

QUEEN OF ANGELS CATHOLIC CHURCH

2569 W Victoria Drive
Alpine, CA 91901

Office: 619.445.2145
Fax: 619.445.9682

Website

www.queenofangels.org

Holy Sacrifice of The Mass

Saturday

5:30 pm

Sunday

8:00 am & 10:30 am

Daily Mass

8:00 am: M, W, Th, F

Holy Days

Please see The Messenger

THE MESSENGER



Mary, Queen of Angels, Pray for Us!

**First Saturday to Honor
the Immaculate
Heart of Mary**
Mass 9:00 am

First Friday to Adore the Sacred Heart of Jesus

Exposition/Adoration
10:30 am-11:15 am
(Benediction follows)
Confessions
10:35 am-11:15 am
Mass 11:30 am

Confession

Sat. 4:00 to 5:00 pm
or by appointment

Baptism

4th Sunday of the Month
Contact Fr. Timothy

Clergy

Rev. Timothy Deutsch, **Pastor:** Fr.Timothy@queenofangels.org

Parish Office Staff

Dorie Arietta, **Office Manager:** dorie@queenofangels.org
Sandy Dioli, **Office Secretary:** sandy@queenofangels.org
Darlene Ames, **The Messenger:** bulletin@queenofangels.org

Email: parish@queenofangels.org

The Mission of Queen of Angels Church is to:

Grow in our relationship with God through Jesus Christ.

Strengthen our faith by living and teaching the Gospel.

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

Church is Handicapped Accessible

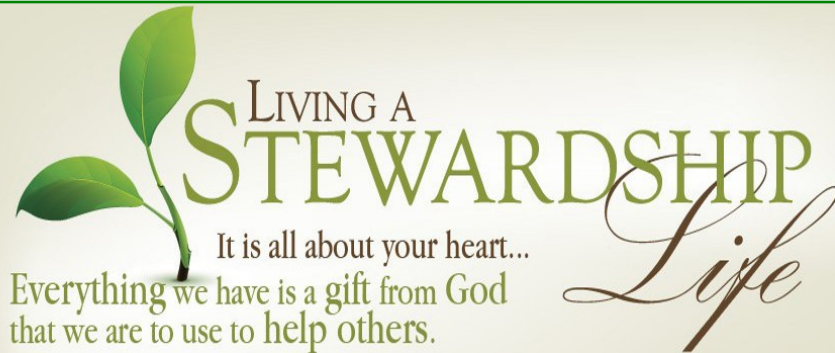
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STEWARDSHIP OF TIME & TALENT

September 13, 2020

| | |
|----------------------|--------------------|
| Envelopes Used | 57 |
| Envelope Collections | \$ 4,498.00 |
| Plate Collections | \$ 250.00 |
| TOTAL | \$ 4,748.00 |



GOSPEL READINGS & MASS INTENTIONS SEPTEMBER 19-27, 2020

| | | <u>DATE</u> | <u>TIME</u> | <u>INTENTION</u> |
|--------------|--------------------|-------------------|-------------|--------------------------|
| Sunday: | <i>Mt 20:1-16</i> | Saturday, Sep 19 | 5:30 pm | †Harold Bispham |
| Monday: | <i>Mt 9:9-13</i> | Sunday, Sep 20 | 8:00 am | †Andrew Tompkins |
| Tuesday: | <i>Lk 8:19-21</i> | Sunday, Sep 20 | 10:30 am | For the People |
| Wednesday: | <i>Lk 9:1-6</i> | Monday, Sep 21 | 8:00 am | †Erlinda Silva |
| Thursday: | <i>Lk 9:7-9</i> | Tuesday, Sep 22 | 7:30 am | Rosary |
| Friday: | <i>Lk 9:18-22</i> | Wednesday, Sep 23 | 8:00 am | Rev. Timothy Deutsch |
| Saturday: | <i>Lk 9:43-45</i> | Thursday, Sep 24 | 8:00 am | Rev. Gilbert Gentile, SJ |
| Next Sunday: | <i>Mt 21:28-32</i> | Friday, Sep 25 | 8:00 am | Avvampato Family |
| | | Saturday, Sep 26 | 5:30 pm | For the People |
| | | Sunday, Sep 27 | 8:00 am | Fidel Flores |
| | | Sunday, Sep 27 | 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



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

Word Search Twenty-Fifth Sunday in Ordinary Time

| | | |
|---------|-------------|---------|
| AGREE | BELONGS | CAME |
| CHOOSE | DENARIUS | EACH |
| EARLY | ELEVENTH | FIRST |
| GIVE | HEAVEN | HIRE |
| HOUR | HOUSEHOLDER | IDLE |
| KINGDOM | LABORERS | LAST |
| LIKE | MARKET | MORNING |
| OTHERS | PLACE | RECEIVE |
| SAID | SENT | STAND |
| THIRD | VINEYARD | WENT |

PASTOR'S PAGE

Are You Envious Because I Am Generous?

The Church places the gospel parable of The Laborers in The Vineyard [Mt 20:1-16] before us this Sunday. We should reflect upon this lesson in the gospel to gain wisdom for this life and unto eternal life. We can first state what the Gospel is not saying. It is not saying that everyone in heaven has an equal place there, as if our works of charity have no recompense. Sacred Scripture speaks about each person receiving *their own* recompense for what they do in the body [Mt 16:27; II Cor 9:6; Rev 22:12]. Jesus also speaks about a greater [Lk 7:28] and a lesser [Mt 5:17] in The Kingdom of God, and He does not deny that someone will actually be at His right and left hand in The Kingdom [Mk 10:40]. After all, do we really think that we will be as close to God as the Blessed Virgin Mary, who is "*full of grace*" [Lk 1:28]? What the Gospel does speak to us about however is the gift of salvation in itself (*per se*), which is granted to all who repent (that is, labor), even if at the last hour of their life. The real point of the parable is to guard against the sin of envy, "*Are you envious because God is (I AM) generous?*"

Sacred Scripture tells us that, "*by the envy of the devil, death entered the world . . .*" [Wis 2:24], and it was envy too that caused Adam and Eve to commit the Original Sin [Gen 3:1-5]; it was also the envy of the chief priests and elders that pleaded for the crucifixion and death of Our Lord [Mt 20:18]. It was for these reasons that St. Augustine saw envy as "*the diabolical sin*".

The Catechism of The Catholic Church tells us that envy is one of the seven cardinal sins (Pride, Lust, Anger, Covetousness, Envy, Sloth, Gluttony: 'PLACES-G') and that from envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity [#2539]. It defines envy as: '*a sadness at the sight of another's good*', and goes on to say that when envy wishes grave harm to a neighbor it is a mortal sin.

Perhaps envy is 'diabolical' because it represents a kind of polar opposite to charity (love). St. Thomas Aquinas says that the object both of charity and of envy is the same: our neighbor's good, but by contrary movements; since charity rejoices in our neighbor's good, while envy is sad and grieves over it. Envy is contrary to charity, whence the soul derives its spiritual life, according to the beloved apostle: "*We know that we have passed from death to life, because we love the brethren* [I John 3:14]."

However, the real question is, 'How can the occasion of a "good thing" (our neighbor's good), cause sorrow?' Especially when we consider that God is the giver of all good things? Should we not rejoice in 'good things' given by God and received by man? We find the answer in that *man is only sorrowful over his own evil*. But, it may happen that *another's good is apprehended as one's own evil*, and in this way the sorrow of envy can be caused by another's good. This happens in two ways:

1) *when a man is sorry about another's good, insofar as it threatens to be an occasion of harm to himself*, as when a man grieves for his enemy's prosperity, for fear lest he may do him some harm (*such like sorrow is not envy proper*, but rather an effect of fear).

2) *another's good may be reckoned as being one's own evil, insofar as it conduces to the lessening of one's own good name or excellence*. It is in this way that envy grieves for another's good: and consequently, men are envious of those goods in which a good name consists, and about which men like to be honored and esteemed.

The Christian Response One may grieve over another's good, because he who happens to have that good is unworthy of it. Such sorrow as this cannot be occasioned by virtuous or spiritual goods, which make a man righteous, but rather is about material riches, and those things which can accrue to the worthy and the unworthy alike [Mt 5:45].

But according to the teaching of faith, temporal goods that accrue to those who are unworthy, are so disposed according to God's justice, ***either for the correction of those men, or for their condemnation*** (depending on how a man receives and uses them). And besides such goods are as nothing in comparison with the eternal goods to come which are prepared for virtuous and holy men. Wherefore sorrow of this kind is forbidden in Sacred Scripture, according to Psalm 37:1: "*Be not emulous of evil doers, nor envy them that work iniquity,*" and elsewhere (Psalm 73).

Psalm 73 is subtitled 'The Trial of the Just Man'.

In Psalm 73 the just man is trying to persevere in the Faith of Israel, however, there is a problem: Why do evil doers prosper? Why is it that, when the just man follows the way of The Lord he suffers; while the unjust and faithless man seems to prosper materially in wealth and physically in body? How can God, Who governs all things, be seen as just?

PASTOR'S PAGE

Continued from Page 4

The just man puts his mind to trying to understand this difficult problem. He is oppressed, and tempted to envy the material prosperity of the wicked. At the same time however, he sees that if he should envy the faithless then he himself would be faithless to the God of Israel Who calls him to persevere. He is distraught and ready to give in when the turning-point occurs to him, *but only after he had entered the sanctuary of God* whereby he came to understand (through contemplation of God's Revelation) the true end of the wicked.

The just man now sees that the prosperity of the wicked is only temporary, ephemeral. That the material blessings of the wicked will be for their undoing, for at their death suddenly they are ruined! For in their pride and arrogance the wicked deem their worldly prosperity as coming from their own hands. They do not see their wealth as blessings, given by God to be shared with others; that they, as mere men, are only the means God uses to bless others. Thus, keeping their wealth to themselves is really their undoing, and upon waking to eternal life they will see how empty (shadows) they are.

But why did the just man not see this earlier (he opines)? Why could he not be spared the stress of this oppression and the injustice of this dilemma? He answers: *it was only because he was blinded by envy and hatred that he was stupid and could not understand.*

Yet, finally, only now can the just man see that all along God had been with him; leading and guiding him with His counsel. That God is truly his rock (foundation/origin) and portion (reward/end) for eternity, forever! Hence, to be near God is his good, to make the Lord God his refuge. Therefore, he praises God's workings at the gates of Jerusalem (daughter Zion).

PSALM 73 The Trial of the Just Man

How good God is to the upright, the Lord, to those who are clean of heart!

But, as for me, I lost my balance; my feet all but slipped, because I was envious of the arrogant when I saw the (material) prosperity of the wicked. For they suffer no pain; their bodies are healthy and sleek. They are free of the burdens of life; they are not afflicted like others. Thus pride adorns them as a necklace; violence clothes them as a robe. Out of their stupidity comes sin; evil thoughts flood their hearts. They scoff and spout their malice; from on high they utter threats. They set their mouths against the heavens, their tongues roam the earth. So my people turn to them and drink deeply of their words. They say, 'Does God really know?' 'Does the Most High have any knowledge?' Such, then, are the wicked, always carefree, increasing their wealth.

Is it in vain that I have kept my heart clean, washed my hands in innocence? For I am afflicted day after day, chastised every morning. Had I thought, 'I will speak as they do,' I would have betrayed your people. Though I tried to understand all this, it was too difficult for me, *until I entered the sanctuary of God and came to understand their end.*

You set them, indeed, on a slippery road; you hurl them down to ruin. How suddenly they are devastated; undone by disasters forever! They are like a dream after waking, Lord, dismissed like shadows when you arise.

Since my heart was embittered and my soul deeply wounded, I was stupid and could not understand; I was like a brute beast in your presence. Yet I am always with you; you take hold of my right hand. With your counsel you guide me, and at the end receive me with honor. Who else have I in the heavens? None beside you delights me on earth. Though my flesh and my heart fail, God is the rock of my heart, my portion forever.

But those who are far from you perish; you destroy those unfaithful to you.

As for me, to be near God is my good, to make the Lord GOD my refuge. I shall declare all your works in the gates of daughter Zion.

Sunday Blessings,

Father Tim

ANNOUNCEMENTS



40 DAYS FOR LIFE™

Starting September 23rd thru November 1st

**TUESDAY is “Queen of Angels Church Prayer Day!”
We need your help!**

**As a Parish family we will be covering prayer shifts
from 7:00am – 7:00pm every Tuesday**

**Please join us for at least one hour in peaceful pray to end abortion in the
public right-of-way outside**

**Planned Parenthood at 1685 E Main St., El Cajon
(near Greenfield and East Main Street next to McDonalds)**

**Please contact us ASAP to schedule your prayer time:
Vicki at 619-647-5793,**

elcajon40days@hotmail.com www.40daysforlife.com/elcajon

JOIN US!

**Opening Ceremony Candelight Vigil Procession
September 22nd at 6:30pm**

**1625 E. Main Street, El Cajon (sidewalk in front of Urgent care)
Outside event please dress accordingly**

*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: \$21,870.00 BALANCE: \$8,130.00



ANNOUNCEMENTS

SUMMER FLU IS NOW MORE DEADLY THAN COVID in England

spectator.co.uk/article/summer-flu-is-now-more-deadly-than-covid

We are, of course, in the middle of a deadly pandemic of a novel infectious disease. **It's just that it is not, at present, killing remotely as many people in England and Wales as that boring old disease which no-one seems ever to worry about: the summer flu.** Winter flu, yes – sometimes we worry about that overwhelming the NHS. We take the precaution of vaccination the elderly and other vulnerable groups. But the summer flu? It hardly registers.

Yet few seem to have noticed, while we fret about whether reopening schools, bars and so on will cause a second wave of Covid-19, that flu is killing five times as many people in England and Wales. In the week ending 31 July, these are the Office for National Statistics tallies for cause of death (as measured by mentions on death certificates): influenza and pneumonia, 928; Covid-19, 193. This is nothing new: more people have been dying of flu than Covid-19 since the middle of June.

There is a certain amount of double-counting going on here: some people who have been recorded as a Covid-19 death may also have fallen into the category 'influenza and pneumonia' – given that, as with flu, it is often pneumonia which actually delivers the final blow. But even if all those 193 Covid deaths were also being counted in the 'influenza and pneumonia' column, it stands to reason that more people are dying of non-Covid related pneumonia than are dying of Covid-19.

Should we start worrying about a pandemic of summer flu instead? Perhaps not, for the simple reason that while flu deaths are running at about five times Covid-19 levels, they are markedly down on the average of the past five years. A mean of 1,394 people have died of influenza and pneumonia in the last week of July over the past five years – 50 per cent more than died this year.

That is almost certainly a reflection of how effective social distancing has been in preventing flu deaths. But it does also show that social distancing, lockdown and so on cannot be wholly responsible for the sharp fall in deaths from Covid-19 since April. Given that flu is spread in much the same way as Covid-19, why haven't flu deaths fallen as sharply as Covid-19 deaths in reaction to lockdown measures? It rather suggests that something else has contributed to the fall in deaths from Covid-19. Herd immunity? A decline in the virulence of the virus? It does rather pose the question: **why are we still placing serious restrictions on the economy and on personal freedom when Covid deaths are so much lower than deaths from the ordinary flu?**

It shows the sheer power of publishing a daily death toll. People are still paranoid about Covid-19 because they keep being fed with figures suggesting that dozens of people have died of Covid in the past 24 hours and they have no means of putting it into context. There is a simple way out of the Covid-19 crisis, which as we found out today has led to a sharp plunge in employment, and, as we will find out tomorrow, has shrunk the economy by a record figure – not a vaccine, but **simply to stop feeding public fear with daily Covid 19-death tolls. Either stop publishing them – or publish them in conjunction with a daily toll of deaths from all causes.**

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.

