

QUEEN OF ANGELS CATHOLIC CHURCH

2569 W Victoria Drive
Alpine, CA 91901

Office: 619.445.2145
Fax: 619.445.9682

Website

www.queenofangels.org

Holy Sacrifice of The Mass

Saturday

5:30 pm

Sunday

8:00 am & 10:30 am

Daily Mass

8:00 am: M, W, Th, F

Holy Days

Please see The Messenger

THE MESSENGER



Mary, Queen of Angels, Pray for Us!

**First Saturday to Honor
the Immaculate
Heart of Mary**
Mass 9:00 am

First Friday to Adore the Sacred Heart of Jesus

Exposition/Adoration
10:30 am-11:15 am
(Benediction follows)
Confessions
10:35 am-11:15 am
Mass 11:30 am

Confession

Sat. 4:00 to 5:00 pm
or by appointment

Baptism

4th Sunday of the Month
Contact Fr. Timothy

Clergy

Rev. Timothy Deutsch, **Pastor:** Fr.Timothy@queenofangels.org

Parish Office Staff

Dorie Arietta, **Office Manager:** dorie@queenofangels.org

Sandy Dioli, **Office Assistant:** sandy@queenofangels.org

Katrina Thornton, **Catechetical Ministry:** katrina@queenofangels.org

Darlene Ames, **The Messenger:** bulletin@queenofangels.org

Email: parish@queenofangels.org

The Mission of Queen of Angels Church is to:

Grow in our relationship with God through Jesus Christ.

Strengthen our faith by living and teaching the Gospel.

Serve God's People in our parish, our community, and our world.

Church is Handicapped Accessible

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STEWARDSHIP OF TIME & TALENT

January 12, 2020

| | |
|----------------------|--------------------|
| Envelopes Used | 98 |
| Envelope Collections | \$ 4,764.00 |
| Plate Collections | \$ 543.96 |
| TOTAL | \$ 5,307.96 |



GOSPEL READINGS & MASS INTENTIONS JANUARY 18-26, 2020

| | | <u>DATE</u> | <u>TIME</u> | <u>INTENTION</u> |
|--------------|--------------------------|-------------------|-------------|------------------|
| | | Saturday, Jan 18 | 5:30 pm | For the People |
| | | Sunday, Jan 19 | 8:00 am | June Hill |
| Sunday: | <i>Mt 1:18-24</i> | Sunday, Jan 19 | 10:30 am | †Teri Ward |
| Monday: | <i>Lk 1:57-66</i> | Monday, Jan 20 | 9:00 am | Linda Holt |
| Tuesday: | <i>Lk 1:67-79</i> | Tuesday, Jan 21 | 7:30 am | Rosary |
| Wednesday: | <i>Jn 1:1-18</i> | Wednesday, Jan 22 | 8:00 am | |
| Thursday: | <i>Mt 1:1-18</i> | Thursday, Jan 23 | 8:00 am | |
| Friday: | <i>Jn 20:2-8</i> | Friday, Jan 24 | 8:00 am | |
| Saturday: | <i>Mt 2:13-18</i> | Saturday, Jan 25 | 5:30 pm | |
| Next Sunday: | <i>Mt 2:13-15, 19-23</i> | Sunday, Jan 26 | 8:00 am | For the People |
| | | Sunday, Jan 26 | 10:30 am | |



Continue to Keep in Your Prayers and Hearts those on our Healing and Deployed Military Lists.

Amen, I say to you, if two of you agree on earth about anything for which they are to pray, It shall be granted to them by my heavenly father. Matthew 18:19



Z A T B Y H W S E N T
 S M M R O W A U E W X
 D A V Y D R T B C E E
 L O H S U S E J O H N
 O L V S P I R I T I R
 H D N E C S E D A L O
 E I M N S I V M H R B
 B A P T I Z E E O R B
 C S U I S R A E L B Z
 K N O W U V L W Y S R
 Y C O M E S E K A T S
 B S K N A R D H N Y U

SECOND SUNDAY IN
ORDINARY TIME

| | | |
|--------|----------|---------|
| AWAY | BAPTIZE | BEHOLD |
| BORE | BORNE | CAME |
| COMES | DESCEND | DOVE |
| HEAVEN | HOLY | ISRAEL |
| JESUS | JOHN | KNOW |
| LAMB | NEXT | RANKS |
| REMAIN | REVEALED | SAID |
| SEEN | SENT | SPIRIT |
| TAKES | WATER | WITNESS |

ANNOUNCEMENTS



Please Note: The parish office will be closed on Monday, **January 20**, in observance of Martin Luther King Jr. Day. We will re-open on Tuesday, **January 21**, at 8:30 am.



Martin Luther King Jr. Special Mass Please join us for Mass, on Monday, **January 20** at 9:00 am in observance of Martin Luther King Jr. Day.



St. Augustine High School Will be hosting the High School Entrance Exam for incoming male freshman on **January 25** at 8:30 am. Registration may be done online at www.sahs.org. Financial aid is available. Please contact Paul Sipper, Director of Admissions, with any questions at psipper@sahs.org.



Knights of Columbus Breakfast Honoring Queen of Angels Parish Widows will be held Sunday, **January 19** after both Masses. If you haven't done so already, tickets can still be purchased at the door. Enjoy some yummy breakfast fare and fellowship with all proceeds benefiting the Knights of Columbus Family/Widows Assistance Fund.



Sock Drive Update:

THANKS to all the generous parishioners, a whopping total of 897 pairs of socks were collected for our Annual Sock Drive. Many warm "soles" of men, woman and children will benefit from your generosity.

Queen of Angels will distribute the socks on **February 29** from 10AM-2PM. This is a perfect service opportunity to enhance and add to your Lenten experience so consider joining in. If interested please look for the signup sheet at the main entrance to the church. We will meet in the parking lot at 9:00 am and we will return by 2:00 pm.

And a extra pat on the back to Lou Ann Yelvington for sorting and counting.

TURNING TOGETHER TOWARDS THE LORD (Part III of IV)

by Father Jay Scott Newman

The custom of priest and people standing together on the same side of the altar is called praying towards the East (or *ad orientem*).

Praying in a sacred direction is a feature common in many religions. Think, for example, of Muslims who pray facing Mecca – a practice instituted by Mohammed, who initially had his followers pray facing Jerusalem. *Following similar customs in Judaism, the idea of a sacred direction has been a part of Christianity since the beginning.* The first Christians expected the return of Christ in glory to occur at the Mount of Olives, from where He ascended to His Father, and so it was a common practice for them during prayer to turn towards the Mount of Olives in Jerusalem. This practice later evolved into the general custom of preferring to face Jerusalem during prayer, and as the Church spread through the Mediterranean world, this notion further changed into a connection between the light of the rising sun and the glory of the returning Son. The seeds of this idea are planted throughout Scripture (e.g. Wisdom 16.28, Zechariah 14.4, Malachi 3.2, Matthew 24.27, Luke 1.78, and Revelation 7.2), and the early Church placed great emphasis on this point. Saint Justin Martyr wrote in the second century "For the word of His truth and wisdom is more ardent and more light-giving than the rays of the sun, and sinks down into the depths of heart and mind. Hence also the Scripture said, 'His name shall rise up above the sun.' And again, Zechariah says, 'His name is the East.'" And Saint Clement of Alexandria was even more emphatic: "In correspondence with the manner of the sun's rising, prayers are made toward the sunrise in the East." (*For a much fuller explanation of this theme, I recommend the splendid little book Turning Towards The Lord by Uwe Michael Lang, published in 2004 by Ignatius Press and introduced with a forward by Joseph Ratzinger.*)

For these reasons, since the building of Christian churches began on a large scale in the fourth century, they have literally been "oriented" to the East wherever local geography permitted this, and even when the building could not run on an east-west axis, the apse of the church and the altar within it have been understood as the liturgical East, the symbolic place of the glory of the Lord. Moreover, **because the entire Eucharistic Prayer is addressed to God The Father and not to the congregation, the normal posture of the priest has always been to face the East with his congregation and offer the sacrifice of the Mass with and for them to the Father.** Accordingly, it is a simple categorical mistake to think of the priest as having his back to the people when they stand together on the same side of the altar; rather, the priest and people by their common "orientation" show that they are together turning towards the Lord, a physical metaphor for the interior work of conversion which can be thought of as the "re-orientation" of our lives. This is why in nearly every place and for almost all of Christian history, the priest has stood with his people on the same side of the altar so that, together facing the East of the sacred liturgy, they could offer the pleasing sacrifice of their lives (cf. Romans 12.1) while pleading the sacrifice of Christ.

See more at: smcgvl.org/worship/facing-east-to-pray

PASTOR'S PAGE

The Old Testament Ceremonial Precepts Were Ordained to The Christ



In the Gospel The Church places before us this Sunday, John the Baptist refers to Jesus as the “Lamb of God” [Jn 1:29-34]. For us, as Christians, we can see the relevance of such a term because every Sunday we celebrate the ‘Feast of The Lamb of God’, that is, *the making present again in our time and space of the One Sacrifice of The Cross*. It was on Mount Calvary that Our Lord Jesus offered Himself as the true Lamb of God in sacrifice upon the altar of the cross in atonement for our sins. The Mass is therefore the realization of all the Old Testament sacrifices, especially of the Paschal Lamb offered at the time of Passover. John meant to indicate that Jesus was the *true and real* Lamb of God for He would deliver mankind from the real slavery which is that of sin [Jn 8:34; see also CCC #128, 1094].

We have a question to discern here: Were the Jewish ceremonies, tied to animal sacrifice and all that religious ceremonial stuff, really necessary? Why an *Old* Testament at all? Why not just ‘cut to the chase’ and have “*The* Testament” without old and new? The answer will lie with the notion of The Fall of Man (original sin), the nature of religion as a natural virtue of justice (to give to God what is strictly due Him), and Divine Revelation.

Religion is all about communion with God, viz. *to restore* union of man with God after sin. After The Fall of Man humanity became debased in its understanding and approach to the divine. Virtually all ancient world religions worshipped the divine through sacrifice: field/grains; flocks, herds/animals, but there was the abuse of human sacrifice! It was necessary that God intervene in human history to draw fallen humanity back to Him. God’s historical Revelation to man (Abraham, Isaac, Jacob, etc.) *begins* to make man at one again with God (atonement). God would *gradually and mercifully attract* mankind back to Him through *a process of Revelation*, revealing – not all at once – but through a long history to move us gently towards Him as a merciful father would do. Hence, God does not want material sacrifices, *but what they represent* – a humble contrite heart! “*What care I for the number of your sacrifices? says the LORD. I have had enough of whole-burnt rams and fat of fatlings; in the blood of calves, lambs and goats I find no pleasure.*” [Isiah 1:11].

The ancient world was a primitive nomadic and agrarian society. God draws man up from the material to the spiritual – but *gradually, over centuries*. God wants *to raise up man’s mind* from the earthly to the heavenly, from the material to the spiritual. In a primitive polytheistic society God used the manifold ceremonies and sacrifices of the Jews to direct the mind of man away from the many false gods and idols of the pagans and toward the one worship of the true God (in spirit and truth). So the old Jewish religion and ceremonies were necessary for these reasons...

Man is material, the worship of God must therefore entail some kind of material reality ordered to the spiritual realities. Sacrifice of material things moves one to sacrifice of spiritual things (i.e. the human will ordered to God, *a humble contrite heart*).

The Jewish religious ceremonies *preoccupied* the mind (and body) of man toward God so that they would not become occupied with idols and false gods. Idle hands leaned toward idol worship (*idle hands are the devil’s workshop*). Moreover, the *particular animals* sacrificed were the animals that the pagans worshipped! . . . sheep, rams, goats, oxen [Ex 8:26].

Finally, the Jewish religious ceremonies and sacrifices had another meaning, a foreshadowing of the future events of salvation in perfection, when the Messiah would appear. See CCC #1964, 129: *As an old saying put it, “The New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”* (681; 2055; 1968)

Hence God’s purpose in revealing the Jewish ceremonial precepts in the Old Testament was twofold: one, they were ordained to divine worship *for that particular time and people*, which is literal. Second, that they were ordained to foreshadow Christ, which reason is figurative and mystical. The whole of the Old Testament was necessary therefore so that, historically speaking, man could reflect and see *in human history* (not fable and myth) that the Jewish People had the true knowledge of the One, Benevolent, Just, Merciful, and Personal God, long before modern man would ever even conceive of a such a notion of God, and probably would never have conceived of, had God not Revealed the truth in Divine Revelation in Sacred Scripture and Sacred Tradition.

In conclusion, we can see why God used the manifold Jewish ceremonies and rites of old, so as to bring all mankind to the knowledge of His Personal appearance in the human nature of Jesus of Nazareth. Jesus, Who is God The Son – Incarnate – Who lays down His life “...*for us men and for our salvation*”.

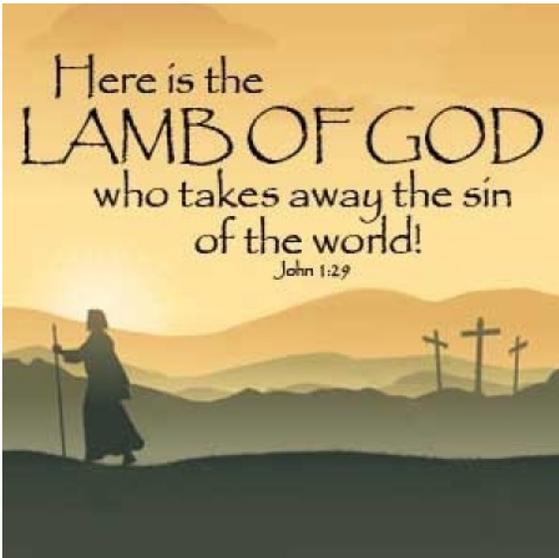
ANNOUNCEMENTS

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CCC 1964 The Old Law is a *preparation for the Gospel*. “The Law is a pedagogy and a prophecy of things to come.” It prophesies and presages the work of liberation from sin which will be fulfilled in Christ: it provides the New Testament with images, “types,” and symbols for expressing the life according to the Spirit. Finally, the Law is completed by the teaching of the sapiential [Wisdom] books and the prophets which set its course toward the New Covenant and the Kingdom of heaven. (122; 1828)

There were ... under the regimen of the Old Covenant, people who possessed the charity and grace of the Holy Spirit and longed above all for the spiritual and eternal promises by which they were associated with the New Law. Conversely, there exist carnal men under the New Covenant, still distanced from the perfection of the New Law: the fear of punishment and certain temporal promises have been necessary, even under the New Covenant, to incite them to virtuous works. In any case, even though the Old Law prescribed charity, it did not give the Holy Spirit, through whom “God’s charity has been poured into our hearts.” St. Thomas Aquinas, *STh I* –II, 107, 1 ad 2; cf. *Rom* 5:5.

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, . . . Who reflects the glory of God and bears the very stamp of his nature . . . Heb 1:1



That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life — this life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with The Father and was made manifest to us — that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with The Father and with His Son Jesus Christ. And we are writing this that our joy may be complete. I Jn 1:1

See: Summa Theologica Q 101: A3: Whether there should have been many ceremonial precepts.

New Years Blessings,
Father Tim

SAVE THE DATE:

**4th Annual Bingo Night
FAT FRIDAY!**

**FRIDAY, FEBRUARY 21 AT 6:00 PM
IN THE PARISH HALL**

\$25 BUY IN

(Sorry, no one under 18 can be present)

Hosted by the Queen of Angels Ladies Auxiliary

