

# 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 Secretary:** [sandy@queenofangels.org](mailto:sandy@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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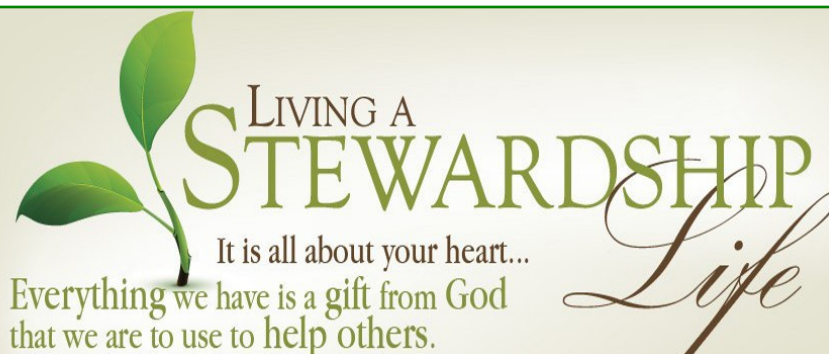
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If you're worried about an unplanned pregnancy, you may be experiencing a personal crisis full of concerns about your future. Pregnancy Care Clinic can assist you. [www.unplannedparenthood.org](http://www.unplannedparenthood.org), 619.442.4357

## STEWARDSHIP OF TIME & TALENT

### August 30, 2020

Envelopes Used	48
Envelope Collections	\$ 3,440.00
Plate Collections	\$ 443.00
<b>TOTAL</b>	<b>\$ 3,883.00</b>



## GOSPEL READINGS & MASS INTENTIONS SEPTEMBER 5-13, 2020

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mt 18:15-20</i>	Saturday, Sep 5	9:00 am	†Rita Plotnik
Monday:	<i>Lk 6:6-11</i>	Saturday, Sep 5	5:30 pm	For the People
Tuesday:	<i>Mt 1:1-16, 18-23</i>	Sunday, Sep 6	8:00 am	Benjamin Benson
Wednesday:	<i>Lk 6:20-26</i>	Sunday, Sep 6	10:30 am	†Harold & Marie Bispham
Thursday:	<i>Lk 6:27-38</i>	Monday, Sep 7	9:00 am	†Raquel De Dios
Friday:	<i>Lk 6:39-42</i>	Tuesday, Sep 8	7:30 am	<i>Rosary</i>
Saturday:	<i>Lk 6:43-49</i>	Wednesday, Sep 9	8:00 am	†Harold Bispham
Next Sunday:	<i>Mt 18:21-35</i>	Thursday, Sep 10	8:00 am	Eva Cavallini
		Friday, Sep 11	8:00 am	†Marie Bispham
		Saturday, Sep 12	5:30 pm	†Jim Welsmann
		Sunday, Sep 13	8:00 am	For the People
		Sunday, Sep 13	10:30 am	†Norma Pinal



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

### Word Search Twenty-Third Sunday in Ordinary Time

AGAIN	AGREE	ALONE
ANYTHING	BIND	BOUND
BROTHER	CHURCH	COLLECTOR
CONFIRMED	DONE	EARTH
EVEN	EVERY	EVIDENCE
FAULT	GAINED	GENTILE
HEAVEN	LISTEN	LOOSE
OTHERS	REFUSES	SINS
TAKE	TELL	THREE
TRULY	WITNESSES	WORD

## ANNOUNCEMENTS



**Church Visitation Hours** Queen of Angels is happy to announce that not only has the **8:00 am** Sunday Mass resumed, but we once again will be celebrating Mass inside the church! The Church will continue to 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

**Weekend Indoor Mass Hours**

Saturday - 5:30 pm

Sunday - **8:00 am** & 10:30 am

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



**Mass Streaming Online** Mass can be viewed online at the diocesan website at [sdcatholic.org](http://sdcatholic.org).

**Friendly Reminder:** In observance of Labor Day, the parish office will be closed on Monday, **September 7**. It will re-open at 9:00 AM on Tuesday, **September 8**.



**Labor Day Mass** Please join us for this special Mass Monday, **September 7**, at 9:00 AM to express our gratitude to Almighty God and to honor the American labor movement and the contributions that workers have made to the strength, prosperity, laws and well-being of our country.



**Donate to Your Parish** During this COVID-19 pandemic, your parish needs your support more than ever. Your parish gift provides a lifeline of support to our church family in this time of crisis. **Please donate today.**

*Generosity*  
changes everything

Dear Parishioners,

I am happy to announce that public Masses **in the church** will resume this weekend, **September 5-6**, and will continue until further notice.

To proceed safely, we will need to abide by the following safety guidelines:

**HYGIENE**

All parishioners above the age of 2 must wear facial covering.

The covering must be on for the duration of Mass. Please bring your own mask. Hand sanitizer will be available at all entrances and the restrooms. The church will be disinfected after each Mass. All holy water stoops will be empty.

All worship aides have been removed from the pews.

**SOCIAL DISTANCING**

As of today, we are limited to 100 people per Mass. This is our governor's stipulation and is subject to change. We plan to accommodate parishioners on a first come, first serve basis. Every other row will be closed and the available pews will be marked for distancing. Groups from the same household are permitted to sit together. The floor will be marked for proper distancing. The children's chapel will be unavailable for seating. No donuts. All faith formation activities are still suspended.

**WHAT YOU NEED TO KNOW**

The Sunday obligation is still dispensed. If you are in a high-risk category, or are feeling ill, you are encouraged to stay home. There will not be a collection but there will be a box for donations. Bulletins will be available but must be picked up on a table in the portico. Missals will be available in the donut room for families to take home. Personal use missals may brought to Mass but must be taken home. Please refrain from handshaking and hugging.

**LITURGY CHANGES**

Mass time will be shortened to limit exposure. No Gloria, no Old Testament reading, no congregational singing, no procession of gifts, no sign of Peace. Holy Communion will be distributed under the form of consecrated bread only, and only on the hand. Please remove gloves to receive. Holy Communion will be distributed at the conclusion of Mass. To receive, maintain a six foot space, bow in reverence before the blessed sacrament, lower your mask, present your ungloved hand, consume immediately, and proceed directly to the parking lot.

Thank you for taking the time to read this necessary letter as well as being patient with the ever changing guidelines set forth by our Governor during this COVID-19 pandemic.

God bless you and keep you, and be assured of my continued prayers.

Thank you,  
Fr. Timothy Deutsch

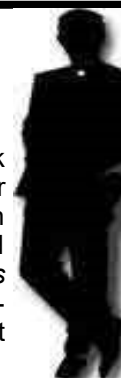
*"...it is only through many tribulations that we will enter the Kingdom of God."*

Acts 14:22

## PASTOR'S PAGE

**FRATERNAL CORRECTION, A SPIRITUAL WORK OF MERCY**

The Gospel this Sunday [Mt 18:15-20] speaks about our *duty* to admonish the sinner, which is a spiritual work of mercy. To admonish means simply to warn [from Latin: *ad-* + *monēre*, to warn]. Would we not warn our loved ones when they are in danger, as a father cautions his son about dangers in his path? We see that even our secular society has warning labels on products: alcohol, tobacco, firearms, drugs (side affects), etc.; and that one can be sued in a court of law for failing to warn others of dangers. So we see that *certain corrections or warnings are a matter of obligation to us*. Hence we realize that we should warn our brothers about dangers, and *as Christians this extends especially to the dangers to the soul*. We reflect upon the wisdom of St Thomas Aquinas to see how this should take place.



The primary thing of note is that St Thomas places the question of Fraternal Correction within his *Treatise On Charity*, this is telling. He is saying that prudently correcting others is primarily about charity or love of neighbor. St Thomas says that the correction of an evil action is twofold, first as an act of charity, second as an act of justice:

The first (charity) applies a remedy to the *sin considered as an evil of the sinner himself*. This is fraternal correction properly so called, which is *directed to the amendment of the sinner*. Now to do away with anyone's evil is the same as to obtain his good: and to obtain a person's good is *an act of charity*. Consequently fraternal correction is an *act of charity* first and foremost.

The second aspect of justice is another correction, which applies a remedy to the sin of the wrongdoer, *considered as hurtful to others, and especially to the Common Good*. This correction is *an act of justice*, whose concern it is to safeguard the rectitude (rightness) of justice between one man and another. From this we see that a man's sin may be considered in two ways: 1) as being harmful to himself, and 2) as harmful to others, a social evil being detrimental to the common good.

Now there are three manners of approach regarding the warning of others, corresponding to the words of Our Lord in the Gospel. One is personal and discreet; the second, with witnesses to establish the facts; the third, as through the Authorities, as social and official.

1) **"If your brother sins go and tell him his fault between you and him alone."** We should almost always begin with the personal and discreet manner so as to preserve the good name of another, not to cause scandal, and not to discourage the sinner as by a public denunciation. The aim here *is directed to the amendment of the sinner* purely and simply, not to punishment or derision.

2) **"If he does not listen, take one or two others along with you (as privately), so that every fact may be established on the testimony of two or three witnesses"**. One should proceed to the next level when not successful, with witnesses to establish the facts.

St Thomas says *"The right way to go from one extreme to another is to pass through the middle space. Now Our Lord wished the beginning of fraternal correction to be hidden, when one brother corrects another between this one and himself alone, while He wished the end to be public, when such a one would be denounced to the public. Consequently it is fitting that the testimony of witnesses should be placed between the two extremes, so that at first the brother's sin be indicated to a few, who will be of use without being a hindrance, and thus his sin be amended without dishonoring him before the public."* There are three reasons for citing witnesses: 1) to show that the deed in question is a sin; 2) to prove that the deed was done; and, 3) to prove that the man who warned his brother has done what he could.

3) **"If he refuses to listen to them, tell the Church. If he refuses to listen even to the Church, then treat him as you would a Gentile or a tax collector"**. Finally, a public denunciation (as social and official), *a correction which is an act of justice which purpose is the common good*, is obtained not only by warning one's brother, but also, sometimes, by punishing him, that others may, through fear, desist from sin. *Such a correction belongs only to an authority*, whose business it is not only to admonish, but also to correct by means of punishments. In the case of public sins, a remedy is required not only for the sinner, that he may become better, but also for others, who know of his sin, lest they be scandalized. Wherefore such like sins should be denounced in public, according to the saying of St. Paul [1 Tim 5:20]: *"Them that sin reprove before all, that the rest also may have fear,"* which is to be understood as referring to public sins.



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## PASTOR'S PAGE

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Up until recent times (pre-1965) the Catholic Church was accustomed to excommunicating those Catholics that entered public grave sins or heresy that led to scandal. This happens rarely today. However, a Sacramento priest was excommunicated in August 2020 for refusing to acknowledge Pope Francis as The Catholic Church's rightful leader. Moreover, The Church teaches in The 1983 Code of Canon Law. "*Those [persons] . . . obstinately persevering in manifest grave sin are not to be admitted to holy communion* [Canon 915]." We may remember that former vice president Joe Biden was denied Holy Communion at a parish in South Carolina in October of 2019 due to his public support for abortion. This being the policy of the bishop in South Carolina. The whole idea of refusing Holy Communion or excommunication is that of safeguarding the Church and Her sacraments from sacrilegious scandal.

Most often our serious sins are known only to ourselves and maybe one or two other people, in which case we alone monitor the situation and discipline ourselves not to receive Holy Communion. However, in cases where people are committing grave sins *knowingly and publicly* (such as a government official who publicly promotes procured abortion), they should be privately admonished (at first) not to receive Holy Communion until they have reformed their lives. If such a person persists in serious or mortal sin in a public way, the pastor of souls and minister of the Eucharist has the *obligation* to refuse Holy Communion to that person publicly. This refusal is necessary both for the good of the public sinner but also for preserving the whole Church from scandal, which the Catechism defines as "*...an attitude or behavior which leads another to do evil*" [CCC #2284].

When the Sacrament is not refused, people may be led to think it is all right to be objectively in the state of mortal sin and to receive Our Lord in Holy Communion, or that the publicly and gravely sinful acts which this person is committing – which everyone knows is a serious sin – must not be so serious after all because the Church permits that person to receive Holy Communion. Such would cause moral confusion and division in the Church.

While Catholics must follow their conscience, it must be emphasized that our conscience has to be properly formed [CCC #1783]. In other words, conscience is not some sort of subjective consciousness whereby I make up my own rules about what is right or wrong, good or evil. Rather, it is a reality whereby I conform my own thinking to what is *objectively true* according to the natural law and Church teaching on faith and morals.

It is the greatest act of charity to prevent somebody from doing something that is sacrilegious, that is to warn them, and then actually refuse to be party to a sacrilege<sup>1/4</sup> the Church, in Her laws and in Her love, admonishes people from doing things that are gravely offensive to God and gravely damaging to their own souls.

Unfortunately, Church officials have failed to be the lighthouse warning Her children against evil persons, such as the bishops failure to expose and remove priests in the sexual scandals within the Church. This also applies to 'so-called Catholic' politicians who publicly and officially promote abortion, euthanasia, gender ideology, homosexual activity, or any other evil. By publically excluding them from union with the Church an unequivocal message is sent to all people that this is not in conformity with Catholic Faith and Morals. We could call this the '*charitable anathema*', meaning that the Church is mercifully warning the persons involved – and the entire world – that those who embrace such activity will not inherit the Kingdom of God. Such is the understanding of excommunication, whereby a person is publically proclaimed to be outside of communion with The Kingdom of God here on earth, *and in heaven*. Hence, Our Lords words...

*"If he refuses to listen even to The Church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven".*

Sunday Blessings,

*Father Tim*

## ANNOUNCEMENTS

### WHY WE ARE WHERE WE ARE

by George Weigel [abridged for brevity] read full article at [catholicworldreport.com](http://catholicworldreport.com)

By early March 1865, more than a million Americans had killed or wounded each other in civil war; the killing, wounding, and maiming continued for another month or so. Yet amidst that unprecedented carnage, Abraham Lincoln, at his second inauguration as president, called the American Republic to recompose itself in unity by means of magnanimity: *"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to...bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan – to do all which may achieve and cherish a just and lasting peace among ourselves..."*

Those luminous words, now engraved in his memorial in Washington, confront Americans with a hard truth: it is very difficult, if not impossible, to imagine either major presidential candidate, on January 20, 2021 echoing the sentiments of Lincoln's Second Inaugural Address. . . .

Lincoln's command of the majestic rhythms of the English language is not easily replicable. But that's not the issue, is it? It's hard, verging on impossible, to imagine the president-to-be-inaugurated next January summoning the country to national unity through magnanimity because our political culture has become so coarsened that it cannot cast up presidential candidates capable of credibly making that kind of appeal. And one reason it cannot do so is that too many Americans aren't interested in, or could not grasp the meaning of, any such summons.

How did we get here? We got here, in part, because Americans have paid insufficient attention to Ernst-Wolfgang Böckenförde. The name is not well-known, but that defines the problem. For Ernst-Wolfgang Böckenförde diagnosed a primary cause of our current distress over half a century ago.

Böckenförde was a German constitutional law scholar whose "dictum" is familiar to, if often ignored by, political scientists: *"The liberal secularized state lives on conditions that it cannot guarantee itself."* Put another way, the liberal institutions of a modern democracy – free speech, a free press, freedom of association, universal adult suffrage, majority rule and protection of minority rights, religious freedom, and so forth – rely for their credibility, and their tensile strength under pressure, on cultural foundations those liberal institutions cannot, by themselves, create or defend.

Thus, American democracy is not, and can never be, a machine that runs by itself. The cultural and moral lubricants of the machinery – indeed, the very rationale for this kind of machinery rather than some other kind – must come from somewhere else. For over two centuries in the United States, that "somewhere else" was a public moral culture formed by biblical religion and natural law philosophy. Biblical religion taught Americans the built-in dignity and value of every human person as a person, irrespective of condition. The philosophy of the natural law taught Americans that there are moral truths inscribed in the world and in us, that we can know those truths by reason, and that knowing them teaches us our duties. These cultural norms underwriting American democracy were sometimes forgotten or ignored. But they were there, and people of character could appeal to them to reform the Republic and help it realize its promise of freedom in solidarity for all Americans.

The accelerated process of political decay we've witnessed in the past six months didn't just happen. America's once-noble liberal political institutions are crumbling because, over the past six and a half decades, the cultural foundations on which those institutions long relied have been deeply eroded by a soul-withering secularization (which even affects religious believers) and a debased public ethic of "I did it my way."

The *annus horribilis* (terrible year) through which we're living is telling us that America is at an inflection point. If that inflection point is to lead to national renewal, Catholics in the United States must be leaders in reclothing the American public square with the truths about the human person, the moral life, and the common good that make democratic self-governance possible. Absent those truths, there can be no summons to unity through magnanimity. For absent those truths, those words are empty husks.

### KNIGHTS OF COLUMBUS 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 1, 2020.**

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

## ANNOUNCEMENTS

### **CDC: ONLY 9,210 AMERICANS DIED FROM COVID-19 ALONE**

August 30, 2020

[thegatewaypundit.com/2020/08/shock-report-week-cdc-quietly-updated-covid-19-numbers-9210-americans-died-covid-19-alone-rest-serious-illnesses](http://thegatewaypundit.com/2020/08/shock-report-week-cdc-quietly-updated-covid-19-numbers-9210-americans-died-covid-19-alone-rest-serious-illnesses)

**So let's get this straight – based on the recommendation of doctors Fauci and Birx the US shut down the entire economy based on 9,000 American deaths due entirely to the China coronavirus?** We were first to report that the Director General of the WHO on March 3, 2020 set off the panic with his highly flawed statement:

*While many people globally have built up immunity to seasonal flu strains, COVID-19 is a new virus to which no one has immunity. That means more people are susceptible to infection, and some will suffer severe disease.*

*Globally, about 3.4% of reported COVID-19 cases have died. By comparison, seasonal flu generally kills far fewer than 1% of those infected.*

This statement caused a global panic.

The WHO leader's coronavirus death rate number of 3.4% was false and we proved this in our post at the time. The Gateway Pundit reported that the coronavirus fatality rate reported by the liberal mainstream media was completely inaccurate and the actual rate more typical to a seasonal flu – the media was lying again.

"This week the CDC quietly updated the Covid number to admit that only 6% of all the 153,504 deaths recorded actually died from Covid. That's 9,210 deaths. The other 94% had 2-3 other serious illnesses & the overwhelming majority were of very advanced age"

Also, most of the deaths are very old Americans with co-morbidities.

Not only are the number of deaths linked entirely to the China coronavirus minuscule, but the virus appears to be naturally dying out.

#### **Comorbidities**

Table 3 shows the types of health conditions and contributing causes mentioned in conjunction with deaths involving coronavirus disease 2019 (COVID-19). For 6% of the deaths, COVID-19 was the only cause mentioned. For deaths with conditions or causes in addition to COVID-19, on average, there were 2.6 additional conditions or causes per death. The number of deaths with each condition or cause is shown for all deaths and by age groups. For data on comorbidities,

[Click here to download](#)

▼ **Table 3. Conditions contributing to deaths involving coronavirus disease 2019 (COVID-19), by age group, United States. Week ending 2/1/2020 to 8/22/2020.\***

Updated August 26, 2020

		Number of Conditions								
		Age Group								
Conditions Contributing to Deaths where COVID-19 was listed on the death certificate <sup>1</sup>	ICD-10 codes	All ages	0-24 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75-84 years	85 years and over
Total COVID-19 deaths <sup>2</sup> , as of 8/22/2020	U071	161,392	330	1,241	3,228	8,501	20,295	34,334	42,587	50,867

See also: <https://townhall.com/tipsheet/bronsonstocking/2020/08/30/heres-the-shockingly-small-number-of-people-who-died-from-just-the-coronavirus-n2575306>