



# 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 Saturdays:

**After 11:45am Mass.**

Or by appointment.

Contact Fr. Frank Wright

201-567-0450 Ext 225/231

### 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: \$861.**

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-SIXTH SUNDAY IN ORDINARY TIME

Masses for the week of **SEPTEMBER 25, 2022 – OCTOBER 1, 2022**

Date	Time	Intention	Requested by:
<b>Sun.-Sat.</b>	<b>8:00</b>	<b>Liv &amp; Dec Benefactors of the SMA</b>	
Sun. Sept. 25	10:00	Happy Birthday George T. Neill (Liv.)	
	12:00	Jonas Tolentino+	Erly Cortez
Mon. Sept. 26	9:30	Muriel Gawlik+	Friend
	11:45	Leticia Ricafrente Lawler+	John Lawler
Tue. Sept. 27	9:30	Paul Di Paolo+	Martha Di Paolo
	11:45	Maria R. Valdes+	Friend
Wed. Sept. 28	9:30	Matthew Elliott+	
	11:45	Peter Hickey+	Eileen Walsh
Thurs. Sept. 29	9:30	Happy Birthday Robert J. Forgrave (Liv.)	
	11:45	Arcenia Padaloy+ Dr. Louis Bertolotti+	Linda Rubio
Fri. Sept. 30	9:30	John & Edythe Sheehy+	
	11:45	John, Nellie, Michael Sullivan+	Helen & Jerry Keegan
Sat. Oct. 1	9:30	Beatrice Dopkus Elliott+	
	11:45	Sally Rivera+ Dr. Mark Kahn+	Linda Rubio

### **Today’s Readings:** *First Reading Amos 6:1. 4-7*

*The prophet denounces the complacency of wealthy people who live a life of luxury and pleasure, while ignoring the dangers into which the society around them is falling.*

### **Second Reading 1 Timothy 6:11-16**

*The writer encourages the young leader of the community to take Jesus as his example and so live up to the demands and responsibilities of his position.*

### **Gospel Luke 16:19-31**

*Jesus tells the story of the fate of the rich man and the beggar Lazarus, warning his listeners of the danger of neglecting those who are in need of help and assistance.*

## 26<sup>th</sup> Sunday in Ordinary Time Reflection

The Gospel of Luke, with the story of the rich man and Lazarus, is really putting it to us today. The parable is a reproach: it was a reproach to the rich Pharisees for their hypocrisy. Just last week, Jesus told us that you cannot serve both God and Mammon. It is a reproach to ourselves, when we find ourselves in a state of complacency about the world we live in.

This parable is a good passage on which to reflect. Why? Because it sums up, in one short story, one of the main themes in Luke's Gospel; i.e. the great reversal. The great reversal paints a picture of two extremes: on one side we have the world as we find it—many poor people who have a hard time even finding the food to sustain them each day, many people who through no fault of their own find themselves the victims of violence and displacement. On the other extreme, we are invited to make God's vision for the world he created our own. What we are lulled into seeing as the unchangeable reality of our world is to be reversed, a kind of upside-down kingdom.

Usually, this parable is taken to refer to the practice of giving alms, giving charity, handing a dollar to the beggar on the street. There is room for that certainly; however, what point is there to our alms if the underlying conditions that created that need remain in place? There is a challenge, a sub-text in the parable, to create an environment where people can work and receive a wage sufficient to support their family. And at the same time, where those who cannot work—children, the elderly, those with disabilities—can find the necessary support.

In my reflection on the parable, I return again and again to an American painting entitled "The Peaceable Kingdom." Google it if you have a chance. Back in 1834, Edward Hicks painted an image of humans living alongside both wild and domesticated animals, without strife and without one animal eating another. The cow is in the picture right beside the lion. It's a vision of what the world could be and should be. Its importance for us is that, by example, it schools us to imagine what the world would be like if it were true to God's own vision. Can we allow our own imagination to run free and envision what a world would look like if there were no need to retell this parable in church?

The parable is not a program for change; i.e. there's no blueprint here on how to change the world. That's actually a very good thing, because it leaves us free to find our own solutions.

By Fr Frank Wright, SMA

**THANK YOU...** Because of your generosity, we were able to send \$45,000 to SMA in Poland for Ukraine relief.



### MEMORIAL DONATION

The Altar Bread and Wine this week is donated by Marina Abbadessa in memory Virginia Malik.