

20TH SUNDAY IN ORDINARY TIME, YEAR A

# Weekly Bulletin

Year 25, No. 21 SUNDAY, 16TH 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.



**“O woman,  
great is your faith!”**

## 20TH SUNDAY IN ORD. TIME, YEAR A

### COMMENTARY ON READINGS

**First Reading:** God cares for all peoples without discrimination and His House is always open to all, Jews, non-Jews and all people who worship God with sincerity of heart. (**Isaiah 56:1, 6-7**)

#### RESPONSORIAL PSALM (PS 67)

**“Let the people praise you; O Lord, let all the people praise you!”.**

May God have pity on us and bless us;  
may he let his face shine upon us.  
So may Your way be known upon earth;  
among all nations, your salvation. **Res**

May the nations be glad and exult  
because you rule the peoples in equity;  
the nations on the earth You guide. **Res**

May the peoples praise You, O God;  
may all the peoples praise You!  
May God bless us,  
and may all the ends of the earth fear Him! **Res**

**Second Reading:** Paul tells us that God is able to bring good even out of a bad situation since the rejection of the Gospel by the Jews presented all peoples, including Jews, with the opportunity to receive Christ. (**Romans 11:13-15, 29-32**)

**Gospel:** No one, Jew or Gentile, is excluded from God's mercy and salvation. A non-Jewish woman, whose daughter is possessed by a demon, comes in faith to Jesus who cures the daughter - just as He would have cured any Jew in Israel. (**Matthew 15:21-28**)

### WEEKDAY READINGS & MEMORIALS 20TH WEEK IN ORDINARY, YEAR A

<b>Monday</b>	<b>St. Hyacinth</b> Ez 24:15-23/Dt 32/Mt 19:16-22
<b>Tuesday</b>	<b>St. Helena</b> Ez 28:1-10/Dt 32/Mt 19:23-30
<b>Wednesday</b>	<b>St. John Eudes</b> Ez 34:1-11/Ps 23/Mt 20:1-16
<b>Thursday</b>	<b>St. Bernard</b> Ez 36:23-28/Ps 51/ Mt 22:1-14
<b>Friday</b>	<b>St. Pius X</b> Ez 37:1-14/Ps 107/ Mt 22:34-40
<b>Saturday</b>	<b>Queenship of the BVM</b> Ez 43:1-7ab/Ps 85/Mt 23:1-12

**NEXT SUNDAY'S READINGS**  
**21ST SUNDAY IN ORD. TIME, YEAR A**  
**Is 22:19-23/Ps 138/Rom 11:33-36/  
Mt 16:13-20**

## REFLECTION

Today we move ahead in our reading of Matthew's Gospel. Last week we read about Jesus walking on the water and the disciples' confession of faith that Jesus is the Son of God. If we were reading Matthew's entire Gospel, we would have read about Jesus' debate with the Pharisees about Jewish purity laws. Jesus argues that it is not what goes into us that makes us unclean; he is referring to the strict Jewish dietary rules. Instead our words and our actions—what comes out of us—make us unclean because they emerge from a heart that is unclean.

Knowing about Jesus' debate with the Pharisees helps us to understand today's Gospel. In fact the story heightens the surprise and shock we feel as we hear Jesus' exchange with the Canaanite woman. The woman, who is not Jewish, approaches Jesus, requesting that he heal her demon-possessed daughter. At first Jesus ignores her; he says nothing. The disciples ask Jesus to send her away, and Jesus agrees, remarking that he was sent to minister to the Jews alone.

The woman persists, paying homage to Jesus, and yet Jesus denies her request again. He even insults her, using a Jewish word of derision for Gentiles, “dog.” But the woman cleverly turns Jesus' insult into an affirmation of faith. Only then does Jesus grant her request and heal her daughter.

Jesus' unresponsiveness to this woman may strike us as uncharacteristic or shocking. Yet in Matthew's Gospel, Jesus' ministry is directed primarily to the people of Israel. At only a very few points, such as the one found in today's Gospel, do we find Jesus anticipating the later Christian ministry to the rest of the world.

Behind Matthew's text we can hear this early Christian community's struggle to understand how God's selection of Israel is consistent with two events: Israel's rejection of Jesus and the Gentiles' acceptance of Jesus. Just as Jesus was surprised by the faith expressed by the Canaanite woman, so too the first Christians were surprised that the Gentiles would receive the salvation God offered through Christ. In today's second reading from Paul's letter to the Romans, we hear the apostle Paul considering this same concern.

The faith that the Canaanite woman expresses is an affirmation of and confidence in God's abundant mercy. Yes, salvation comes through Israel, but it overflows for the benefit of all.

### FAMILY CONNECTION

Even when spurned by Jesus, the faith of the Canaanite woman makes her bold enough to argue and ask again for what she needs. Her persistence and great confidence that Jesus could heal her daughter reminds us of the confidence with which our children bring to us their own needs. In their faith and trust we can find modern examples of how we might approach God in prayer.

As a family recall some times when a request for something was presented by one family member to another with confidence and persistence. If the request was denied, talk about why that was so. If the request was eventually granted, talk about what led to the change of heart. Then read together today's Gospel, Matthew 15:21-28. Was anyone surprised by Jesus' response to the Canaanite woman? Why or why not? What makes Jesus change his mind and heal the woman's daughter? When we pray, God wants us to be as confident in his mercy. Invite family members to identify the things that they most need from God.

Pray these prayers of petition together as a family, confident that God will hear and answer your prayers.

# SAINT OF THE WEEK



## ST. STEPHEN OF HUNGARY

August 16th

St. Stephen was born around 970 in Hungary. This saint's name had been Vaik. When he became a Christian at the age of ten, he was given the name of Stephen. At the same time, his father, the duke of Hungary, and many nobles also became Christians. However, when Stephen himself became king, the country was still quite pagan. Some people were violent and fierce. So he decided to establish the Church solidly in Hungary. His efforts were blessed by God.

The secret of St. Stephen's amazing success in leading his people to the Christian faith was his devotion to Mary. He placed his whole kingdom under her protection and built a magnificent church in her honor. Pope Sylvester II sent a beautiful king's crown to Stephen. This treasure became known as the crown of St. Stephen. During World War II, American soldiers captured the crown. The United States kept it in safety, and returned it to Hungary in 1978. Stephen was a strong, wise ruler. He enforced just laws. But he was also

generous and kind to the poor. He loved to give gifts of money to beggars without letting them know who he was.

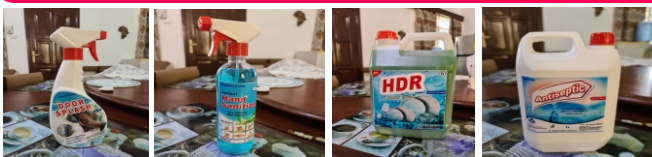
Once he was giving these gifts in disguise when a crowd of rough beggars knocked him down and struck him. They pulled his hair and beard and stole his money pouch. They never could have imagined they were bullying their king. And they never found out from him. He took the insult quietly and humbly. He forced his thoughts to turn to Mary and prayed: "See, Queen of Heaven, how your people have treated me, whom you made king. Since they are your Son's subjects, I will take this joyfully, and I thank you for it." In fact, King Stephen made a promise then and there to give more than ever to beggars. Stephen was king of Hungary for forty-two years. He died on August 15, 1038.

St. Stephen was proclaimed a saint by Pope St. Gregory VII in 1083.

We don't have to be kings or presidents to realize the powerful impact of example. Some people preach wonderful sermons every day by the way they live.

When we need more courage to imitate the good example of holy people, we can ask St. Stephen of Hungary to help us.

**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**

### APPRECIATION

The wife, children and entire family of the late **Christian K. Fordjor** express their deepest appreciation to the clergy and parish community for your love and support during the demise and funeral of their beloved. God bless you all.

### PUBLICATION OF MARRIAGE BANN

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

# TUESDAY TEACHING CORNER

## ASSUMPTION OF THE BLESSED VIRGIN MARY

continuing from last week...

Consider how these passages could be related to the Assumption dogma. Commentators often compared Mary to the bride in Canticles. Her arising like incense to God, or coming up to lean on her beloved could be interpreted as assumption into Jesus' company. Mary was also likened to the Ark of the Covenant; since she contained the Eternal Word in her Womb. Hence, arising to rest with the Lord could allude to Mary's Assumption. The Woman of the Apocalypse appeared as 'a great sign in the heavens'. Mary is called 'Woman' in John's Gospel. At her Assumption, she is said to enter 'into heavenly glory'. Revelation 12 could be a poetic description of these facts. Finally, the place of the Lord's feet mentioned in Is 61, His resting place at the Incarnation, was Mary. The glorification mentioned could refer to glorification in heaven.

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 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)

And while it is true that the historical event of the Assumption is not recorded in Scripture nor are there historical accounts of the event, the scriptural account that evidences Mary's whereabouts, body and soul is found in Revelations 11:19 to 12:5. In this account, John records his sighting of the Ark of God:

*Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads... The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. She gave birth to a son, a male child, who will rule all the nations with an iron sceptre. (Rev 11:19 – 12:5)*

The Woman is clearly Mary since the child is clearly Jesus (though she also likely allegorizes other realities such as Israel, and Mother Zion). And where is Mary seen? In heaven.

Now some may argue the text does not necessarily indicate her body is in heaven but may only be referring to her soul. However, the physicality of the description of her is rather strong. Some also argue that Mary is linked to John's sighting of the Ark of the Convent which is seen by John in Heaven. He mentions the Ark and goes on to describe the woman clothed with the sun (Mary).

So, the Biblical record, while not recording the event of the Assumption, does set forth other assumptions and thus shows that Assumption is a biblical concept. Further, Mary's physical presence in heaven seems hinted at by John and some would argue that the passage actually attests to her physical presence there.

But remember, the Church does not rely solely on Scripture as was discussed in the last teaching on Sacred Tradition. In this case what we celebrate is most fundamentally taught to us by Sacred Tradition in that the memory of Mary's assumption goes back as long as we can remember.

Finally, the Solemnity of the Assumption may be of theological interest to some and may provide for interesting biblical reflection but eventually the question is bound to come: "So what?" How does what happened to Mary have impact on my life and what does it mean for me? The answer to this question is bound up in nearly every Marian Doctrine. Simply put, what happened to Mary in a profound and preliminary way will also happen for us in the end. As Mary bore Christ into the world, we too bear him there in the Holy Communion we receive and in the witness of his indwelling presence in our life. As Mary is (and always was) sinless, so too will we one day be sinless (immaculate) with God in heaven. As Mary cared for Christ in his need, so do we care for him in the poor, the suffering, needy and the afflicted. And as Mary was assumed, body and soul into heaven so too will we be there one day, body and soul.

For now our souls go to heaven once purified but our bodies lie in tombs. But one day when the trumpet shall sound, on that "great gettin' up morning" our bodies will rise and be joined to our soul:

*For we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?".....Thanks be to God! He gives us the victory through our Lord Jesus Christ. (1 Cor 15:51-57)*

So our bodies shall rise shall be assumed and joined to our soul.

## 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 31st December, 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.

## 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.