

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

Monday 8:30 am to 10:30 am

Thursday 7:00 pm

Religious Education

Evelyn Rivera 863-370-4000

Religious Formation – Every Sunday

Sept thru May

Preschool thru 8<sup>th</sup>

Sun 9 am + **Mass**

Email: [office@stthomasbartow.org](mailto:office@stthomasbartow.org)

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***



# Sunday of Divine Mercy April 12, 2026



## Mass Intentions

Sat Apr 11	5:00 pm	
Sun Apr 12	8:00 am	For All Parishioners
Sun Apr 12	10:30 am	+Leopoldo Davila By Maria & Rick Davila
Mon Apr 13	8:30 am	
Tue Apr 14	8:30 am	+Mariam Paily
Thu Apr 16	8:30 am	All Souls in Purgatory
Fri Apr 17	8:30 am	+Sijo DeVassy
Sat Apr 18	5:00 pm	
Sun Apr 19	8:00 am	For All Parishioners
Sun Apr 19	10:30 am	+Charles Wiggins By Family

### *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, 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*

Apr 6, 2018	Rev. Edward Hamilton
Apr 14, 2024	Rev. Clyde Bonar
Apr 17, 2017	Rev. Domingo Gonzalez
Apr 21, 2002	Most Rev. Thomas Grady
Apr 21, 2018	Rev. Eduardo Benitez
April 24, 2023	Rev. Sean Heslin
Apr 28, 1985	Rev. Luis Maris Padilla
Apr 29, 2014	Msgr. Terence Farrelly

***Bible Study Sunday Nights at 6:00 pm in the parish hall.***

LECTORS	EMHC
4/11-5:00 pm	
Barbara Van Orsdale Ruth Palmer	Susan DeNeve Ruth Palmer
4/12-10:30 am	
Evelyn Rivera Confirmandi	George Cherry Evelyn Rivera
4/18-5:00 pm	
Ann Spencer Ann Slocum	Angelika Almanzan Luke Almanzan
4/19-10:30 am	
Carolyn King Caroline Picart	Martha Laurent Maureen Leckie

### *Saint Thomas Collection*

3/29	Regular	\$1825.00
	Maintenance	283.00
	Easter Flowers	70.00

### *Saint Elizabeth Collection*

3/29	Regular	576.00
	Maintenance	42.00

## JESUS SHOWED US HOW TO SEE WHAT CAN'T BE SEEN

(Continued from last week)

### Revealed in the sacraments

We find in the disciples' journey from Jerusalem to Emmaus a movement toward illumination. It is an illumination we might categorize as "mystagogy."

Literally, mystagogy (from the Greek *mystagogia*) means a "doctrine of the mysteries" or "doctrine of the sacraments." More precisely, it is biblical typology applied to the sacraments.

In the words of the French scholar Jean Danielou: "the sacraments carry on in our midst the *mirabilia*" — the wonders, the miracles — "the great works of God in the Old Testament and the New." Mystagogy is, according to the Italian liturgist Enrico Mazza, "the oral or written explanation of the mystery hidden in the Scriptures and celebrated in the liturgy."

As evening fell that Sunday, the disciples' unknown companion led them to an understanding of the divine economy and its typological pattern, now newly fulfilled.

Part of the process was didactic. Christ guided the disciples by interpreting “all the Scriptures” for them. But the definitive part was pure grace. At the decisive moment, when the disciples owned the knowledge of Christ “he had been made known to them in the breaking of the bread.” It is Jesus’ Eucharistic action that brought about the disciples’ recognition.

What Paul calls “the plan of the mystery hidden for ages” (Eph 3:9) was now revealed to the disciples, though not in a way they could see with their eyes. For, immediately, Jesus “vanished out of their sight.”

His physical body they did not recognize; but, after he had prepared them by his typological interpretation of the Scriptures, he was “made known to them” — by faith, not by sight — in the breaking of the bread.

This is mystagogy. Having been instructed in the pattern of the divine economy, the disciples could see God’s sacramental plan. St. Augustine once said: “Before the coming of Christ, the flesh and blood of this sacrifice were foreshadowed in the animals slain; in the passion of Christ the types were fulfilled by the true sacrifice; after the ascension of Christ, this sacrifice is commemorated in the sacrament.”

Christ’s life has fulfilled the types in a sacrifice that was “once for all” (Heb 9:26). But all that was hidden in his life — the mysteries of his life — are now extended in time through the Church’s sacraments. After his resurrection, the ordinary way the disciples come to know the mysteries of his life is through the breaking of the bread. This is evident immediately at Emmaus,

For Paul, the process of covenant fulfillment by Christ is not terminated but continued in the sacraments.

The Catechism of the Catholic Church puts it well: “The mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church” (No. 1115). The catechism concludes with a quotation from Pope St. Leo the Great: “What was visible in our Savior has passed over into his mysteries.”

The sacraments and the mysteries — the Church Fathers used the terms

interchangeably, for they describe the same phenomena. But it is good for us to make a distinction. The term “sacrament” emphasizes the visible signs in the Church’s rites, while “mystery” emphasizes the hidden reality.

### **Living in (and living out) the mysteries**

What was visible in Christ “has passed over into his mysteries.” In the sacraments, he is made known to his disciples, but it is more than a knowledge of doctrine, more than a wisdom about the world. When Christ is “made known ... in the breaking of the bread,” what is happening is something far more profound than mere learning. It surpasses the mere conversation of wayfarers, no matter how exalted that may be — and it is difficult to imagine conversation more exalted than what must have passed among the travelers on the road to Emmaus.

The New Testament refers to the encounter, in the breaking of the bread, as a communion to describe the church’s Eucharistic fellowship. Paul uses the same word, twice, to describe the Christian’s reception of the Eucharistic body and blood of Christ (1 Cor 10:16). The Christian at liturgy receives a “participation in the blood of Christ,” “a participation in the body of Christ,” a share in his suffering, death and resurrection.

This is why every Eucharistic liturgy conforms to the pattern established at Emmaus: the opening of the Scriptures followed by the breaking of the bread, the Liturgy of the Word followed by the Liturgy of the Eucharist. The Mass, then, is the place of the Scriptures’ faithful reception. The breaking of the bread is explanation of the mystery hidden in the Scriptures and celebrated in the liturgy, now as it was at Emmaus. Christ is present, and he is made known, even though the disciples cannot see him. The primary illumination in the liturgy, then, is an action of Christ, who is substantially present in the breaking of the bread.

