

# 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](http://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**

4<sup>th</sup> Sunday of the Month

Contact Fr. Timothy

### Clergy

Rev. Timothy Deutsch, **Pastor:** [Fr.Timothy@queenofangels.org](mailto:Fr.Timothy@queenofangels.org)

### Parish Office Staff

Dorie Arietta, **Office Manager:** [dorie@queenofangels.org](mailto:dorie@queenofangels.org)

Sandy Dioli, **Office Assistant:** [sandy@queenofangels.org](mailto:sandy@queenofangels.org)

Katrina Thornton, **Catechetical Ministry:** [katrina@queenofangels.org](mailto:katrina@queenofangels.org)

Darlene Ames, **The Messenger:** [bulletin@queenofangels.org](mailto:bulletin@queenofangels.org)

**Email:** [parish@queenofangels.org](mailto: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

**July 26, 2020**

Envelopes Used	38
Envelope Collections	\$ 2,220.00
Plate Collections	\$ 505.00
<b>TOTAL</b>	<b>\$ 2,725.00</b>



## GOSPEL READINGS & MASS INTENTIONS AUGUST 1-9, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mt 14:13-21</i>	Saturday, Aug 1	9:00 am	†Deane Holt
Monday:	<i>Mt 14:22-36</i>	Saturday, Aug 1	5:30 am	†Margaret Fraenzl
Tuesday:	<i>Mt 14:22-36</i>	Sunday, Aug 2	10:30 am	†Rita Plotnik
Wednesday:	<i>Mt 15: 21-28</i>	Monday, Aug 3	8:00 am	G. Wesley Clark
Thursday:	<i>Mt 9:2-10</i>	Tuesday, Aug 4	7:30 am	Rosary
Friday:	<i>Mt 16:24-28</i>	Wednesday, Aug 5	8:00 am	G. Wesley Clark
Saturday:	<i>Mt 17:14-20</i>	Thursday, Aug 6	8:00 am	G. Wesley Clark
Next Sunday:	<i>Mt 14:22-33</i>	Friday, Aug 7	11:30 am	†Frank Plotnik
		Saturday, Aug 8	5:30 am	†Pat Callahan
		Sunday, Aug 9	10:30 am	For the People



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



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

*Word Search  
Eighteenth Sunday  
in Ordinary Time*

APART	ASHORE	AWAY
BOAT	CAME	COMPASSION
CROWDS	DISCIPLES	EVENING
FISH	FIVE	FOLLOWED
FOOT	GAVE	GREAT
HEALED	HEARD	HERE
JESUS	LOAVES	LONELY
PLACE	SAID	SEND
SICK	THERE	THRONG
TOWNS	VILLAGES	WENT

## ANNOUNCEMENTS



**Weekday Church Visitation Hours** With the ever changing guidelines set forth by our Governor during this Covid-19 pandemic, as of now the Church will be open for personal prayer and visitation as follows:

Weekdays - 8:00 am to 2:00 pm

Saturday - 4:00 pm to 5:00 pm

Please remember to follow the San Diego County guidelines when visiting church such as wearing masks and social distancing. Thank you.

**Online Giving** If you are not already signed up for the automatic deduction of your weekly parish contributions, now is the perfect time to do so. To register for online giving, simply go to [www.queenofangels.org](http://www.queenofangels.org). From the homepage scroll to the "Donate Securely Online" section located near the bottom of the page. It's as easy as that! If you have any questions, or need more information please leave a message at the parish office at 619.445.2145 and Dorie or Sandy will promptly return your call.



Online Giving

### ONE MEDIATOR BETWEEN GOD AND MEN

by Tim Staples • 3/24/2013 Catholic Answers [catholic.com](http://catholic.com)

A surface reading of I Timothy 2:5 would seem to eliminate the idea of Christians "mediating" graces to one another: *"There is one God and one mediator between God and men, the man Jesus Christ."* Protestants will argue, "If Jesus is our one mediator, then Christ alone mediates grace. In saying anyone else can, Catholics are usurping and thereby denying Christ's singular role as mediator. That's blasphemy!"

**THE CATHOLIC RESPONSE:** Much to the surprise of many Protestants I have spoken to over the years, the Catholic Church actually acknowledges Christ to be our one and absolutely unique mediator who alone can reconcile us to the Father in a strict sense. In his classic, *The Catholic Catechism*, Fr. John Hardon explains:

*... the Incarnation corresponds to mediation in the order of being, and the Redemption (remission of sin and conferral of grace) is mediation morally. This kind of mediation is incommunicable. No one but the Savior unites in himself the divinity, which demands reconciliation, and the humanity, which needs to be reconciled.*

Protestants generally agree with us on this point. However, Fr. Hardon goes on to say:

*Nevertheless, lesser and subordinate mediators are not excluded. The question is what purpose they serve and in what sense do they mediate. They can help the cause of mediation in the only way that human beings (or creatures) can contribute to the work of salvation, namely, by their willing response to grace; either better disposing themselves or others for divine grace, or interceding with God to give his grace, or freely cooperating with grace when conferred.*

The "lesser and subordinate mediators" is where the trouble starts. And yet, the context of I Timothy 2:5 demonstrates Fr. Hardon's point. In the first two verses, St. Paul commands "supplications, prayers and intercessions to be made for all men..." Intercession is a synonym for mediation. Hebrews 7:24-25 refers to Jesus acting as our one mediator at the right hand of the Father and refers to him as intercessor:

*But [Christ] holds his priesthood permanently, because he continues forever. Consequently, he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.*

Christ is our one mediator/intercessor, yet, St. Paul commands all Christians to be intercessors/mediators. Then notice the first word in verse five: *"For there is one God and one mediator..."* And then in verse seven he says, *"For this I was appointed a preacher and apostle."* What is an apostle if not a mediator? The very definition of apostle, according to Thayer's Greek-English Lexicon of the New Testament, is "a delegate, messenger, one sent forth with orders." That's an essential part of what a mediator is. In short, St. Paul says we are all called to be mediators because Christ is the one mediator and for this reason he was called to be a mediator of God's love and grace to the world!

Is this a contradiction? Not at all! The fact that Jesus is our one mediator does not preclude him from communicating this power by way of participation. The Bible also declares: *"But you are not to be called Rabbi, for you have one teacher, (Gr. – didaskolos) and you are all brethren."* This text cannot be any clearer, yet James 3:1 and Ephesians 4:11 tell us we have many teachers (Gr. – didaskoloi) in the Church. The key is to understand that the many teachers and mediators in the body of Christ do not take away from Christ as the one teacher and mediator because they are, in a sense, Christ on this earth and they serve to establish his offices of teacher and mediator in him. As members of the body of Christ graced with a specific task by Christ they can say with St. Paul in Galatians 2:20, *"It is not I, but Christ who [teaches] in me..."*

And remember, we are not talking about necessity here. The Church is not claiming Christ couldn't get the job done so he needed help. Of course not! He could do it all—and all by himself—if he wanted to. He could come down here right now and write this blog post much more effectively than I ever could. But he chooses not to do everything himself, strictly speaking. He delights in using his body to communicate his life and love to the world.

[see full story at . . . <https://www.catholic.com/magazine/online-edition/one-mediator-between-god-and-men>]



## PASTOR'S PAGE

**Our Lord Jesus nourishes His Flock through the agency of His Apostles.**

*"There is no need for them to go away; give them some food yourselves." Mt 14:16*

IN THE GOSPEL The Church places before us this Sunday [Mt 14:13-21] it comes to our Lord's attention, *through His Apostles*, that the people are hungry. Even though Jesus could simply wave His hands and have bread fall down from heaven, He doesn't do that. Jesus does something rather unexpected; He tells His Apostles that *they themselves – the Apostles* – should give the people something to eat. The Apostles response is, of course, to see the impossibility of the task of feeding such a multitude. However, in the end the crowd is fed by Jesus' power *through the Apostles*. The conclusion is: Christ feeds His people, not directly, but through the agency of His Apostles.

Now the fact that Jesus does not feed His people *directly Himself* does not mean that He's failing to have a personal relationship with His people. There are many other examples of Jesus using the agency of His Apostles and disciples to heal the sick, cast out demons, and to spread the Gospel [Lk 10:1ff]. Again, the fact that Jesus uses an intermediary (a middleman, so to speak) to accomplish His Father's plan does not mean that Jesus lacks in either power or ability, nor in love and care for His people; it's simply a management approach. *In fact, God uses this approach to distribute His grace all throughout the Old and New Testaments!* What this deals with is called "Divine Governance", it is an aspect of Divine Providence that we shall reflect upon this Sunday, because *it is most necessary to understand how God distributes His guidance, grace, mercy, and love to all creatures.*

St Thomas Aquinas says [ST I Q103 a6]: In government there are two things to be considered; first, *the design or the overall order of government*, which is *Divine Providence itself*. This would be like "The Vision" one has of the overall picture. The second thing to consider is *the execution* or the bringing about of the design. *As to the design of government, God governs all things immediately; whereas in its execution (how He brings it about), He governs some things by means of others.*

To exemplify this St. Thomas uses this understanding, he says that it is a greater perfection for a thing to be good in itself *and, at the same time, also to be the cause of goodness in others*, than only to be good in itself. *Therefore God so governs things that He makes some of them to be causes of others in government*; as a master, who not only imparts knowledge to his pupils, *but also gives the faculty of teaching others to his pupils*. Hence, we see our Lord granting divine authorization to His Apostles to teach in His Name on the day of the Ascension: *"All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in The Name of The Father and of The Son and of The Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."* In the Koine Greek, this is in the imperative form: it is a command!

This points directly to the manner in which Our Lord *really feeds and nourishes* His people: namely through His Apostolic Church. Hence, Our Lord tells Peter, the Head of the Apostolic College: *"Feed my lambs." "Tend my sheep." "Feed my sheep"* [Jn 21:15]. Jesus is not telling Peter to throw bales of hay, He is telling Peter to teach the truth authoritatively! Therefore, *Christ feeds us primarily* through His teaching us, *and this primarily through His Apostles!* We see this occurring immediately in the early primitive Church: *"And they devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers [Acts 2:42]"*. This is the reason why when St Paul began his ministry, he went to Jerusalem to obtain authority from the Twelve Apostles [Acts 1:18-2:10].

This Apostolic Teaching takes the form of a *catechesis*, that is oral preaching and teaching. The Apostolic teaching did not take place first in writing. In fact, the primary purpose of the written New Testament is *not to teach the entirety* of the Faith in itself [Jn 21:25]. Rather, its primary purpose is *to reinforce – with certitude and fortitude – a faith already received*, as St. Luke states: *"...so that you may realize the certainty of the teachings you have received (past tense) [Lk 1:4]"*. The central issue is to bolster the same orthodox faith already received *through the Apostles'* catechesis (preaching) so that the Christians would not lose their faith to variations and heresies against it. So how did an early Christian express his faith in the first 400 hundred years if he did not have a New Testament?

This is why Tradition speaks of the "Apostles' Creed" from ancient primitive Christian times as the symbol or essence of the Faith of the Apostles. The "symbolon" was a broken seal that could be fitted together to authenticate the holder [CCC #188]. The early Christians could not cite scripture other than the Old Testament, because the New Testament did not fully exist. The canon (set list) was not settled until the 4<sup>th</sup> century (397 Carthage). Why would there even be an Apostles Creed if all were contained *explicitly* in Scripture? The answer is that, while everything *is* contained in Scripture *at least implicitly*, the reality was that very few people could read, and fewer yet possessed the scriptures to read. For simplicity's sake, the question, 'Do you believe in what the Apostles believed?' was answered 'Credo', "I Believe".

Continued on Page 5

## ANNOUNCEMENTS

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The Symbol of Faith being easily memorized by the faithful. We can think of the Nicene Creed today as a manner of feeding people in a simple, efficient, and timely manner – somewhat like sliced bread – we do not have to take the time and energy to go over the whole of Sacred Scripture and Tradition in order to communicate its essence. Fully formulated today, the Nicene Creed is broken down into four parts. We proclaim that we believe in 1) God the Father, 2) God The Son, and 3) God The Holy Spirit. Lastly, we state that we believe in the medium that God Himself, in Christ Jesus, has authoritatively established for transmitting what we believe and do, that is, the Church

**In conclusion**, we can say that, just as Jesus in the Gospel today instructs His Apostles to feed His people, so The One, Holy, Catholic, and Apostolic Church continues to feed His people through the ages, even to our own day. And just as this was done in the gospel *only through the power of Christ*, so today only through the power of The Holy Spirit does The Church continue to feed God's People by teaching, shepherding, and sanctifying. Our Lord alludes to this in another of His similes of The Kingdom, when He asks: *"Who, then, is the faithful and prudent servant, whom the master has put in charge of his household to distribute to them their food at the proper time?"* [Mt 24:45]. The answer: His Apostolic Church.



Sunday Blessings,

*Father Tim*

### New Public Health Order

Governor Newsom has suspended indoor activities at all "houses of worship". Mass will be celebrated outside. Initially we are setting up in the Portico. We are asking everyone to bring their own chairs and cushions, but there will be some chairs available. Please save these for the elderly and those most in need. You will also be allowed to sit on the stairs, and we encourage families to take advantage of this. There will be some "EZ-up" canopies for shade as well. The Mass will still be in its shortened form. Our arrangements may change depending on how long this order will be in place. Mass times remain at 5:30 pm on Saturday and 10:30 am on Sunday.

Reconciliation will still be offered at 4:00 pm on Saturdays.

Thank you for your patience and understanding during this difficult and trying time,  
Father Timothy

**SUMMER**



**TIME**