

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

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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

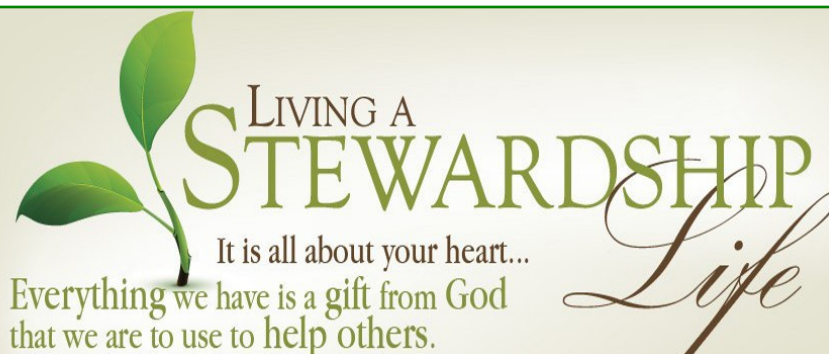
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STEWARDSHIP OF TIME & TALENT

October 11, 2020

Envelopes Used	62
Envelope Collections	\$ 4,870.00
Plate Collections	\$ 380.00
TOTAL	\$ 5,250.00



GOSPEL READINGS & MASS INTENTIONS OCTOBER 17-25, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mt 22:15-21</i>	Saturday, Oct 17	5:30 pm	For the People
Monday:	<i>Lk 12:13-21</i>	Sunday, Oct 18	8:00 am	Ellen Arleen Costa
Tuesday:	<i>Lk 12:35-38</i>	Sunday, Oct 18	10:30 am	†Harold & Marie Bispham
Wednesday:	<i>Lk 12:39-48</i>	Monday, Oct 19	8:00 am	†Harold Bispham
Thursday:	<i>Lk 12:49-53</i>	Tuesday, Oct 20	7:30 am	Rosary
Friday:	<i>Lk 12:54-59</i>	Wednesday, Oct 21	8:00 am	†Marie Bispham
Saturday:	<i>Lk 13:1-9</i>	Thursday, Oct 22	8:00 am	Sheila Wing
Next Sunday:	<i>Mt 22:34-40</i>	Friday, Oct 23	8:00 am	Fr. Anthony Kirschner
		Saturday, Oct 24	5:30 pm	†Harold & Marie Bispham
		Sunday, Oct 25	8:00 am	For the People
		Sunday, Oct 25	10:30 am	Sheila Wing



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



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

Word Search Twenty-Ninth Sunday in Ordinary Time

AWARE	CAESAR	CARE
COUNSEL	DISCIPLES	ENTANGLE
HERODI-ANS	JESUS	KNOW
LAWFUL	MALICE	PHARISEES
POSITION	REGARD	SAID
SAYING	SENT	TALK
TEACH	TEACHER	TELL
THEN	THINGS	THINK
TOOK	TRUE	WENT

[illegible]

PASTOR'S PAGE

RENDER UNTO GOD THE THINGS THAT ARE GOD'S.

In the Gospel today [Mt 22:15-21] we see that the Pharisees try to trap Our Lord by using the Roman sympathizers of King Herod's followers, as Jesus says, *"Why are you testing Me, you hypocrites?"*

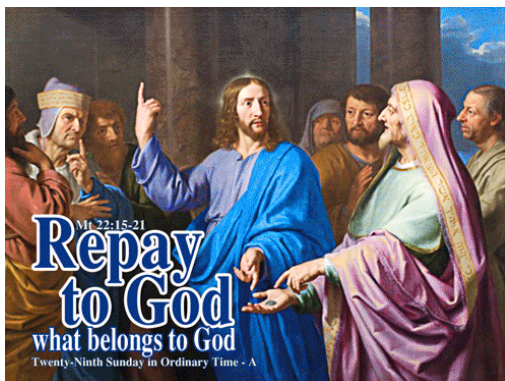
The test was simple enough: should Jesus say 'No, do not pay the tax to the Romans', He would be turned over by the followers of King Herod (the Herodians) to the Romans and arrested as an insurrectionist. On the other hand, should Jesus say 'Yes, pay tax to the Romans', He would be seen as a Roman political sympathizer, and would lose face in regard to the people who hated the Romans. Either answer, yes or no, would mean the end of Jesus for both the Pharisees and the political Herodians. The answer that Our Lord gives, however, is not political – it is theological, and it is genius: *"Render unto Caesar what belongs to Caesar and to God what belongs to God."*

Our Lord's answer is based upon the teaching of The Book of Genesis [1:26], namely, we find the true nature of a thing in its image and likeness. Man is made in the image and likeness of God, therefore, man needs to return to God what is God's – the whole of his being – body and soul. The ownership, or nature, of a thing is seen in its 'image' and 'likeness'. The image of God found in man is his intellect and free will; the likeness of God in man is the supernatural (sanctifying) grace which man had at the time of creation. Through the Paschal Mystery of His suffering, death, and resurrection, the God-man Jesus Christ restored sanctifying grace to man after the Original Sin of Adam and Eve. Christ has therefore made of us a new creation [II Cor 5:17; Gal 6:15].

Moreover, as a Christian one becomes 'characterized' as a child of God. The Christian takes upon his soul an eternal 'impression', 'likeness' or 'seal' [II Cor 1:22; Eph 1:13; Rev 7:3; 9:4] that makes one pleasing to God, that makes one God's own possession. As St. Paul says, *"... do not grieve the Holy Spirit of God, in Whom you were sealed for the day of redemption [Eph 4:30]."* This likeness comes through Baptism, and is strengthened by Confirmation, again St. Paul says, *"...all of you who were baptized into Christ have clothed yourselves with Christ" [Gal 3:27].* Therefore, through the image and likeness of God impressed upon our eternal souls we see that we belong to God Who has saved us. St. Peter reminds us *"You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot [I Pet 1:18 –19; Mk 10:45; Rev 5:9]."* It is only right, therefore, that each Christian should, and must as Our Lord says, "Render unto God the things that are God's".

Example of the Cowboys and the cattle rustlers. The beef cattle's nature is to "Moo" and provide steaks and burgers. The beef cattle's ownership is known from its tag, mark or brand. In the old West when cattle went on the cattle drive to market, they first had to be "branded" before they began their journey so that they would not be lost or stolen. The branding iron impressed the cow with the seal or mark of the genuine owner. The goal was to bring them safely to market. Sometimes cattle rustlers stole the cattle and mimicked the brand on the cow (e.g. from \$ to §). Thus, the cattle appeared at the market under a false sign and ownership.

Satan is like the cattle rustlers, in that he wishes to seduce us to the dark side (the grass is always greener on the other side of the fence). He mimics or 'apes' God's mark or seal (the cross † becomes a double-cross ‡), and wishes to take false ownership (or possession) of us. Our goal is to arrive at the market place of heaven, the Kingdom of God with Our Father's brand or mark. At the end of our life here on earth God must be able to recognize in us His mark or character of sanctifying grace [Rev 7:1-8], given to us at the start of our pilgrimage in Baptism and strengthened through Confirmation, and nourished by the Holy Eucharist. This is why Our Lord tells us how to retain God's likeness by simply *"Rendering unto God what belongs to God"* that is, *"....all your love, all your heart, all your soul, all your mind, and all your strength [Mk 12:30]."*



Sunday Blessings,
Father Tim

ANNOUNCEMENTS

CORONAVIRUS: WHO BACKFLIPS ON VIRUS STANCE BY CONDEMNING LOCK-DOWNS

October 11, 2020

The World Health Organization has controversially claimed that the world is misusing lockdowns as away to control the virus. The World Health Organization has back flipped on its original COVID-19 stance after calling for world leaders to stop locking down their countries and economies.

Dr. David Nabarro from the WHO appealed to world leaders yesterday, telling them to stop “using lockdowns as your primary control method” of the coronavirus. He also claimed that the only thing lockdowns achieved was poverty – with no mention of the potential lives saved. “Lockdowns just have one consequence that you must never ever belittle, and that is making poor people an awful lot poorer,” he said.

Dr. David Nabarro from the WHO appealed to world leaders yesterday, telling them to stop “using lockdowns as your primary control method”.

“We in the World Health Organization do not advocate lockdowns as the primary means of control of this virus,” Dr Nabarro told *The Spectator*.

“The only time we believe a lockdown is justified is to buy you time to reorganize, regroup, rebalance your resources, protect your health workers who are exhausted, but by and large, we’d rather not do it.”

Dr Nabarro’s main criticism of lockdowns involved the global impact, explaining how poorer economies that had been indirectly affected.

“Just look at what’s happened to the tourism industry in the Caribbean, for example, or in the Pacific because people aren’t taking their holidays,” he said.

“Look what’s happened to smallholder farmers all over the world. ... Look what’s happening to poverty levels. It seems that we may well have a doubling of world poverty by next year. We may well have at least a doubling of child malnutrition.”

Melbourne’s lockdown has been hailed as one of the strictest and longest in the world. In Spain’s lockdown in March, people weren’t allowed to leave the house unless it was to walk their pet. In China, authorities welded doors shut to stop people from leaving their homes. The WHO thinks these steps were largely unnecessary. Instead, Dr Nabarro is advocating for a new approach to containing the virus.

“And so, we really do appeal to all world leaders: stop using lockdown as your primary control method. Develop better systems for doing it. Work together and learn from each other.”

The WHO’s criticism of lockdowns involved the global impact, explaining how poorer economies that had been indirectly affected. His message is timely. In a world first, a number of health experts from all over the world came together calling for an end to coronavirus lockdowns earlier this week.

They created a petition, called the Great Barrington Declaration, which said that lockdowns were doing “irreparable damage.”

“As infectious disease epidemiologists and public health scientists, we have grave concerns about the damaging physical and mental health impacts of the prevailing COVID-19 policies, and recommend an approach we call Focused Protection,” read the petition.

“Current lockdown policies are producing devastating effects on short and long-term public health.” The petition has had 12,000 signatures so far. It was authored by Sunetra Gupta of the University of Oxford, Jay Bhattacharya of Stanford University, and Martin Kulldorff of Harvard University. When asked about the petition, Dr Nabarro had only good things to say. “Really important point by Professor Gupta,” he said.

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

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/>

WHEN THE DOGMA LIVES LOUDLY

by Archb. Charles J. Chaput firstthings.com

When Sen. Dianne Feinstein grilled federal circuit court nominee—and now Supreme Court nominee—Amy Coney Barrett three years ago, she fretted that “the dogma lives loudly within you. And that’s of concern.”

Given the senator’s obvious prejudices, she should indeed be concerned. Ms. Barrett’s life story suggests that she actually believes and seeks to live what her Catholic faith teaches. Worse, she has a superb intellect, a deep grasp of the law, and an excellent record as a jurist. In other words, she’s a nightmare for a certain kind of political tribe.

Let’s put aside for a moment Sen. Feinstein’s Know Nothing-style vulgarity. After all, she’s hardly alone in her bigotry. Disdain for vigorous religious convictions, especially the Catholic kind, is a virus that’s going around. It seems to infect a number of Democratic senators, including Sen. Kamala Harris, Feinstein’s California colleague and vice presidential nominee, who saw looming peril in that dangerous national conspiracy otherwise known as the Knights of Columbus.

Sen. Feinstein’s words help us see clearly how some in our political class now view Catholics who are more than merely “nominal” in their faith. It’s true that anyone baptized as a Catholic is, in fact, a Catholic. In the eyes of the Democratic party, that’s not a problem. If you’re photographed piously with your rosary beads at prayer—even better. The cultural loyalty of many Catholic voters to a once heavily Catholic, working-class party dies hard, no matter how different that party is today. As an elected official, you may even get an award from a major Catholic institution. But if you’re the kind of Catholic who seeks to discipline his or her life around Catholic beliefs regarding marriage and family, religious freedom, sex, and abortion—well, that’s a different matter, as Democratic Congressman Dan Lipinski discovered when his own party dumped him in a primary earlier this year. In Bill Maher’s immortal words, a woman like Amy Coney Barrett, whatever her professional credentials, is just “a [expletive] nut.” In a sane age, these kinds of attacks, more appropriate to a restroom wall than discourse in a nation of laws, would be seen as loathsome. But we don’t live in a sane moment, as Sens. Feinstein and Harris, and Mr. Maher, have helpfully demonstrated.

Catholics in this country spent more than a century fighting their way into the American mainstream. The cost has been high. To the degree that self-described Catholic political leaders are indistinguishable in their views and actions from their colleagues with no faith at all, the cost has been far too high. Millions of Catholics have served and died defending this nation, its freedoms, and its institutions. In the last century, all of the military chaplains awarded the Medal of Honor were Catholic priests. A politics of democratic pluralism requires that differences of belief must be respected. Catholics cannot, and don’t, expect those with different convictions to agree with their religious beliefs. But Catholics *do* rightly demand civility and respect for the teachings of their Church, especially from a Senate supposedly informed by a spirit of service to the whole nation.

Today’s hostility toward those who support Catholic teaching should concern every practicing Catholic—and anyone who values the First Amendment. If attacks on belief are an acceptable standard by which to impugn judicial nominees today, then tomorrow they’ll be used on the rest of us who uphold the teachings of our faith. What’s been playing out in Senate confirmation hearings and public debates over judicial nominees is a harbinger of future attacks on the Church herself and on any Catholic who holds with her enduring moral witness. Over the past decade, we’ve already seen the Catholic Church—and many of her ministries and institutions—targeted specifically for matters of belief.

Those who value our First Amendment right to religious freedom should realize that tests about belief are attacks on religious liberty. And positioning dissenting Catholics as “mainstream Americans” and believing Catholics as “extremists”—now a common and thoroughly dishonest culture war technique—is a particular affront to the free exercise of religion. It puts the rights of far more Americans at risk than will ever be nominated for the court.

Charles J. Chaput, O.F.M. Cap., is the archbishop emeritus of Philadelphia. His latest book, Things Worth Dying For: Thoughts on a Life Worth Living, will be published by Holt in March 2021.

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:



*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

40
DAYS
FOR
LIFE



KEYNOTE
DAVID BEREIT
40 DAYS FOR LIFE FOUNDER



Emcee
George Delgado, M.D.
COLFS Medical
Director



Honorary
Chairpersons
Den Frank & Claudette
Mercardante



Auctioneer
Sean Kelly



FOR INFO & REGISTRATION

WWW.FRIENDSOFCOLFS.ORG/GALA
619-795-3581

ANNOUNCEMENTS

A PRAYER FOR VICTORY IN THE UPCOMING ELECTION

by Fr. Jerry Pokorsky

cnsnews.com/commentary/father-jerry-pokorsky/prayer-victory-upcoming-election October 12, 2020

By international law, military chaplains are non-combatants. They should not take up arms, nor should enemy soldiers attack them. Their purpose is to assist soldiers in prayer and worship.

Similarly, during political campaigns, the clergy are effectively non-combatants. The law – at least as interpreted by Church policy -- prevents them from acting as political operatives. As a practical matter, how are they to navigate the choppy waters of an election cycle in preaching and prayer?

A priest's refusal to enter into the political domain of the laity does not suggest cowardly indifference, but admirable restraint. He must recognize the competence of laity in political matters (and his own relative incompetence) while encouraging a firm grasp of Christian moral principles. Indeed, a priest – representing Jesus, and in imitation of Jesus – is not a political operative. He is a man of God and prayer. Or should be.

The primary domain of a priest is religious faith and morals. In the exercise of his prophetic priestly role, like John the Baptist, a priest must also identify grave injustices and do his best to protect the integrity of the faith and promote the salvation of souls. Some mistake this as political meddling, but it's not. So, for example, it is a simple statement of religious fact that we cannot be a Catholic in good standing and promote pro-abortion, and certain anti-family legislation. Unlike healthy disagreements over immigration and taxes, abortion and so-called "LGBTQ" anti-family policies are direct violations of the Commandments.

Hence, the excommunication of pro-abortion politicians or the denial of Holy Communion to "those obstinately persevering in manifest grave sin" are not political acts. They are distinctly religious acts of charity, warning the public figure – and his supporters -- of threats to salvation.

But when pastors denounce from the pulpit violations of the Commandments by specific politicians, they typically receive reactions like this: "The Church has no business engaging in politics. You have put the Church's tax-exempt status at risk, and I will immediately stop my contributions."

One supposes the critic expects the priest to respond in fear: "Do what you will to the women and children! Just leave our tax-exempt status alone!" The better response is, "Am I to remain silent when a candidate and his party mock God's law?" And, "What have I said to give the impression I hunger more for money than God's will?"

Maybe a priest's silence during an election year is the only way to avoid discomfort, and we should be content with those bland Church voter guides. (The pointed Planned Parenthood voter guides are far more useful in the negative way.) But then he would be derelict in his religious duties that include praying that the forces of good conquer those of evil. Petitionary prayers, too, are fraught with danger.

We frequently abuse prayers of petition. There can be a subtle corrosive spiritual attitude expecting Jesus to dance to our tune (cf. Luke 7:31-35). Some use them as magical incantations, such as those absurd "chain letter" prayer novenas. The petitions can be tiresome and rude fundraising advertisements. But Jesus insists "ask, and ye shall receive," as He infallibly promises: "...how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:13)

Fortunately, there are many useful examples of prayers of supplication that derive from the Scriptures, liturgy, and history. For instance, during the Battle of the Bulge in December 1944, the armies faced heavy snowstorms. General Patton asked his Catholic chaplain, Father James Hugh O'Neill of Chicago, to compose a prayer for victory. The priest penned this muscular prayer for the troops: *"Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call Thee that, armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies and establish Thy justice among men and nations. Amen."*

The prayer acknowledges God as good and all-powerful. We offer our prayer in humility and invoke His goodness. We present our needs and identify the evil we face. We do not sit back and wait for God to work His magic. We beg for His grace so that we become His courageous instruments.

ANNOUNCEMENTS

Continued from Page 8

The genius of Father O'Neil's prayer is that even a German soldier could recite it with similar devotion, leaving to God the means of dispensing His grace. Today, the prayer provides a useful template for priests -- who by law, policy, and prudence -- are "non-combatants" in politics during an election year.

Every good prayer of petition -- like the prayer before the Battle of the Bulge -- invokes God's grace, the Gifts of the Holy Spirit. We pray with the humble piety that recognizes the proper relationship we have with God. We pray for knowledge and understanding of the facts, with the wisdom and counsel to see good and evil in a proper perspective. But there's more.

After the battle, Father O'Neil continued to encourage the troops, writing: "Because you believe in the Resurrection, show no fear in the face of the enemy. And remember, we don't want any ninnies." Every prayer of petition must include -- at least implicitly -- a desire for the gift of fortitude to carry out our duties as Christians with faith and honor.

So with all due respect for IRS regulations and chancery requirements, here is a modest proposal for an election year prayer:

"Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain the confusion and lies with which we have had to contend. Grant us clarity of thought and courage of conviction. Graciously hearken to us as citizens who call upon Thee that, armed with Thy power, we may advance from electoral victory to victory, and crush the oppression and wickedness of our anti-religion, anti-family, pro-abortion, and lawless enemies, and establish Thy justice among men and nations. Through Christ Our Lord. Amen."

Father Jerry J. Pokorsky is a priest of the Diocese of Arlington. He is pastor of St. Catherine of Siena parish in Great Falls, Va. CNSNews.com

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.



Parking is FREE, Face masks required
For more information, call Kathy at (619) 980-6841.

