

QUEEN OF ANGELS CATHOLIC CHURCH

THE MESSENGER

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



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

March 15, 2020

Envelopes Used	92
Envelope Collections	\$ 6,818.00
Plate Collections	\$ 401.84
TOTAL	\$ 7,219.84

March 22 & 29, 2020

Envelopes Used	35
Envelope Collections	\$ 3,450.00
Plate Collections	\$ 151.00
TOTAL	\$ 3,601.00



GOSPEL READINGS & MASS INTENTIONS APRIL 4-12, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Jn 9:1-41</i>	Saturday, Apr 4	5:30 pm	
Monday:	<i>Jn 4:43-54</i>	Sunday, Apr 5	8:00 am	†Ken Krzywicki
Tuesday:	<i>Jn 5:1-3, 5-16</i>	Sunday, Apr 5	10:30 am	For the People
Wednesday:	<i>Lk 1:26-38</i>	Monday, Apr 6	8:00 am	Shirene Miller
Thursday:	<i>Jn 5:31-47</i>	Tuesday, Apr 7	7:30 am	Rosary
Friday:	<i>Jn 7:1-2, 10, 25-30</i>	Wednesday, Apr 8	8:00 am	
Saturday:	<i>Jn 7:40-53</i>	Thursday, Apr 9	7:00 pm	†Deane Holt
Next Sunday:	<i>Jn 11:1-45</i>	Friday, Apr 10	7:00 pm	†Joy Clark Coutts
		Saturday, Apr 11	8:00 pm	For the People
		Sunday, Apr 12	8:00 am	†Andrew Tompkins
		Sunday, Apr 12	10:30 am	†Felipe Villa



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



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

PALM SUNDAY

AGAIN	AWAY	BEGAN
BETRAYED	CALLED	CAME
DISCIPLES	EVEN	FATHER
FOUND	GETHSEMANE	HAND
HERE	HOUR	JESUS
PASS	PETER	PLACE
PRAY	SAID	SLEEPING
SORROWFUL	SOUL	TAKING
THEN	TIME	TROUBLED
VERY	WATCH	WENT

ANNOUNCEMENTS



Please Take Note The church will be open daily Monday through Friday for prayer from 7:30am to 2:00pm; on Saturdays from 4:00pm to 6:00pm; and on Sundays from 9:00am to 11:00am. Please continue to practice social distancing when visiting the church during these hours. Thank You.



Please Note: The Parish Office will be closed Good Friday, **April 10** and Easter Monday **April 13**. We will re-open at 8:30 am on Tuesday, **April 14**.



Mass Streaming Online During this most holiest time of the Catholic Church, please take advantage and view Mass online for Holy Week~Triduum~Easter Sunday 2020 services. Mass can be viewed online at the diocesan website at sdcatholic.org.



DIOCESE OF SAN DIEGO

COVID-19 UPDATE:

From Bishop Robert McElroy

1-All Catholics in the Diocese of San Diego are dispensed from the obligation to attend Sunday Mass during the coming weeks and until notified otherwise. Churches will be kept open longer for personal visitation, intermittent recitations of the Rosary and Exposition of the Blessed Sacrament.

2-Video streamed Sunday Masses celebrated by priests and bishops of our diocese will be provided in English, Spanish and Vietnamese every week. Parishioners can access these celebrations by linking to the diocesan website at sdcatholic.org.

Children of the Immaculate Heart's

"Little House in the Parish" Coin Drive supporting survivors of Human Trafficking.

Please deposit your "Little House" in the "Big House" located at the entrance to the church. If you plan on collecting spare change throughout the Lenten Season and want to continue using your Little House, place your change in a baggie clearly marked *Children of the Immaculate Heart* and deposit the baggie in the Big House. All donations help fund the adult program for survivors of human trafficking and their children!

If you've any questions or would like more information, please contact the Immaculate Heart office by email at officemanager.cih@gmail.com or call 619.431.5537.

*The 2020 Annual Catholic Appeal "Gratitude in Action" has begun.
Queen of Angels assessment for 2020 is \$30,000.*

ACA includes support for the following ministries: Catholic Schools and Tuition Assistance, Formation in the Faith, Prison Ministry, Young Adult Ministry, Seminarian Support, Retired Priests and Catholic Charities.

Through your gift, we impact thousands of lives in our local Church community. Thank you for your support as we participate in living the Church's mission to be a witness of compassion and mercy to those in need.

GOAL: \$ 30,000.00 PLEDGED: \$ 15,160.00 BALANCE: \$ 14,840.00

PASTOR'S PAGE

Catholic Answers at catholic.com**Question:**

Do Jesus' words from the cross *"My God, my God, why have you forsaken me?"* mean that God the Father abandoned his Son even though, as God, he could have helped him?

Answer:

If someone were to say, "I pledge allegiance to the flag" or "Our Father who art in heaven," most people could either finish the quotation or prayer or at least understand the ideas being expressed. That is because certain quotations in our culture, whether secular or religious, are known and even memorized because of their importance.

This was true of the psalms in Jesus time. He needed only to say the first line, and most Jews would have known the rest, or at least the message.

Jesus was quoting Psalm 22, a messianic psalm that vividly describes the agony the suffering servant would endure. God the Father did not abandon his Son in his Son's suffering but allowed him in his humanity to experience the sense of divine abandonment that humans often feel during times of need, and especially when in sin. Just as we often feel that God has abandoned us when we are suffering (even though this isn't the case), so the Son of God in his humanity experienced that aspect of human suffering as well. He died for our sins, and the weight of those sins—and thus the feeling of abandonment—must have been exceedingly heavy at that point. By quoting this psalm, Jesus shows that he is the fulfillment of that prophecy and that he will be vindicated, which is evident in the psalm's triumphant ending.

Palm Sunday Blessings,
Father Tim



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EWTN TELEVISED HOLY WEEK 2020 MASS SCHEDULE

**Due to the Pandemic Coronavirus times and events subject to change

Sunday, April 5: Palm Sunday of the Passion of the Lord

4 a.m. Solemn Mass of Palm Sunday from Rome with Pope Francis

8 a.m. Palm Sunday with the Franciscan Missionaries of the Eternal Word

Noon Solemn Mass of Palm Sunday from the Basilica of the National Shrine of the Immaculate Conception.

6:00 p.m. Sunday Vespers with Benediction

7:00 p.m. Encore Presentation of Solemn Mass of Palm Sunday from Rome with Pope Francis

Thursday, April 9: Holy Thursday

3:30 a.m. Chrism Mass in Rome with Pope Francis

8:00 a.m. Encore Chrism Mass in Rome with Pope Francis

11:00 a.m. Solemn Mass of the Lord's Supper from Rome

2:00 p.m. Praying with Jesus in the Garden of Olives, A Holy Hour with the Franciscan Custodians of the Holy Land. From the Basilica of the Agony at the Garden of Gethsemane in Jerusalem, Israel.

5:30 p.m. The celebration of the Solemn Mass of the Lord's Supper with Choral Meditations, live from the Basilica of the National Shrine of the Immaculate Conception.

10:30 p.m. Mass of the Lord's Supper

Friday, April 10: Good Friday

11 a.m. His Holiness presides over the Solemn celebration of the Lord's Passion, live from Vatican City.

2:30 p.m. Celebration of the Liturgy of the Lord's Passion from the Basilica of the Shrine of the Immaculate Conception.

Saturday, April 11: Holy Saturday

2:30 p.m. Pope Francis celebrates the Easter Vigil Mass, live from Rome.

8:00 p.m. The Solemn Easter Vigil Mass, celebrated at the Basilica of the National Shrine of the Immaculate Conception.

Sunday, April 12: Easter Sunday

4 a.m. Pope Francis celebrates the Solemn Mass of Easter, live from Rome.

6 a.m. Urbi et Orbi, Pope Francis delivers his Easter blessing to the city of Rome and the world.

8 a.m. The Franciscan Missionaries of the Eternal Word celebrate the Solemn Mass of Easter Sunday from the Our Lady of Angel's Chapel in Irondale, Alabama.

Noon Easter Sunday Mass from Basilica of the National Shrine of the Immaculate Conception.

6:00 p.m. Sunday Vespers with Benediction

7:00 p.m. Encore Pope Francis celebrates the Solemn Mass of Easter from Rome

7:00 p.m. Encore Urbi et Orbi, Pope Francis delivers his Easter blessing to the city of Rome and the world.

ANNOUNCEMENTS

ON FASTING FROM THE EUCHARIST

catholicworldreport.com/2020/03/19/joseph-ratzinger-on-fasting-from-the-eucharist

In Behold the Pierced One (pp.97-98), Joseph Ratzinger (Pope Benedict XVI) wrote:

"When Augustine sensed his death approaching, he 'excommunicated' himself and undertook public penance. In his last days he manifested his solidarity with the public sinners who seek for pardon and grace through the renunciation of communion. He wanted to meet his Lord in the humility of those who hunger and thirst for righteousness, for him who is the Righteous and Merciful One. Against the background of his sermons and writings, which are a magnificent portrayal of the mystery of the Church as communion with the Body of Christ, and as the Body of Christ itself, built up by the Eucharist, this is a profoundly arresting gesture. The more I think of it, the more it moves me to reflection. Do we not often take the reception of the Blessed Sacrament too lightly? Might not this kind of spiritual fasting be of service, or even necessary, to deepen and renew our relationship to the Body of Christ?"



"The ancient Church had a highly expressive practice of this kind. Since apostolic times, no doubt, the fast from the Eucharist on Good Friday was a part of the Church's spirituality of communion. This renunciation of communion on one of the most sacred days of the Church's year was a particularly profound way of sharing in the Lord's Passion; it was the Bride's mourning for the lost Bridegroom (cf. Mk 2:20). Today too, I think, fasting from the Eucharist, really taken seriously and entered into, could be most meaningful on carefully considered occasions, such as days of penance—and why not reintroduce the practice on Good Friday? It would be particularly appropriate at Masses where there is a vast congregation, making it impossible to provide for a dignified distribution of the sacrament; in such cases the renunciation of the sacrament could in fact express more reverence and love than a reception which does not do justice to the immense significance of what is taking place."

"A fasting of this kind—and of course it would have to be open to the Church's guidance and not arbitrary—could lead to a deepening of personal relationship with the Lord in the sacrament. It could also be an act of solidarity with all those who yearn for the sacrament but cannot receive it. It seems to me that the problem of the divorced and remarried, as well as that of intercommunion (e.g., in mixed marriages), would be far less acute against the background of voluntary spiritual fasting, which would visibly express the fact that we all need that 'healing of love' which the Lord performed in the ultimate loneliness of the Cross. Naturally, I am not suggesting a return to a kind of Jansenism: fasting presupposes normal eating, both in spiritual and biological life. But from time to time we do need a medicine to stop us from falling into mere routine which lacks all spiritual dimension. Sometimes we need hunger, physical and spiritual hunger, if we are to come fresh to the Lord's gifts and understand the suffering of our hungering brothers. Both spiritual and physical hunger can be a vehicle of love."

And, in his 2007 Post-Synodal Apostolic Exhortation Sacramentum Caritatis, Benedict XVI offered this beautiful reflection on the relationship between the Eucharist, suffering, and compassion:

"The bread I will give is my flesh, for the life of the world" (Jn 6:51). In these words the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. The Gospels frequently speak of Jesus' feelings towards others, especially the suffering and sinners (cf. Mt 20:34; Mk 6:34; Lk 19:41). Through a profoundly human sensibility he expresses God's saving will for all people – that they may have true life. Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist Jesus also makes us witnesses of God's compassion towards all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity towards neighbor, which "consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ." (240) In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them "to the end" (Jn 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become "bread that is broken" for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged: "You yourselves, give them something to eat" (Mt 14:16). Each of us is truly called, together with Jesus, to be bread broken for the life of the world. (par. 88)".

ANNOUNCEMENTS

Fairy Tales Can Come True

by Donald DeMarco, faithandculture.com

"Fairy Tales Can Come True, It Could Happen to You, If You're Young at Heart." These opening words to *Young at Heart* (music by Johnny Richards, lyrics by Carolyn Leigh) was a mega-hit in 1953. Frank Sinatra was the first of many to record it and it was a million-selling hit that year. No doubt its huge success, which has continued long after 1953, is owed to the fact that there is something real about fairy tales and it is important to grownups never to lose the special wonder that children experience. William Wordsworth spoke of how "heaven lies about us in our infancy" where everything seems to be "appareled in celestial light". We tend to lose that vision as we age, being drawn into a world of dull practicalities. Baudelaire was right when he said that "Genius is the rediscovery of childhood" and so, too, was André Maurois in stating that "To become a poet is to remain a child".

G. K. Chesterton remarked that fairy tales echo in the child "an almost pre-natal leap of interest and amazement." The world and everything in it is, as St. Augustine has stated, miraculous. How does a tiny dot of matter grow into a human organism of several trillion highly organized cells? The laws of biology tell us that it happens but its cold scientific language omits its miraculous occurrence. Fairy tales put the mystery back into life and speak to children not of the logic of laws, but of the magic of life. How does the hen's egg turn into a chicken? How does the apple tree spout beautiful and delicious apples that nourish the human body? How does the sun continue to rise and set on a regular daily basis?

"The only words that ever satisfied me," wrote G. K. Chesterton in his *Orthodoxy*, "Are the terms used in fairy books, 'charm', 'spell', 'enchantment'." "I left fairy stories lying on the floor of the nursery", he added, "and I have not found any books so sensible since". In Shakespeare's play, *As You Like It*, one finds while in the Forest of Arden, "tongues in trees, books in the running brooks, sermons in stone, and good in everything". Nature is a land of enchantment, brimming with charm, and under the magic spell of an infinitely resourceful creator.

At the same time, fairy tales should provide models of virtue. Cinderella must be humble, punctual, grateful, and faithful. Every prince must be valiant and true. Ogres, wicked witches, negligent fathers and greedy kings are clearly not role models for children. Plato understood that virtue is more realistic than vice because it greatly assists a person in becoming a real person. He understood the importance of children's literature as an aid in helping them to become more realistic and complete human beings. "Shall we just carelessly allow our children to hear any casual tales," he asked, "which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up?" "Then," as Plato went on to say, "will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from the earliest years into likeness and sympathy with the beauty of reason. There can be no nobler training than this."

Educators have expressed serious concern in recent years about the kind of literature that has been made available in the lower grade schools. The traditional tales of inspiration that begin with "Once upon a time," and conclude with "And they lived happily ever after" have been slowly and methodically replaced by stories that have a decidedly more ideological bent. The new wave of children's books features stories about homosexual parents (*Heather Has Two Mommies*—pre-school to grade 3), domestic violence (*Mommy and Daddy are Fighting* - primary school to grade 4), broken families (*Will Daddy ever Move Back Home?* - Kindergarten to grade 6), relatives dying of AIDS (*The Cootie Dragons* - grade 4), and environmental pollution (*Toxic Waste* - grades 4-5).

Some educators have expressed the fear that these issues are a bit too weighty and depressing for a child's tender sensibilities and discussing them with children would do more harm than good. Others, however, argue that the traditional approach is too naïve and unrealistic for children in today's world, for such issues, grim as they are, cannot be hidden from them.

Given the vast array of seemingly unsolvable problems that beset the modern world, it is not surprising that idealism of any kind has been discouraged. Yet if education proceeds without a moral vision, a compelling image of the way things should be, all it can do is to help people adjust unhappily to an already unhappy world. We do need to take stock of our problems and face them with courage and hope. But we must be careful about what we put into the minds of young children. Traditional fables are stern enough in exposing the villain's behavior as villainous; but they are inspirational enough to show that virtue is, in the last analysis, more real than iniquity and, if given half a chance, will prevail.

We do not want to pass on to the young an expression of our own weakness. We do not need to tell them all we know about what is wrong and nothing we can remember about what is right. Every child has the right to believe that one day he can be a hero. We are wise to foster and help him to fulfill that right.

<https://www.faithandculture.com/home/2019/06/05-fairy-tales-can-come-true>