



Society of African Missions

23 Bliss Avenue
Tenafly, NJ 07670
Phone: 201-567-0450
Visit our website
www.smafathers.org



Administration:

Fr Ranees A. Rayappan,
Provincial Superior

Fr Dermot Roache,
House Superior

Mass Schedule

Sundays

8:00 am; 10:00 am; 12 noon

Weekdays & Holy Days

8:00 am; 9:30 am; 11:45 am

Christmas & New Year's Day

8:00 am; 10:00 am; 12:00 noon

Confessions

Saturdays 4:30 pm to 5:00 pm

Bereavement & Visit to the Sick

Contact Fr. Dermot Roache
201-567-0450 Ext. 212

Our Lady of Perpetual Help

Rosary

Every Wednesday at 11:00 am
Followed by Mass, Adoration
and Benediction at 5:30 pm

The Little Way of St. Therese of Lisieux

2nd Sundays after 12 pm Mass

Bible Reflection Group

Thursdays: 7:30 pm in the hall

Perpetual Mass Association

Office open Monday-Friday
from 8:00 am to 3:00 pm

S.M.A. Vocation Office

Fr. Julien Esse, SMA
551-449-4357

Sunday Collection: \$486

Thank you for your support.
Please remember to support
your local parishes.

TWENTIETH SUNDAY IN ORDINARY TIME Masses for the week of August 16— August 22, 2020

Date	Time	Intention	Requested by:
Sun.-Sat.	8:00	Liv & Dec Benefactors of the SMA	
Sun. Aug. 16	10:00	Eileen Neary+	Neary Family
	12:00	Angela McCabe (Liv.)	Sister
Mon. Aug. 17	9:30	Angel Rubio+ Roselina Rafael Rubio+	Linda Rubio
	11:45	Antonio & Iris Arias	Lucia & Martha
Tue. Aug. 18	9:30	Patrick Cabanilla+ Paquito Abalos+	Linda Rubio
	11:45	Julia Chao Lim+	Juliana Torres
Wed. Aug. 19	9:30	Dec. Members of Guiney and McCarthy Families	
	11:45	Joan Cohen+	Victoria Costa
Thurs. Aug. 20	9:30	Fr. Timothy Christy (Liv.)	Friend
	11:45	Eileen Neary+	Neary Family
Fri. Aug. 21	9:30	Ralph Iacullo+	Susan/Bob Iacullo
	11:45	Catherine M Hamill+	Friend
Sat. Aug. 22	9:30	John & Edythe Sheehy and Family+	
	11:45	Esther Lozada+	Martha Paladino

Please note that the Mass Intentions are being honored in private by
our Priests.

Today's Readings: *First Reading* Isaiah 56:1. 6-7

Isaiah's words tell of a final reconciliation of all peoples. All will be welcomed home.

Second Reading Romans 11:13-15. 29-32

Paul challenges those who think that they alone are God's favourites to think again.

Gospel Matthew 15:21-28

Jesus seems to reject the pleas of the Canaanite woman. His apparent change of heart is a lesson for his followers to do likewise.

“I was sent only to the lost sheep of the House of Israel.”

Illustration

The scene in the supermarket may be a familiar one to many of us. A toddler in a buggy, or perhaps an older child on foot, is begging his or her parent for the sweets displayed invitingly on the confectionary shelves or at the checkout; and is being refused by the loving parent, who is keen to prevent tooth decay or a sugar overload before a meal at home. Eventually the thwarted child screams at a decibel level which causes other shoppers to wince and secretly wish that the child could be given the wretched sweets and stop yelling. The shoppers want a quiet life and to get on with their day in peace; the assistant at the checkout smiles knowingly; and the child's loving parent wants to do the best for the cherished offspring.

Gospel Teaching

In today's Gospel, Jesus has left Gennesaret, where he had been healing anyone presented to him and doing it in a manner which seemed effortless and indiscriminate. He has also challenged the religious authorities who criticised his followers for not observing some of the traditional rules of the Jewish faith concerning the washing of hands.

In the encounter that Matthew tells us about today, Jesus gets into a lively verbal exchange with a Canaanite woman. He initially seems to treat the foreign woman like an outcast who is not worthy of his attention; and his followers, rather like the shoppers in the supermarket, just want the noise to stop so that they can get on with their day. At first Jesus appears to treat the woman as an unwelcome outsider, suggesting that he is only there for the insiders – “the House of Israel” – but he then engages in a dramatic debate with the woman. She pleads with him, “Lord... help me.” This is the point at which everything changes. She acknowledges him as Lord, more so than the figures who have authority within his own religious community, who have not realised that he is indeed Lord of all. Rather than teaching a lesson classroom-style, Jesus helps to enact a drama where the story unfolds before a fascinated audience and eventually reaches a very happy ending. The daughter is healed and the mother's persistence is vindicated.

It could reasonably be asked, “Why put such a story into the Gospel in the first place?” At the time Matthew was writing his account, the followers of Jesus were still wrestling with what we might call the terms and conditions for entry into the community of believers. Who could be in and who must be excluded? In answering this question, Matthew shows that in withdrawing to the region of Tyre and Sidon, Jesus deliberately puts himself in foreign territory to demonstrate what inclusion really means. He deftly sets the scene for his encounter with the excluded woman. And there Matthew answers the question about inclusion and exclusion, reminding the fledgling Church what Jesus actually did for people who were excluded and regarded as outsiders, and so teaching that his followers, both then and now, should do the same.

Application

In our lives, we expect certain people to be our guides and to teach and inspire us, and so we can sometimes miss the unexpected grace and inspiration from encounters with those we might otherwise choose to ignore. Even the screaming child in the supermarket might provide an opportunity to reassure the frantic parent with a sympathetic few words, “Don't worry; we've all been there.” The distraught parent might welcome this as the only meaningful encounter with an adult she or he has had all day.

When we gather as a community of faith, how do we acknowledge those who are strangers? Do we prefer to ignore them when they nervously join us for coffee in the parish room afterwards? Is it too much trouble for us to make the time to talk to them, because we would rather share our company with those we number as close friends? Do we give them the scraps from our table of hospitality when we could perhaps give a little more of ourselves? We may never know the impact that even a brief encounter can have on the lives of others.