

14TH SUNDAY IN ORDINARY TIME, YEAR A

Weekly Bulletin

Year 25, No. 13 SUNDAY, 5TH JULY, 2020

Christ The King Catholic Church | P.O.Box CT 2110 Cantonments-Accra, Ghana

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CHRIST THE KING CHURCH THEME FOR THE YEAR

LET US REJOICE, FOR NOW IS THE ACCEPTABLE YEAR OF THE LORD - cf Is 61.2

OFFICE HOURS

Weekdays

8:00am-5:00pm

Saturdays

8:00am-12:00pm

Sundays

8:00am-2:00pm

SUSPENSION OF USED CLOTHING RECEIPTS

The Parish has suspended receipt of used clothing as part of efforts to fight the spread of the Corona Virus. We will duly inform you appropriately when we commence again.
God bless you.

VITUS DERY EDUCATION FUND (VDEF)

INVITATION TO APPLY FOR VDEF SCHOLARSHIP

The Parish Priest of Christ the King Catholic Church wishes to announce to Parishioners that applications are invited from eligible candidates for the Vitus Dery Educational Fund (VDEF) scholarship awards.

ELIGIBILITY

The applicant must be:

1. An active parishioner of Christ the King Catholic Church with minimum of six (6) months registration with the Parish
2. Not more than 26 years' old
3. Must show proof of support or contribution to the development of the parish or a society within the parish.
4. Must have gained admission to an educational institution within any of the categories below:
 - a. Public Primary
 - b. Public Junior High School (JHS)
 - c. Public Senior High School (SHS)
 - d. Public Vocational and, or Technical School
 - e. Public Tertiary Institution
 - f. Catholic Tertiary Institution

HOW TO APPLY

- Submit an Application Letter
- Fill a VDEF application form and attach
 - * Proof of admission and
 - * Previous Performance Report(s) or Transcript(s)
- Application with all the supporting documents must be deposited at the Parish Office of Christ the King Church addressed as follows:

The Parish Priest

Attn.: VDEF Educational Board
Christ The King Catholic Church
Accra

DEADLINE

Deadline for submission of applications is 31st July, 2020.

Please Take Note

- The Board shall exercise its discretion in the selection of beneficiaries.
- The Fund shall support not more than two beneficiaries from a family.
- Assistance will not be offered to those applying to private educational institutions.

Thank you.

14TH SUNDAY IN ORD. TIME, YEAR A

COMMENTARY ON READINGS

First Reading: Our Lord has every claim to the title and majesty of kingship, yet He comes to us, not as a proud warrior, but as a man of humility and gentleness.

(Zech. 9:9-10)

RESPONSORIAL PSALM (Ps 145)

“I will praise your name for ever, my king and my God.”

I will extol you, O my God and King,
and I will bless your name forever and ever.
Every day will I bless you,
and I will praise your name forever and ever. **Res**

The LORD is gracious and merciful,
slow to anger and of great kindness.
The LORD is good to all
and compassionate toward all his works. **Res**

Let all your works give you thanks, O LORD,
and let your faithful ones bless you.
Let them discourse of the glory of your kingdom
and speak of your might. **Res**

The LORD is faithful in all his words
and holy in all his works.
The LORD lifts up all who are falling
and raises up all who are bowed down. **Res**

Second Reading: Paul urges Christians to avoid the misdeeds and sinful pleasures of the body but instead, allow the Spirit of Christ to order their lives towards holiness. (Romans 8:9, 11-13)

Gospel : Jesus praises the Father and reveals Him to those who are humble, gentle and as receptive as children are. He lightens the burdens of those who are weary and seek rest under His rule. (Matthew 11: 25-30)

WEEKDAY READINGS & MEMORIALS 14TH WEEK IN ORDINARY, YEAR A

Monday	Ss. Maria Goretti Hos 2:16. 17c-18. 21-22/Ps 145/Mt 9:18-26
Tuesday	St. Pantaeus Hos 8:4-7. 11-13/Ps 115/Mt 9:32-38
Wednesday	Ss. Hesperus / Zoe Hos 10:1-3. 7-8. 12/Ps 105/Mt 10:1-7
Thursday	Ss. Augustine Zhao Rong, & co Hos 11:1-4. 8c-9/Ps 80/ Mt 10:7-15
Friday	Seven Martyrs Hos 14:2-10/Ps 51/Mt 10:16-23
Saturday	St. Benedict of Nursia/BVM Is 6:1-8/Ps 93/Mt 10:24-33

NEXT SUNDAY'S READINGS

15TH SUNDAY IN ORD. TIME, YEAR A
Is 55:10-11/Ps 65/Rom 8:18-23/
Mt 13:1-23 or 13:1-9

REFLECTION

Today's reading from Matthew's Gospel comes after a discourse in which Jesus reproaches people who have witnessed his mighty deeds yet still lack belief. In this context, today's Gospel explains the reason for this unbelief and reveals what is necessary for faith. Today's Gospel also continues to enhance our understanding of discipleship as last week's Gospel did.

Jesus first prays in thanksgiving to God who has made himself known to Jesus' disciples. He praises God who has made himself known to the "little ones" and not to the wise and learned. As in other recent readings from Matthew's Gospel, a contrast is made here between the unbelieving Pharisees, who are wise and learned, and the faithful disciples, tax collectors, and sinners with whom Jesus keeps company.

The second part of this reading calls to our attention the unity between the Father and the Son. God has made himself known through Jesus, and in knowing Jesus, we come to know the Father. In Jesus' life and in his person, God reveals himself to us.

In the concluding sentences of today's Gospel, Jesus' teaching is again contrasted to the teaching of the Pharisees. This common theme of Matthew's Gospel probably reflects tension that existed between Jesus and the Pharisees and between the Pharisees and the community of Christians for whom Matthew wrote. Pharisaic Judaism became the predominant form of Judaism after the destruction of the Temple in Jerusalem about 70 A.D.

Here that tension is expressed as alternative paths of holiness. The careful observance of the Mosaic law taught by the Pharisees could be experienced by some as difficult and burdensome. In contrast, Jesus' way of holiness is presented as uncomplicated and even restful.

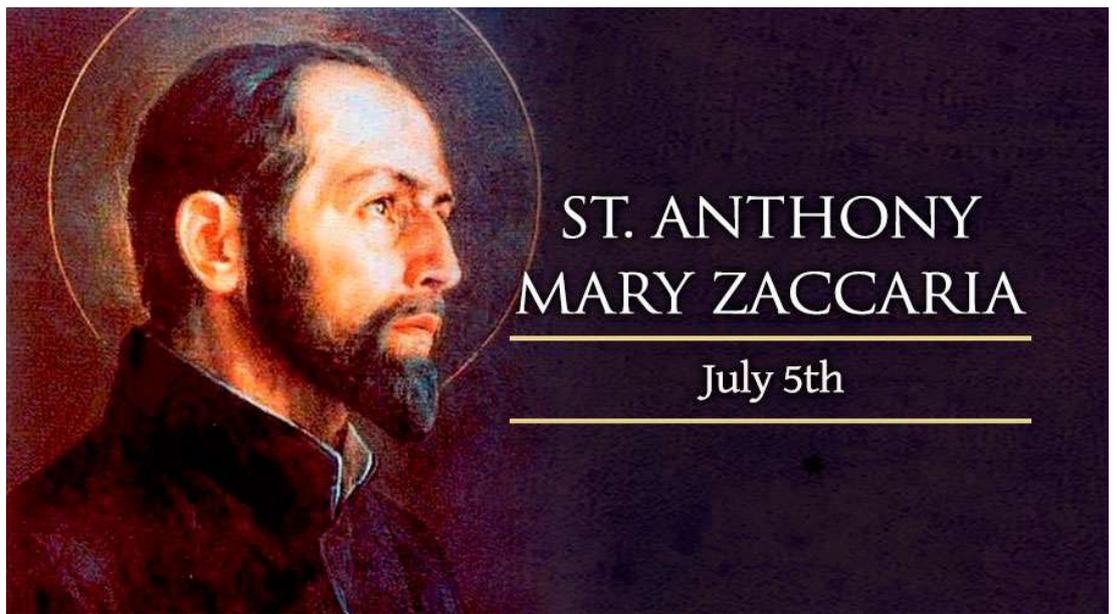
FAMILY CONNECTION

In today's Gospel, Jesus teaches an important lesson for families: from the youngest and simplest among us we can learn the most profound insights about God. Parents who are attentive to this reality can learn much from their children even as their children are learning from them. Families who create time and space for encounters with God will enrich the faith of all who share in family life.

Gather as a family and read together today's Gospel, Matthew 11:25-30. Allow time for each person to reflect on what Jesus reveals to us about God. Invite each person to show these things in a creative way, perhaps through a picture, poem, or some other means. Share these with one another. Conclude in prayer together, thanking Jesus for making God known to us. Pray together the Lord's Prayer or today's Psalm, Psalm 145.

SAINT OF THE WEEK

Anthony was born in Italy in 1502. While he was still young, his father died. His mother encouraged Anthony in the special love he felt for the sufferings of poor people. Mrs. Zaccaria sent her son to the University of Padua so that he could become a doctor. He was only twenty-two when he graduated.



The young doctor was very successful. Yet he did not feel satisfied. He realized that he wanted to become a priest. Anthony began to study theology. He also continued to care for the sick and to comfort and inspire the dying. He started to use all his spare moments to read and meditate on the Letters of St. Paul in the Bible. He had read the life of the great apostle Paul many times and had given much thought to his virtues. Now Anthony was burning with a strong desire to become a saint and to bring everyone to Jesus.

After he was ordained a priest, St. Anthony Mary moved to the great city of Milan. There he would be able to help many more people. He also started an Order of priests. They are the Clerics Regular of St. Paul. People call them "Barnabites" after their headquarters at the

Church of St. Barnabas in Milan. In imitation of the apostle Paul, St. Anthony and his priests preached everywhere. They repeated the words and sentences of Paul. They explained Paul's message with words that were easy to understand.

The people loved and appreciated this. St. Anthony also had a great love for Jesus in the Blessed Sacrament and introduced the Forty Hours Devotion.

St. Anthony Mary was only thirty-seven when he died on July 5, 1539. Pope Leo XIII proclaimed him a saint in 1897.

CORONAVIRUS PRECAUTIONARY MEASURES



#Wash Your hands with HDR Soap under running water

#Sanitize your hands with HDR Hand Sanitizers

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SANITIZERS AND LIQUID SOAP ON SALE AT OLAFAS (HDR CONVENT)
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THE IMPORTANCE OF SAINTS IN OUR SPIRITUAL LIVES



My dear people of God, the importance of saints in our spiritual lives cannot be overemphasized in our world today. In our world of modernism and pluralism the call to a life of sainthood or better still a life of holiness, is under a constant threat. Some see sainthood as a reserve for a selected few. My aim therefore in this delivery is to help us to appreciate how the saints can help us on our Christian journey. I would want to approach this topic in two broad sections. First, I would briefly touch on the diverse renditions of the word "Saints." I would look at the use of the word in Sacred Scripture, The Catholic Tradition and Protestantism. I would then proceed to discuss the role of the saints in our spiritual lives. Here I would delve into the intercessory role of the saints and how their lives serve as a model for us.

In scripture the word saint is used in the plural-'Saints.' The Jewish religion does not really have saints, but the closest word in Hebrew would be "kadosh" (קדוש) which means, "To make or pronounce or observe as clean, either ceremonially or morally; to dedicate, to consecrate, to purify." The word was used in the Old Testament to refer to Israel. For example 1 Samuel 2:9 "He will guard the feet of his saints, but the wicked will be silenced in darkness."

But in the New Testament the word "saint" is used to refer to the individual believer(s). Therefore, the word "saint," which designated the nation of Israel, now is used to designate the individual believer in Jesus Christ. St. Paul often addressed his epistles to "the saints" of a particular city (see, for instance, Ephesians 1:1 and 2 Corinthians 1:1), and the Acts of the Apostles talks about St. Peter going to visit the saints in Lydda (Acts 9:2). The assumption was that those who followed Christ had been so transformed that they were now different from other men and women and, thus, should be considered holy.

At the early stage of the history of the Church, the word saint was used in a technical sense. It was used for Christians who lived lives of extraordinary or heroic virtue while on earth and after their death are believed to be in heaven with the Lord. The saint was thus someone who could intercede for the needs of the church on earth and responded to the needs, and also who merited public honour. The Catholic

Church created a process, called "canonization," through which such venerable people could be recognized as saints by all Christians everywhere. It is important to note that the Catholic Church does not, in fact, make or create saints. Rather, it recognizes them. Of course there are some in heaven who have not been officially recognised by the Church. Generically the term also applies to them.

In many Protestant churches, the word "saint" is used more generally to refer to anyone who is a Christian. This is similar in usage to Paul's numerous references in the New Testament of the Bible. In this sense, anyone who is within the Body of Christ (i.e., a professing Christian) is a 'saint' because of their relationship with Christ Jesus.

My dear brothers and sisters, one major importance of the saints in our spiritual lives is their intercessory role. The Council of Trent explicitly defined the Catholic teaching in regard to the invocation of the Saints as follows: "The Saints, who reign together with Christ, offer up their prayers to God for men. It is good and useful suppliantly to invoke them and to have recourse to their prayers, aid and help for obtaining benefits from God, through His Son Jesus Christ, who alone is our Redeemer and Saviour..." (Session. 24, Council of Trent). Throughout the Bible the practice of asking the prayers of others is recommended.

James would exhort us saying: "Pray for one another, that you may be saved." (James 5:16). Long before, God himself had ordered Abimelech to ask Abraham's prayers: "He shall pray for thee, and thou shall live." (Gen. 20:7). Remembering that the Church is Christ's mystical body, made up of the Church Triumphant, the Church Militant, and the Church Suffering, we cannot thus fail to ask for the prayers of the Church Triumphant. The prayers of the saints are very effective. The history of the Church is full of instances in which the Blessed Virgin Mary and the Saints have responded to prayers offered through their intercession. Maybe you even have a personal experience.

From the experience of those who pray, it has been proved beyond doubt that it is far better to have Mary and the Saints praying with us and for us than for us to be praying alone directly to God. The saints therefore are our companions on our spiritual journey. They pray to God to grant us the needed graces to be like them.

Dear people of God we cannot overlook the importance of saints in our spiritual lives because they can bring Christ in a more direct way than the written gospel can. Let's consider Mother Teresa, picking up a dying man clothed with sores all over the body off the streets of Calcutta. She has preached the gospel without saying a word. For this man Mother Teresa represents the face of Christ. So could be said of all the saints. Each saint's life is like an entire gospel written in God's hand. Ignoring the saints is like ignoring

the Bible.

The saints therefore serve as witnesses to the gospel message and models for us who are struggling in our spiritual lives. The question therefore is: How do the saints serve as models? I would talk of only two ways. First the saints teach us that in this life we can do more than just pray for others. The lives of the saints show how they lived for others. Many of the saints were people who lived their lives for the poor and weak. We are to do the same, be there for one another.

We ask the saints for their prayers, we also ask them for their guidance and help. By asking for their help we are reminded to help others. Secondly, the saints encourage us not to despair. Their lives are a testimony that we can also make it to heaven. They struggled, yes, but with their prayers we can also strive hard to make it to heaven. Their lives are models and a testimony to the world that in spite of the temptations of worldly pleasures, there are some who can live a true life of holiness devoid of excessive pleasures of the world.

There is no doubt dear friends that the practise of the Church in canonization has succeeded in keeping before the faithful the highest ideals of the following of Christ. The canonized saints are our inspiration, and those who intent on advancing in the love of God delight in reading the lives of the Saints for their encouragement and imitation.

I also think that the devotion to the Saints has kept the family spirit alive in the Church. The bond of the common life of the Mystical Body has been fostered and strengthened. We are able to pray to those in heaven whom we hope to be their companions and friends for all eternity in Heaven. Let's us even relate this to our own social setting. We are members of St. Anthony, St. Gabriel, St. Teresa and other societies because we are attracted to the lives of these saints.

Through the saints and by extension the societal groups we encourage each other and pray to the saints for one another. This bond of fellowship is very important in our spiritual life. We cannot be lone rangers in the spiritual life; we certainly need the help and prayers of others.

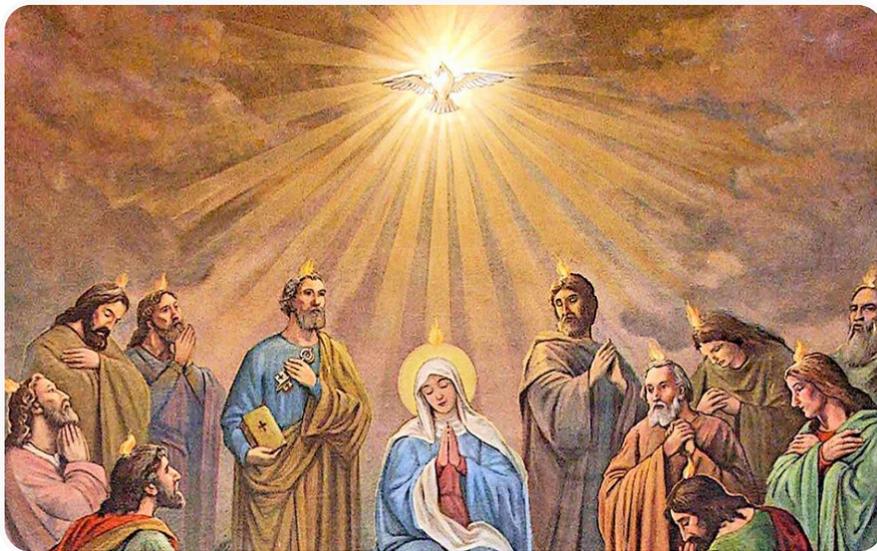
To conclude my dear brothers and sisters permit me to clarify a misconception among many non-Catholics and even Catholics alike. What we ask the saints to do for us

when we pray to them is to intercede for us. When we pray to a saint for intercession we don't believe that healing, forgiveness, or various blessings come from the saint. Instead, they come from God — but on account of the saint's help. In this way, veneration of saints is essentially also a form of worship of God because the holiness and power of saints can only come through God. Worship is solely reserved to God alone. The Second Council of Nicaea in A.D. 787 used two Greek terms to distinguish between 'worship' and 'reverence'. The Greek *latreia* was used to denote the supreme worship to God alone.

The term *douleia* was used for the reverence and homage paid to the saints. The teaching of the Church is therefore very clear; God alone is worshipped; the saints are only shown reverence. Mary our Mother is the greatest of all the saints and she is honoured than all the other saints. The important role the saints play in our spiritual lives, my brothers and sisters, cannot be taken likely at all.

We need the saints to pray for and with us to God Almighty. The lives of the saints also serve as models for us on our Christian journey. It is therefore important that we consider getting for ourselves a patron saint or patron saints.

We should not only choose patron saints for choosing sake but we have to read more about them and pray constantly to them. It is my prayer that the good Lord will instil in our hearts the desire for love of Him like the saints had.



APPRECIATION

The wife, children and entire family of the late **Papa Kwaw Mensah (PK)** wish to express their profound gratitude to you, our friends and loved ones for your show of compassion and support during this time of sorrow. God richly bless you.

The entire family of the late **Mrs. Mildred Rita Afful** wish to express its profound gratitude to the Parish Priest and his associates, friends and well-wishers for your show of compassion and support during this time of sorrow.

The widow, children and the entire family of the late **Mr. John Bitatsi Kwabi** wish to express their profound appreciation to the entire Parish Community and all who mourned with them in diverse ways during their bereavement. God richly bless you all.

PUBLICATION OF MARRIAGE BANN

1. Michael Offei Thompson & Elaine Korkor Ababio (3)
2. Festus Worlanyo Tepe-Mensah & Alice Anna A. Adjoumani (3)