

25TH SUNDAY IN ORDINARY TIME, YEAR A

# Weekly Bulletin

Year 25, No. 26 SUNDAY, 20TH SEPTEMBER, 2020

Christ The King Catholic Church | P.O.Box CT 2110 Cantonments-Accra, Ghana  
 Tel. 233-302-775645 www.christthekingaccra.net Email: info@christthekingaccra.net  
 CTK School +233-302785200

**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.

**FIRST HOLY COMMUNION**

First Holy Communion for catechumen of the July 2019 - April 2020 batch will be held on Friday 25th September 2020 at Christ the King Parish at 3:00 p.m. prompt.

Activities leading to the reception of first Holy Communion on Friday are as follows:

DATE & TIME	ACTIVITY	RESOURCE PERSON
Wednesday, 23 <sup>rd</sup> September 2020 <b>1:00 p.m.</b>	Recap catechism Rehearsals in lieu of COVID-19 protocols	Catechist
Thursday, 24 <sup>th</sup> September 2020 <b>1:00 p.m.</b>	- Penitential Service & Confessions - Baptism for the unbaptised	Parish Priests
Friday 25 <sup>th</sup> September 2020 <b>2:00 p.m.</b>	First Holy Communion Venue: Main Church <b>Mass begins at 3:00 p.m. prompt</b>	Parish Priest

**SEND-OFF MASS FOR REV. FR. EMMANUEL APPAH**

Rev. Fr. Emmanuel Appah our assistant Priest has been appointed Secretary to the Archbishop and will assume duty at the Holy Spirit Cathedral on the 1st of October, 2020.

In view of these the Parish is organizing a farewell Mass for him next Sunday, the 27th of September, 2020 during the 8.30 am Mass.

Societies and individuals are being encouraged to bring gift items for them on that day as a show of appreciation for their good work in the Parish.

## 25TH SUNDAY IN ORD. TIME, YEAR A

### COMMENTARY ON READINGS

**First Reading:** We are urged not to enact vengeance against those who offend us. To forgive offences against us is a necessary condition for obtaining God's pardon for our own offences when we pray to Him. **(Is 55:6-9)**

#### RESPONSORIAL PSALM (PS 145)

**"The Lord is near to all who call upon him."**

Every day will I bless you,  
and I will praise your name forever and ever.  
Great is the LORD and highly to be praised;  
his greatness is unsearchable. **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**

The LORD is just in all his ways  
and holy in all his works.  
The LORD is near to all who call upon him,  
to all who call upon him in truth. **Res**

**Second Reading:** Paul, now a prisoner, is soon to be executed. Having lived a righteous life and loving his converts so much, he was in a dilemma, for to Paul, living or dying in Christ is a gain. **(Phil 1:20, 24-27)**

**Gospel:** The parable of the land owner reminds us about God's free gift of love and grace to everyone; a gift that urges us to serve God selflessly with love and gratitude without expecting rewards. **(Matthew 20:1-16)**

### WEEKDAY READINGS & MEMORIALS 25TH WEEK IN ORDINARY, YEAR A

Monday	<b>St. Matthew, apostle, evangelist</b> Eph 4:1-7. 11-13/Ps 19/Mt 9:9-13
Tuesday	<b>St. Thomas of Villanova</b> Prv 21:1-6. 10-13/Ps 119/Lk 8:19-21
Wednesday	<b>Ss. Linus and Theda</b> Prv 30:5-9/Ps 119/Lk 9:1-6
Thursday	<b>Our Lady of Ransom and Gerard Sagredo</b> Eccl 1:2-11/Ps 90/Lk 9:7-9
Friday	<b>St. Ceolfrid</b> Eccl 3:1-11/Ps 144/Lk 9:18-22
Saturday	<b>St. Cosmas and Damian / BVM</b> Eccl 11:9-12:8/Ps 90/Lk 9:43b-45

#### NEXT SUNDAY'S READINGS

**26TH SUNDAY IN ORDINARY TIME, YEAR A**  
**Ez 18:25-28/ Ps 25/ Phil 2:1-11/Mt 21:28-32**

## REFLECTION

In today's Gospel, Jesus moves from Galilee to teach in Judea where he is sought out by great crowds and tested by the Pharisees on issues such as marriage and divorce. Jesus also encounters a rich young man who is unable to accept Jesus' demand that he leave his possessions to follow him. Jesus' response to the rich young man sounds very much like the conclusion we will find in today's Gospel: the first will be last and the last will be first.

On the surface, the parable of the workers in the vineyard appears to be an offense to common sense. Those who work a longer day ought to be paid more than those who work just an hour or two. When viewed in this way, the landowner seems unfair. That is because we are reading into the parable our own preconceived notions of how fairness and equality should be quantified.

A close read shows us that the landowner paid on the terms that were negotiated. The landowner, it seems, has acted completely justly. The parable goes beyond that, however, and we come to see that the landowner is not simply just, he is exceptionally just. He is radically just. He has given those who labored in the field for a full day their due pay. But he has also given a full-day's wage to those who worked only a single hour. No one is cheated, but a few receive abundantly from the landowner just as we receive from God more than what is merely justifiable or due. God, like the landowner, is radically just and abundantly generous. The workers who complain are made to look foolish as they lament the fact that landowner has made all workers equal. Indeed, what more could one ask for than to be treated as an equal at work or anywhere else?

The parable reminds us that although God owes us nothing, he offers abundantly and equally. We are occasionally tempted to think that our own actions deserve more reward, more of God's abundant mercy, than the actions of others. But God's generosity cannot be quantified or partitioned into different amounts for different people. When we think that way, we are trying to relate to God on our terms rather than to accept God's radically different ways.

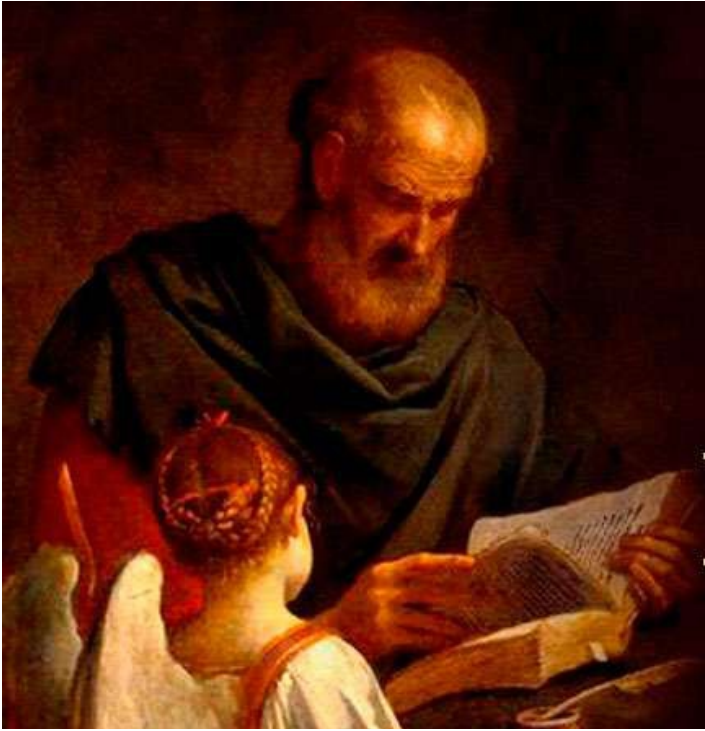
## FAMILY CONNECTION

The workers in this parable sound very much like squabbling children, comparing what they have each been given and making complaints to the parent. Among children there is a tendency to equate love with gifts and material things. This tendency can devolve into a spirit of entitlement, which runs counter to the spirit of gratitude. Any effort we make to overcome this tendency, to keep love from being entwined with gifts and possessions, will enable our children to accept completely the love that God gives freely and generously.

Observe together any tendency within your family to make comparisons. Are children sometimes heard saying that another child received a greater portion of a favorite food at dinner or dessert? Does one person complain that a parent spends more time with one child over another? Ask if such comparisons are helpful. Discuss together why such comparisons are made. Then read together today's Gospel, Matthew 20:1-16. Consider these questions: Why do the workers grumble? Is the landowner's assessment accurate? Unfortunately, we are sometimes like these workers when we make the comparisons we discussed earlier.

Conclude in prayer together remembering that love cannot and ought not to be measured. Sit quietly together acknowledging God's great love for each person as individuals and for your family. Pray together today's psalm, Psalm 145, or the Lord's Prayer.

# FEAST OF THE WEEK



## ST. MATTHEW THE APOSTLE

September 21st

### THE STORY OF ST. MATTHEW, APOSTLE AND EVANGELIST

Matthew was a Jew who worked for the occupying Roman forces, collecting taxes from other Jews. The Romans were not scrupulous about what the “tax farmers” got for themselves. Hence the latter, known as “publicans,” were generally hated as traitors by their fellow Jews. The Pharisees lumped them with “sinners” (see Matthew 9:11-13). So it was shocking to them to hear Jesus call such a man to be one of his intimate followers.

Matthew got Jesus in further trouble by having a sort of going-away party at his house. The Gospel tells us that many tax collectors and “those known as sinners” came to the dinner. The Pharisees were still more badly shocked. What business did the supposedly great teacher have associating with such immoral people? Jesus’ answer was, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners” (Matthew 9:12b-13). Jesus is not setting aside ritual and worship; he is saying that loving others is even more important.

No other particular incidents about Matthew are

found in the New Testament.

### REFLECTION

From such an unlikely situation, Jesus chose one of the foundations of the Church, amongst others, judging from his job, he thought was not holy enough for the position. But Matthew was honest enough to admit that he was one of the sinners Jesus came to call. He was open enough to recognize truth when he saw him. “And he got up and followed him” (Matthew 9:9b).

### THANKSGIVING MASS OF REV. FR. MICHAEL AGGREY

The Thanksgiving Mass of the late **Rev. Fr. Michael Aggrey** comes off today at 10:30 am at Christ the King Parish, Cantonments. Reception follows at the 37 Military Hospital Mess.

### PUBLICATION OF MARRIAGE BANN

1. Franklin Oboe Akwaah & Beatrice Fosuah Adomako (3)
2. Emmanuel Osei & Cynthia Doreen Awusi-Nti (2)
3. Paul Joseph & Linda Dadson (1)
4. Philip Kanu C. Nwosu & Shirley Aboagye (1)

### FUNERAL ANNOUNCEMENT

The death has been reported of **Mrs. Mavis Cato Benneh**, a parishioner. Funeral arrangements are as follows:

**Friday 2nd October, 2020:** Filling-past at 7:00 am followed by burial Mass at 9:00 am at Christ the King Catholic Church, (opposite Jubilee House, Accra).

**Sunday, 4th October, 2020:** Thanksgiving Mass at Christ the King Catholic Church @ 10:30am.

## FORGIVENESS

### SEVEN STEPS TO FORGIVENESS AND HEALING

#### 1. Admit that offenses have occurred in your life.

Forgiveness is only appropriate when an offense has been committed and the offense has caused damage. When an offense has been committed against you, it is critical to recognize and admit the reality of the offense. Overcoming denial may be difficult, but it is essential. Forgiveness does not ignore the reality of an offense but, in fact, validates that the offense did indeed occur. Matthew 18:7; Proverbs 28:13; 1 John 1:8-9.

#### 2. Determine the damage caused by an offense.

When an offense occurs it creates a spiritual debt. There is a spiritual value placed on the consequences resulting from the offense. God chose to use this financial idea to communicate His spiritual truth. The forgiveness parable of Matthew 18 shows that the value of indebtedness is determined by reconciling the account. There are offenses that have caused less injury. Greater offenses that create a greater debt need greater forgiveness. After the indebtedness has been determined the offense can be forgiven. Without understanding the damage caused by the offense it is not possible to forgive.

This parable is a financial illustration teaching the spiritual reality of forgiveness. Earlier in the chapter there is a serious warning not to offend children. Each particular offense by parents can have a different impact on their children. A rare angry outburst will have one kind of result. Continual name-calling and criticism will have a significantly different effect. The occurrence of incest has a dramatically different influence on a person's life. These various offenses will have a varying impact on a person's life. Forgiveness may be very challenging depending on the nature of the offense and its impact on a person's life.

It is necessary to determine the value of the offense that needs to be forgiven. This may require some serious consideration. A severe offense can impact an entire life. The person may need to consider how the offense has or will impact them throughout his or her life. The impact from the offense will have to be considered for the past, present and the inevitable future. When the full impact is perceived, full pardon can be granted. Forgiveness should be viewed as a process. This is very accurate

when new consequences from an offense are determined and the pardon is continually granted. Matthew 18:23, 24 and 26-28

**3. Choosing to forgive.** "Forgive" is a financial term that simply means to cancel the debt. The person recognizes the debt as such and makes the internal personal decision to release the offender from his indebtedness. Forgiveness is often misunderstood. It is significantly different and often confused with such things as ignoring the offense, trying to forget it and reconciliation of the relationship. Choosing to forgive is a personal, conscious and powerful choice of the will. Choosing to release the offender from his or her indebtedness is to be like the Lord Himself. Matthew 6:12; Matthew 18:21-35

**4. Develop and live life with boundaries.** A safe environment must be established to protect from future offenses. Some who have been violated in the past may lack the understanding of the importance of good boundaries. The holy life learns the difference between righteousness and unrighteousness. Perceiving healthy boundaries as well as having the will, strength and commitment to live them is essential. 1 Corinthians 3:16, 17; 1 Corinthians 6:20

**5. Confronting the offense.** The internal decision to forgive needs to be followed by the appropriate activity. The Scriptures direct us to confront the offense. Spiritual wellness is connected to our obedience to Scripture. The degree of spiritual wellness you experience is in direct proportion to the degree of confrontation. As the seasons progress, healing occurs, strength grows and courage appears. The ability and desire to confront the offense arrives.

The extent of the confrontation will depend on the circumstances. The confrontation will begin with the internal acknowledgement of the offense and the damage caused. Ideally it is best if the offender can be confronted directly and the issue resolved. Realistically, this does not always happen. At times the injured person does not have the ability or opportunity to go to the offender directly and address the problem. Overcoming the fear associated with the person and or the offense has crippled some from confronting the situation.

Sharing the problem with good confidants and gaining support helps tremendously. Some choose to receive

counseling, journal, and rehearse before going to the perpetrator. Some bring their support person with them. Finding the right opportunity and method may be very difficult. This may be the toughest season of the journey. One thing is for sure - the degree of healing and strength is directly proportional to the degree of confrontation. Matthew 5:24; Matthew 18:15

**6. Live the holy life.** Establish and maintain a growing committed life. As you walk in Christ you will experience the healing and sanctifying work of God. By sowing righteous seeds of obedience you will reap the desired harvest. Walking by faith rather than by sight and trusting in the Lord for His blessing produces the abundant life you desire. Leviticus 11:44; 1 Peter 1:16



Every  
blood donor is a  
Lifesaver

### **BLOOD DONATION 2020**

As you are all aware, CTK has been helping and saving lives of countless people through our annual Blood Donation. Some of these recipients are amongst us, in our homes and workplaces.

This year due to limitations on large gatherings, the blood banks are in dire need of supplies. Let's join the National Catholic Blood Donation Campaign to help save lives near and far.

The exercise comes off on 24th and 31st of October respectively, on the CTK Compound.

**DONATE BLOOD AND SAVE A LIFE!**

**7. Clear our own offenses.** It has been said that hurt people hurt people. This ongoing season should keep us looking at our own life. We need to recognize when we hurt others and be ready to seek forgiveness from them. As we grow in Christ, we will be able to seek forgiveness for our offenses from those who offend us even before we confront them for their offenses against us. Matthew 5:24

In summary, we forgive out of obedience to the Lord. It is a choice, a decision we make. However, as we do this "forgiving," we discover the command is in place for our own good, and we receive the reward of our forgiveness—freedom.

### **2020 THANKSGIVING DAY**

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.