



# Society of African Missions

## “The Mission”

23 Bliss Avenue  
Tenafly, NJ 07670  
Phone: 201-567-0450  
Visit our website  
[www.smafathers.org](http://www.smafathers.org)



### Mass Schedule

#### Sundays

10:00 am; 12 noon

#### Weekdays & Holy Days

11:45 am

#### Christmas & New Year's Day

10:00 am; 12 noon

### Confessions

By appointment. Contact

Fr Frank Wright

201-567-0450 Ext 225

### Bereavement & Visit to the Sick

#### Sick

Contact Fr. Frank Wight

201-450-6586

### Perpetual Mass Association

Office open Monday-Friday  
from 9:30 am to 3:00 pm

### S.M.A. Vocation Office

Fr Dermot Roache, SMA

Director

201-256-0450 Ext. 253

Fr. Eliecer Sandoval, SMA

551-449-4357

### **Sunday Collection: \$1,196**

Thank you for your support.

Please remember to support  
your local parishes.

### Administration:

Fr Ranees A. Rayappan,  
Provincial Superior

Fr Frank Wright,  
House Superior

## THIRTY-SECOND SUNDAY IN ORDINARY TIME

Masses for the week of November 7, 2021 – November 13, 2021

Date	Time	Intention	Requested by:
<b>Sun.-Sat.</b>	<b>8:00</b>	<b>Liv &amp; Dec Benefactors of the SMA</b>	
Sun. Nov. 7	10:00	Geraldina Sozio+ Birthday	Susan & Bob Iacullo
	12:00	Laura and Virgil Costa+	Victoria Costa
Mon. Nov. 8	9:30	Liz Ramos+	Vincent & Maryann Pruzinsky
	11:45	Ryszard Kanalek+	Richard & Lydia
Tue. Nov. 9	9:30	Sung Choi and Mariana Choi (Liv.)	Sung Choi & Mariana Cho
	11:45	Connie Gabriel+	Richard & Lydia
Wed. Nov. 10	9:30	Ross Elliott+	
	11:45	Virginia and Braulio Monroy+	Richard & Lydia
Thurs. Nov. 11	9:30	Beatrice Dapkus Elliott+	
	11:45	Souls in Purgatory	Victoria Costa
Fri. Nov. 12	9:30	Douglas Edward Elliott+	
	11:45	Frank and Lucy Rinkacks+	Vincent Pruzinsky
Sat. Nov. 13	9:30	James Elliott+	
	11:45	Mary & Joseph Falotico+	

### Today's Readings:

#### **First Reading** 1 Kings 17:10-16

*The starving prophet Elijah begs a poor widow for food and she shares her last meal with him.*

#### **Second Reading** Hebrews 9:24-28

*Jesus' offering of himself surpasses any sacrifice a Temple high priest might have made for the sins of his people.*

#### **Gospel** Mark 12:38-44

*Jesus observes how some people take advantage of others. He watches a widow donate her last pennies to the lucrative Temple cult.*

**MASS INTENTION BOOK.-** The book for announced Masses for 2022 is open.

## **32ND SUNDAY IN ORDINARY TIME REFLECTION/HOMILY**

The story that we heard in the first reading from the Book of Kings has a fairy-tale quality about it. You have the poor, old woman who has almost nothing to eat; she's almost a stock character from Grimm's fairy tales. The effect is sharpened, when the Biblical author uses what is called a telescoping device, as if two actions follow directly upon each other. "Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die." You almost expect a fairy godmother to pop out of the woodwork and resolve the situation.

What Jesus says to his disciples in the Gospel reading has all the appearance of a moral tale, a story that is to teach us a lesson, perhaps like Aesop's Fables. Once we hear it, we are supposed to take to heart the idea that we really have to give until it hurts. Maybe we've got to take the food off our table and send it to China, or Armenia, or Biafra, or wherever the current hot spot is. ... The danger, of course, is that, once we have heard the reading, we ignore it.

Well, neither the story about the old woman and Elijah, nor the vignette we have of the poor woman contributing her two coins to the temple treasury, neither of these is a fairy tale. If the Bible tells us about poor, old women that are destitute and on their last legs, it's because this kind of destitution was real then, and it is real now. It is in fact life as we see it every day.

You may well ask why the Biblical authors clothed their stories in such literary devices? I mean, why try to be so clever? ... Perhaps the answer is that the authors want to fool us; perhaps they want to lull us into inattention, so that the story enters into our consciousness at a deeper level and subsequently comes back to haunt us, when we least expect it.

The stories in Kings and the Gospel of Mark are not only about instilling hope in impossible situations, or about encouraging us to be more generous, (and I am not denying that they do function that way), but they are also a challenge to leave behind the fairy-tale world view that blinds us to the reality of the world we live in—the destitution, the lack of food security, the injustice of the allocation of medical resources, the inability of hard-working folks to access resources that belong to everyone, — and, to put in concrete form what we heard in the Gospel last week. "You must love your neighbor as yourself."

Stories, like those we heard today, are told in the context of hunger and of having nothing. Like all good Scripture, they want to bury themselves in our consciousness so they can grow and bear fruit. And when they come back to haunt us, we may find ourselves getting involved, informing ourselves about the food crisis in the world and in our community.

By Fr Frank Wright, SMA

### **ALL SOULS INTENTIONS**

The lists with the names of our deceased loved ones will be placed in the main altar for the whole month of November. Please bring the All Souls intentions as soon as possible.