

November 19 2017  
Thirty-Third Sunday in Ordinary Time

*Reflections for the Week*

*“Blessed are you who fear the LORD.”*  
— Psalm 128:1a

**Today's Readings** [Click Here](#)

**First Reading** — The woman who fears the LORD is to be praised (Proverbs 31:10-13, 19-20, 30).

**Psalm** — Blessed are those who fear the Lord (Psalm 128).

**Second Reading** — Brothers and sisters, you are children of the light (1 Thessalonians 5:1-6).

**Gospel** — To all those who have, more will be given, and they will have an abundance (Matthew 25:14-30 [14-15, 19-21]).

**Readings for this Week**

Monday: 1 Mc 1:10-15, 41-43, 54-57, 62-63;  
Ps 119:53, 61, 134, 150, 155, 158;  
Lk 18:35-43

Tuesday: 2 Mc 6:18-31; Ps 3:2-7; Lk 19:1-10

Wednesday: 2 Mc 7:1, 20-31; Ps 17:1bcd, 5-6,  
8b, 15; Lk 19:11-28

Thursday: 1 Mc 2:15-29; Ps 50:1b-2, 5-6, 14-15;  
Lk 19:41-44  
Thanksgiving Day, Suggested:  
Sir 50:22-24; Ps 145:2-11; 1 Cor 1:3-9;  
Lk 17:11-19

Friday: 1 Mc 4:36-37, 52-59; 1 Chr 29:10bcd,  
11-12; Lk 19:45-48

Saturday: 1 Mc 6:1-13; Ps 9:2-4, 6, 16, 19;  
Lk 20:27-40

**Please pray for our parishioners & extended family**

**Full Recovery for Elizabeth Wilson  
Bob Donjacour, Special prayers**

**Rest in Peace: Judy Laxen**

Msgr. Labib Kabti, Fr. Bill Brady,  
Msgr Mickey McCormick (former Pastors at SJOG)  
Pat Hoffman, Joe Humphreys, , Maureen Francis,  
Ethel Friedrichs , Mary Dunn, Mike Marty,  
Martha Ayoub, Patrick Lee, Josephine Small and her  
daughters Sheila and Mary;  
Teresa Hyatt, Dalia & Estela Becerra.  
Blessings to all our members who reside in  
assisted living & care facilities.

**Mass Intentions**

**November 10-16, 2017 (Fri thru Thur)**

Fri.	Jerry Rowley & Bernie Rowley (RIP+)	12:10pm
Sat.	Rosalinda Advincula (40 day RIP+)	4:15pm
Sun.	Judy Laxen (RIP+)	9:30am
Sun.	Breda McAtavey (RIP+)	11:30am
Mon.		12:10pm
Tues.	Jillian Frances Jimenes (HB) Benjamine Florance (RIP+)	12:10pm
Weds.		12:10pm
Thurs	God Bless America Give Thanks to God	9:30am 12:10pm

**Give the gift of a Mass Intention.**

**Saints and Special Observances**

Sunday: Thirty-third Sunday in Ordinary Time  
Tuesday: Presentation of the  
Blessed Virgin Mary  
Wednesday: St. Cecilia  
Thursday: St. Clement I, St. Columban;  
Blessed Miguel Agustín Pro;  
**Thanksgiving Day**  
Friday: St. Andrew Dũng-Lạc  
and Companions  
Saturday: St. Catherine of Alexandria;  
Blessed Virgin Mary

**SHARING OUR GIFTS**

Autumn is the season for harvesting and sharing the fruits of our labors. This week's scriptures use images of the harvest, family life, pregnancy, and investment to describe the abundant harvest in the reign of God. We discover that sharing the gifts we have been given brings eternal rewards for everyone.

In the Gospel parable a master entrusts his possessions to three servants before going on a journey. Each is given some talents. What they do with those talents determines what the master will do with them when he returns. How about us? What are we doing with our talents? How will our Master treat us when he returns?



**YOU  
are children  
of the  
LIGHT**

**Please Help Keep Our Church Clean.**

## ANNUAL FUNDRAISER – CAN YOU HELP?

*It's that time of year again –*

*Time for the St. John of God Raffle!*

We begin ticket sales this weekend and the drawing will be held December 17. The parish counts on the income from this annual fundraiser to end the year in the black – especially this year with extra expenses from our 50<sup>th</sup> anniversary celebration and last year's sewer line replacement.

***Can we count on you to lead the way to another successful year?***

Your early contribution will help underwrite the cash prizes and other expenses for the raffle. All underwriters will be acknowledged, ***unless you let us know you want your contribution to be anonymous.*** Any contributions in excess of the amount needed to cover raffle expenses will be counted in net income for the raffle and allocated to general operations at St. John of God. Please send your check (payable to St. John of God Church and marked "for raffle underwriting") to Susan Fox, 684 4<sup>th</sup> Avenue, San Francisco, CA 94118 or drop it in the collection basket at church. ***If you prefer, you may make your underwriting gift online at [www.sjog.net](http://www.sjog.net).*** Just click on "Donate Now" and choose "raffle underwriting."

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### OPERATION AGUA

[www.aft.org/operation-agua](http://www.aft.org/operation-agua)

American citizens of Puerto Rico are facing a massive humanitarian crisis. WE CAN ALL HELP ALLEVIATED THIS HUMAN SUFFERING AND LOSS OF A BASIC HUMAN RIGHT : CLEAN WATER.

\$30 provides an in-home purifier that filters and provides up to 24 liters of safe water per day to a family in need. These units require no electricity and have an estimated filter life of up to 5,000 liters.

This effort is powered by community-based infrastructure and volunteers from the Puerto Rican teachers union. Please go to the website (above) and see all the options available to you. In solidarity, Thank you.

**"A heartfelt THANK YOU for those who have sent donations to "Operation Agua" providing water filtration devices for Puerto Rico after Hurricane Maria. Your generosity and concern makes me proud to be part of the St. John of God community . ~ Marlene Olivencia"**

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#### ***The Saint John of God Prayer***

*Dear God, through the intercession of St. John of God, patron of the poor and the sick, grant me the grace this day to greet every person that I meet with understanding and compassion. Reveal to me their needs and give me the means to inspire in my heart the humility and generosity of St. John so that I might be to them a revelation of God's Love.*



**Thank you to the following who have recently helped with set up, clean up or the serving of coffee during Sunday's 9:30am Hospitality Hour. These individuals are Mathilda Smay, Rose O'Leary, Muriel Scala, Cathe Cornelia , Carrie LaBriola, Ben Sanchez, the Frances Tran family and Jan Mortenson.**

All are Welcome to JOIN the community

For coffee, tea and treats  
after mass on Sunday

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#### **Catholic Charities**

#### **Thanksgiving Service Opportunities**

Nina Taggart 415-972-1246

[volunteer@CatholicCharitiesSF.org](mailto:volunteer@CatholicCharitiesSF.org)

[CatholicCharitiesSF.org/All-Opportunities](http://CatholicCharitiesSF.org/All-Opportunities)

Catholic Charities' Thanksgiving 2017 theme is "Sharing Your Thankful Spirit." Help our neighbors in Marin, San Mateo, and San Francisco counties enjoy a memorable Thanksgiving meal; provide food baskets, turkeys, or pumpkin pies to families in need. Volunteer by helping with food preparation, set-up, carving a turkey, leading activities, and helping to clean-up after a Thanksgiving luncheon or dinner. Every volunteer hour and every donated gift provides dignity and hope to children and families who may not otherwise receive comfort this holiday season. Find out how you can participate in spreading holiday cheer: contact Nina Taggart, or visit the website, above.

### **Community & Collections**

#### **Thanksgiving Day Masses: November 23**

Community Mass with Music 9:30am  
Regular Scheduled Mass 12:10pm

#### **Second Collections:**

Campaign for Human Development Nov. 18/19



Help for the Fire Victims November 25-26

The Archbishop is asking every parish to take up a Fire Collection for the Diocese of Santa Rosa.

Please be generous as the need in the Diocese of Santa Rosa is so great with the help they are providing.

MESSAGE OF HIS HOLINESS POPE FRANCIS

***FIRST WORLD DAY OF THE POOR***

*33rd Sunday in Ordinary Time*

*19 November 2017*

***Let us love, not with words but with deeds***

1. "Little children, let us not love in word or speech, but in deed and in truth" (*1 Jn 3:18*). These words of the Apostle John voice an imperative that no Christian may disregard. The seriousness with which the "beloved disciple" hands down Jesus' command to our own day is made even clearer by the contrast between the *empty words* so frequently on our lips and the *concrete deeds* against which we are called to measure ourselves. Love has no alibi. Whenever we set out to love as Jesus loved, we have to take the Lord as our example; especially when it comes to loving the poor. The Son of God's way of loving is well-known, and John spells it out clearly. It stands on two pillars: God loved us first (cf. *1 Jn 4:10.19*), and he loved us by giving completely of himself, even to laying down his life (cf. *1 Jn 3:16*).

Such love cannot go unanswered. Even though offered unconditionally, asking nothing in return, it so sets hearts on fire that all who experience it are led to love back, despite their limitations and sins. Yet this can only happen if we welcome God's grace, his merciful charity, as fully as possible into our hearts, so that our will and even our emotions are drawn to love both God and neighbour. In this way, the mercy that wells up – as it were – from the heart of the Trinity can shape our lives and bring forth compassion and works of mercy for the benefit of our brothers and sisters in need.

2. "This poor man cried, and the Lord heard him" (*Ps 34:6*). The Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first pages of the Acts of the Apostles, where Peter asks that seven men, "full of the Spirit and of wisdom" (6:3), be chosen for the ministry of caring for the poor. This is certainly one of the first signs of the entrance of the Christian community upon the world's stage: the service of the poor. The earliest community realized that being a disciple of Jesus meant demonstrating fraternity and solidarity, in obedience to the Master's proclamation that the poor are *blessed* and *heirs* to the Kingdom of heaven (cf. *Mt 5:3*).

"They sold their possessions and goods and distributed them to all, as any had need" (*Acts* 2:45). In these words, we see clearly expressed the lively concern of the first Christians. The evangelist Luke, who more than any other speaks of mercy, does not exaggerate when he describes the practice of sharing in the early community. On the contrary, his words are addressed to believers in every generation, and thus also to us, in order to sustain our own witness and to encourage our care for those most in need. The same message is conveyed with similar conviction by the Apostle James. In his Letter, he spares no words: "Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor man. Is it not the rich who oppress you, and drag you into court? ... What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body; what does it profit? So faith by itself, if it has not works, is dead' (2:5-6.14-17).

3. Yet there have been times when Christians have not fully heeded this appeal, and have assumed a worldly way of thinking. Yet the Holy Spirit has not failed to call them to keep their gaze fixed on what is essential. He has raised up men and women who, in a variety of ways, have devoted their lives to the service of the poor. Over these two thousand years, how many pages of history have been written by Christians who, in utter simplicity and humility, and with generous and creative charity, have served their poorest brothers and sisters!

The most outstanding example is that of Francis of Assisi, followed by many other holy men and women over the centuries. He was not satisfied to *embrace* lepers and give them *alms*, but chose to go to Gubbio to *stay* with them. He saw this meeting as the turning point of his conversion: "When I was in my sins, it seemed a thing too bitter to look on lepers, and the Lord himself led me among them and I showed them mercy. And when I left them, what had seemed bitter to me was changed into sweetness of mind and body" (*Text* 1-3: FF110). This testimony shows the transformative power of charity and the Christian way of life.

We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people's needs and the injustices that are often their cause, they ought to lead to a true *encounter* with the poor and a *sharing* that becomes a way of life. Our prayer and our journey of discipleship and conversion find the confirmation of their evangelic authenticity in precisely such charity and sharing. This way of life gives rise to joy and peace of soul, because we touch with our own hands the *flesh of Christ*. If we truly wish to encounter Christ, we have to touch his body in the suffering

bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist. The Body of Christ, broken in the sacred liturgy, can be seen, through charity and sharing, in the faces and persons of the most vulnerable of our brothers and sisters. Saint John Chrysostom's admonition remains ever timely: "If you want to honour the body of Christ, do not scorn it when it is naked; do not honour the Eucharistic Christ with silk vestments, and then, leaving the church, neglect the other Christ suffering from cold and nakedness" (*Hom. in Matthaëum*, 50.3: PG 58).

We are called, then, to draw near to the poor, to encounter them, to meet their gaze, to embrace them and to let them feel the warmth of love that breaks through their solitude. Their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself.

4. Let us never forget that, for Christ's disciples, poverty is above all a *call to follow Jesus in his own poverty*. It means walking behind him and beside him, a journey that leads to the beatitude of the Kingdom of heaven (cf. *Mt* 5:3; *Lk* 6:20). Poverty means having a humble heart that accepts our creaturely limitations and sinfulness and thus enables us to overcome the temptation to feel omnipotent and immortal. Poverty is an interior attitude that avoids looking upon money, career and luxury as our goal in life and the condition for our happiness. Poverty instead creates the conditions for freely shouldering our personal and social responsibilities, despite our limitations, with trust in God's closeness and the support of his grace. Poverty, understood in this way, is the yardstick that allows us to judge how best to use material goods and to build relationships that are neither selfish nor possessive (cf. *Catechism of the Catholic Church*, Nos. 25-45).

Let us, then, take as our example Saint Francis and his witness of authentic poverty. Precisely because he kept his gaze fixed on Christ, Francis was able to see and serve him in the poor. If we want to help change history and promote real development, we need to hear the cry of the poor and commit ourselves to ending their marginalization. At the same time, I ask the poor in our cities and our communities not to lose the sense of evangelical poverty that is part of their daily life.

5. We know how hard it is for our contemporary world to see poverty clearly for what it is. Yet in myriad ways poverty challenges us daily, in faces marked by suffering, marginalization, oppression, violence, torture and imprisonment, war, deprivation of freedom and dignity, ignorance and illiteracy, medical emergencies and shortage of work, trafficking and slavery, exile, extreme poverty and forced migration. Poverty has the face of women, men and children exploited by base interests, crushed by the machinations of power and money. What a bitter and endless list we would have to compile were we to add the poverty born of social

injustice, moral degeneration, the greed of a chosen few, and generalized indifference!

Tragically, in our own time, even as ostentatious wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the appalling exploitation of human dignity, there is a scandalous growth of poverty in broad sectors of society throughout our world. Faced with this scenario, we cannot remain passive, much less resigned. There is a poverty that stifles the spirit of initiative of so many young people by keeping them from finding work. There is a poverty that dulls the sense of personal responsibility and leaves others to do the work while we go looking for favours. There is a poverty that poisons the wells of participation and allows little room for professionalism; in this way it demeans the merit of those who do work and are productive. To all these forms of poverty we must respond with a new vision of life and society.

All the poor – as Blessed Paul VI loved to say – belong to the Church by “evangelical right” (*Address at the Opening of the Second Session of the Second Vatican Ecumenical Council, 29 September 1963*), and require of us a fundamental option on their behalf. Blessed, therefore, are the open hands that embrace the poor and help them: they are hands that bring hope. Blessed are the hands that reach beyond every barrier of culture, religion and nationality, and pour the balm of consolation over the wounds of humanity. Blessed are the open hands that ask nothing in exchange, with no “ifs” or “buts” or “maybes”: they are hands that call down God’s blessing upon their brothers and sisters.

6. At the conclusion of the Jubilee of Mercy, I wanted to offer the Church a *World Day of the Poor*, so that throughout the world Christian communities can become an ever greater sign of Christ’s charity for the least and those most in need. To the World Days instituted by my Predecessors, which are already a tradition in the life of our communities, I wish to add this one, which adds to them an exquisitely evangelical fullness, that is, Jesus’ preferential love for the poor.

I invite the whole Church, and men and women of good will everywhere, to turn their gaze on this day to all those who stretch out their hands and plead for our help and solidarity. They are our brothers and sisters, created and loved by the one Heavenly Father. This *Day* is meant, above all, to encourage believers to react against a culture of discard and waste, and to embrace the culture of encounter. At the same time, everyone, independent of religious affiliation, is invited to openness and sharing with the poor through concrete signs of solidarity and fraternity. God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the original gift meant for all humanity, with none excluded.

7. It is my wish that, in the week preceding the World Day of the Poor, which falls this year on 19 November, the Thirty-third Sunday of Ordinary Time,

Christian communities will make every effort to create moments of encounter and friendship, solidarity and concrete assistance. They can invite the poor and volunteers to take part together in the Eucharist on this Sunday, in such a way that there be an even more authentic celebration of the Solemnity of Our Lord Jesus Christ, Universal King, on the following Sunday. The kingship of Christ is most evident on Golgotha, when the Innocent One, nailed to the cross, poor, naked and stripped of everything, incarnates and reveals the fullness of God's love. Jesus' complete abandonment to the Father expresses his utter poverty and reveals the power of the Love that awakens him to new life on the day of the Resurrection.

This Sunday, if there are poor people where we live who seek protection and assistance, let us draw close to them: it will be a favourable moment to encounter the God we seek. Following the teaching of Scripture (cf. *Gen* 18:3-5; *Heb* 13:2), let us welcome them as honoured guests at our table; they can be teachers who help us live the faith more consistently. With their trust and readiness to receive help, they show us in a quiet and often joyful way, how essential it is to live simply and to abandon ourselves to God's providence.

8. At the heart of all the many concrete initiatives carried out on this day should always be *prayer*. Let us not forget that the *Our Father* is the prayer of the poor. Our asking for bread expresses our entrustment to God for our basic needs in life. Everything that Jesus taught us in this prayer expresses and brings together the cry of all who suffer from life's uncertainties and the lack of what they need. When the disciples asked Jesus to teach them to pray, he answered in the words with which the poor speak to our one Father, in whom all acknowledge themselves as brothers and sisters. The *Our Father* is a prayer said in the plural: the bread for which we ask is "ours", and that entails sharing, participation and joint responsibility. In this prayer, all of us recognize our need to overcome every form of selfishness, in order to enter into the joy of mutual acceptance.

9. I ask my brother Bishops, and all priests and deacons who by their vocation have the mission of supporting the poor, together with all consecrated persons and all associations, movements and volunteers everywhere, to help make this *World Day of the Poor* a tradition that concretely contributes to evangelization in today's world.

This new *World Day*, therefore, should become a powerful appeal to our consciences as believers, allowing us to grow in the conviction that sharing with the poor enables us to understand the deepest truth of the Gospel. The poor are not a problem: they are a resource from which to draw as we strive to accept and practise in our lives the essence of the Gospel.

*From the Vatican, 13 June 2017*

Memorial of Saint Anthony of Padua

**Francis**

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