We Welcome You To
St. Teresa of Avila Catholic Church
A Warm, Welcoming, Inclusive Faith Community
Served by the Carmelites

NOVEMBER 17, 2019
THIRTY-THIRD SUNDAY
IN ORDINARY TIME

1490 19TH STREET (CHURCH)
LOCATED ON THE NE CORNER OF 19TH & CONNECTICUT STREETS

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ON-LINE GIVING
To make a one time gift, scan the QR code, scroll past the log in, click on Quick Give
To register for the program, scan the QR code and complete the log in, etc.

ST. TERESA’S GREEN TEAM
An average turkey weighs about 15 pounds, which has the carbon footprint equivalent to driving 170 miles in your car! Keep the climate in mind by choosing meatless menu options that have a smaller carbon footprint, such as vegetables. Can’t imagine Thanksgiving without turkey? Consider reducing the overall amount of meat in the meal by making all of the side dishes vegetarian!

SAVE THE DATE
December 15th is the Third Sunday of Advent. Gaudate Sunday. Gaudate means “Rejoice!” and it marks the half-way point of Advent. After the 8:30 am & 10 am Masses we invite you to the Parish Hall to “Rejoice” with a breakfast of sausage, eggs, and pancakes. (vegetarian/vegan options available)

We promise plenty of food and fellowship. Please join us.

REMEMBERING OUR DECEASED LOVED ONES
November is called “the month of the Holy Souls.” All month a Book of Remembrance will be placed inside the Church. Parishioners are invited to write the names of deceased loved ones in this book and to bring a photo(s) for display during the month. All photos will be returned at the end of the month. Please put your name & phone number on the back of the picture.

START YOUR THANKSGIVING DAY CELEBRATION BY JOINING US FOR EUCHARIST (MASS) AT 10:00AM ON NOVEMBER 28TH

Parish Office closed November 25—29

Welcome to St. Teresa of Avila’s Parish Community
We extend our hands and hearts in Christian fellowship to you here celebrating with us. Whether longtime residents or newly arrived in our parish, we thank God that you are with us. If you are not registered or have changes to your registration, please fill in the form below, or complete the form on our website.

Name: ___________________________________________ Phone: __________________________
Address: ___________________________________________ City: ___________ Zip: ___________ Email: ___________________________
☐ New Parishioner  ☐ New Address and/or phone  ☐ Send Sunday envelopes  ☐ On-Line Giving

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ALL THE FAITHFUL OF THE ARCHDIOCESE ARE INVITED TO THE SECOND ANNUAL REQUIEM MASS FOR THE HOMELESS FAITHFUL DEPARTED, DURING THE MONTH OF NOVEMBER WHICH IS DEDICATED TO THE HOLY SOULS IN PURGATORY. WE PARTICULARLY INVITE THOSE WHO ARE TOUCHED BY HOMELESSNESS IN SOME WAY EITHER BY PERSONAL EXPERIENCE OR THROUGH PARTICIPATION IN MINISTRIES AND APOTOLATES THAT HELP THE HOMELESS.

JOIN US AS WE PRAY FOR THE FAITHFUL DEPARTED HOMELESS OF THE SAN FRANCISCO ARCHDIOCESE
Saturday, November 23, 2019 - 11 A.M.
Church of the Visitation
655 Sunnydale Ave, SF, CA 94134
Most Rev. Salvatore J. Cordileone
Celebrant
Archbishop of San Francisco

We promise...
Next Sunday’s feast of Christ the King brings to a close the C-Cycle of readings. For the past year our Sunday Gospels have featured the Gospel of Luke, and since the middle of summer, a number of passages have hinted at what might happen during the final days. These include imminent crises, sudden death, turmoil and division, and the end of the world, and we might summarize these Gospels as follows:

- July 26th: Jesus teaches the disciples the Our Father, ending the prayer with “do not put us to the test”.
- August 4th: A rich man stores up a bountiful harvest, only to have his life taken from him that very night.
- August 11th: “Be readied and prepared for the master’s return, for the Son of Man will come when you least expect him.”
- August 18th: “I have come for division...a household of five will be divided three against two and two against three.”
- August 25th: “There will be wailing and gnashing of teeth... (the) last will be first and some who are first will be last.”
- November 17th: In describing the end of days, Jesus says “...they will seize and persecute you... because of my name.”

This type of writing is called apocalyptic, which is a literary genre that relies on symbolic or coded language to convey hidden meanings about future events. Usually, these future events are violent or catastrophic, producing anxiety and fear in the reader. When we think apocalyptically, we feel as if we have little if any control over our future and destiny. We are not confident in our ability to shape the future. Instead, we hope that someone or something from “outside ourselves” will rescue us and make things right.

Under normal circumstances, few of us think apocalyptically. Most of us are hope-filled, optimistic people, and feel “in control” of our future and destiny. Most of us practice prophetic thinking because we believe that, to some extent, we have the ability to shape and control our future. We may not know exactly what that future may be, but we are confident that we will have some say in what it will be like.

But what happens when we lose hope, become pessimistic, and feel helpless with respect to what lies ahead? The experience of helplessness, hopelessness, and despair gives rise to apocalyptic thinking. When we think apocalyptically, we feel as if we have little if any control over our future and destiny. We are not confident in our ability to shape the future. Instead, we hope that someone or something from “outside ourselves” will rescue us and make things right.

Prophetic and apocalyptic writings are found in both the Hebrew and Christian Scriptures. Most of the writing is apocalyptic in tone, but when hope turns to despair, prophetic writing becomes apocalyptic. From a biblical-theological point of view, when we think apocalyptically, we expect that God will miraculously intervene and “make things right”.

Why do the sacred authors write apocalyptically? In Luke’s case, his Gospel is structured like a journey that Jesus the Messiah travels from Galilee to Jerusalem where he will suffer and die. Walking with Jesus and looking towards this imminent suffering and death, we feel overwhelmed and powerless. In the face of such anxiety and fear, we act like Jesus, putting our trust in God to deliver us from what appears to be a very frightening future and destiny.

The experience described in the gospel mirrors the experience of the early church, which faced persecution by a hostile empire. In the face of such trial and tribulation, Luke encourages the early Christians hold fast to their faith. If they do so, they will be delivered and survive.

Michael Kwiecien, O. Carm.