



Society of African Missions

“The Mission”

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

Contact Fr. Frank Wight

201-450-6586

Perpetual Mass Association

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

S.M.A. Vocation Office

Fr Dermot Roache, SMA
 Director

201-256-0450 Ext. 253

Fr. Eliecer Sandoval, SMA
 551-449-4357

S.M.A. Museum

Open Monday-Sunday from
 9:00am –5:00pm

Sunday Collection: \$800.00

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

Administration:

Fr Ranees A. Rayappan,
 Provincial Superior

Fr Frank Wright,
 House Superior

TWENTY-FIRST SUNDAY IN ORDINARY TIME Masses for the week of AUGUST 21, 2022 – AUGUST 27, 2022

Date	Time	Intention	Requested by:
Sun.-Sat.	8:00	Liv & Dec Benefactors of the SMA	
Sun. Aug. 21	10:00	Ralph Iacullo+ Birthday	Susan & Bob Iacullo
	12:00	Catherine M. Hamill+	Friend
Mon. Aug. 22	9:30	Marissa Tomboc+	Josie Martinez
	11:45	Marissa Tomboc+	Josie Martinez
Tue. Aug. 23	9:30	Susan McKay+	Friend
	11:45	Marissa Tomboc+	Josie Martinez
Wed. Aug. 24	9:30	Marissa Tomboc+	Josie Martinez
	11:45	Jack Kenny+	Mac Kenny
Thurs. Aug. 25	9:30	Marissa Tomboc+	Josie Martinez
	11:45	Marissa Tomboc+	Josie Martinez
Fri. Aug. 26	9:30	Happy Birthday Kim M Neill (Liv.)	
	11:45	Marissa Tomboc+	Josie Martinez
Sat. Aug. 27	9:30	Marissa Tomboc+	Josie Martinez
	11:45	Annie Hamill+	Daughter

Today’s Readings:

First Reading Isaiah 66:18-21

The Church must be the Church of all the world, or it is not the Church of God.

Second Reading Hebrews 12:5-7. 11-13

There is no healing without change. The Father is healing us by changing us.

Gospel Luke 13:22-30

The narrow door makes us concentrate on the entry, not the door itself.



21st Ordinary Reflection

There's more than meets the eye in the first reading from Isaiah and in the Gospel from Luke. At first glance, both readings are about God calling everybody on earth—you, me, and probably all the people we don't like. It's a universal invitation to salvation. In Isaiah, even the despised Gentiles are invited to enter Mount Zion, and in the Gospel, people will come from east and west, north and south, to recline at table in the kingdom of God. It sounds like a win-win situation. ... There's a fly in the ointment, however. We may very well be invited, but there is no guarantee that we're going to make it past the front gates at the messianic banquet.

In these readings, we have a warning against complacency: in down-to-earth terms, just because you've been chosen, just because you're holding your baptism card in your hand when you reach the pearly gates, this does not guarantee you're going to make it past the door. Take note of what Jesus says here: "Strive to enter through the narrow gate." I don't know if that worries you, but it sure as hell worries me.

Let's work with the implications of this "narrow gate." We know that Jesus himself is THE gate and THE shepherd. But what do we mean in real terms? Now some folks will say that this means sticking with the rules---stick with the rules, and you'll be safe. ... Not bad advice really! I can think of many occasions in my life, when I have stuck with rules—willingly or unwillingly—and I've come out ahead, or at least not DEAD. However, sticking with the rules CAN instill in us a false sense of security: I've got it made! I've got all my bases covered. ... I can hear that small voice at the back of my head saying "NOT!"

When the master of the house rebukes all those people in the parable who ate and drink in his company, well, Jesus is asking for something more. He's asking for a RADICAL love of God and neighbor—you can't have one without the other. When you arrive at the Pearly Gates with your baptism card clutched in your grubby, little hand, Jesus will ask you which of your neighbors you fed and gave drink to, which of your neighbors did you watch out for, which of your neighbors did you assist in educating, which of your neighbors did you stand beside when they had crises in their lives? If you remember the parable of the sheep and the goats in Matthew Chapter 25, you will remember that these are the ONLY questions that God asks the people knocking at the door.

What I have described is what we do locally, and that is as it should be, because we live our lives locally. However, as you well know, the global has become local. We inhabit one world—one world economically, one world microbially, one world ecologically, and one world politically. To help us think globally, hold on to the principle of the Common Good--the Good both for ourselves and for the rest of humanity.

By Fr Frank Wright, SMA