

# 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)

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

The Mission of Queen of Angels Church is to:

*Grow in our relationship with God through Jesus Christ.*

*Strengthen our faith by living and teaching the Gospel.*

*Serve God's People in our parish, our community, and our world.*

*Church is Handicapped Accessible*

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## STEWARDSHIP OF TIME &amp; TALENT

Jul 14, 2019

Envelopes Used	104
Envelope Collections	\$ 5,792.00
Plate Collections	\$ 519.93
TOTAL	\$ 6,311.93



Time



Talent



Treasure

## GOSPEL READINGS &amp; MASS INTENTIONS JULY 20-28, 2019

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
		Saturday, Jul 20	5:30 pm	For the People
		Sunday, Jul 21	8:00 am	
Sunday:	<b>Lk 10:38-42</b>	Sunday, Jul 21	10:30 am	†Esther Villa
Monday:	<b>Jn 20:1-2, 11-18</b>	Monday, Jul 22	8:00 am	Carole Buchter
Tuesday:	<b>Mt 12:46-50</b>	Tuesday, Jul 23	7:30 am	Rosary
Wednesday:	<b>Mt 13:1-9</b>	Wednesday, Jul 24	8:00 am	Marge Cooper
Thursday:	<b>Mt 20:20-28</b>	Thursday, Jul 25	8:00 am	Robert Fisher Family
Friday:	<b>Mt 13:16-17</b>	Friday, Jul 26	8:00 am	†Megan Hardie
Saturday:	<b>Mt 13:24-30</b>	Saturday, Jul 27	5:30 pm	Jack Welch
Next Sunday:	<b>Lk 11:1-13</b>	Sunday, Jul 28	8:00 am	For the People
		Sunday, Jul 28	10:30 am	†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 U L T H L U P V E Y N  
L C C S T T V A T O O K  
A A L T T R L S R W S H  
U L O O E E O S E I M B  
G F R O N T O A E F D A  
H I D D T U K I L E O E  
A P P E A R E D I M B K  
S R L B B N D U F A H T  
T E S E R V A N T K S R  
E P A H A T H R E E V T  
N A R O H E A T D O O R  
E R A L A S P R I N G I  
D E H D M M E Y E S G S

## SIXTEENTH SUNDAY OF ORDINARY TIMES

ABRAHAM	APPEARED	BEHOLD
CALF	DOOR	EYES
FRONT	HASTENED	HEAT
LAUGH	LIFTED	LOOKED
LORD	MAKE	PASS
PREPARE	RETURN	SAID
SARAH	SERVANT	SPRING
STOOD	TENT	THREE
TOOK	TREE	WIFE

## ANNOUNCEMENTS



**Baptisms** We congratulate the newest member of our parish, who was baptized on July 14. **Ryker Joseph Crowley**, son of Timothy Patrick Crowley and Marion Louise Gage Tompkins. Please welcome him into our Queen of Angels Faith Community!



**Holy Land Gifts for Sale** Nader Qumseya will be here after all Masses this weekend, **July 20-21** selling Holy Land items. If you haven't purchased one of these beautiful items before now is the time to do so.

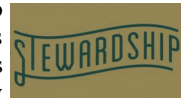


**National Natural Family Planning Awareness Week** **July 21-27** has been designated as *National Natural Family Planning Awareness* week. This week highlights the anniversary of the papal encyclical *Humanae Vitae* (July 25) which articulates Catholic beliefs about human sexuality, conjugal love and responsible parenthood. The dates also mark the feast of Saints Joachim and Anne (July 26), the parents of the Blessed Mother. For further information, contact [nfp@usccb.org](mailto:nfp@usccb.org).



**Eucharistic Adoration** Friday, **July 26**, there will be Eucharistic adoration following the 8:00 AM Mass. Join others for time with the Lord in the Blessed Sacrament during this holy hour.

**Summer Stewardship** An important way to teach children about the importance of Mass attendance is to build it even on vacation. It is important to remember that the stewardship way of living the Christian life is to decide in advance how much of our treasure we share with our own parish community. We hope that you remember to mail in your envelopes in support of our parish even when you are on vacation.



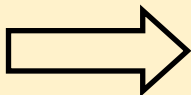
**Patronize Our Advertisers** We wish to thank the many neighborhood merchants who are generously supporting our bulletin with their advertising. Please patronize these businesses whose faith in this medium of advertising make *The Messenger* possible. If you have a business and desire to reach fellow parishioners with your message, please call 951.683.0608 or visit the C&M website at [www.cmpublications.com](http://www.cmpublications.com) for more information.



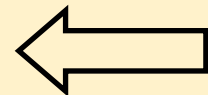
**Coffee & Donuts** Did you know all parishioners are invited to coffee, juice and donuts after all Sunday Masses in the multipurpose room? If not, why not consider treating yourself and your family to some delectable and satisfying morning treats. Suggested donation is \$1. This is also a perfect time to meet fellow parishioners and promote fellowship outside of the Mass setting. So, will I see you on Sunday?



**IT'S THAT TIME AGAIN, OUR ANNUAL PARISH PICNIC  
IS COMING TO FLINN SPRINGS PARK!**



**OCTOBER 6, 2019**



**Yep, it's that time of year again; PICNIC TIME!! Thanks to the many volunteers and parishioners, last year's picnic was a tremendous success. So let's do again this year!**

**If you are interested in being part of an amazing and FUN group of parish members, please join us for our first Parish Picnic Planning Meeting on Tuesday, July 30 @ 6:00 PM in the parish hall.**

**Everyone is welcomed and highly encouraged, and no previous experience is needed. You won't even need to attend all the meetings! Remember, this picnic is for YOU, the parishioners, and like any successful event volunteers are essential. Strength in numbers is a GOOD THING!**

**For more information contact Picnic Posse Leader Terry Ames at 619.445.4729, or feel free to email him at [amesinc@cox.net](mailto:amesinc@cox.net) if you have any questions or would like to volunteer.**

## PASTOR'S PAGE

In the Gospel of Luke [10:38-42] that The Church places before us we hear a seemingly insignificant side-line story about Martha and Mary that is thrown onto the end of chapter ten of St. Luke's Gospel. Through tradition, we know that, before Jesus called him apart, St. Luke The Evangelist had been a physician, not a police officer. It seems strange therefore, that St. Luke would take the time to record a little domestic dispute between Martha and Mary. However, Our Lord's entering into the house of Martha and Mary is the occasion of a divinely providential lesson to be learned. The lesson is about the "*one thing necessary*", as Our Lord states; the lesson is about the Christian prayer of meditation and contemplation.

From Her earliest days we see that The Church understood this passage of Martha and Mary to be an allegory (where the literal sense suggests a parallel, deeper, symbolic sense) of the Christian life of action and contemplation. That Martha, representing the active life, is busy about many things; while Mary, representing the contemplative life, is attentive to a serene gaze focused upon The Face of Her Lord. This reflects, not a polarization, but a complementary relationship in the life of each and every Christian. The life of action and contemplation is therefore the calling of every Christian in some respect, and this reflects the proper life of The Church, as the CCC teaches:

*The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.* CCC 771

It should become clear to us then that The Church wants every Christian to know that, although a person may have an inherent inclination toward being introverted (contemplative) or extroverted (active), one nevertheless must respond in Christian Charity to the needs of each and every circumstance of life that God calls us to. And from the quote above we can also see that The Church wants us to know that the contemplative life of prayer is a greater higher calling than the active life of good works, as Our Lord states, "*Mary has chosen the better part...*" Prayer on man's behalf is 'the better part' because God always takes the initiative in conversion, which means our actions are nothing [Mt 19:26; Jn 15:5] in comparison to His, and our prayers dispose us toward receiving His Gifts. Therefore, contemplation being greater than action, we can see *the necessity of meditative prayer* if a Christian is going to live the interior life needed to get to heaven. However, what is Christian meditation properly understood? The Catholic Encyclopedia gives us a good definition. . .

*Meditation is a form of mental prayer (prayer of the mind) consisting in the application of the various faculties of the soul (memory, imagination, intellect, and will) to the consideration of some mystery, principle, truth, or fact, with a view to exciting proper spiritual emotions and resolving on some act or course of action regarded as God's Will and as a means of union with Him. In some degree or other, it has always been practiced by God-fearing souls. There is abundant evidence of this in the Old Testament. In the New Testament Christ gave frequent examples of it, and St. Paul often refers to it, as in Eph., 6:18; Col 4:2; I Tim 4:15; I Cor., 14:15.*

From this definition we can note some principles of authentic Christian Prayer verses a false or 'pseudo' meditation oftentimes of a far eastern extraction.

The first principle is that Christian prayer is spiritual and bodily. "*Prayer is lived in the first place beginning with the realities of creation*" CCC 2569. It sees the world and material, physical matter as good and created by a good beneficent God and Father (i.e. Genesis '*...and God saw that it -creation- was good*'). All the goods of life are to be sought after and utilized [Sirach 39:16; Wisdom 2:6]. The good things of the world become evil only through misuse (or abuse). A far eastern philosophy, however, sees the material and physical world as evil. It seeks to escape all matter by disassociating itself from all desire for material things. Its notion is that all desire for matter leads to emptiness, pain, and suffering.

Christian prayer is deeply personal, "*Prayer is the raising of one's mind and heart to God ...*" CCC 2559; 2591. It centers upon the Person and the sacred humanity of Christ (#2565 CCC); Christian meditation begins with Christ. It does not attempt to empty oneself of all thoughts, but focuses thought, will, imagination, and memory, and our emotions upon Christ. The life of Christ is its source and sustenance. In contradistinction, far eastern prayer is impersonal. It begins by the inhuman attempt to empty one's mind of all things so as to experience 'nothingness': it is pantheistic and dualistic, seeing matter as evil in itself. It therefore seeks to escape the material world by seeking 'nothingness'. It is in the hope of reaching *nirvana* "blowing out" [an extinguishing], that the person places all their effort. The person is to lose oneself to become "one" with the one universal spiritual principle that we all are supposedly a part of in this pantheistic notion.

Christian prayer begins in the soul (intellect & will) and the presence and peace of grace overflows to the body, and all its parts. In this, the higher faculties of man refresh and reinvigorate the lower bodily elements. Far eastern prayer begins with the body and attempts to influence the soul via a self-hypnotic trance (employing bodily positions [yoga], breathing disciplines, mantras, idols, incense, even drugs).



## ANNOUNCEMENTS

Continued from Page 4

Most notable, Christian prayer *causes* one to be good [Num 15:40; Acts 4:31; I Peter 2:5]. It causes a moral life to develop in response to the greater love of The Person of God that one experiences. Having experienced God Who Is Love one becomes *supernaturally* more loving. It is prayer that is both intensive – it causes growth of charity in the interiority of the heart (love of God) – and extensive – it causes one to reach out to others through charity of heart (love of neighbor in spiritual and corporeal works of mercy). In this it fulfills the Great Commandment of love [Mt 22:38]. Far eastern prayer does not cause goodness, nor is this its aim. Its purpose is simply to instill a relaxation and peace to the body in its attempt to reach *nirvana*. Coincidentally, Islamic prayer is impersonal too, for them God is an overlord, not a father; we are slaves, not children; moreover, their prayer must take place at appointed times and places, not always, anywhere, and everywhere [Lk 18:1; Eph 6:18].

Christian prayer takes on many different forms [CCC 2626ff]: 1) blessing; 2) adoration; 3) petition; 4) intercession; 5) thanksgiving; 6) praise. This is because we are speaking heart-to-heart and thus are called to a very personal prayer always and in every circumstance, raising our hearts and minds to God. Perhaps the most important thing about Christian prayer is to persevere in it [Rom 12:12; Eph 6:18]. Our Lord makes it abundantly clear that persistence pays off [Lk 18:1; Acts 1:14].

Finally, we would be remiss if we did not mention the rosary as a key meditative Christian prayer [CCC 2708; 1674]. The rosary is a Marian prayer that is above-all *Christocentric* (as Mary is herself). This is because as one verbally says the “*Ave Maria*’s”, the mind is called to reflect upon the mysteries of Christ’s life and how His grace overflows to the lives of the saints, esp. His beloved Mother, Mary. The rosary is the best prayer for the Christian to begin a personal meditative union of love with Jesus. Perhaps this is the reason why a main part of *Our Lady of Fatima*’s message was to pray the rosary daily, i.e. to pray with the heart lovingly and meditatively.

Hence, we can see why the passage of Sts. Martha and Mary, far from being merely an ancillary aside to the Gospel, has been so central and dear to Christians of every age. For it calls us to remember to return always to “*the better part*”. To return to a loving gaze of meditation and contemplation upon the Face of God (Jesus), as Mary did of old, so that we can have a proper order of Christian life, our actions for God and others springing forth spontaneously from a heart of charity inflamed by love for God The Father, through the Holy Spirit, in Christ Jesus.

And so . . . . *it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.* Philipians 1:9

Summer Blessings,

*Father Tim*



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**THANK YOU TONY!!**

A heartfelt and very warm

**THANK YOU**

to Tony Hermiz for the fantastic, over the top job he did in painting not only the church office interior but the staining of the old church/hall entrance door as well. His attention to detail and his workmanship exceeds all expectations.

If you're in the need of a hard working, conscientious painter, look no further as Tony is your guy.

**THANK YOU TONY!!**

## ANNOUNCEMENTS



**Natural Family Planning Awareness Week** is a national educational campaign. The Natural Family Planning Program of the United States Conference of Catholic Bishops develops a poster each year with basic supportive materials. It is the individual dioceses however, that offer a variety of educational formats in the local church to focus attention on Natural Family Planning methods and Church teachings which support their use in marriage.

The hope is that everyone will benefit from a closer study of the Church's teaching on the truth of the act of love in which spouses become sharers in God's creative action.

See National NFP Awareness Week for more information.

**SEEING SACRAMENTALLY IN A PORNIIFIED CULTURE**

by Fr. Thomas Loya (partial story)

"Custody of the eyes" means being a custodian of *how* we see, not pretending that we can exist by not seeing.

In his homily at the rededication of the Sistine Chapel after its restoration, St. John Paul II referred to the floor-to-ceiling nudity in the chapel's paintings as the "sanctuary of the Theology of the Body." He said that Michelangelo had the correct (sacramental) view of the body, of the redemption of the body through the reality of Christ's Incarnation and Resurrection. The Sistine Chapel has been visited by countless people for centuries precisely because its portrayal of the naked human body inspires awe, prayer, and contemplation, and not lust.

Seeing all of life, in particular the human body, "sacramentally" is to see things in an integrated way, in terms how something points to and participates in God. It is a way of seeing the beauty and the order of things, but then keeping our hands off of it. It was Eve's "fatal reach"—putting her hands on the attractive fruit—that triggered the fall of the entire cosmos. In therapeutic terms, I describe seeing sacramentally as a three-part process: *see, pray, and pass on.*

See the beauty of something. Gentlemen, it is OK to see the beauty in the figure and countenance of a woman. Attraction is not appropriation, nor is to be confused with lust. After perceiving the beauty, turn what you are seeing into prayer. Thank God for making such beauty. And then turn your gaze and thoughts to other things.

Soft porn images are all around us. When you see these images, turn the image of that anonymous woman into a real person in your mind. Maybe she is a single mother twice divorced who has to settle for this type of job for her income. Say a prayer for her. We are surrounded by various levels of pornography in our culture. Men cannot drive their cars wearing blindfolds. "Custody of the eyes" means being a custodian of *how* we see, not pretending that we can exist by not seeing.

For men in particular, the battleground of lust is in an eye-mind coordination. It is a split-second choice in that tiny passageway between the eye and the mind and heart. Lust is a choice to move from seeing beauty for its own sake and giving glory to God to making a choice to appropriate that beauty, to lust. Notice, I said lust is a "choice." Indeed it is.

It is a fact of the natural order of things that when we cultivate an appetite for what is authentic, true, good, and beautiful, we lose our appetite and are even repulsed by what is not authentic, true, good, and beautiful. It is true that "we are what we eat," and that includes what we "eat" visually. My experience studying and trying to capture through art the beauty of the naked human body standing before me is actually its own "firewall" against any attraction to pornography. I know and appreciate the real thing so I have no appetite for the counterfeit.

The basic ethos of seeing in our modern civilization is bi-polar. We see all matters of sexuality as belonging to a shameful dark abyss and all things holy on the opposite pole. We can't imagine speaking of sexuality and sacramentality in the same breath. The sacramental worldview, on the other hand, see all things from our interior and in light of God, in an integrated and honest way. We may not be able to change everything that is outside of us, from billboards to social media. But we can change how we see. We can choose to see sacramentally.

Read full story at: [www.catholicworldreport.com/2019/07/09/seeing-sacramentally-in-a-pornified-culture](http://www.catholicworldreport.com/2019/07/09/seeing-sacramentally-in-a-pornified-culture)

## ANNOUNCEMENTS

### GOD: SOMEONE WHO CANNOT WAIT TO HEAR OUR VOICES

BY JEANNE HUNT, RCL BENZINGER

*Summer is a time to slow down. "Today's family is very busy in our two-incomes-per-household society. Time for [family prayer](#) is the one of the first thing to be accidentally and very subtly overlooked," writes Jeanne Hunt. Summer can be a great opportunity to try something different or restore something that was slowly forgotten or neglected in the daily grind of work, school and activities. Jeanne reflects on ways we can bring back prayer into our family's life or create a habit of prayer if we never had one before.*

"Bless us, O Lord, for these thy gifts..."

It seems as if the kids raced through the [blessing before meals](#) like a dog after a bone. In fact, all of us have our standard-issue prayers that roll off our tongue but never register in our brain.

Many of us have lost that deliberate sense of prayerfulness we once embraced when we first began reciting the rich tradition of Catholic formal prayers. So how can we begin to shake out of our spiritual ruts within our own families and homes?

We can start restoring family prayer by looking for a time to pray together other than before meals. In many families it is the custom to have a family meeting or activity one night each week. These gatherings can begin with a brief prayer.

Married couples can pray together before bed. And of course, night prayers with children (from infancy to teen years) can be that reassuring pause that puts the day's worries and fears in God's hands before sleep. Whatever time that is chosen, make it a priority.

We should begin look for moments of spontaneous moments prayer with our children. These small pockets of prayer serve to remind us that throughout the day, God is with us. When a need arises (someone is sick or injured, a child is disappointed, etc.,) stop the activities and pause to pray. We can encourage times when we pray without a memorized verse.

While traditional Catholic prayer is important, it is also vital to teach our children to pray from the heart. These small pockets of prayer are the first entries into a personal and intimate relationship with God. We start to realize that God is not a long-distance entity. God wants to be up close and very personal.

Another way to eliminate the rut is to have a family prayer bowl in the house. Put a small wooden bowl in a prominent spot with paper and pencil. Invite family members to write down their prayer intentions and put them in the bowl. Each night before supper, have a different family member lift up the bowl as everyone silently asks God to hear those prayers. Once a month empty the bowl and give thanks for prayers answered.

Parents need to create seasonal rituals as well. Pray for peace, have a silent hour each day of Lent, create an Alleluia banner for Easter, bless your pets on the feast of St. Francis, write a family thanksgiving prayer, have an Advent wreath, bless your nativity crèche.

Our task as parents is to invite God into our lives by simply speaking to him within the walls of our homes. [Prayer](#) is not reserved for one hour on Sundays at Mass. Prayer is a conversation with Someone within who cannot wait to hear our voices.

