



# Society of African Missions

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Visit our website  
[www.smafathers.org](http://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: \$803

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

## EIGHTEENTH SUNDAY IN ORDINARY TIME Masses for the week of August 2— August 8, 2020

Date	Time	Intention	Requested by:
<b>Sun.-Sat.</b>	<b>8:00</b>	<b>Liv &amp; Dec Benefactors of the SMA</b>	
Sun. Aug. 2	10:00	God the Father of all mankind	William Carriello
	12:00	Esther Lozada+	Flor & Lito Bautista
Mon. Aug. 3	9:30	Lina Averso+	Millie and Larry Fleming
	11:45	Lydia and Agosto Ramirez+	Ben and Mely Ramirez
Tue. Aug. 4	9:30	Joseph Lee (Liv.) Birthday	Thomas & Jessica Lee Family
	11:45	Marilyn Ricker+	Flynn Family
Wed. Aug. 5	9:30	Thanksgiving	Rosanne Ambulo
	11:45	Victoria Costa (Birthday) Special Intention	Victoria Costa
Thurs. Aug. 6	9:30	Benito Prieto+	Family
	11:45	Anna and Isadore Tudy and Son	Rosemary and Stephanie Micklas
Fri. Aug. 7	9:30	Special Intention Neill and Forgrave Families	
	11:45	Fr Ignatius Lissner, SMA+	
Sat. Aug. 8	9:30	Michael Giotta+	His Mother
	11:45	Wilson Padaloy+ Ruby Duenas+	Linda Rubio

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

## Today's Readings:

**First Reading** Isaiah 55:1-3

*The Lord invites us to come to him and our soul will live.*

**Second Reading** Romans 8:35. 37-39

*Nothing can ever come between us and the love of God made visible in Christ.*

**Gospel** Matthew 14:13-21

*Jesus feeds all those who come to him abundantly.*

***“There is no need for them to go: give them something to eat yourselves.”***

### ***Illustration***

*Films often turn to meals as a means of communicating both human warmth and family divisions. Some are outrageous, for example the custard pie fight to end all pie fights in *The Great Race*. Pope Francis' favourite is *Babette's Feast*, a deceptively simple tale adapted in 1987 from a story by Karen Blixen. The setting is a severe Calvinistic isolated community on the coast of Denmark, presided over by its pastor with the help of his two spinster daughters. Any pleasure is frowned upon, but the daughters dutifully provide regular if plain meals for the community's sick and housebound people.*

*Into their midst comes a French refugee, Babette, fleeing the violence of Paris in the 1870 uprising. She is received with great caution and suspicion but happily takes over the responsibility of feeding those who are needy. After a long time among them she receives a letter, taking her away back to France, and the old people find themselves glumly back to the ministrations of the two daughters. However, Babette returns, laden down with food and drink for a very special feast to which all are invited. The people debate whether to come or not, but on hearing that the lord of the manor will be attending, they all eventually turn up. What happens then is a transformation that may be likened to the Eucharist. The meal transforms their surly differences into a discovery of joy in each other and a sense of community, and the film ends with the diners threading their way through the streets under a starlit sky, beatific smiles upon their faces.*

### ***Gospel Teaching***

*Jesus teaches and heals, but he also feeds those who come to him. The feeding is both metaphorical, in the sense that he feeds his listeners with the word of God, but he also feeds the crowds that come to him in a real way, providing them with more than enough food for their needs. Why does he do this? It is as though he is both looking back and looking forward. He looks back to the way God fed the people in the Old Testament, especially with the manna in the desert, when again there was more than enough for the people's needs. Jesus is taking over the role as the one who provides for us in abundance.*

*Looking forward, he is anticipating the time when he will no longer be with us in the flesh but will continue to feed us. The final act he performs with his disciples is to eat with them at the Last Supper and he leaves them with the instruction to repeat that action in memory of him. That action is not so much to remember the Last Supper. It is the bloodless way of remembering and making present the sacrifice that Jesus makes through his death on the cross. But that, too, is not the end of the story, for among his risen appearances to his disciples we find him revealing his presence through the breaking of the bread as he journeys with them to Emmaus and he also feeds them once again after a night of fruitless fishing. It is as though he wants to reinforce his message that he is the food of life and it is in coming to receive him that we are transformed from our sinfulness into other Christs.*

### ***Application***

*Sacraments affect our lives in two ways. Firstly they ask us to focus on an action and instruction of Jesus that helps us enter the mystery of his living presence among us. They go beyond words and lead us through their symbols into the divine life itself. However, sacraments also have the complementary effect of taking the ordinary events of our life they are based on into a different dimension. Not only do we appreciate the Eucharist as making Christ present within us, we appreciate how each time we gather to eat and drink with each other in our ordinary lives we express and open ourselves to that same presence. There is a flow from the earthly symbols, the bread and wine, the oils and water, into their sacred expression of Christ's presence, but then they flow back into their earthly realities, the bread and wine we share together on a daily basis and make them, too, moments of Christ's presence. The Church likes to speak of the whole world as a sacrament and then of Christ as the sacrament of the world. Hence the transformative effect of *Babette's Feast*.*

The Living Word