

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
evcoultter@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 8th

Sun 9 am + **Mass**

Email: office@stthomasbartow.org

Phone 863-533-8578

Fax 863- 533-5090

www.stthomasbartow.org

NEW PARISHIONERS WELCOME!

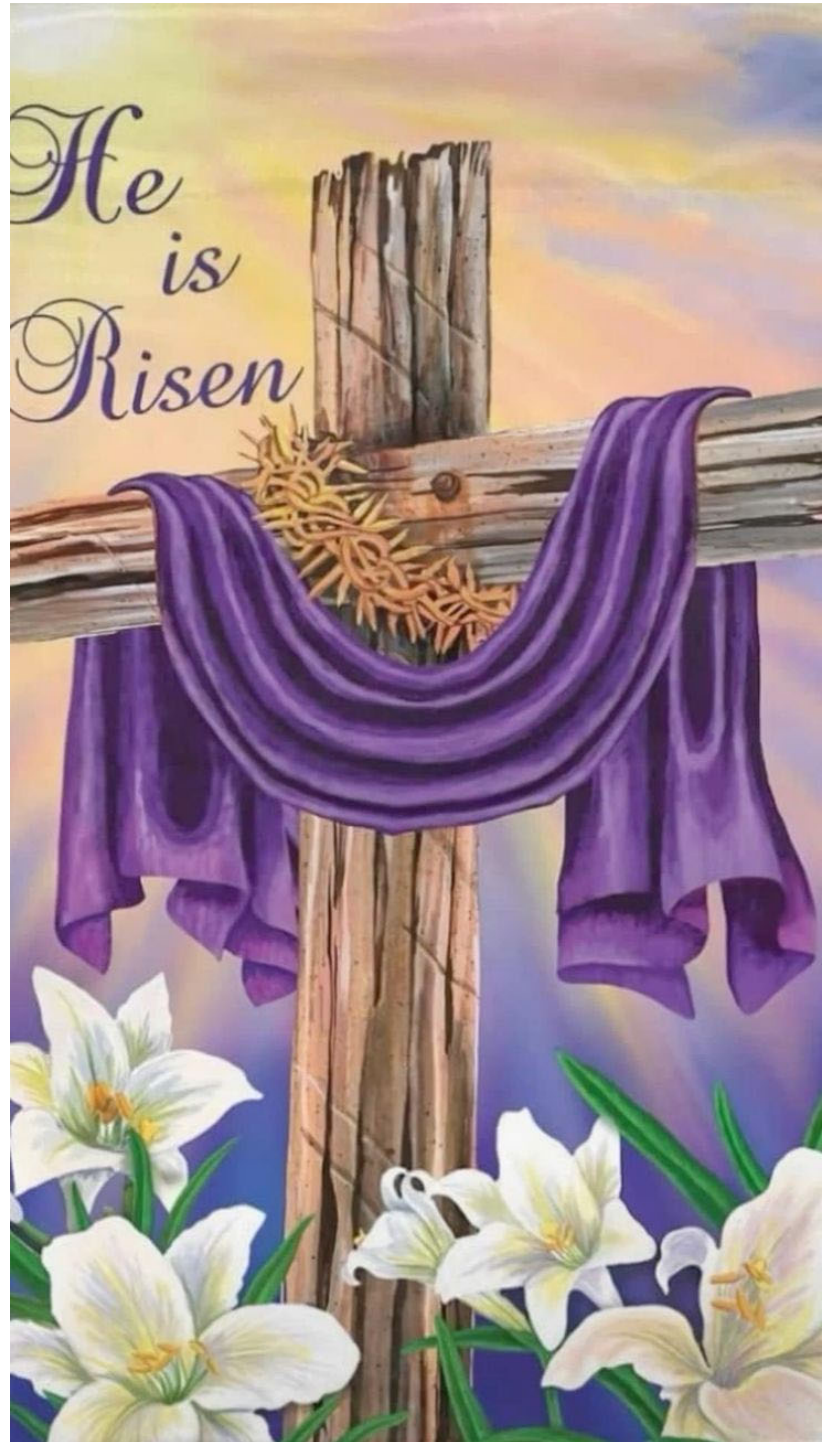
Registration forms in church or office

Remember St. Thomas Church in your will

Saint Thomas Aquinas Catholic Church

2180 S. Kissingen Ave. Bartow FL, 33830

Diocese of Orlando



Easter Sunday

The Resurrection of the Lord

April 5, 2026



Mass Intentions

Sat Apr 4	8:00 pm	Fr. Gabriel Kamienski
Sun Apr 5	8:00 am	For All Parishioners
Sun Apr 5	10:30 am	+David G. & +Rena Wilson By Mary Ellen Wilson Smith
Mon Apr 6	8:30 am	+Jim Sowle By Ann Sowle
Tue Apr 7	8:30 am	All Souls in Purgatory
Thu Apr 9	8:30 am	In Thanksgiving for David G. & Rena Wilson By Mary Ellen Wilson Smith
Fri Apr 10	8:30 am	+Juan Ruiz-Cue By Martha & John Laurent
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

<i>Please Pray For.....</i>
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 LaClair, 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

LECTORS	EMHC
4/4-8:00 pm	
Barbara Van Orsdale Angelika Almanzan Luke Almanzan Ann Spencer Carrie Brown	Ann Slocum Doug Van Orsdale
4/5-10:30 am	
Martha Laurent Rick Davila	Martha Laurent Maria Davila
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

<i>Saint Thomas Collection</i>		
3/22	Regular	\$2252.00
	Maintenance	328.00
	Easter Flowers	42.00
	Diocesan	100.00
<i>Saint Elizabeth Collection</i>		
3/22	Regular	383.00
	Maintenance	28.00

PLENARY INDULGENCE ON DIVINE MERCY SUNDAY

A plenary indulgence, granted under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of Supreme Pontiff) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honor of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g. Merciful Jesus, I trust in you!)"

There will be an Easter Egg Hunt on Sunday, April 5th after the 10:30 am Mass



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

Anticlimax was in the air. The Passover holiday was over, and pilgrims were departing from Jerusalem.

Wasn't it time the disciples also moved on? Their master had died days before, and they were adjusting to the facts.

"Now on that same day two of them" left on foot, heading "to a village called Emmaus, about seven miles from Jerusalem" (Lk 24:13). One of them was named Cleopas; we don't know the name of the other.

While they were walking and talking, they were joined by another traveler, who came from behind and walked beside them. St. Luke tells us that it was Jesus, but "their eyes were kept from recognizing him." Perhaps he had his face covered to protect himself from the dust of the road.

Still, shouldn't they have recognized his voice? They did not. The Gospel tells us that "their eyes were kept from recognizing him."

The stranger (Jesus) asked them: "What are you discussing with each other while you walk along?"

They were shocked by the man's apparent ignorance of the biggest news story of the season. Cleopas, incredulous, asked him: "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" (Lk 24:18).

The evangelist certainly set that line down for its ironic effect. Jesus, of course, was the only person in Jerusalem who did understand what had happened!

But Jesus answered the question with a question: "What things?" Then Jesus, without revealing his identity, asserted himself in a shocking way: "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared!" (Lk 24:25).

The stranger immediately took the two men out of their immediate context, the events that had caused their grief. They saw Jesus' suffering as a senseless act of violence visited upon an innocent man. The stranger, however, insisted that the events were not only sensible, but

essential in a cosmic way. "Was it not necessary," he said, "that the Messiah should suffer these things and then enter into his glory?"

Then, "he interpreted to them the things about himself in all the Scriptures" (Lk 24:27).

At long last, the trio approached the village of Emmaus, the stated destination of the two disciples. Jesus did not take the exit and seemed to be continuing forward on the path. So they said: "Stay with us, because it is almost evening and the day is now nearly over" (Lk 24:29).

Clearly, they did not want the conversation to end. Clearly, they hoped it could continue long into the night.

But what happened in that house in Emmaus was not conversation or biblical interpretation. What happened was sacramental. "When he was at the table with them," the stranger "took bread, blessed and broke it, and gave it to them" (Lk 24:30).

He took, blessed, broke and gave the bread. That was the pattern the disciples' master had followed in all the bread miracles of his public life. It was also the sequence he had followed in the Last Supper he had shared with the Twelve.

In that moment, they saw everything clearly. They knew the identity of their companion. They saw the sense of the last days' ordeal. They saw, in fact, the shape of all history. What they heard first as a shocking assertion now seemed obvious to them — and thrilling. "Was it not necessary?" Of course it was.

"Then their eyes were opened, and they recognized him; and he vanished from their sight ... he had been made known to them in the breaking of the bread" (Lk 25:31,35).

Note that he was not "known to them" in the accumulation of evidence. Surely, as they themselves point out, the evidence made their "hearts burn." But they did not come to faith until the sacramental grace was given. He was made known to them in the Eucharistic action. He "vanished from their sight" because they did not require the vision of their eyes to know that he was really present.

(To be continued next week)