

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 Secretary:** sandy@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

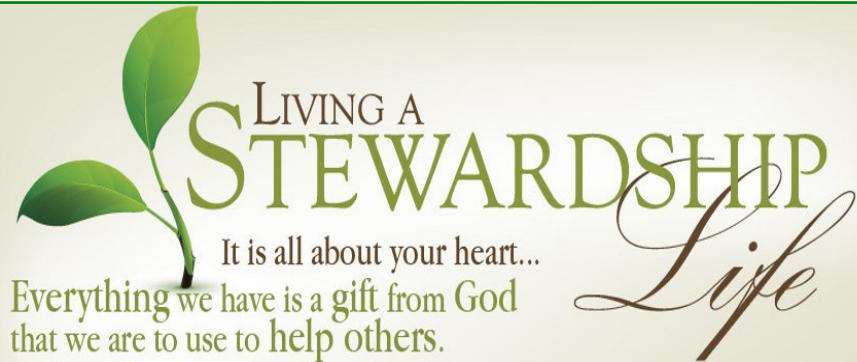
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STEWARDSHIP OF TIME & TALENT

November 8, 2020

Envelopes Used	68
Envelope Collections	\$ 7,013.00
Plate Collections	\$ 406.00
TOTAL	\$ 7,419.00



GOSPEL READINGS & MASS INTENTIONS NOVEMBER 14-22, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mt 25:14-30</i>	Saturday, Nov 14	5:30 pm	Cole & Bethany Dioli
Monday:	<i>Lk 18:35-43</i>	Sunday, Nov 15	8:00 am	For the People
Tuesday:	<i>Lk 19:1-10</i>	Sunday, Nov 15	10:30 am	†Marie Bispham
Wednesday:	<i>Lk 19:11-28</i>	Monday, Nov 16	8:00 am	†Mary Plotnik
Thursday:	<i>Lk 19:41-44</i>	Tuesday, Nov 17	7:30 am	Rosary
Friday:	<i>Lk 19:45-48</i>	Wednesday, Nov 18	8:00 am	†Harold & Marie Bispham
Saturday:	<i>Lk 20:27-40</i>	Thursday, Nov 19	8:00 am	†Rita Plotnik
Next Sunday:	<i>Mt 25:31-46</i>	Friday, Nov 20	8:00 am	†Marie Bispham
		Saturday, Nov 21	5:30 pm	†Harold Bispham
		Sunday, Nov 22	8:00 am	For the People
		Sunday, Nov 22	10:30 am	†Harold & Marie Bispham



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



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

*Word Search Thirty-Third
Sunday in Ordinary Times*

- | | | |
|--------|----------|-----------|
| ALSO | ANOTHER | AWAY |
| BEEN | CAME | DELIVERED |
| DONE | ENTER | FAITHFUL |
| FIVE | FORWARD | GATHER |
| GOOD | GROUND | HERE |
| LITTLE | MADE | MASTER |
| MONEY | MORE | MUCH |
| REAP | RECEIVED | SAID |
| SAYING | SERVANT | TALENT |
| THEN | WELL | WENT |

ANNOUNCEMENTS



Church Visitation Hours 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; Reconciliation - 4:00 pm

Please remember to follow the San Diego County guidelines when visiting church. Thank you.



Religious Education Schedule Following is the schedule for classes during the Thanksgiving holiday:



1st-5th Grade:
November 22: No class
November 29: No class
December 6: Class resumes

Journey/Formation:
November 25: No class
December 2: Class resumes



New Public Health Order

Wednesday, November 11, San Diego County moved to the purple tier under the California governance framework regarding Covid-19. According to public health authorities, Covid-19 cases in San Diego County are growing rapidly and have again reached dangerous levels. Therefore, effective the weekend of **November 21-22**, Mass will once again be celebrated outside in the Portico with appropriate social distancing and masks required. 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 in 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.

Because of daylight saving, **Mass time on Saturdays' will be celebrated at 3:30 PM.** Sunday Mass times remain the same.

Reconciliation will be offered from 2:00-3:00 PM on Saturdays.

Religious Education of the parish and the diocese are still considered essential services and for this reason may continue while observing Covid-19 measures that are intended to protect public health and promote the common good.

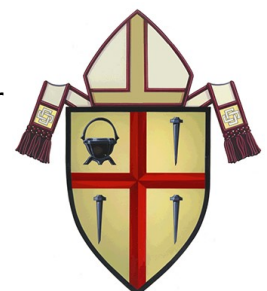
Hopefully, this will only be for the following two weeks – but stay tuned in! Thank you for your patience and understanding during this trying time,

Father Timothy

Notice from the Diocese



To report suspected sexual misconduct or child abuse within our institutions and ministries please contact the Child and Youth Protection Office, Victims Assistance Coordinator, at 858.490.8310.



PASTOR'S PAGE

In the Parable of The Talents, we see The Church's Teaching on Sanctifying Grace and Merit.



Today our reflection is upon the Gospel "Parable of the Talents". It is interesting that the servant who buried his talent is called by the master "wicked and lazy". Notice the master does not simply say that that's O.K. to bury your talent, but finds him to be unproductive and lacking in trust in the master's generosity. The image of throwing him out in the darkness, with wailing and grinding of teeth evokes damnation in hell. Why such a severe sentence for failing to act, a sin of omission? The answer is that when we examine the parable of the talents we see a great teaching - in a nutshell - 'on how to get to heaven'. This becomes evident when we look at the understanding of the ancient word "talent".

TALENT

The original meaning of the word 'talent' in the time of Christ was "a variable unit of weight and money used in ancient Greece, Rome, and the Middle East". In other words, the word 'talent' was just like dollar, or penny, or quarter, it was used to describe a unit of money. Through Christian usage in the West however, the English word talent was transformed from the concept of money to become: "A marked natural, innate ability of a person, as for artistic potential." So, for instance, we speak of having a 'talent' for music, art, singing, teaching, etc. Thus the word 'talent' in English took on a greater meaning than just the narrow concept of a coin, to embrace any and all the gifts of our God-given talents. And the stress is upon God-given.

The Gospel this Sunday reminds us that a talent is something *given freely* to us, but -- at one and the same time -- *something we must work on and cultivate* to make bear fruit. It is a reminder of the very significance of divine grace. Grace is a *gift given freely [Gratia Gratis Data]*, but at the same time it is *something we must work on and cultivate*, for it too, is meant to grow and bear fruit [Mt 21:18]. Some people think that because a person has a talent for something that they don't need to work at it. But a talent is merely *the starting point*, and a person with a given talent must work hard too. Talent is like the principle of artistic achievement; it starts us off but then must be worked hard at. So both talents and grace are given freely, but must grow by our efforts.

GRACE

But, we may ask: isn't grace just like a "get-into-heaven-free" card that we get for free and merely have to keep in our pocket? The answer is: YES & NO. Yes, grace is free, just like the talent in the Gospel; you don't work for *the initial* "sanctifying" grace given, just like the servants didn't work for the talents given them. *However* - the likeness continues - the initial "sanctifying" grace is just like that Gospel talent in that, it too is *a starting point*. We start with "Sanctifying" Grace, as being Children of God, heirs of the kingdom, *but that grace - just like the Gospel talent - must grow* as well by our efforts. That is the point of the Gospel today. Both sanctifying grace and talent are given freely *without* work, but then one must work on and cultivate them so that they bear more fruit, as Jesus says some thirty, some sixty, some one hundred fold [Mt 13:8]. Again, we see our Lord Jesus speaking about 'the Kingdom' and how it must grow [the mustard seed, the leaven Mt 13:31-35], and that this growth is based, not just on faith alone, but upon *our whole human response* to the initial sanctifying grace that God gives freely. *Our whole human response* is summed up in the word love, charity, and/or works [I Cor 13:1ff]. It is by charity that we choose the loving God that is presented to us in the Gospel. So we can see that both grace and talents are given freely, but then must grow according to our works. This also explains merit.

MERIT

The whole notion of merit in the Church is based upon the response we make to God's initial grace of justification (sanctifying grace). Once we have freely received (past tense) from God His free sanctifying grace or talent, we can then work at this to have it grow within us. Sanctifying grace is basically the platform or foundation upon which we stand supernaturally, and upon which we can then merit. This is why we speak about our state or standing in grace, as opposed to falling. This Sanctifying grace of God however, is a 'qualification' that we cannot ever qualify for -- we cannot do anything, any work, to obtain it for ourselves or for others. [Cf. Jn 3:5, 6; CCC 2007-2010]. All grace is based upon the Infinite Merits of Jesus Christ Who saves us while we are yet sinners [Rom 5:8]. God always takes the initiative in blessing, then He gives us further blessings when we respond to Him, it's just that simple: God will not be out done in generosity. The more we give, the more we get in return; it is in giving that we receive, in pardoning that we are pardoned, in loving that we are loved. This is the irony of the Christian Gospel [Mt 16:24].

REWARDS

If man cannot respond to God and merit, then why does our Lord Jesus, St. Paul, and all the Evangelists speak about rewards [Mt 5:11, 46; 6:1; 10:41]? A reward is for one who merits. And neither can we say that the reward is the same for all,

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that it just means entering heaven; because each one's reward is different, specific to him: "Behold, I am coming quickly, and My reward is with Me, to render *to every man* according to what *he* has done [Rev 22:12]". "Now he who plants and he who waters are one; but *each will receive his own* reward according to his own labor [1 Cor 3:8]". Again, we can see how our response to God's grace merits by degree, for our Lord tells us that our forgiveness from God is measured upon the degree of our forgiveness of others, i.e. Lord's Prayer.

In conclusion we can see that the Parable of the Talents tells us that we are given freely the gift of talents, meaning grace; however we need to work from that starting point so that we can build up this sanctifying grace *with interest*, with all the extra grace that we can add thereto by simply responding to God's gift by living a life of faith-filled charity. So while we still have time, let us store up for ourselves treasures [merit] in heaven that lasts unto eternity [Mt 6:20]!

Sunday Blessings,

Father Tim

DISPENSATIONS: AN EXCUSE TO SKIP MASS?

November 3, 2020 By Anthony St. Louis-Sanchez
denvercatholic.org

During this time of the COVID-19 pandemic, the Christian faithful . . . have received a dispensation from their Sunday obligation of participating in Mass. Let's consider closely what a dispensation is and is not.

A dispensation is *a relaxation of an ecclesiastical law, in a particular case, given by a competent authority, for a just cause, to a person or persons such that they are released from being bound to the law*. This may sound complex, but let's take it one step at a time.

A dispensation is a relaxation of the law. The law does not cease. It continues to bind everyone who is not subject to the dispensation. A dispensation is also only good for one particular case or set of circumstances. Even though the COVID-19 pandemic has already lasted for months and likely will continue for months to come, canon law would consider a pandemic to be one particular case. Dispensations are therefore only temporary relaxations of the law.

Dispensations are also granted only for ecclesiastical (Church) laws. There are many different types of laws: Divine laws, ecclesiastical laws, and civil/secular laws. The idea of a dispensation does not exist in civil law. Whenever a lawmaker makes a law, it is impossible to foresee every possible situation in which the law could apply. With dispensations, canon law is much more flexible than civil law because it can better respond to the unique situation.

However, this logic does not apply to Divine laws. Divine laws are laws that God established and enacted in the Sacred Scriptures (Divine Revelation). One example of Divine law is the Ten Commandments. God commands us in the third commandment to keep holy the Sabbath. This is a precept of the Divine law. Bishops cannot grant dispensations from Divine law. The Archbishop's decree does not attempt to dispense from the Divine law, but it does dispense from the ecclesiastical law.

For the Sunday obligation, there are two aspects to it. You have a Divine law foundation, upon which is added an ecclesiastical law extension. The Divine law stipulates the need to keep Sunday holy, whereas the ecclesiastical law directs this practice and requires attendance at Sunday Mass and on holy days of obligation. It is important to keep this distinction clearly in mind. The Archbishop can dispense you from the ecclesiastical requirement to participate in Sunday Mass, but not the Divine law requirement to keep Sunday holy...

If Catholics do not attend Sunday Mass, then they must do something to fulfill the Divine Law requirement. This can take the form of reading the Sunday readings, saying an Our Father and making an act of spiritual communion, among other pious practices. Such practices may fulfill the Divine law requirement, but not the ecclesiastical law requirement. Once the dispensation is revoked, Catholics will be once again obliged to actively participate at Sunday Mass, in person.

Once the dispensation is no longer in place, it will be necessary to prudently discern whether you are able to attend Sunday Mass. Even without a dispensation, it may be necessary for certain persons to refrain from attendance at the liturgy, such as those especially susceptible to the virus and those who are sick. How is it possible to legitimately skip Mass without a dispensation? There is a principle of canon law which states, "No one is obliged to do the impossible." In canon law, if it is impossible for one to fulfill an obligation, then that obligation is suspended until the impossibility is removed.

Things can be either physically impossible or morally impossible. If you are sick, then it is morally impossible for you to actively participate in the liturgy. Especially now, we have a moral responsibility not to spread illnesses to the vulnerable. For those especially vulnerable to the coronavirus, it may also be morally impossible to attend Mass. This takes discernment of your unique situation. On the other hand, if you are physically and morally able to attend but have a just reason for not attending, then you should approach your pastor to request a dispensation.

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THE FIRESTORM OF PROTEST

by DONALD DeMARCO thewandererpress.com

Pope Francis' endorsement of same sex civil unions has, and rightly so, caused a firestorm of protest. As archbishop of Buenos Aires, Argentina, he endorsed civil unions for homosexual couples, but his recent endorsement is the first ever made by a Pope of the Catholic Church. As is often the case, his remarks during an interview on October 21 midway through a feature length documentary entitled Francesco, were off the cuff. One might very well say, "Irresponsible." [Editor's Note: See this week's Catholic Replies, p. 5B, for more details on this. The documentary includes statements Pope Francis made on different occasions.]

"Homosexual people have a right to be in a family," he remarked. "They are children of God." And: "You can't kick someone out of a family, nor make their life miserable for this. What we have to have is a civil union law; that way they are legally covered."

Being "children of God" has never been an issue. Nor is it widely accepted that anyone should "kick someone out of a family." It should also be pointed out that having "a right to be in a family" is problematic. As Pope St. John Paul II has stated, "The basis of the family is marriage." Those who are already in a family, including the unborn child, have a right to remain in the family. But no one has a right to a family. If that were not the case, someone would assume the duty of providing that family. And no one has that duty. One might become a member of a House of Friendship, for example, but that organization is not exactly a family, or what the Pope means by a family.

By the same token, no one has a right to marriage. The right to marry is conditional, requiring the consent of another. It is also restricted by a number of additional factors, including age, marital status, and so on.

What ignited the firestorm, however, is the endorsement, and we might even say, given his influence and authority, the promotion of same sex unions. Pope Francis indulges in broad platitudes that have no down to earth, concrete meaning. He is not doing homosexuals any favor by endorsing their unions.

St. John Paul, author of The Theology of the Body, understands the real and substantial basis for marriage: "Man and woman were created as they were (according to the Book of Genesis), different in body and sex, so that through this difference they would be able to make a gift to one another of the specific richness of their respective humanity."

The function of the immune system corroborates this view of the former Pontiff. The human body contains 100 billion immunological receptors that operate as an organized defense system. These receptors distinguish the self from the non self and repel anything that it recognizes as the non self. Their function is to protect the self from alien substances that are potentially harmful to it. No matter what the shape or form the enemy invader manifests, there will be some correlative receptor that can recognize it and effect its elimination. This, one might say, is truly a wonder of God's creation.

From a strict immunological standpoint, conception would not be possible, for the immune system would recognize the sperm as an alien substance. However, semen carries, along with the sperm, a mild immuno suppressant, which, deposited in the right place, allows the woman's body to accept it

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and also permits the resulting child to develop. Here we have a deeper understanding of the meaning of “two in one flesh.” Marriage is not grounded in abstract rights, but in the embodied nature of the marital partners.

Something dangerous occurs when the immuno suppressant is deposited in the wrong place (and I hope I am not being too vague here). The immuno suppressant carries out its natural function and suppresses the immune system. But in doing this, it creates what scientists refer to as an “immuno permissive environment,” facilitating the formation of various kinds of pathogens, the most notable of which brings about a condition known as AIDS. Therefore, the endorsement of same sex unions may lead to many deaths and certainly does not represent a caring attitude toward homosexuals.

St. John Paul II writes about the notion of gift as the key to the marital union: “The mutual bestowal of themselves, the category of gift, was inscribed in the human existence of man and woman from the very beginning.” Homosexual sex does not offer this gift. In fact, it offers a definable danger. Avoiding same sex unions, of course, does not condemn homosexual persons to lives of misery, as Pope Francis suggests. There are other, and legitimate, options open to them. They should be encouraged to avail themselves of such options.

Pope Francis addresses his recent social encyclical to Tutti Fratelli (all brothers), but his advice offered in his interview suits no one. By endorsing same sex unions he is demeaning the very nature of marriage. His address actually contradicts the mind and heart of the Poverello of Assisi.

Rights and duties go together. When a person abdicates his duty to think carefully and clearly, he may take multiple rights and toss them in the wind as if they were confetti. People may applaud him for doing this, for he appears to be generous. But a careful analysis reveals that he is passing out counterfeit money while stealing real money from those who have a real right to possess it. A bogus notion of marriage inevitably depreciates its legitimate counterpart.

Scott Hahn advises us to pray harder than we have ever prayed before. This, surely, is sensible advice, especially in this time of crisis. At the same time, we cannot be delinquent about reasonable criticism, even if it is directed at the Pope. Such criticism is a clear indication that Catholics do have minds of their own and are not intellectually subservient to the Vatican.

+ + (Dr. Donald DeMarco is professor emeritus at St. Jerome’s University and an adjunct professor at Holy Apostles College & Seminary)

[https://thewandererpress.com/catholic/news/featured today/the firestorm of protest/](https://thewandererpress.com/catholic/news/featured%20today/the%20firestorm%20of%20protest/)

[Rachel's Vineyard](#)

Do not continue to live in the shame, fear or numbness - call our toll-free national hotlines:
Rachel's Vineyard: 877 HOPE 4 ME, (877-467-3463)
National Hotline for Abortion Recovery: 866-482-LIFE, (866-482-5433)

Rachel's Vineyard is a safe place to renew, rebuild and redeem hearts broken by abortion. Weekend retreats offer you a supportive, confidential and non-judgmental environment where women and men can express, release and reconcile painful post-abortion emotions to begin the process of restoration, renewal and healing. <https://www.rachelsvineyard.org/>