



# 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

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: \$898**

Thank you for your support.

Please remember to support  
your local parishes.

### Administration:

**Fr Ranees A. Rayappan,**  
Provincial Superior  
**Fr Frank Wright,**  
House Superior

## FOURTH SUNDAY IN ORDINARY TIME

### Masses for the week of January 30, 2022 – February 5, 2022

Date	Time	Intention	Requested by:
<b>Sun.-Sat.</b>	<b>8:00</b>	<b>Liv &amp; Dec Benefactors of the SMA</b>	
Sun. Jan. 30	10:00	Arthur Flynn+	Family
	12:00	Maria & Julian Gomez+	Family
Mon. Jan. 31	9:30	Anthony Cortez (Liv.)	Erly Cortez
	11:45	Constance Mathus+	Family
Tue. Feb 1	9:30	Matthew Elliot+	
	11:45	Anne Broderick+	Family
Wed. Feb. 2	9:30	Jack Kenny+	Mac Kenny & Family
	11:45	Marko Gjini (Liv.)	Mom
Thurs. Feb. 3	9:30	Special Intentions Neill & Forgrave Families	
	11:45	Gjin & Flora (Liv.)	Mom
Fri. Feb. 4	9:30	Catherine Elliot+	
	11:45	Lilia R. Tocker+	Friend
Sat. Feb. 5	9:30	Special Intentions Neill & Forgrave Families	
	11:45	Jeffrey Parrenas+ Deceased Members of the Arabia Family	

### **Today’s Readings:**

**First Reading** Jeremiah 1:4-5. 17-19

*We are all called by God from the moment of our creation in the womb for one purpose: life with God. The opportunity is there for us to make a difference in our world.*

**Second Reading** 1 Corinthians 12:31 – 13:13

*The greatest spiritual gift is love. Love is not just a feeling; it is a way of life that includes a commitment to others.*

**Gospel** Luke 4:21-30

*Jesus is rejected by the people of Nazareth. They go in a short time from marvelling at his words to turning into a mob threatening to kill him.*

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

The Gospel passage from Luke, which we heard this morning, is about rejection. In fact, the Gospels, taken in their entirety, offer us a story of people rejecting Jesus and the Good News. In some cases, their rejection arose out of jealousy; in other cases, their rejection arose out of a fear of change.

The Gospel we heard this morning tells us very clearly that the folks in Nazareth rejected Jesus because they thought they knew what God wanted; namely, the Jewish people, and those in Nazareth in particular, were God's chosen ones, and any suggestion that God might look favorably on the rest of the humanity was blasphemy.

Well, how would you feel, if you were standing among the crowd in the synagogue, and this man comes in and tells you that God's favor in the past rested, not on you and yours, but on a foreign widow in Zarepta and an army commander named Naaman from Syria? ... When the dust had settled, I think it fair to say that Jesus' visit to Nazareth was NOT a resounding success. At rock bottom, the problem lay in the fact that the good citizens of Nazareth had a very clear idea about who God was and how God was supposed to act, and woe betide anyone who tried to change their view of God and the world.

There is presumption here. There is a sense of entitlement, of privilege, of "holier than thou." When all is said and done, it's a dangerous sentiment. Why? Because it can lead us to commit all kinds of egregious acts in God's name, and after having done so, to look on them as deeds well done.

I'm going to suggest that people come up with this idea because of the image of God that we hold onto, and because of the kinds of stories that we tell each other about God, the way God sees the world, and the way God acts. I find it very interesting that Jesus confounded the people in Nazareth with two stories from the Hebrew scriptures, two stories that clearly contradicted the kind of self-important narratives that they had been telling each other.

There is a cautionary tale implicit in the episode of Jesus in Nazareth: be very suspicious of any religious narrative that paints you and yours in glowing colors, ascribes to you all the finest qualities of human character, and places you squarely on the side of the angels. I'm not saying you're not (that would be dangerous indeed!) On a positive note, read the scriptures and reflect on them, because they hold within themselves a picture of God that challenges our presuppositions and beggars our imagination.

By Fr. Frank Wright, SMA