mary did not "die." She did not experience the end of her earthly life as we do because, free of all sin, she did not experience the dissolution of body and soul that we sinners do. Rather, as her earthly life

completed its course, the integral person Mary, "body and soul," transitioned from this life to eternity.

By way of contrast, therefore, Mary shows us that the breaking apart of body and soul at death — the way we experience death — is a consequence of sin.

It is the whole person, body and soul, who engages in moral action. The soul may decide the act of will to steal, but the bodily hand steals the purse. The soul may choose the act of lying, but the bodily lips speak the lie. The soul may choose the act of adultery but, as Malcolm Muggeridge trenchantly observed, "sex on the brain is the wrong place to have it."

So, when that unity of the person is broken in death, the person has become whom he is. (It's also why we believe "in the resurrection of the body" and not just "eternal life of the soul," because the whole person — body and soul — who was good or evil is the whole person — body and soul — who in justice must be the subject who enjoys or endures the consequences of what that person has become.)

Death is not, then, an arbitrary interruption of the film of our lives. That may have been what the Greeks thought: the Furies spun the thread of a man's life, measured it, and arbitrarily snipped it. Christianity does not conceive of God as summarily "cutting us off."

Our departure from this life fixes whom we have become, and our faith in Providence should convince us that — even though the reasons may not always be apparent to us — God also chooses the moment when it is fit for man to leave this world. Perhaps we do not understand it, and perhaps the tragedy of human freedom is that death might come to foreclose an even worse damnation for a person ... but the possibilities of freedom must allow for turning far from God.

(To be continued)



