

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: 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

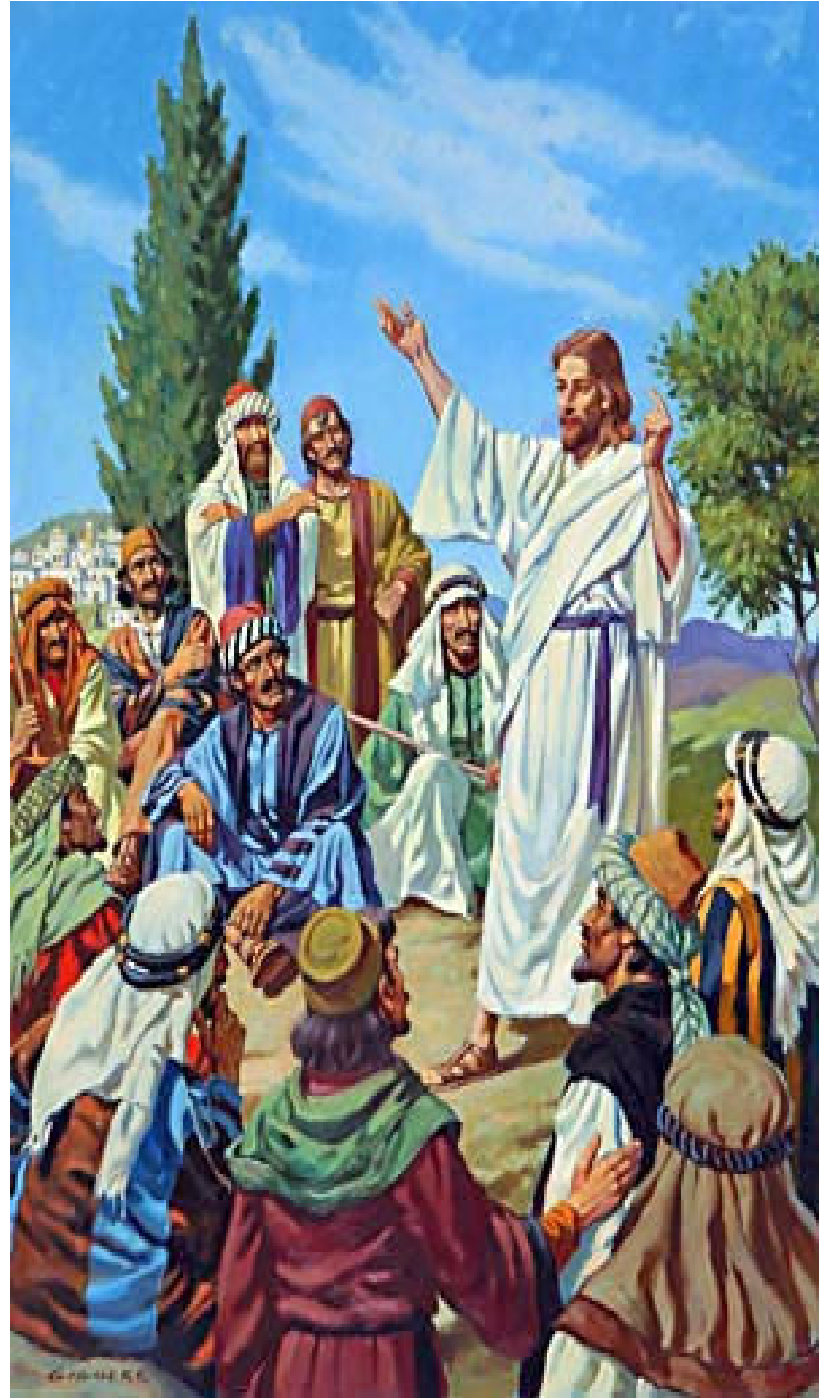
Preschool thru 8th
Sun 9 am + **Mass**

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



11th Sunday in Ordinary Time

June 14, 2026



Mass Intentions

Sat Jun 13	5:00 pm	For All Parishioners
Sun Jun 14	10:30 am	+Gavino Pedroza By Maria & Rick Davila
Mon Jun 15	8:30 am	All Souls in Purgatory By Orlys Lopez
Tue Jun 16	8:30 am	All Souls in Purgatory By Orlys Lopez
Thu Jun 18	8:30 am	All Souls in Purgatory
Fri Jun 19	8:30 am	All Souls in Purgatory By Orlys Lopez
Sat Jun 20	5:00 pm	For All Fathers
Sun Jun 21	10:30 am	For All Fathers

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

June 1, 2001	Rev. Albert Fornace
June 10, 1976	Rev. Paul Woodyard
June 10, 2021	Rev. Franklin Salazar
June 11, 2024	Rev. Peter Puntal
June 20, 2021	Rev. Peter Henry
June 21, 2023	Rev. Sean Cooney
June 22, 1990	Msgr. Michael Beerhalte
June 27, 1976	Rev. William Corry
June 28, 1993	Rev. Mariano Coba

BAKE SALE

June 13 & 14 in the Narthex after both Masses. Proceeds will help with Summer Fun With Jesus Camp expenses.

LECTORS	EMHC
6/13-5:00 pm	
Barbara Van Orsdale Ruth Palmer	Doug Van Orsdale Ruth Palmer
6/14-10:30 am	
Martha Laurent Carolyn King	George Cherry Martha Laurent
6/20-5:00 pm	
Ann Spencer Ann Slocum	Ann Slocum Pat Lowery
6/21-10:30 am	
Maureen Leckie Alina Gutierrez	Theresa Cherry Maureen Leckie

Saint Thomas Collection

5/31	Regular	\$2408.00
	Maintenance	427.00
	Mother's Day	2.00
	Father's Day	20.00
	Ascension	20.00
	Diocesan	10.00

Saint Elizabeth Collection

5/31	Regular	247.00
	Maintenance	41.00

FATHER'S DAY ENVELOPES

Special Father's Day Masses will be celebrated on **June 20th, 21st, and 22nd**. Please return your envelopes before June 20^h. Father's Day is a reminder to pray for our Fathers.

POPE ST. JOHN PAUL II, DOCTOR OF THE CHURCH?

The Catholic Church is prudently patient in awarding the title "Doctor of the Church" to her greatest teachers. However luminous someone's explication of the truths of the Catholic faith may seem in his or her time, the efficacy of that teaching can only be tested over generations, sometimes centuries. This is particularly true of the saints who stretched the Church's understanding, discomfiting some in the process.

Thus, it took 294 years for Thomas Aquinas, a theological innovator in his day, to be recognized as *doctor Ecclesiae*.

Twenty years after the death of John Paul II on April 2, 2005, it's too early to declare St. John Paul II a doctor of the Church. It's not too soon,

however, to imagine why such an honor might be bestowed on him in the future. Five reasons suggest themselves.

1. John Paul II's extensive magisterium provided authoritative keys to the proper interpretation of the Second Vatican Council.

Vatican II defined no dogmas, condemned no heresies, legislated no canons, wrote no creed, and commissioned no catechism: methods by which previous ecumenical councils had signaled, "*This* is what we mean."

Through his encyclicals and other magisterial texts, as well as through two new Codes of Canon Law and the Catechism of the Catholic Church, John Paul II provided the [keys](#) by which the Church could understand the Council's 16 documents as a coherent whole, a beautiful tapestry whose pieces are sewn together by the concept of the Church as a communion of disciples in mission.

2. John Paul II presented the full symphony of Catholic truths in such a way that those truths could be grasped by the modern mind.

At John Paul's election, Catholic theology — and especially Catholic moral theology — was in crisis. Modernity's nihilism, skepticism and relativism had infected Catholic thinking, leading to confusions that fractured ecclesial unity and made evangelization almost impossible. By using modern philosophical and theological tools to [challenge](#) the crippling modern and postmodern convention that there is nothing we can know with certainty, John Paul II's teaching preserved the wisdom of the Catholic Tradition while demonstrating that even the most demanding truths of the tradition could be [explicated and proposed](#) in terms that the people of the 21st century could understand.

3. John Paul's knowledge of contemporary philosophy and his extensive pre-papal pastoral experience combined to give him a keen insight into *the* cultural crisis of our time — the crisis of human nature.

Are we infinitely plastic and malleable? Or are there truths built into the world and into us, truths that point the path to happiness and, ultimately, beatitude?

John Paul's [Christ-centered humanism](#), his epic [theology of the body](#), his writings on

the [meaning of suffering](#), and his "[papal feminism](#)" were [all effective, culture-reforming responses](#) to the utilitarian degradation of human nature: the notion that we are just bundles of morally equivalent desires, the satisfaction of which through our willfulness — "I did it *my way*" — is the acme of human happiness.

4. John Paul II's [social doctrine](#) sought to put the democratic project on a more secure foundation by teaching that it takes a certain kind of people living certain virtues to ensure that free politics and free economies support human flourishing and social solidarity.

Events of the past 20 years have vindicated this teaching in spades.

5. John Paul II defined the Church's grand strategy for the 21st century and the third millennium: the [New Evangelization](#).

By going to the Holy Land during the Great Jubilee of 2000, John Paul reminded the Church and the world that Christianity is not a myth or a fairy tale; Christianity began with the radical conversion of real men and women in places we can touch and see today, who were so transformed by their encounter with the one they called the Risen Lord that they went out on mission and changed the course of history. In closing the Great Jubilee by calling the entire Church to "[put out into the deep](#)" (Luke 5:4), John Paul summoned all Catholics to live the missionary discipleship to which they were consecrated in baptism.

Despite the efforts of some over the past dozen years to dismiss or deconstruct this great legacy, the living parts of the world Church are those that have embraced John Paul II's teaching and are embodying it in mission and service. Conversely, those parts of the world Church that have ignored or rejected that teaching are moribund or dying. That basic fact of 21st-century Catholic life warrants the thought that, one day, Catholicism may well acknowledge Pope St. John Paul II, doctor of the Church.

George Weigel

SUMMER FUN WITH JESUS

Wednesday's 5:00 - 7:00 pm

June 24-July 22