



Ascension Catholic Church

12700 Lanham-Severn Rd. | Bowie, Maryland 20720 | Ph. (301) 262-2227

MASS SCHEDULE

ALL MASSES ARE IN THE CHURCH

Weekends

Saturday — Vigil 4:00 pm

Sunday — 8:00 am, 10:00 am, & 12:00 pm

Weekdays

Mon -Wed, Fri -Sat — 9:00 am

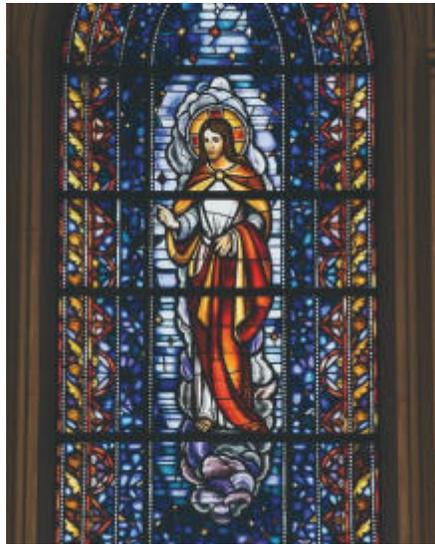
CONFESSION SCHEDULE

ALL CONFESSIONS ARE HEARD IN THE CHURCH

Mon, Tues, Wed, Fri — 8:40-9:00 am

Tuesdays — 5:45-6:45 pm

Saturdays — 8:40-9:00 am; 3:00-3:30 pm



MASS INTENTIONS (AUGUST 2-8)

Monday (9:00 am) Shirley Visk

Tuesday (9:00 am) +Eppie Carroll

Wednesday (9:00 am) Fe Clamor

Friday (9:00 am) +Dorothy Duckett

Saturday (9:00 am) Special Intention

(4:00 pm) +Mary Barcus Smith

Sunday (8:00 am) Parishioners

(10:00 am) Ladies Auxiliary

(12:00 pm) Special Intention

18th Sunday in Ordinary Time

"Amen, amen I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

John 6:32-33

August 1, 2021 | Fax: (301) 805-5053 | Email: office@ascensionbowie.org | www.ascensionbowie.org

—Greetings from Fr. Tim—

Dear Parishioners,

This week all the readings tie together well, so I will be touching on all of them in my homily. Here, then, I want to touch on the "Rules for the Discernment of Spirits" by St. Ignatius of Loyola, whose feast we celebrate this weekend (July 31). Please see the rules copied here in the bulletin!

But first a little bit of context: famous for founding the Society of Jesus, more popularly known as the Jesuits, St. Ignatius was born in 1491 to a wealthy Basque noble family. After his mother died when he was still a young boy, Ignatius became a page, and then a knight "enthralled by the vanities of the world," as he says. "His special delight was in the military life, and he seemed led by a strong and empty desire of gaining for himself a great name."

On May 20, 1521, God interrupted these ambitions. Struck by a cannonball in a battle against the French, Ignatius was sent to the hospital, and there, after a serious and painful surgery, he had little else to do but recover quietly on his bed. Asking the nurses for reading material to pass the time, he hopes to receive romantic tales about knights, but was instead given the Lives of the Saints and a book about Christ. It was this providential gift that changed Ignatius' life. He writes (in the third person):

While perusing the life of Our Lord and the saints, he began to reflect, saying to himself: "What if I should do what St. Francis did?" "What if I should act like St. Dominic?" He pondered over these things in his mind, and kept continually proposing to himself serious and difficult things. He seemed to feel a certain readiness for doing them, with no other reason except this thought: "St. Dominic did this; I, too, will do it." "St. Francis did this; therefore I will do it." These heroic resolutions remained for a time, and then other vain and worldly thoughts followed. This succession of thoughts occupied him for a long while, those about God alternating with those about the world. But in these thoughts there was this difference. When he thought of worldly things it gave him great pleasure, but afterward he found himself dry and sad. But when he thought of journeying to Jerusalem, and of living only on herbs, and practicing austerities, he found pleasure not only while thinking of them, but also when he had ceased.

This difference he did not notice or value, until one day the eyes of his soul were opened and he began to inquire the reason of the difference. He learned by experience that one train of thought left him sad, the other joyful. This was his first reasoning on spiritual matters. Afterward, when he began the Spiritual Exercises, he was enlightened, and understood what he afterward taught his children about the discernment of spirits. When gradually he recognized the different spirits by which he was moved, one, the spirit of God, the other, the devil, and when he had gained no little spiritual light from the reading of pious books, he began to think more seriously of his past life, and how much penance he should do to expiate his past sins.

This is the immediate context for understanding the "rules for discernment of spirits." Although also drawing from earlier spiritual masters in the Church, Ignatius would go on to teach how God could use certain thoughts to draw us closer to Himself, and His will, or allow other thoughts, from the devil or "the flesh" (our sinful dispositions), to tempt us away from God and His will. But as a former soldier, Ignatius recognized all of this as spiritual training, meant to help us grow in virtue.

On this feast of St. Ignatius of Loyola, all of us should take the time to re-read these rules, and ask St. Ignatius for the grace of "discernment of spirits," that we might always be stronger soldiers for Christ, ready to do all things for the greater glory of God.

God bless,
Fr. Tim

Rules for Discernment of Spirits



From St. Ignatius of Loyola's Spiritual Exercises

- (1) The first Rule: In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.
- (2) The second: In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing.
- (3) The third: Of Spiritual Consolation. I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord; and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all. Likewise, when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.
- (4) The fourth: Of Spiritual Desolation. I call desolation all the contrary of the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.
- (5) The fifth: In time of desolation never to make a change; but to be firm and constant in the resolutions and determination in which one was the day preceding such desolation, or in the determination in which he was in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad, with whose counsels we cannot take a course to decide rightly.
- (6) The sixth: Although in desolation we ought not to change our first resolutions, it is very helpful intensely to change ourselves against the same desolation, as by insisting more on prayer, meditation, on much examination, and by giving ourselves more scope in some suitable way of doing penance.
- (7) The seventh: Let him who is in desolation consider how the Lord has left him in trial in his natural powers, in order to resist the different agitations and temptations of the enemy; since he can with the Divine help, which always remains to him, though he does not clearly perceive it: because the Lord has taken from him his great fervor, great love and intense grace, leaving him, however, grace enough for eternal salvation.
- (8) The eighth: Let him who is in desolation labor to be in patience, which is contrary to the vexations which come to him: and let him think that he will soon be consoled, employing against the desolation the devices, as is said in the sixth Rule.
- (9) The ninth: There are three principal reasons why we find ourselves desolate. The first is, because of our being tepid, lazy or negligent in our spiritual exercises; and so through our faults, spiritual consolation withdraws from us. The second, to try us and see how much we are and how much we let ourselves out in His service and praise without such great pay of consolation and great graces. The third, to give us true acquaintance and knowledge, that we may interiorly feel that it is not ours to get or keep great devotion, intense love, tears, or any other spiritual consolation, but that all is the gift and grace of God our Lord, and that we may not build a nest in a thing not ours, raising our intellect into some pride or vainglory, attributing to us devotion or the other things of the spiritual consolation.

Rules for Discernment of Spirits

(continued)

From St. Ignatius of Loyola's Spiritual Exercises

- (10) The tenth: Let him who is in consolation think how he will be in the desolation which will come after, taking new strength for then.
- (11) The eleventh: Let him who is consoled see to humbling himself and lowering himself as much as he can, thinking how little he is able for in the time of desolation without such grace or consolation. On the contrary, let him who is in desolation think that he can do much with the grace sufficient to resist all his enemies, taking strength in his Creator and Lord.
- (12) The twelfth: The enemy acts like a woman, in being weak against vigor and strong of will. Because, as it is the way of the woman when she is quarrelling with some man to lose heart, taking flight when the man shows her much courage: and on the contrary, if the man, losing heart, begins to fly, the wrath, revenge, and ferocity of the woman is very great, and so without bounds; in the same manner, it is the way of the enemy to weaken and lose heart, his temptations taking flight, when the person who is exercising himself in spiritual things opposes a bold front against the temptations of the enemy, doing diametrically the opposite. And on the contrary, if the person who is exercising himself commences to have fear and lose heart in suffering the temptations, there is no beast so wild on the face of the earth as the enemy of human nature in following out his damnable intention with so great malice.
- (13) The thirteenth: Likewise, he acts as a licentious lover in wanting to be secret and not revealed. For, as the licentious man who, speaking for an evil purpose, solicits a daughter of a good father or a wife of a good husband, wants his words and persuasions to be secret, and the contrary displeases him much, when the daughter reveals to her father or the wife to her husband his licentious words and depraved intention, because he easily gathers that he will not be able to succeed with the undertaking begun: in the same way, when the enemy of human nature brings his wiles and persuasions to the just soul, he wants and desires that they be received and kept in secret; but when one reveals them to his good Confessor or to another spiritual person that knows his deceits and evil ends, it is very grievous to him, because he gathers, from his manifest deceits being discovered, that he will not be able to succeed with his wickedness begun.
- (14) The fourteenth: Likewise, he behaves as a chief bent on conquering and robbing what he desires: for, as a captain and chief of the army, pitching his camp, and looking at the forces or defences of a stronghold, attacks it on the weakest side, in like manner the enemy of human nature, roaming about, looks in turn at all our virtues, theological, cardinal and moral; and where he finds us weakest and most in need for our eternal salvation, there he attacks us and aims at taking us.



Congratulations to our raffle winner,

Bob & Anne Daniel!

Readings for the week of August 1, 2021

Sunday: Ex 16:2-4, 12-15/Ps 78:3-4, 23-24, 25, 54 [24b]/Eph 4:17, 20-24/Jn 6:24-35

Monday: Nm 11:4b-15/Ps 81:12-13, 14-15, 16-17 [2a]/Mt 14:13-21

Tuesday: Nm 12:1-13/Ps 51:3-4, 5-6ab, 6cd-7, 12-13 [cf. 3a]/Mt 14:22-36 or Mt 15:1-2, 10-14

Wednesday: Nm 13:1-2, 25—14:1, 26-29a, 34-35/Ps 106:6-7ab, 13-14, 21-22, 23 [4a]/ Mt 15:21-28

Thursday: Nm 20:1-13/Ps 95:1-2, 6-7, 8-9 [8]/Mt 16:13-23

Friday: Dn 7:9-10, 13-14/Ps 97:1-2, 5-6, 9 [1a and 9a]/2 Pt 1:16-19/Mk 9:2-10

Saturday: Dn 6:4-13/Ps 18: 28, 3-4. 47 and 51/Mk 17:14-20

Next Sunday: 1 Kgs 19:4-8/Ps 34:2-3, 4-5, 6-7, 8-9 [9a]/Eph 4:30—5:2/Jn 6:41-51

PRAYERS FOR OUR SICK

Francis Barnes, Mary Ann Boyer, Mary Burton, Laura Chesnick, Rosita Dietrich, Cynthia Graham, Larry Hudson, James Kaufman Jr., Beverlee Lee, Ida Mullikin, Jean Mosby, Terrence O'Brien, Jr., Earl Perry, Norma Perry, Norma Raffaele, Geralyn Roberson, Mickey Ryan, Barbara Shipp, Doreen Darzinski, Bert Nemeth, Becky Goodman, Irene Lloyd, and Shirley Mackessy.

Local Need for Donations Sacred Heart Catholic Church in Bowie has a program called "The House on the Hill." Through this program, clothing is given away, free of charge, to those in need. The House has been closed due to COVID restrictions, but is now open on a limited basis. The House on the Hill is next to Sacred Heart's Rectory Office (next to the Chapel on the hill). The mission is open **Tuesdays (9:00-11:00 am), Wednesdays (1:00-3:00 pm) and Thursdays (12:00-2:00 pm)**. If you have any questions, contact Sue Curran at the Sacred Heart Parish Office (301-262-0704).



August Menu



VALUE PACKAGE \$22

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- 1.5 lb. – Boneless Pork Chops
- 1 lb. – Ground Beef

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SURF & TURF \$30

2 - 8 oz. Sirloin Steaks
2 – 3.5 oz. Lobster Tails



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10 – 8 oz. Burgers



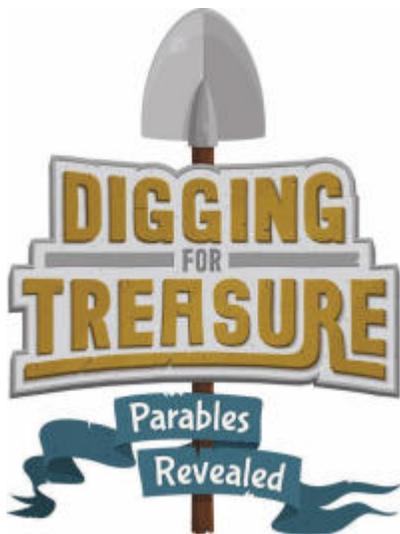
Ascension Catholic Church

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