

19TH SUNDAY IN ORDINARY TIME, YEAR A

Weekly Bulletin

Year 25, No. 20 SUNDAY, 9TH AUGUST, 2020

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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

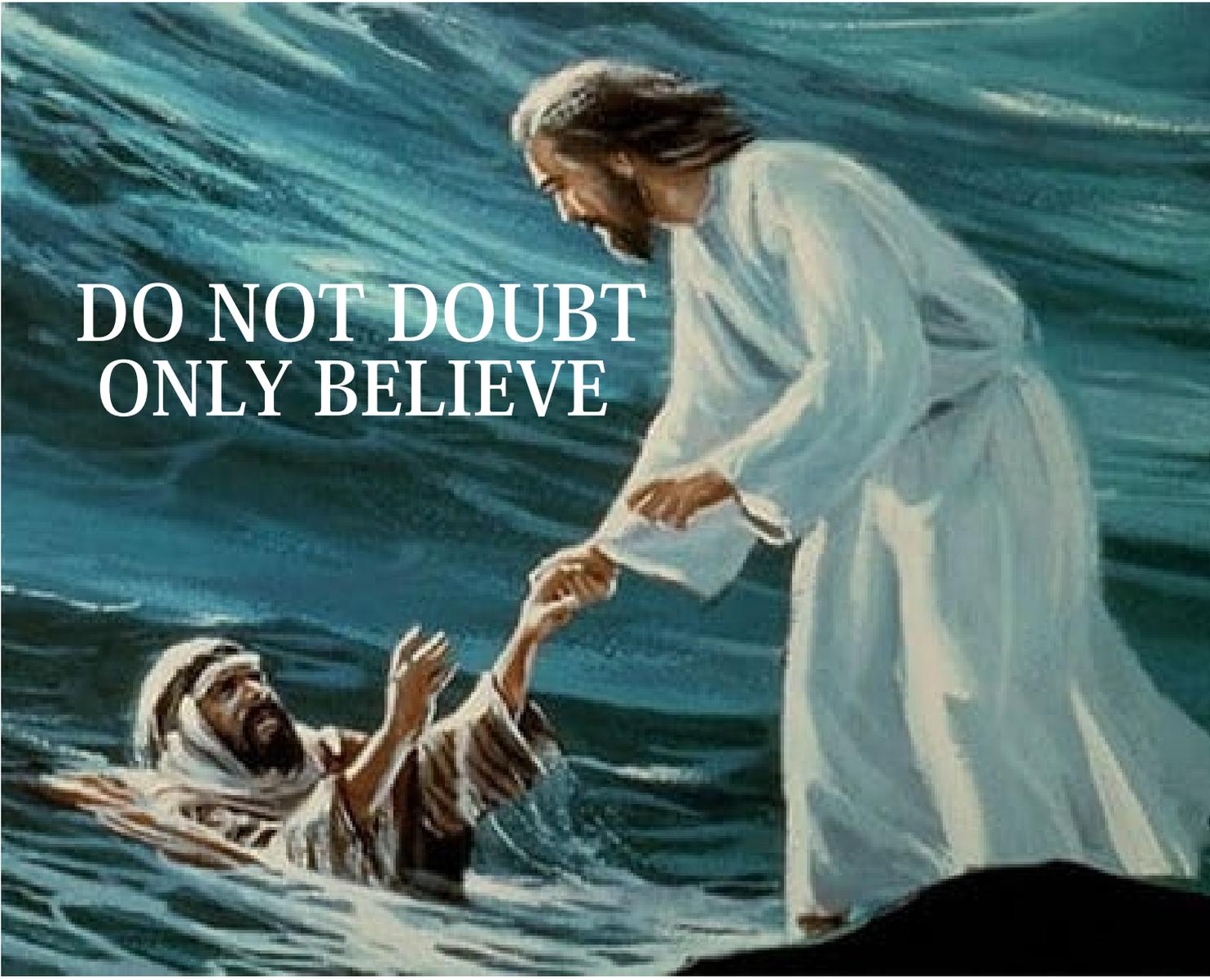
Sundays

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.



DO NOT DOUBT
ONLY BELIEVE

19TH SUNDAY IN ORD. TIME, YEAR A

COMMENTARY ON READINGS

First Reading: Queen Jezebel threatened revenge on the prophet Elijah for killing the prophets of Baal. Fearing for his life, Elijah escaped to hide in a cave at Horeb, the mountain of God. **(Kings 19:9, 11-13)**

RESPONSORIAL PSALM (PS 85)

“Lord, let us see your kindness, and grant us your salvation”.

I will hear what God proclaims;
the LORD — for he proclaims peace.
Near indeed is his salvation to those who fear him,
glory dwelling in our land. **Res**

Kindness and truth shall meet;
justice and peace shall kiss.
Truth shall spring out of the earth,
and justice shall look down from heaven. **Res**

The LORD himself will give his benefits;
our land shall yield its increase.
Justice shall walk before him,
and prepare the way of his steps. **Res**

Second Reading: St. Paul was so saddened by Israel's unbelief and her rejection of Christ, that he was willing to undergo the worst possible fate possible, if only, to save his people whom he loved so dearly. **(Romans 9:1-5)**

Gospel: Peter walks on water towards Jesus, but not long after, he became frightened and began to sink. Immediately, he called out to Jesus, saying: "Lord, save me!" **(Matthew 14:22-33)**

WEEKDAY READINGS & MEMORIALS 19TH WEEK IN ORDINARY, YEAR A

Monday	St. Lawrence 2 Cor 9:6-10/Ps 112/Jn 12:24-26
Tuesday	St. Clare Ez 2:8-3:4/Ps 119/Mt 18:1-5. 10. 12-14
Wednesday	St. Jane Frances de Chantal Ez 9:1-7;10:18-22/Ps 113/Mt 18:15-20
Thursday	Ss. Pontian and Hippolytus Ez 12:1-12/Ps 78/ Mt 18:21-19:1
Friday	St. Maximilian Mary Kolbe Ez 16:1-15. 60.63/Is 12/ Mt 19:3-12
Saturday	ASSUMPTION OF THE BVM Rev 11:19a;12:1-6a. 10ab/Ps 45/1 Cor 15:20-27 Lk 1:39-56

NEXT SUNDAY'S READINGS

20TH SUNDAY IN ORD. TIME, YEAR A
Is 56:1. 6-7/Ps 67/Rom 11:13-15. 29-32/
Mt 15:21-28

REFLECTION

Today's Gospel directly follows last week's account of Jesus feeding a crowd of more than 5,000 people with just five loaves of bread and two fish. For the sake of the crowds, Jesus had postponed his time of solitude. Now, at last, Jesus finds some time for quiet and prayer. He sends his disciples ahead of him by boat, dismisses the crowds, and then withdraws to the mountain to pray.

The disciples do not fare well. They struggle to weather the wind and waves, making little progress in their journey. We are reminded of a previous story in Chapter 8 of Matthew's Gospel, when Jesus calms the seas. This time, however, Jesus does not calm the seas, and the disciples do not express fear until they see Jesus walking toward them on the water. In this story it is not the storm that is feared but the sight of Jesus before them, whom they mistake for a ghost.

Clues like these suggest that this story is about the disciples' growing understanding of the identity of Jesus. In continuity with last week's Gospel about the feeding of the multitude, today's Gospel is also about what the disciples' faith in Jesus will enable them to do. In last week's Gospel, when the disciples see the crowds, they ask Jesus to send the crowds away. Jesus turns the situation around, telling the disciples to feed the crowd with the provisions that they have. Both of these Gospels tell us much about ministry.

Jesus calls to the disciples and calms their fears. He is not a ghost. The impulsive Peter seeks proof that the person is indeed Jesus. He asks Jesus to call him out onto the water, and Jesus grants this request. Peter's fear and doubt overtake him, however, once he is walking on the water. Jesus reaches out to Peter and saves him. When Jesus and Peter enter the boat, Matthew reports that the wind ceases, and the disciples confess that Jesus is the Son of God.

Faith in Jesus will enable the disciples to do the work that Jesus has done. Peter walks on water. The five loaves and two fish feed a multitude of people. The disciples can and will participate in the work of the kingdom of heaven. When Peter fears and doubts the person of Jesus, however, he falters. Peter's example teaches us that true Christian ministry emerges from the faith that Jesus is the Messiah, God's only Son.

FAMILY CONNECTION

The mission of the Church is to continue the work of Jesus. The family, the domestic church, participates in this mission too.

Talk about how your family participates in the mission of the Church. Discuss ways in which you seek to reach out to your neighbors and people in need through acts of kindness, mercy, and justice. Then read together today's Gospel, Matthew 14:22-33.

Talk about how Peter wanted to be like Jesus, to walk on water like Jesus did. Note that Peter was successful for a time, but then he doubted Jesus, and he began to sink into the water.

Talk about how your family's acts of mercy and justice are rooted in your faith in Jesus. Pray together that Jesus will continue to work through your family to prepare the kingdom of heaven.

Pray together the Morning Offering or the Lord's Prayer..

SAINT OF THE WEEK

Edith Stein was born on October 12, 1891 in a part of Germany that is now Poland. Her father died when she was two, and her mother, a woman of deep Jewish faith, struggled to run the family business and care for her children.

By the time Edith was a teenager, she fell away from the practice of Judaism and considered herself an atheist. In 1911, she began studying psychology at the University of Breslau, then transferred to another school where she could enroll in the classes of Edmund Husserl, a well-known philosopher. When World War I broke out, she put her education on hold and volunteered as a nurse. She finally earned her doctorate degree in 1916, and accepted a position as Husserl's assistant.

After reading the autobiography of St. Teresa of Avila, Edith felt a strong pull toward the Catholic faith. She asked to be baptized, and on January 1, 1922, she became a Catholic. Her family and friends found it difficult to understand this decision. As the Nazi party was growing stronger, they felt that Edith was turning her back on her Jewish religion at a time when Jews needed to encourage and support each other more than ever.

Edith became a leader in the Catholic Women's Movement. She taught in a school that was run by the Dominicans and translated some of St. Thomas Aquinas' writings. In 1934, she became a Discalced Carmelite in Cologne. Her new name as a nun was Sister Teresa Benedicta of the Cross. She continued to write, but most of her work could not be published at the time because she was a woman and because of her Jewish roots. As the Nazi party became stronger and more threatening, she was forced to escape to a Carmelite monastery in Holland.

When Germany invaded Holland, many Catholics of Jewish heritage were arrested and deported to the concentration camps of Auschwitz. Edith was among



ST. EDITH STEIN

them. She died in Auschwitz in the gas chambers on August 9, 1942. Pope John Paul II canonized her on October 11, 1998.



As a philosopher, St. Edith Stein was devoted to seeking the truth. Her faith in Christ gave her the courage to die for the Jewish people whose heritage she shared. Our faith should make us just as courageous when we see people suffering discrimination for their beliefs.

WASH YOUR HANDS USE SANITIZERS



**SANITIZERS AND LIQUID SOAP ON SALE
AT OLAFAS (HDR CONVENT)
CALL: 020 244 6242**

#Wash Your hands with HDR Soap under running water **#Sanitize your hands with HDR Hand Sanitizers**

PUBLICATION OF MARRIAGE BANN

1. Prince Ofoe Apronti & Annette Dzifa Amelorku (1)
2. Sitsofe Koku Mensah Fiaka & Julia Dufie Amanquah (1)

FUNERAL ANNOUNCEMENTS

The Bediako family sadly reports of the sudden demise of their beloved husband and father, **Mr. Michael Osei Bediako**, which occurred on 4th August, 2020. Funeral arrangements will be announced later.

TUESDAY TEACHING CORNER

ASSUMPTION OF THE BLESSED VIRGIN MARY

Dearly beloved in Christ, as mentioned in our last discussion, we will be celebrating the Solemnity of the Assumption of the Blessed Virgin Mary on the 15th of this month. This feast has a double object: (1) the happy departure of Mary from this life; (2) the assumption of her body into heaven. It is the principal feast of the Blessed Virgin. Regarding the day, year, and manner of Our Lady's death, nothing certain is known. The earliest known literary reference to the Assumption is found in the Greek work *De Obitu S. Dominae*. Today, the belief in the corporeal assumption of Mary is universal in the East and in the West of the Catholic Church. I will attempt to throw more light on the Solemnity and what it entails for us as Catholics and Christians, people of God. This Solemnity comes with its own fair share of bashing for those of us who have chosen to observe its celebration. However, we can get a lot from this Solemnity.

To begin with, this Solemnity is a Holy Day of Obligation. This means that when it falls on any day of the week apart from Sunday, we are obliged as Catholics to attend Holy Mass. This month it falls on Saturday. This accords us the privilege of receiving our Lord in the Eucharist twice in its week, particularly for those who are attending only Sunday Mass.

As with other celebrations in honour of the Blessed Virgin Mary, our Protestant friends in Christ often challenge us to find "proofs" of our doctrines in the Bible. When it comes to the doctrine of the Assumption, almost all of them will say, "There is nothing whatsoever in the Bible about that!" Let us examine this assertion from the perspectives: whether the challenge they make is itself based on a Biblical model, whether we can find anything in Scripture to support our dogmatic belief in Mary's bodily assumption into heaven, look at the document that declared this belief as a doctrine of the Church and finally, what this Solemnity can teach us as people of God.

First of all, the false premise casually made by those who argue in this way is the notion: "all doctrines believed by Christians must be explicitly mentioned in Scripture." This is a key aspect of the Protestant foundational belief in *sola Scriptura* (Scripture is the only infallible authority or rule of faith). But the Bible, in fact, never teaches this idea (nor *sola Scriptura* itself). Protestants can't prove it from Scripture. Moreover, there are other doctrines held by Protestants, too, based on no biblical indications at all. One clear example is the canon of Scripture. The Bible never lists its own books. The "Table of Contents" comes entirely from Christian Tradition. Yet Protestants accept it (minus seven books); and this is contrary to *sola Scriptura*. Despite all this, we are unreasonably asked to prove everything we believe as Catholics, from explicit biblical passages.

Secondly, by promulgating the Bull *Munificentissimus Deus*, on 1 November, 1950, Pope Pius XII declared infallibly that the Assumption of the Blessed Virgin Mary was a dogma of the Catholic Faith. Likewise, the Second Vatican Council taught in the Dogmatic Constitution *Lumen Gentium* that "the Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things (n. 59)." Like the dogma of Mary's Immaculate Conception, the dogma of the Assumption is not explicitly stated in the Bible. The teaching that 'at the end of her earthly course, Mary was assumed into heavenly glory, body and soul' was dogmatically defined by Pius XII in 1950 in *Munificentissimus Deus*.

This encyclical mentions many "holy writers who ... employed statements and various images and analogies of Sacred Scripture to illustrate and to confirm the doctrine of the Assumption...." (#29) Though admitting that these "theologians and preachers ... have been rather free ... in their use of expressions taken from Sacred Scripture to explain their belief in the Assumption" (#26), Pius XII maintained that in defining the dogma of Mary's Assumption, he merely fulfilled his divine commission to "faithfully propose the revelation delivered through the Apostles" not to "manifest new doctrine." (#12) The Catholic Church believes this dogma to have been present in Sacred

Scripture or Apostolic Tradition, at least implicitly. Hence, scriptural interpretations accommodated to Mary by 'prophetic expandability' may be legitimate, not because of academic evidence or "any merely human effort" (#12), but as signs of the "protection of the Spirit of Truth" (#12) in the Church.

Some of the biblical texts used in the encyclical to illustrate the doctrine of Mary's Assumption include:

- Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified. (Ps 131:8)

- [the Spouse of Canticles] that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense (Cant 3:6)

- The Woman clothed with the Sun (Rev 12), which is by far the most popular reference.

The encyclical also offers a number of scripturally based arguments of fittingness in support of Mary's Assumption. For example, the fullness of grace ascribed to Mary in Lk 1:28, and the accommodation of Gen 3:15 to her, indicate that Mary "was exempted from the fourfold curse that had been laid upon Eve." (#30) (e.g. bodily death and corruption) Also, the commandment to honour parents (cf. Ex 20:11) was seen to imply Jesus' care for Mary's body after her death (cf. #35). Finally, the bodily resurrection won by Jesus' Resurrection in

SUPPORT TO PARISHIONERS - ST. VINCENT DE PAUL SOCIETY -

Dear Parishioners,

"The generous person will prosper; those who refresh others will themselves be refreshed".

Prov. 11:25.

Many have been refreshed over the years through your generous contributions to the Christ the King Parish and we pray you will be refreshed yourselves according to the Word of God.

We understand the difficulties many are facing due to the impact of the Covid-19 pandemic and as we did during the lockdown, the Parish continues to help as best as she can.

We have some food items to be distributed to persons who are currently in need and we hope by being each other's keeper, we will come out of this more united knowing our Heavenly Father will work all things together for our good.

Kindly contact the Society of St. Vincent de Paul on 0594815591 and you will be given the necessary assistance. "You have given privately, come and receive privately". Matt 6:3
God bless you.

which "Death is swallowed up in victory," (I Cor 15:54) is applicable to Mary as to all believers. However, because Scripture and Tradition indicate the close link between Jesus and His Mother on earth, the link between Jesus' bodily Resurrection and Mary's share in it was assumed to be equally close. None of this constitutes explicit Scriptural proof of the doctrine of Mary's Assumption. However, the Catholic Church considers this Marian privilege to be "in wonderful accord with those divine truths given us in Holy Scripture." (#24)

TO BE CONTINUED....

2020 THANKSGIVING DAY LAUNCHING

Give thanks to the Lord for He is good; for His Love endures forever. (Psalm 136:1).

My brothers and sisters in Christ, Peace be with you! This year's Annual Harvest will not be organised as done previously due to Covid-19 and its impact on our daily lives. That notwithstanding, we can all testify that the Lord indeed has been gracious unto us and protected each one of us. We still have a reason to be thankful to Him. In view of this, Sunday **8th November, 2020** has been set out as a **"Thanksgiving Day"** for us to show our appreciation to God.

There will be **"Kofi and Ama"** on that day at all Masses to crown it all. Individuals and groups are encouraged to send their contributions either to the parish office or through the parish mobile money numbers (MTN-0245276017, VODAFONE – 0207566410) and bank account (Standard Chartered A/N- 0100113350000 Branch: Liberia Road).

There will also be MEN/VRS WOMEN/second collection to support the "Thanksgiving Day" starting from Sunday 9th August, 2020 to Sunday 8th November, 2020. All contributions received will be receipted and this will go towards the upkeep and running of the Parish.

We know times are hard but those who put their trust in the Lord will never be disappointed. May Christ the King, who reigns forever bless, protect and keep us always. Amen.