

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

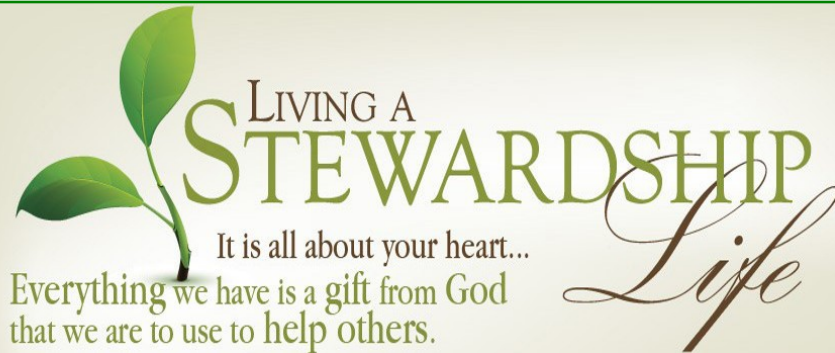
Table of Contents

Church Directory	Pg 1
Weekly Readings	Pg 2
Mass Intentions	Pg 2
Announcements	Pg 3
Pastor's Page	Pg 4
Announcements	Pg 5-9

STEWARDSHIP OF TIME & TALENT

October 4, 2020

Envelopes Used	75
Envelope Collections	\$ 5,420.02
Plate Collections	\$ 486.00
TOTAL	\$ 5,906.02



GOSPEL READINGS & MASS INTENTIONS OCTOBER 10-18, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mt 22:1-14</i>	Saturday, Oct 10	5:30 pm	†Rita Plotnik
Monday:	<i>Lk 11:29-32</i>	Sunday, Oct 11	8:00 am	Diane Chapman
Tuesday:	<i>Lk 11:37-41</i>	Sunday, Oct 11	10:30 am	For the People
Wednesday:	<i>Lk 11:42-46</i>	Monday, Oct 12	8:00 am	†Marie Bispham
Thursday:	<i>Lk 11:47-54</i>	Tuesday, Oct 13	7:30 am	Rosary
Friday:	<i>Lk 12:1-7</i>	Wednesday, Oct 14	8:00 am	†Marie Bispham
Saturday:	<i>Lk 12:8-12</i>	Thursday, Oct 15	8:00 am	†John Wing
Next Sunday:	<i>Mt 22:15-21</i>	Friday, Oct 16	8:00 am	†Harold & Marie Bispham
		Saturday, Oct 17	5:30 pm	For the People
		Sunday, Oct 18	8:00 am	Ellen Arleen Costa
		Sunday, Oct 18	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



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

Word Search Twenty-Eighth Sunday in Ordinary Time

AGAIN	BEHOLD	CALL
CALVES	COME	COMPARED
DINNER	EVERYTHING	FEAST
GARMENT	GAVE	GUESTS
HEAVEN	INVITE	JESUS
KILLED	KING	KINGDOM
LIGHT	MADE	MANY
MARRIAGE	OTHER	OXEN
PARABLES	READY	SAID
SAYING	SENT	SERVANTS
SPOKE	TELL	THEN
THERE	WEDDING	WENT

PASTOR'S PAGE

Répondez S'il Vous Plaît; "R.S.V.P., Please."

In the first reading we see the New Jerusalem (heaven) being presented as "God's Holy Mountain" – Zion, the place of salvation – where there will be feasting, happiness (tears wiped from every face), rejoicing, and eternal life (death is destroyed). This image of 'feast' or 'banquet' was one that Our Lord used, in continuity with the Old Testament, to describe the Kingdom of Heaven [Mt 8:11; Lk 14:15]. Our Lord goes further in the Gospel and reveals the heavenly banquet particularly as a 'wedding banquet' [Lk 14:8; Mt 25:10], which is elaborated further in the Book of Revelation [19:7, 9]. This relational image of 'feast' with 'heaven' even describes the act of accepting the invitation to the kingdom of God, namely, 'conversion' [Gk *metanoia*], as in the Parable of The Prodigal Son [Lk 15:23].

Our Lord uses this image with great effect when in the Gospel today [Mt 22:1-14] He speaks of the "king who gave a wedding feast for his son", this is plainly, as He says, like the Kingdom of Heaven [Rev 19:7,9; 21:2]. There are two main points of Our Lord in telling this parable story. The first is that: *we must immediately and wholeheartedly accept the invitation of God* to come to heaven. The second is that: *we must accept the invitation according to the terms set forth by the invitation itself*; no one sets down their own terms to an invitation.

In the first point – accepting the invitation – we note that we should not be overly concerned with the things of this world (farms, businesses, etc.) to the extent that we ignore God's invitation by failing to respond immediately and wholeheartedly. Indeed, some people are so absorbed in this world that they have a positive hatred for the next world, as indicated by the persecution and murder of those who deliver the invitation in the parable. So this is an important point: to respond immediately and wholeheartedly to the invitation to the wedding feast of The Father's Son. This first aspect of the invitation relates to the infused theological virtue of Faith: it is a new knowledge that we receive which enables us to respond (R.S.V.P.) to God. God takes the initiative; so without the invitation (infusion) of Faith, we couldn't even begin to respond. This initial faith therefore justifies us; it calls for a particular response from each of us. God calls us personally by name.

The second point – accepting the invitation according to the terms set forth – is just as important as the first. Why? Because we note that one man in the parable was improperly dressed to attend the wedding feast and consequently was thrown out the door. The added imagery of "where there will be wailing and grinding of teeth" evokes damnation [Mt 8:12; 13:42, 50; 24:51; 25:30]. Moreover, common sense should tell us that when we receive an important invitation to our brother or sister's wedding, we should R.S.V.P., set our schedules accordingly, and get cleaned and dressed to look our best at such an occasion (we shouldn't be like idiots who sport sneakers with tuxedos). *We simply don't set forth our own terms and conditions toward responding to a gracious invitation to the greatest of events.*

In fact, this is the greatest distinction between Judeo-Christianity and other world religions: Christianity is a Revealed Faith; Divine Revelation (God speaking to man) tells us what to believe and what to do. Other non-Judeo-Christian faiths in the world are man-made cultural entities which depend on man himself deciding what to believe and what to do. In Christianity, however, Divine Revelation sets forth ('reveals') the terms of our union with God. This is why we have The Ten Commandments and not ten suggestions. Simply put, *Divine Revelation is a monologue, not a dialogue.* It is a gift offered "as is", with no stings attached but which must, nevertheless, be responded to in kind. What is a fitting example?

What if someone invited you to receive a brand new red, four-door Toyota Camry®, all taxes, licenses, doc fees, etc., for free? What if they told you that all you had to do was go down to the dealership tomorrow, sign your name on the receipt, and drive away with a new car? This would be a great invitation, a tremendous gift. However, what if your response to this gift was to say, "Thank you, but I want an almond colored two-door Toyota Avalon® instead, and furthermore, I need it delivered here *today* (because I'll be busy tomorrow), and, by the way, have it full of gas and clean when you deliver it?" Hopefully we can all see the absurdity in all of this.

This second aspect of the invitation – accepting the invitation according to the terms set forth – relates to the infused theological virtue of Charity. It is a new loving experience given by God which corresponds to the new faith knowledge that we have received. This new love empowers us to respond, *as God needs us to, NOT as we want to.* This charity therefore saves us, for we then have made the particular response that God has called us to by name. Those of us, therefore, who wish to set down *our own conditions* for the invitation and reception of the gift of salvation (the wedding feast), are not being charitable. We would not be accepting the invitation (faith) with the corresponding love (charity) that is necessary. Those who do so are like the man in the parable who comes without being wrapped in the cloak of charity that God provides for each of us along with the invitation.

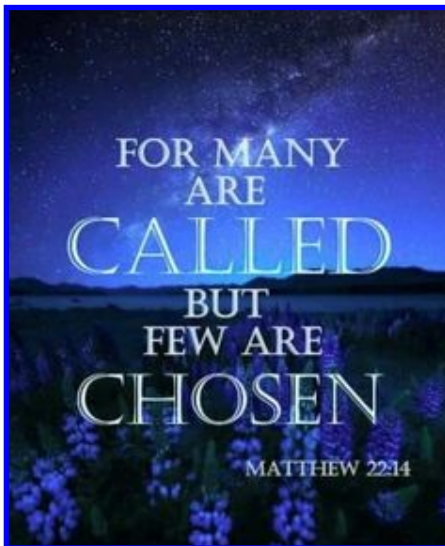
PASTOR'S PAGE

Continued from Page 4

The parable of The Invitation to The Wedding Banquet is really all about *our reply*. How have we responded – R.S.V.P. – to God The Father's gracious invitation? The wedding banquet of The Lamb of God, Jesus, is being prepared for as we speak. The question is, 'How am I preparing to enter the wedding banquet?' Am I dressing now in the "wedding garment" of sanctifying grace? Am I properly clothed to enter the feast? Or will I be found wanting at my appearance?

Unfortunately, there are many, many 'so-called' Christians in the world today who are setting down their own terms and conditions to the invitation to salvation. Indeed, whole Christian communities are established just for this reason: they make up their own rules! Many have been influenced by the relativism of other world religions to think, erroneously, that man culturally and anthropologically simply creates his own religious system, that *we alone* make our own choices when it comes to salvation. Our Lord tells us different. His hallmark was that He spoke with authority [Mt 7:29; 9:6]. He says, "*It was not you who chose Me, but I Who chose you*" [Jn 15:16]. As Catholics we should know that God takes the initiative and sets down in Divine Revelation, Sacred Scripture and Sacred Tradition, the terms and conditions of which are *irrevocable* (that's why it's called a Covenant: a contract that cannot be broken). Jesus said: ". . . *truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished*" [Mt 5:18]. Our part is simply, immediately, and wholeheartedly, to accept the invitation of Divine Love and Mercy with our love. So, to the wedding invitation of The Lamb, let us continue our R.S.V.P. throughout our life as a Christian, with a living faith, so that we may not only be 'invited', but also 'chosen'. For . . .

"Many are invited, but few are chosen." Mt 22:14



Sunday Blessings,

Father Tim

*The 2020 Annual Catholic Appeal "Gratitude in Action" continues.
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: \$22,280.00 BALANCE: \$7,720.00



ANNOUNCEMENTS

SCHOLARSHIP




KNIGHTS OF COLUMBUS SCHOLARSHIP

SCHOLARSHIP

Your Knights of Columbus will award scholarships to practicing Queen of Angels students again this year. Over the past four years, more than \$20,000 has been awarded. Eligible high school seniors or current full-time college/trade-school students can apply for these awards to help fund tuition at an accredited school for the Fall 2020/2021 academic year.

Applications will be available in the parish office **OR** online. Please note, the **Application deadline is October 15, 2020.**

For more information or if you wish to help us keep this program growing, please contact any parish Knight.

Register NOW

CULTURE OF LIFE FAMILY SERVICES
THE 11TH ANNUAL
PRO-LIFE IS GOOD
VIRTUAL GALA

SATURDAY, OCTOBER 24, 2020
LIVE-STREAMED
6:30PM LOG IN
7:00PM PROGRAM

KEYNOTE
DAVID BEREIT
40 DAYS FOR LIFE FOUNDER

Emcee
George Delgado, M.D.
COLFS Medical
Director

Honorary
Chairpersons
Dcn Frank & Claudette
Mercardante

Auctioneer
Sean Kelly

FOR INFO & REGISTRATION
WWW.FRIENDSOFCOLFS.ORG/GALA
619-795-3581

Annual Holiday Craft Fair

The Catholic Women's Club at Our Lady of Grace Church is hosting their 17th Annual Craft Fair on Saturday, November 7th from 9am-3pm.

Over 50 local crafters will feature fashion apparel and home decor, homemade food items (i.e., jams/jellies), art work and seasonal decorations for the upcoming holidays.

The OLG Catholic Women's Club will have fresh baked items, fudge, peanut brittle and other items for sale.

CRAFT FAIR

Parking is FREE, Face masks required

For more information, call Kathy at (619) 980-6841.

CRAFT FAIR

ANNOUNCEMENTS

WE MUST WEIGH COST OF 'EXTRAORDINARY' SHUTDOWNS

catholicworldreport.com/2020/09/24/bishop-paprocki-we-must-weigh-cost-of-extraordinary-shutdowns
Catholic News Agency Denver Newsroom, **Sep 24, 2020**
[Edited for brevity]

In an essay published this month, Bishop Thomas Paprocki of Springfield in Illinois argued that months-long lockdowns in response to the coronavirus are an extraordinary means of saving life, and are therefore not morally obligatory and should not be coerced by the state.

We have “taken the extraordinary and unprecedented step of shutting down a major portion of our economy for the past several months, telling people to stay home, not to go to work, and not to go to school,” Bishop Paprocki wrote in “Social Shutdowns as an Extraordinary Means of Saving Human Lives”, an essay in the September edition of *Ethics & Medics*, a commentary published by the National Catholic Bioethics Center.

“The distinction between ordinary and extraordinary means of preserving life is important, for if a means is extraordinary—that is, if the burdens outweigh the benefits—then it is not morally obligatory and should not be coerced by state power,” he wrote.

“[I]n the face of a pandemic, do we have a moral obligation to shut down our society, require people to stay at home, put employees out of work, send businesses into bankruptcy, impair the food supply chain, and prevent worshippers from going to church? I would say no,” the bishop concluded, saying that such actions “would be imposing unduly burdensome and extraordinary means.”

...This distinction between ordinary and extraordinary means was first made by Venerable Pius XII in a 1957 address to medical workers, during which he said that “Normally one is held to use only ordinary means ... that is to say, means that do not involve any grave burden for oneself or another. A stricter obligation would be too burdensome for most men and would render the attainment of the higher, more important good too difficult. Life, health, all temporal activities are in fact subordinated to spiritual ends.” Bishop Paprocki asked, “What are the spiritual ends? The spiritual end is eternal life, and so everything else is subordinated to that.”

“Let’s take one issue, in terms of being able to go to church and receive the sacraments, Holy Communion; or a person who’s dying to receive Anointing of the Sick. All of that is more important than our temporal activities, or even our physical life here on earth. Therefore, I thought, ‘well, if that applies to ... individual people, why can’t that same principle apply to society as a whole? Do we have to do everything possible to save every human life? Well not if it’s extraordinary.”

He noted that more than 35,000 people die annually in the US in auto accidents. “How do we save those every year? Let us not drive. Let’s close down our highways, don’t get in your car,” Bishop Paprocki said. “We wouldn’t do that, because people need to get to work, to school, and other obligations. So what do we do? We do not throw caution to the wind. We take precautions, like seat belts and air bags, and you follow the rules of the road; and if you do that, there is much greater likelihood you will not die in an auto accident, but that’s not an absolute guarantee. There are no absolute guarantees in life.”

If this principle of the distinction between extraordinary and ordinary means “applies to individuals, why doesn’t it apply to our society as well?” he asked. “And I would argue that it should.”

“When you’ve got politicians, for example governors and other government leaders, making decisions about shutting things down, I’m not questioning their motivation – it’s a good motivation, they’re trying to save life, and that’s a good thing – but I’m trying to add a little bit more of a moral analysis to that conversation”.

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-abortive emotions to begin the process of restoration, renewal and healing. <https://www.rachelsvineyard.org/>

ANNOUNCEMENTS

Why Sex Education has so Successfully Increased Promiscuity, STDs and Abortions

By Jonathon Van Maren Sept. 8, 2020

lifesitenews.com/blogs/why-sex-education-has-so-successfully-increased-promiscuity-stds-abortion [edited for brevity]

Sex education, in essence, proceeds directly out of that assumption that children are entirely incapable of abstaining from sex outside marriage.

How did we get modern sex education — and why? These are questions I frequently get from parents. A few years ago, I decided to pose them to Peter Hitchens, a well known journalist, author, and cultural commentator hailing from Oxford, England. He has had much to say about the idea of modern sex education in his various writings and media interviews. For more insight into how modern sex education in the West came about, I decided to interview him.

According to Hitchens' analysis, the suspicions of many parents are absolutely correct. In his view, the entire concept of sex education fails on its own terms. *"The problem with sex education," he told me by phone, "is that the ostensible purpose for which it is advocated turns out not to be true. I did a study a few years ago of the development of sex education in my own country, and what I found is that it's been justified really since the middle part of the Second World War, when of course there were a lot of venereal diseases, on the basis that if people were better educated about it, then it would reduce the amount of sexually transmitted disease and the amount of unwanted pregnancy. And yet if you watch the figures for both sexually transmitted disease and for unwanted pregnancy, and increasingly now for abortion, we find that despite the greater and greater extent of sex education in our society, more and more frankness about sex, and more and more pornography (which is also supposed to end repression), the number of people becoming pregnant when they didn't want to continues to rise and the number of people contracting sexually transmitted diseases continues to rise."*

.... "Discussing these things in the way that they're discussed [makes these] things sound normal," Hitchens pointed out. "So it's assumed that children will have underage sex or unmarried sex or promiscuous sex, and it's assumed that they will do so, and all the precautions they're supposed to take is based on this idea that this will happen. 'If you can't be good, be careful.'"

That is why our public schools are so involved in handing out condoms and ensuring ready access to birth control pills — because they assume that people, even children, are entirely incapable of abstaining from sex outside marriage. Sex education, in essence, proceeds directly out of that assumption. And that assumption is very much promoted by our current political class.

"There [are] politics in sex," says Peter Hitchens. "Much of those politics are about the family and the State. The state is increasingly hostile to the strong family, and the strong family is sustained by lifelong marriage and by a pretty stern and puritan attitude towards sexual relations — whereas the strong state benefits in many ways, as does modern commerce and the modern employer, from weak marriages and relaxed sexual relations...."

First and foremost, it is essential that parents take the responsibility of educating their children on sexuality seriously. This is something Christians have often done quite badly, but it is the most effective way of inoculating the youth against many of the damaging ideas promoted everywhere in our society. If we teach our children nothing about biblical sexuality and send them out into a hedonistic and exhibitionist culture, we are practically guaranteeing that they will not be able to withstand the poisonous intellectual onslaught and torrent of temptation. Our children are the future, and if we do not educate them, the culture — and the state — will be more than happy to do it for us.

I keep seeing there's a "spike" in Corona cases in Texas and other states.

That's because more people are getting tested.

If we gave more people IQ test, there would be an alarming rise in idiots in this country too...

ANNOUNCEMENTS

ONE-DAY RETREATS:

For men and women coping with the loss of marriage due to divorce, separation, or death. A day filled with listening, reflecting, and sharing to guide your own healing journey. The Holy Spirit will be there, too!



COPING WITH LIFE ALONE

OCT. 24, 9AM-5PM

ST. CATHERINE LABOURÉ (CLAIREMONT)

- OR -

NOV. 7, 9AM-5PM

ST. MARY PARISH (ESCONDIDO)



LIVE RETREAT WITH COVID-19 PRECAUTIONS.

For registration or questions, call Vicki at (858) 748-2273, or Sharon at (619) 884-7974,
or BeginningExperienceSD@gmail.com

Sponsored by:

