SERVED BY:

Rev. Eamon Tobin .....Ext. 3070
Pastor, email: tobin2@live.com

Rev. Martin Fitzgerald 321-254-1595
Assistant Priest
rmartinfitz@gmail.com

Deacon Sergio A. Colon.....Ext. 3082
Bereavement Ministry, Hispanic Community
scolon@ascensioncatholicsch.org

Deacon Tom Stauffacher
proftom369@cfl.rr.com—321-242-4504

Deacon Bill Terneus
bterneus@ascensioncatholicsch.org—254-1595

Deacon Chris Meehan
cmeehan@ascensioncatholicsch.org —242-8003

Anita Brady .....Ext. 3001
School Principal
abrady@ascensioncatholicsch.org

Donna Violi .....Ext. 3001
Assistant Principal
dvioli@ascensioncatholicsch.org

John Baillie.....Ext. 3044
Technology Administrator
jbaillie@ascensioncatholicsch.org

Betsy Glasenapp.....Ext. 3080
Faith Formation Director
dre@ascensioncatholicsch.org

Shelly Wackley.....Ext. 3080
Faith Formation Assistant
swackley@ascensioncatholicsch.org

Cara Giuliano.....Ext. 3501
Director of Youth Ministry
ascensioncatholicteens@gmail.com

Anna Nagy.....Ext. 3501
Associate Youth Minister

Katie Gander.....Ext. 3068
Music/Liturgy Director
kgander@ascensioncatholicsch.org

Laura Dodson .....Ext. 3067
Pastoral Associate/RCIA
ldodson@ascensioncatholicsch.org

Ashley Breaux.....Ext. 3077
Contemporary Music
abreaux@ascensioncatholicsch.org

Monica Sutton.....Ext. 3076
Volunteer Coordinator
msutton@ascensioncatholic.net

PARISH OFFICE HOURS
Monday-Friday - 8:30 a.m. - 4:00 p.m.

PARISH OFFICE STAFF

Teresa Romano .....Ext. 3050
Front Office Manager
tromano@ascensioncatholicsch.org

Mary Russo.....Ext. 3078
Business Manager/Bookkeeper
mrusso@ascensioncatholicsch.org

Anne Whelan .....Ext. 3074
Assistant Bookkeeper
awhelan@ascensioncatholicsch.org

Maria Sittig.....Ext. 3072
Secretary/Bulletin
msittig@ascensioncatholicsch.org

Brian Carley
Special Projects Manager
bcarley@ascensioncatholicsch.org

ASCENSION CATHOLIC COMMUNITY

2950 N. Harbor City Blvd., Melbourne, FL 32935
Tel. 321-254-1595 -Fax 321-255-3490
www.ascensioncatholic.net

ASCENSION CATHOLIC SCHOOL
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U.S. Department of Education
School of Excellence
Pre-Kindergarten through Eighth Grade

FAITH FORMATION
Religious Education
Pre-K3– Gr. 3 Tuesdays, 2:00-3:30pm
Pre-K3– Gr. 6 Tuesdays, 4:00 - 5:15 p.m.
Pre-K3– Gr. 6 Wednesdays, 4:00 - 5:15 p.m.
Gr. 1-6 Wednesdays, 6:15 - 7:30 p.m.

YOUTH MINISTRY
Ascension Catholic Life Teen
Sundays 6:45-8:30pm
Edge (Grades 7&8) Wednesdays 6-7:30pm

Ascension Social Concerns: 259-5685
Religious Articles Gift Shop
Open after all weekend Masses

SCHEDULE OF MASSES

Saturday Vigil Mass
4:30 pm
Sunday Masses
7:30 am
9:30 a.m.
11:30 am
5:30 pm
(Contemporary Music)

Weekday Masses
Monday-Friday: 7:30 am
Sat. 9:00 am

Sacrament of Reconciliation
Saturday: 3:15-4:25
Wednesday: 5:00 pm
(or by appointment)

As a good steward of the Lord's blessings, please remember to consider your Parish Family or School Endowment in your Last Will and Testament.

- **Introduction to the Bible**
- **How the Bible Came To Be**

In the beginning was the Word
and the Word was with God,
and the Word was God.…
And the Word became flesh
and made his dwelling among us. **(John 1:1, 14)**

This holy synod…exhorts all the Christian faithful… to learn "the surpassing knowledge of Jesus Christ" (Phil. 3:8) *by frequent reading of the divine Scriptures. "Ignorance of the Scripture is ignorance of Christ"* (St. Jerome) (Dei Verbum 25).[1]

This article contains information on:

- How the Bible Came To Be
- Meaning of the Terms Revelation, Inspiration, Inerrancy and Canon
- Why Catholic Bibles have Seven Extra Books
- Catholic Approach to Biblical Interpretation
- Inner Unity of the Bible

Small Library of Books

The word "bible" comes from the Greek word *tabiblia* meaning "The Books." So while the Bible is, in a real sense, only *one* book, it is, in another real sense, a small library of 73 books written by different authors, using very different writing styles, and composed over a span of almost a thousand years in three different languages: Hebrew, Aramaic and Greek. The Old Testament contains books written from the tenth century BC to the second century BC. The 27 books of the New Testament were written between 40AD and 110AD. Despite the rich diversity of the Bible, the 73 very different pieces of literature are deeply connected by the story of God's love for Israel and the Church.

How the Bible Came To Be

The Bible, as we have it today, is the result of a five-step process which we will now describe briefly.

Saving events. The Bible grew out of a series of saving events during which God entered human history. Some of these key events include the Call of Abraham, Exodus, Sinai Covenant, Entrance into the Promised Land, Establishment of a Monarchy in Israel, Babylonian Exile, Return of the Exiles, Rededication of the Temple, coming of Jesus, his preaching and miracles, his death, Resurrection and Ascension, coming of the Holy Spirit, and beginning of the Church. All of these events happened within a community. Gradually, they were seen as events in which God revealed himself to his people and invited them to enter into a covenant relationship with him.

Oral tradition. The second stage in the formation of the Bible is called oral tradition. Through it, the *memory* and the *meaning* of the saving events were transmitted from one generation to another. Story-telling, poems, songs and rituals were all part of oral tradition.

We may wonder about the accuracy of oral tradition. How do we know that the stories told and retold were faithfully transmitted? Oral tradition is reliable because it is the product of the community. Thus, for example, if a child in the early Christian community prayed: "Our Father, who art in heaven, *Harold* be thy name," such a mistake would not be passed on because the community would correct it.

Written tradition. Eventually, parts of the oral tradition were written down in a variety of ways: stories, sayings, poems, songs and narratives. But the fact that some things started to be written down did not mean that oral tradition ceased. It didn't. Both continued side by side.

Edited tradition. This stage involved gathering together pieces of the oral and written traditions and formulating them in such a way that they spoke to the lives of the people who lived during the period when the editing process occurred.

Canonical tradition. This is the process by which some sacred writings became a book of the Bible, while some did not. More on this later.

One other point to note is the fact that *the Bible was first divided into chapters* in the early part of the thirteenth century by Stephen Langton. Division into verses was introduced by a printer, Robert Estienne, in 1551. So if we made a reference to "John 3:16" prior to the twelfth century, people would not know what we were talking about.

Four Important Terms: Revelation, Inspiration, Inerrancy and Canon

When we begin to study the Bible, four very important words or terms that we will come across frequently are revelation, inspiration, inerrancy and canon. These four terms give the Bible its special authority. We will now look at each of these terms as they apply to the Bible.

Revelation. The term "revelation" refers to God's desire to reveal himself to us and invite us into friendship with him. The *Catechism of the Catholic Church* (51) states: *It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will. His will was that people should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature.*[2]

Divine inspiration. The word "inspiration" is used rather loosely today. We speak of poetic and artistic inspiration and inspired speeches and sermons. What is meant by *biblical* inspiration? "Inspiration" comes from the Latin

word *inspirare* which means "to breathe upon" or "God-breathed." The *Catechism of the Catholic Church* states that biblical inspiration is an action of God upon human authors to write only what God wants written. When St. Paul says that "all Scripture is inspired by God" (2Tim 3:16) he means that these sacred writings have been breathed into by God, in-spirited by God, are the product of the breath or spirit of God.

Inspiration does not mean "verbal dictation," God whispering into the ear of the human author telling him what to write. The human authors were most likely unaware that they were being inspired. Sometime later, the faith community came to recognize certain writings as the inspired word of God.

The human author wrote freely, as any human author would, in the style and idiom of his own time, using literary forms and images that would be familiar to the audience of that time. Yet, all the while the human author was freely writing, he was writing only what God wanted written. Being inspired did not remove the author's human limitations when he was writing. (As we read the books of the Bible, we will see that some writers are more skilled than others.) Neither did inspiration remove inaccurate information that the human author had regarding history or geography.

In his book, *Set My Exiles Free,* Fr. John Power writes: *"At the incarnation Mary is over-shadowed by the power of the Most high; in inspiration the writer is overshadowed by the Spirit of God. Christ has divine and human parentage—God and Mary; the Bible has divine and human authors—God and inspired men. God made us of Mary's human nature to bring forth the Word-made-flesh; similarly, God makes use of the author's human talents to create an inspired book…"* (p.21).[3] No wonder some of the early Christian writers spoke of two incarnations of God's Word: one in human nature, the other in human language.

Inerrancy. Biblical inerrancy means that the Bible is a trustworthy guide on the road to salvation. The Vatican II document on Divine Revelation (11) states, *"The books of scripture firmly, faithfully and without error teach that truth which God, for the sake of our salvation, wished to see confided to the sacred scriptures."*[1] So Catholic belief about biblical inspiration and inerrancy does not mean that the human authors are going to be accurate when it comes to all historical and geographical facts, but it does mean that the essentials of the faith, whether in the Jewish or Christian tradition, are kept intact with divine assurance. When reading the Bible, we must keep in mind that the authors were not teaching history, but religious truth.

Canon. The term "canon" means "measuring stick." A *canon* is a measuring stick or ruler used to decide what does and does not fit. Originally, when applied to the Bible, the term *canon* referred to the measuring stick by which a sacred writing was judged to be divinely inspired and accepted or not accepted as a book of the Bible. Today, canon refers to the 73 books of the Bible, the collection of sacred writings by which the Church's faith can be measured.

How was the Canon of Scripture decided? In his book, *Introduction to the Bible,* Stephen Binz writes: *"It was not at all clear to the people of God which of the many writings of the Israelite and Christian communities were to be accepted as the word of God. The books that eventually became part of the Bible had no particular glow that set them apart from the rest. Even the need for a distinctive collection of books was not at all evident to the Jewish and Christian communities for a long time"* (p.68).[4]

The canonical status of the books of the Old Testament was not decided by the Jews until the end of the first century AD. The Jewish Canon did not contain the seven books that Catholics have in their Old Testament Canon. In 393AD at the Council of Hippo, church leadership decided which sacred writings in circulation at the time should be admitted into the Canon of the New Testament.

How did church leadership decide which books to admit into the New Testament Canon? In general, we can say that the decision was based on which books best captured the vision and message of Christ, which books best nurtured the faith of the people. More specifically, a book was accepted into the Canon of the New Testament because of its *apostolicity* (the book was written by an apostle or an early church figure), *orthodoxy* (the book reflected the authentic beliefs of early Christianity), *continuity* (the book had a link with the beginnings of Christianity).

Why Catholic Bibles have Seven Extra Books

The Hebrew Bible written by Jewish authors/editors contains 39 books. When this Bible was translated into Greek for Greek-speaking Jews who lived outside of Judah in the third and second centuries BC, seven other books were added, resulting in 46 books in the Old Testament. The Greek translation of the Hebrews became known as the Septuagint because it was believed to have been written by 70 writers.

The seven additional books are Judith, Tobit, Baruch, Wisdom, Sirach and 1 & 2 Maccabees—often called the *deuterocanonical* (second canon) books because there was a certain reluctance by the Church to admit these books into the Canon of Scripture. Furthermore, the Greek edition has larger versions of the books of Esther and Daniel. While the early Christians primarily used the *Septuagint* version of the Hebrew Scriptures, many Jews did not. Protestants call the deuterocanonical book *apocrypha*, which ascribes the writings to human authorship rather than divine inspiration.

Reacting to the increasing numbers of Greek-speaking Jewish community members who were converting to Christianity, the Jews, especially under the guidance of rabbis who had survived the destruction of Jerusalem in 70AD, began to teach that only Hebrew could be the language of the inspired Word of God, differentiating themselves from the Christians. As a result, from the second and third centuries AD, only the Hebrew version of the Old Testament was held to be canonical by the vast majority of Jews.

Many centuries later, when Protestant Reformation leader Martin Luther translated the Bible, he used the Hebrew canon of the Old Testament which did not contain the seven above-mentioned books. The Catholic Church continued to retain the Septuagint version of the Old Testament, believing all 46 books to be divinely inspired. The seven books are recognized as good books. The primary distinction in modern times is that they are used liturgically in the Roman Catholic Church but not by the Jews and Protestants.

The Vulgate Bible. In the fourth century, St. Jerome translated the Greek Bible into Latin for the "common people" of the Roman Empire who could only speak and read Latin. The Latin word *vulgus* means common people.

The Catholic Approach to Biblical Interpretation

> *The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture.* (Dei Verbum 12).[1]
>
> *The Bible is God's word and man's word. One must understand man's word first in order to understand the word of God.* (p.22)[5]

Studying the Bible is not easy because it involves reading a book written over many centuries by people living in a variety of cultures, using many different literary forms. We can get a small inkling of what it is like to read and understand an ancient piece of literature by imagining what it would be like for an ancient Israelite or an early Christian to read some of our literature or announcements. Take a contemporary news article that begins, "The White House announced today…" An ancient reader would need to understand the meaning of "While House" in contemporary America. We might also consider how the announcement might be looked upon and interpreted if it came from the Reagan White House or the Obama White House.

The Word of God written in the words of humans. Many stories and teachings of the Bible are easy to understand even if they are not easy to live. For example, when Jesus says we should forgive, be loving, and share our possessions with the poor, we know what he is asking of us. Also, we can read many of the psalms and be comforted by them.

But there are many other sayings and passages in the Bible that are not so easy to understand. For example, when Jesus says in Luke's Sermon on the Plain (6:20-21): "Blessed are you who are poor, hungry and weeping," is he implying that poverty, hunger and grief are blessings that we should be happy about? Or when we read the book of Jonah, are we to believe that Jonah spent three days in the belly of a whale? In Samuel 15:2-4, God commands King Saul to wipe out a whole village, sparing no one. How are we to understand and interpret this act of heavenly terrorism? The above examples should make it very clear that we need help when it comes to biblical interpretation and that not all passages can be read literally.

Historical-critical approach to the Bible. When it comes to the study of the Bible, our goal is twofold: to search out what a biblical text meant for its original author and audience, and what it means for us readers today. Because of the great advances in biblical scholarship in the past hundred years or so, students of the Bible today are much better equipped to get at the meaning and message of particular texts than students in previous generations.

When it comes to Bible study today, students in all mainline Christian churches use what is called the *historical-critical method.* The method is called *historical* because it focuses on the original historical settings of biblical texts and the historical processes that gave rise to them; it is called *critical* because it applies reason to the texts and uses every means available to better understand what the original author intended to communicate. In short, the historical-critical approach to biblical interpretations seeks to get at what a particular text was saying to its original audience and to make clear its significance *then* and *now*.

Distinguishing the intended meaning from the apparent meaning. The *apparent* meaning of Genesis Chapter 1 is that God created the world in six days. The *intended* meaning, among other things, was that God and God alone created the world and that he created it good. The *apparent* meaning of Luke's Sermon on the Plain is that God is happy when people are poor, hungry and sad. The *intended* meaning is that God is happy when humans place their trust in him especially when they are poor, hungry and sad. The historical-critical approach to Scripture helps us to distinguish the *apparent* meaning of a text from its *intended* meaning.

Scholars using the historical-critical approach to Scripture do not try to impose a twenty-first century western mentality on a piece of literature written in a very different time and place.

Biblical fundamentalism and its dangers. Biblical fundamentalists, like us, believe that the Bible is the inspired Word of God. What they tend to forget or ignore is that the inspired Word of God also has human authors who expressed themselves in a variety of ways to communicate their message. Fundamentalists tend to believe that the meaning of a particular biblical text is self-evident. They will often confuse the *apparent* meaning of a text with its *intended* meaning. As mentioned earlier, one of the apparent meanings of Genesis is that God actually created the world in six days. But as we shall see in the next article, the intended meaning of the author was something very different.

Biblical literalists place such emphasis on the *divinely* inspired dimension of the Bible that they tend to deny or ignore the *human* dimension—the historical context and the literary forms used to convey religious truth. The Catholic approach to the Bible seeks to hold together and respect both the transcendent or the *divine* character of the Bible and its *human* formulations. It seeks to interpret a text in a way that is faithful to both its human and divine authorship.

Does all of the above mean that one needs to be a Scripture scholar to read Scripture? Of course not. Just as one does not need to be an expert in musical composition to appreciate music, one does not need to be an expert in Scripture to appreciate and benefit from reading God's Word. Yet, just as courses in musical composition will enhance our appreciation of music, so will Bible study enhance our understanding and appreciation of God's Word. It will also save us from misinterpreting it and imposing a twenty-first century western mentality on texts written in another time and place.

Reading the Bible within the Church. The Church is the mother of the Bible, especially the New Testament. For 2,000 years she has been meditating and studying the Scriptures. Therefore, we do well to study the Bible with the guidance of the Church and its scholars. We are blessed today to have many easy-to-read introductions to the Bible and commentaries on its individual books. As we study the Bible, we will discover that the Church very rarely states that "this is the only meaning of a particular text." What it may sometimes state is that a particular interpretation is misguided or incorrect.

Inner Unity of the Bible

Even though the Bible has a rich diversity—comprising 73 books written over a period of a thousand years, with many different writing styles and in three languages—it also contains a deep inner unity.

- *God* is the author of both the Old and New Testaments.
- *Covenant love*. The word "testament" means covenant. Both the Old and New Testaments are a testament to God's covenant love for Israel and the Church.
- *A book with Christ at its center*. Since the earliest days of the Church, Christians have read the Old Testament from the perspective of Christ. He is the one who *fulfills* the expectations and *promises* of the first covenant.

Jesus taught his disciples to see salvation history as pointing to him. When he joined two disciples on the road to Emmaus, he demonstrated his way of understanding the Old Testament or Hebrew Scriptures: *"Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures."* (Lk 24:27). In the fifth century, St. Augustine expressed the deep relationship between the two parts of Scripture when he wrote: *"The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New."*

Typology. Typology is another way of looking at how the Old and New Testaments are connected. Hence, we would say the waters of the Great Flood are a type of the waters of Baptism. Since the early centuries of Christianity, early Church Fathers and biblical scholars have pointed out how many events in the Old Testament foreshadow or point to events in the New Testament. For example, the manna in the desert foreshadows the Eucharist. Isaac carrying the wood up the hill foreshadows Christ carrying the wood of the Cross. When an occurrence in history points to a parallel occurrence in the future, we call the earlier event a type of the later event.

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FOOTNOTES

1 Copyright© 1996 Austin Flannery, O.P. general editor, The Basic Sixteen Documents Vatican Council II: Constitutions, Decrees, Declarations, Dogmatic Constitution on Divine Revelation, 18 November 1965, *Dei Verbum,* Costello Publishing Company, Inc.

2 Copyright©1994 English translation of the *Catechism of the Catholic Church* for the United States of America, United States Catholic Conference, Inc. – Libreria Editrice Vaticana.

3 Copyright©1967, *Set My Exiles Free,* Father John Power, Logos Books, Gill and Son Publishing, Dublin, Ireland.

4 Introduction to the Bible: A Catholic Guide to Studying Scripture, Stephen J. Binz, © 2007 by Little Rock Scripture Study © 2019 by Order of Saint Benedict, Collegeville, Minnesota. Used with permission.

5 Copyright © 1992,1987,1980, 1970, Saint Joseph's Edition, The New American Bible, Catholic Book Publishing Co. New York, NY

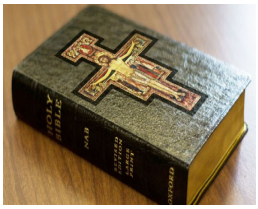
RESOURCES

Inside the Bible; An introduction to each book of the Bible – Kenneth Baker, S.J., 1998 Ignatius Press.
This very readable book covers each of the 73 books of the Bible under the following headings: Historical Context, Summary of the Story, Theology or Message, and Division of Chapters.

The Catholic Bible-Personal Study Edition, NABRE translation, Oxford University Press.
In addition to several scholarly articles on the Bible, this book covers each book of the Bible under the following headings: Why was the Book Written, What is the Story. It has the full text of the 73 books of the Bible as well as helpful commentaries on sections of each book.

Have a blessed week,

tobin2@live.com



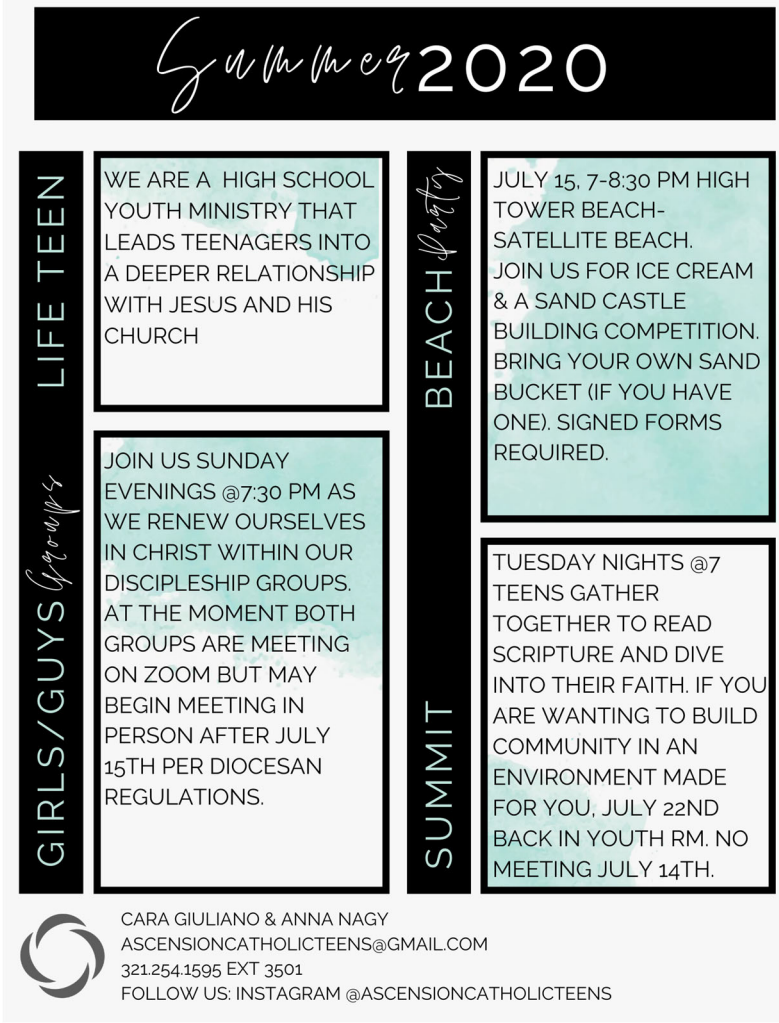
Next Sunday's Readings
August 9, 2020 A

Nineteenth Sunday in Ordinary Time

1Kings 19:9, 11-13
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

When has fear overcome trust in your life?

Where do you find courage in your life?



YOUTH MINISTRY

Ascension Catholic Life Teen

Life Teen and Edge

Our Life Teen and Edge programs have been meeting virtually for the past few months and will be ending for the summer.

Keep an eye on our Facebook/Instagram for additional information and special virtual events at Ascension Catholic Teens.

Life Teen-High School Teens

Summit Bible Study every Tuesday at 7:00pm. All graduated 8th graders—graduated seniors are welcome!

Edge - 7th and 8th Grade Teens

Edge: Summit Bible Study for all those entering 7th & 8th grade!

Questions about Youth Ministry? Contact Cara Giuliano, Director of Youth Ministry, or Anna Nagy, Associate Youth Minister, EDGE program at ascensioncatholicteens@gmail.com

See Summer 2020 Information

Ascension Catholic School Mission Statement

Ascension Catholic School is committed to maintaining a Catholic Community of companions on the journey toward academic excellence, global service and lifelong learning. We live this out by showing respect to all people, by being responsible for our actions, by showing reverence, and by making right choices.

Pray The Rosary With Your Parish Family!

Join Father Eamon every Sunday night at 7:00 pm.

This Sunday, join Father with the Rob & Marleena Pecoraro family as we pray the Luminous Mysteries for all impacted by Covid-19, especially in relationship to our schools. We will gather virtually, quiet ourselves, and pray the Rosary to prepare for the busy-ness of the week ahead.

Join Father Eamon by phone, computer or tablet via our parish website: https://www.ascensioncatholic.net/. Click on Ascension Catholic Media or Parish Facebook: https://www.facebook.com/ACCMelbourne.

Missing our Church Family? Come Zoom With Us!!!

"We kept thinking we were going to be able to get together again," said Sue Gardiner. "Some of the ladies didn't think they could do the technology, but we coached everyone along and we got together for the first time since March! Yes, we cried, wished we could hug, but it was so good to be able to see each other and reconnect. Now we wish we hadn't waited so long!"

Wondering about SCC and ZOOM? Get your password!

Call or email today for your password: ldodson@ascensioncatholicsch.org or 254-1595 ext. 3067.

Wednesday, August 5, at 7:00pm!

Come ZOOM with us or Watch on YouTube

Parish website: https://www.ascensioncatholic.net/ - click on Ascension Catholic Media
—Or Parish Facebook: https://www.facebook.com/ACCMelbourne.

Prefer an afternoon? Come ZOOM with us…

Join Leigh Osgood-Barry on Wednesday afternoons at 1pm on ZOOM! Call or email for your password: 321-254-1595 ext. 3067 or ldodson@ascensioncatholicsch.org.

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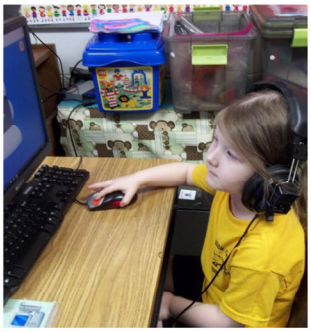

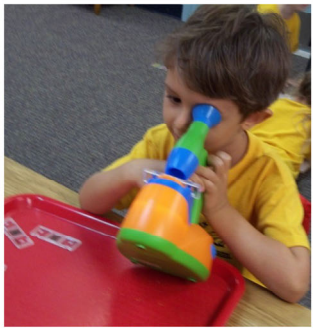

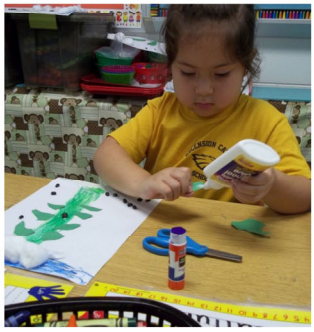

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For more information contact
info@ascensioncatholicsch.org

Serving students in PreK 3 - 8th Grade | Visit www.ascensioncatholicsch.org for more information

Ralph Turingan and Phil Warwick

Ralph and Phil are two Ascension parishioners who are currently in formation for the Diaconate. On Saturday, August 8, Ralph and Phil will be installed into the *Ministry of Lector* at San Pedro. God willing, they will be ordained Deacons in June 2022. Keep Phil and Ralph in your prayers.

Covid-19 got you down? Wanting to talk?

Call the Listen Line!

Parishioner Anne Seims knows the gift of having someone really listen. She is coordinating a team of *Loving Listeners* to take your calls.

If you'd like to chat, or if you'd like to volunteer to listen, call Anne at 321-720-5211.

Neither Anne nor any of her volunteers are therapists or counselors — they are people with loving hearts, willing and able to listen.

Ascension Prayer Shawl Ministry

It's easier to pray when you are wrapped in Love!

While most of our parish ministries have been shut down during this pandemic, our ***Prayer Shawl Ministry*** members have continued to knit and crochet for those in need.

We have prayer squares and prayer shawls available for anyone who would like one or knows someone who could benefit from one. Please call Carol at 330-806-8928 and we will get you what you need.

GIRL SCOUT GOLD AWARD

My name is **Katherine Laird** and I am working towards earning my Girl Scout Gold Award!

I am creating a **Life Skills Learning Library** in the Ascension School Library encouraging students to master important life skills, including: civics, recycling, effective listening skills, healthy living, budgeting, time management, navigating without electronics, and basic first aid. I would love to include the parish family in this project!

If you have any books or resources that teach these subjects, are appropriate for grades K-8, and are 15 years old or newer, please contact me at:

katherine.laird@melbournecc.org

or at 321-200-3378. (If I do not answer, be sure to leave a message. I will return your call as soon as I can.)

Thank you for helping me to make this project a success!

ROSARY-MAKING MINISTRY

We are unable to hold meetings right now due to the pandemic but we need to continue making rosaries and not get discouraged. I would like for all current members of the Rosary Ministry to continue making rosaries. When you have rosaries made, please contact me at (321) 537-9168 or michidavis@cfl.rr.com so we can arrange a time and place to meet to give me the rosaries. If any other parishioners want to find out more about this ministry, you are welcome to contact me, Michi Davis, at the above telephone number or email address.

Monsignor Martin B. Power Council 14573

The Knights of Columbus is open to all Catholic gentlemen 18 and older. We have dedicated men of all ages who help meet the Knights' mission of helping those in need and our Parish. Some members participate much less than others because of family and job pressures. We can use your help as little as once per year.

Grand Knight Rob Light @ 321-626-9641
Deputy Grand Knight Eddy Merlet @ 954-882-3687
Membership Director John Miller @ 321-794-6620

Ladies Auxiliary K of C

We invite all ladies of the parish who have some affiliation with a Knight in any council, living or deceased, to join us. Our mission is to support the Knights in Council #14573.

For membership information, please contact
Ginny Reeder at 978-460-1972
Kris Webster at 321-914-7813

Imagining God's Abundance

When reflecting upon today's Gospel passage from Matthew, the story of the feeding of the multitude, we might consider the role of Jesus' disciples. Unlike the very similar story in Matthew 15, Jesus responds to the disciples by saying, "Give them some food yourselves." Jesus is pushing his disciples to think beyond the apparent scarcity, and to open their imaginations to God's abundance. They are to join in with what God is doing. Jesus then takes, blesses, breaks, and shares the bread (anticipating his action at the Last Supper), and the disciples share the loaves with the crowd.

The stories of the feeding of the multitudes also point ahead to the practice of Eucharist in the Church. The Eucharist itself points ahead to God's banquet at the consummation of the reign of God, when all will share God's abundance. We the Church are called to open our imaginations to God present and active, who continually works toward God's promised future. We are to share in God's passionate desire to feed the people, and join in what God is doing here and now.

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Eighteenth Sunday in Ordinary Time

Today's passage from St. Paul's letter to the Romans concludes Chapter 8 with a flourish. It is the exclamation point of Paul's teaching on the presence of the Spirit within them and among them. The church in Rome faced great suffering as they were marginalized and persecuted for their faith. Paul names both social and cosmic forces that oppress them, over which they have no control. Their trials likely provoked questions that led them to wonder, "Where is God?"

Paul teaches that God is so deeply present within us that nothing can separate us from God. This includes our own forms of resistance. Even when we find myriad ways to avoid and run away, God is waiting patiently. Even when God seems distant or absent, God continues to invite, to welcome, and to speak to us.

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Wedding Anniversaries

Emilio & Ercilla Lopez	**59 years**	**Aug**	**8**
Warren & Marilyn Burton	**58 years**	**Aug**	**4**
Richard & Gayle Njus	**51 years**	**Aug**	**2**
Michael & Maria Geraci	**35 years**	**Aug**	**3**

Greg Grasso, Betty Elko, Claire Grasso, Mia Moore, Carmelia Navarretta, Peggy McKelvey, Cathi Hurd, Ted Stoner, Betsy Coradine, CVNS, Joan Barco, Rose Struzinski, Mary Laird, John Kelly, Jim Eisenmann, Laurie Chatman, Marge Pearsall, Terri Sills, K.J. Baker, Richard Furstenburg, Amanda Oudwa, Janice Roberson, Robert Hinnant, Mary Ellen Ritter, Maureen Kurtz, Theo Reaves, Leo Shumaker, Mary Ann Shumaker, Shirley Mattai, John DeStefon, Thomas Horan, Margie Boozer, Bill Porzio, Wayne Fogel, Anthony Tynes, John Hemel, John Thorstad, Joan Cantwell, Tim Durkin, Art Coridine, Steve Weinhold, Leslie Selage, Jonah Powers, Werner Schulz, Justine Miller, Cosanne Mistretta, Elizabeth Mengel, Patrick Kenny, AJ Johnson, Marion Sampieri, Ron St. Clair, Fr. Mike DiRenzo, Elisa Fernandez, Eric Farrell, Frank Cavaliere, Rose Cavaliere, Jim Thorstad, Traci Wood, Frances Moberly, Joey Tauper, James Shifflett, Sarah Morawa, James Price, John Brower, John Fox, John Loft, Susan Costner, Adrienne Matteucci, Nancy Grimaldi, Catherine DeLorenzo, Karen Papp, Jerry Golson, Eugene Parsons, Rewa Donley, Donna Dillard, Charlotte Balchunis

Please pray for those in the nursing homes.

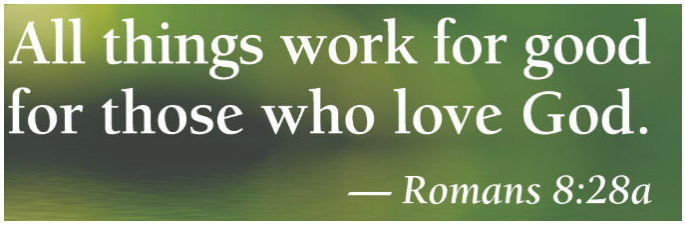
Pray for our Armed Forces Personnel here & overseas

Joseph Marci, Robert Crowl, Bryan Calenda, David Barlow, Dylan Traver, Marty Martinez, Jonathan Martinez, Bryan Satterwhite, John Kinsora, Josh Grier, Robert Grover, Rory O'Connor, Shane O'Connor, Alex Ritner, Kyle Mimbs, Kristin Agresta, Andrew Nemethy, Lance Freeberg, Theresa Mavity, Matthew Hammond, Daniel Amulong, Dr. Jerry Higman, Margaret-Anne Sytxma, Matt Maurer USAF, Daniel Sosa, Ray Romano, Matthew Cavalcante, Chad Bloomstine, Logan Solio, Nick Owens, Nicholas Jon DeDominici, Benjamin Fredrick DeDominici, Reece Sampieri, Andrew Conklin

Mass Intentions For The Week

Week beginning Monday, August 3, 2020
and ending Sunday, August 9, 2020

Mon.	7:30 am	†	John Minogue
		†	Jim Minogue
Tues	7:30am	†	Jory Rayes
		†	Don Foy
Wed	7:30am	†	Richard & Tricia Loveday
		†	Larry Paquette
Thur.	7:30am	†	Clara Barone
		†	Santina Sampieri
Fri.	7:30am	†	Maria Wiegand
		†	Mike Minelli
Sat.	9:00am	†	Joanne Stadelmaier
		†	Bill Jalet
	4:30pm	†	Patricia Dell
		†	Nora & James Black
Sun.	7:30 am	†	Jane & Wally Czyzewski
		†	Aida Arellano
	9:30 am	†	Anne Milo
		†	Abbot Leonard
	11:30 am	People of the Parish	
	5:30pm	†	Daniel Cuevas, Sr.
		†	Dorothy Thorn



TREASURES FROM OUR TRADITION

Over the last several weeks, the history of confirmation has been set out as a rite following Baptism and preceding First Communion. Eucharist was a sacrament of spiritual maturity, attuned to the legal age of majority, which was considered to be fourteen years or so. Medieval bishops were often generous, if not especially pious, in seeing to it that children were confirmed before adulthood.

A pattern more familiar to us surfaced in the Diocese of Toulon in France in 1748, where it was decreed that "children are to be confirmed only after receiving First Communion." This was an amazing shift in practice that undermined centuries of theology and tradition by which confirmation was seen as a bridge between font and table. The innovation swept through France and across Europe, despite constant complaints from Rome. French-trained bishops like Cheverus of Boston and Carroll of Baltimore, founders of the American church, established the practice here. The order of the sacraments was thus disrupted in France and in the United States, and remained an eccentric exception to the rule until big developments in 1910.

- Rev. James Field, Copyright © J. S. Paluch

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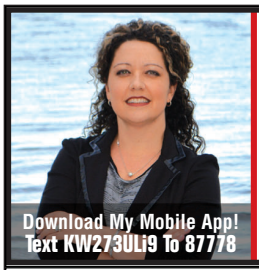

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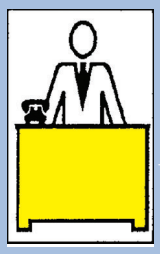

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