

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.

15TH SUNDAY IN ORD. TIME, YEAR A

COMMENTARY ON READINGS

First Reading: The prophet foretells that God's Word will fully accomplish what His Heavenly Father has planned and will succeed in the things for which He has been sent. (Isaiah 55:10-11)

RESPONSORIAL PSALM (Ps 65)

"The seed that falls on good ground will yield a fruitful harvest."

You have visited the land and watered it;
greatly have you enriched it.
God's watercourses are filled;
you have prepared the grain. **Res**

Thus have you prepared the land: drenching its furrows,
breaking up its clods,
Softening it with showers,
blessing its yield. **Res**

You have crowned the year with your bounty,
and your paths overflow with a rich harvest;
The untilled meadows overflow with it,
and rejoicing clothes the hills. **Res**

The fields are garmented with flocks
and the valleys blanketed with grain.
They shout and sing for joy. **Res**

Second Reading: Paul teaches that what we suffer in this life can never be compared with the glory that God shall reveal to those who persevere in virtue. (Romans 8:18-23)

Gospel: Christ came into the world to sow the seed of God's Word so that those who listen to the Word and persevere in faith and hope, will find and inherit God's kingdom. (Matthew 13: 1-23)

WEEKDAY READINGS & MEMORIALS 15TH WEEK IN ORDINARY, YEAR A

Monday	St. Henry II Is 1:10-17/Ps 50/Mt 10:34-11:1
Tuesday	St. Camillus De Lellis Is 7:1-9/Ps 48/Mt 11:20-2
Wednesday	St. Bonaventure Is 10:5-7. 13b-16/Ps 94/Mt 11:25-27
Thursday	Our Lady of Mount Carmel Is 26:7-9. 11. 16-19/Ps 102/ Mt 11:28-30
Friday	St. Alexius Is 38:1-6. 21-22. 7-8/Is 38/ Mt 12:1-8
Saturday	St. Frederick/BVM Mi 2:1-5/Ps 10/Mt 12:14-21

NEXT SUNDAY'S READINGS

16TH SUNDAY IN ORD. TIME, YEAR A
Wis 12:13. 16-19/Ps 89/Rom 8:26-27/
Mt 13:24-43

REFLECTION

Today's Gospel marks the beginning of the third long discourse given by Jesus in the Gospel of Matthew. Over the next few weeks, the Gospel readings will consist of the entire 13th Chapter of Matthew's Gospel, a lengthy teaching discourse.

Throughout this discourse, Jesus will offer several parables to illustrate for his listeners what he means by the kingdom of heaven. He begins with the parable of the sower, which appears rather straightforward—of course seeds grow best in good soil. Seeds that miss the soil, are sown on rocky ground, or are sown among other plants will not grow. The surprise in the parable is the enormous yield of the seed that is sown on good soil.

Jesus then explains his use of parables. Jesus seems to suggest that he uses parables to teach because the meanings of parables are not self-evident. The hearer must engage in some degree of reflection in order to comprehend the message of a parable. In this way, the medium—the parable—models the point of the parable of the sower. Those who are willing to engage themselves in the effort to understand will be rewarded by the discovery of the message and will bear fruit.

To bring home the point, Jesus interprets the parable of the sower to his disciples. The different types of soil in which the seeds are sown are metaphors for the disposition with which each individual hears the teaching about the kingdom of heaven. Some will be easily swayed away from the kingdom of heaven. Some will receive it for a time but will lose it when faced with difficulties. Some will hear the word but will then permit other cares to choke it out. Yet some will receive it well, and the seed will produce abundant fruit.

FAMILY CONNECTION

Today's Gospel reminds us that in order for God's Word to take root in us and produce abundant fruit, we must endeavor to be like good soil. Families, in particular, hold the responsibility for "preparing the soil" so that the seeds of God's Word can grow strong. There are many ways in which families do this—family traditions in which faith is celebrated, prayer and reading of Scripture, and instruction on the faith. In these ways, parents fulfill the promises they made at their child's Baptism.

Gather together as a family and reflect together on the Sacrament of Baptism. Tell the story of the Baptism of each child, showing any pictures that were taken. If you have your child's Baptism candle or gown, share these as well. Recall together that one of the promises that parents make at their child's Baptism is to bring them up in the practice of our faith. Talk together about the importance of this promise to your family. Then read together today's Gospel, Matthew 13:1-23. Reflect together on the ways in which your family practices your faith (daily prayer, Mass attendance, religious instruction, etc.). Remind one another that we do these things as a family so that God's Word can take root in our lives and produce abundant fruit. Conclude in prayer together by praying today's Psalm, Psalm 65.

SAINT OF THE WEEK

St. John was born in Florence, Italy, at the end of the tenth century. He and his father were devastated when John's only brother, Hugh, was murdered. The man who did it was supposed to have been Hugh's friend. Urged on by his father and his own anger, John began looking for a way to avenge his brother's death. He felt that his personal honor depended on it.

One Good Friday, he came face to face with the murderer in a narrow city passageway. John drew his sword and started toward the man. Hugh's killer fell to his knees. He crossed his arms on his chest and begged forgiveness for love of Jesus who died on the cross. With a tremendous effort, John dropped his sword! He embraced his enemy and walked down the road. When he came to a monastery church, he went in and knelt before the crucifix and asked forgiveness for his sins. Then a miracle happened! Christ, on the cross, bowed his head. It was as if to tell John that he was pleased with him for forgiving his enemy. John felt that his own sins were forgiven. Such a change came over him that he went straight to the abbot of that monastery. He asked if he could join the monks.

When John's father heard about it, he said he would burn the whole monastery if his son did not come out. The monks did not know what to do. John solved the problem by cutting off his hair and borrowing a habit from one of the monks. His father was so impressed with his commitment that he let him remain. St. John later went off to live a stricter life. He started his own community of monks.

John became a model for imitating the simple lifestyle of Jesus. He also took wonderful care of all the poor people who came to the monastery gate. God granted him power to work miracles and to



SAINT JOHN GUALBERT

give wise guidance. Even Pope St. Leo IX went to St. John to seek his advice. St. John died on July 12, 1073. He was proclaimed a saint by Pope Celestine III in 1193.

Even the greatest sins can be forgiven by God. If we forgive those who wrong us, God will also forgive our sins. We can ask St. John Gaulbert to help us have forgiving hearts like his.

CORONAVIRUS PRECAUTIONARY MEASURES



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TUESDAY TEACHING CORNER

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)
3. Andrew Ntim & Elsie Anu (1)
4. Christopher K. Kwakye & Patricia A. Brabi (1)
5. MaryAnne Amedior & Lawrence Gyamfi (1)