



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 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: \$760.

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-FIFTH SUNDAY IN ORDINARY TIME

Masses for the week of SEPTEMBER 18, 2022 – SEPTEMBER 24, 2022

Date	Time	Intention	Requested by:
Sun.-Sat.	8:00	Liv & Dec Benefactors of the SMA	
Sun. Sept. 18	10:00	Sally Rivera+	Virginia & Julie
	12:00	Virgil & Laura Costa+	Victoria Ann Costa
Mon. Sept. 19	9:30	Ross Elliott+	
	11:45	Rowena Refol (Liv.)	Josefina Martinez
Tue. Sept. 20	9:30	Susan McKay+	Friend
	11:45	Dec. Members of the Locasto Family	Susan & Bob Iacullo
Wed. Sept. 21	9:30	Thomas Matthew Elliott+	
	11:45	Catherine M. Hamill+	Friend
Thurs. Sept. 22	9:30	Ross Elliott+	
	11:45	Vincent Murphy+	Michael Murphy
Fri. Sept. 23	9:30	Jack Kenny+	Mac Kenny & Family
	11:45	Angelica Fernandez+	Daughters
Sat. Sept. 24	9:30	Thomas Matthew Elliott+	
	11:45	Jack Kenny+	Mac Kenny & Family

Today’s Readings: First Reading Amos 8:4-7

The prophet speaks in blunt terms. Religious observance without concern for justice towards those who are poor is nothing but empty show.

Second Reading 1 Timothy 2:1-8

Prayer is essential, not only in individual terms but as the obligation of the whole community. It is important for the common good that we take our responsibility to pray seriously, even when we cannot see the results.

Gospel Luke 16:1-13

The parable of the dishonest steward appears baffling at first sight. But the key is in the final comment: whoever is faithful in little is faithful in much; and whoever is dishonest in little will be dishonest in much.

25th Sunday in Ordinary Time Reflection

Look at the readings--Amos and Luke: there is being clever like the Steward in Luke, and then again, there's being clever, or as our British cousins phrase it, there's being "too clever by half", which you and I would translate as being too clever for your own good. The reading from Amos furnishes us with some good examples of being clever to line your own pockets: the merchants sell the bran from the wheat fields, even though, in the Law of Moses, the second sweep of the field, the second harvesting, is supposed to be left for the widows and the orphans. They go further and monkey with their scales in order to cheat their customers.

The people of Amos's time, and need I say it, the people of our own time, are forever racking their brains to come up with new ways to cheat people. Think about telephone scams; think about phishing e-mails. Once we catch on to one peril of the marketplace, the scammers seem to have a limitless supply of tricks up their sleeve to take their place.

The parable about the dishonest steward in the Gospel of Luke seems to be more of the same. But there's a surprise here: Jesus extols, praises, recommends even, the dishonest cleverness of the steward. Surprising, isn't it? ... There's something disturbing about this character in his story. He takes his place alongside other strange characters in the parables: the fool who thought he would be safe for the future by building bigger barns, or the debtor who, after being forgiven a large sum, goes out and duns people who owe him considerably less. We have a hard time setting up the Steward as someone to be admired.

Well, the dishonest steward is ambiguous, in the same way that life is ambiguous. And maybe, just maybe, Jesus is inviting us to wrestle with the ambiguity in our own lives, those times when we are uncertain what the right course of action should be, those times when we can marshal arguments on both sides of an issue.

At the same time, this parable is a challenge to busy yourself with life. I know it would have been reassuring for us to have a story about someone who did the right thing—there's our hero! But in a sense, this hero of ours pretends to stand above the fray. He's a character in fiction and not in real life. ... That's not the kind of story we have been given today. There is no escaping from the vagaries of life. The moral compass that guides what we do is played out in the ambiguity of the everyday.

The Gospel passage ends with some general statements. When we weigh up the pros and cons of any particular action, we are not to lose sight of general principles. In the end, you cannot serve both the idol of gold and God. In the discourse of ways and means, God is the final end; every other good that we pursue is derivative.

By Fr Frank Wright, SMA