

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

3:30 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. 2:00 to 3:00 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

January 10, 2021

Envelopes Used	55
Envelope Collections	\$ 4,164.00
Plate Collections	\$ 335.90
TOTAL	\$ 4,499.90



Time



Talent



Treasure

GOSPEL READINGS & MASS INTENTIONS JANUARY 16-24, 2021

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Jn 1:35-42</i>	Sunday, Jan 16	3:30 pm	†Kathleen Espinoza
Monday:	<i>Mk 2:18-22</i>	Sunday, Jan 17	8:00 am	†Christina Lauffer
Tuesday:	<i>Mk 2:23-28</i>	Sunday, Jan 17	10:30 am	For the People
Wednesday:	<i>Mk 3:1-6</i>	Monday, Jan 18	8:00 am	†Marianne & Virginia Adamek
Thursday:	<i>Mk 3:7-12</i>	Tuesday, Jan 19	7:30 am	Rosary
Friday:	<i>Mk 3:13-19</i>	Wednesday, Jan 20	8:00 am	†Thomas "Tucker" Dahoney
Saturday:	<i>Mk 3:20-21</i>	Thursday, Jan 21	8:00 pm	Peter Mills
Next Sunday:	<i>Mk 1:14-20</i>	Friday, Jan 22	8:00 am	†Nancy Silva
		Saturday, Jan 23	3:30 pm	For the People
		Sunday, Jan 24	8:00 am	Sheila Wing
		Sunday, Jan 24	10:30 am	†Harold & Marie Bispham



Continue to Keep in Your Prayers and Hearts those on our Healing and Deployed Military Lists.
Amen, I say to you, if two of you agree on earth about anything for which they are to pray,



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

SECOND SUNDAY OF ORDINARY TIMES

ALSO	ANYTHING	BECOME
BODY	BOTH	CHRIST
DESTROY	ENSLAVED	FLESH
FOOD	HELPFUL	IMMORAL
JOINS	KNOW	LAWFUL
LORD	MAKE	MEANT
MEMBERS	NEVER	OTHER
POWER		RAISE
SPIRIT	STOMACH	TAKE
THEREFORE	THINGS	WRITTEN

ANNOUNCEMENTS



Please Note: The parish office will be closed on Monday, **January 18**, in observance of Martin Luther King Jr. Day. We will re-open on Tuesday, **January 19**, at 9:00 am.



Martin Luther King Jr. Special Mass Please join us for Mass, on Monday, **January 19** at 9:00 am in observance of Martin Luther King Jr. Day.



Religious Education Schedule Please take note: there will be no Religious Education classes on, **January 17**, in observance of Martin Luther King Jr. Day. Classes resume on January 24.

Church Visitation Hours The Church will be open for personal prayer and visitation as follows:

Weekdays - 8:00 am to 2:00 pm

Saturday - 2:00 pm to 3:00 pm; Reconciliation is available.



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.



GLORIFY GOD IN YOUR BODY

by Pope Emeritus Benedict

The Gospel passage allows us to be present at the formation of the first nucleus of disciples, from which will first develop the College of Apostles and then the whole Christian community. John is still on the banks of the Jordan River with two of his disciples when he sees Jesus go by and does not hesitate to cry out again: "Behold the Lamb of God!" The two disciples understand, and, leaving the Baptist for good, they start to follow Jesus. Seeing that they are following him, Jesus turns to them and asks: "What do you seek?" To break the ice, they respond: "Teacher, where are you staying?" "Come and see," he replies. They went, they saw him and that day they stayed with him. That moment became decisive for them in their lives, remembering even the hour it occurred: it was close to four o'clock in the afternoon.

In the second reading, St. Paul illustrates a feature that must characterize the life of Christ's disciple: purity. "The body," he says among other things, "is not meant for immorality, but for the Lord, and the Lord for the body. $\frac{1}{4}$ So glorify God in your body." Given that it is a topic much discussed and vital for our present-day society, it is worthwhile to give it our attention. Perhaps those who are able to understand best the subject of purity are precisely those who are truly in love. Sex becomes "impure" when it reduces the other (or one's own body) to an object, a thing, but this is something that true love refuses to do. Many of the excesses taking place in this area are somewhat artificial; they are due to an external imposition dictated by commercial or consumerist motives. It is not, as one is led to believe, the "spontaneous evolution of customs." It is a guided, imposed evolution.

One of the excuses that contributes most to fostering the sin of impurity in the common mentality and to divest it of all responsibility is the idea that in any case, it harms no one, it does not harm the rights or liberty of others except, it is said, in the case of rape or violation. But it is not true that the sin of impurity ends with the one who commits it. All abuse, no matter where and who commits it, contaminates man's moral environment, causes an erosion of values and creates what Paul defines "the law of sin," illustrating as he does its terrible power to drag people to ruin (cf. Romans 7:14ff). The first victims of all this are in fact young people. Phenomena so condemned, such as the exploitation of minors, rape, pedophilia, but also certain atrocities committed not on minors, but by minors -- are not born from nothing. They are, at least in part, the result of the climate of exasperated excitation in which we live and in which the most fragile succumb.

It was not easy, once it began, to stop the mudslide that some time ago struck the Italian town of Sarno and other populations of Campania, destroying them. It was necessary to avoid the felling of trees and other environmental damages that made the mudslide inevitable. The same is true for certain tragedies connected to sex: Having destroyed the natural defenses, the tragedies become inevitable. But today it is not enough to have a purity based on fears, taboos, prohibitions, the mutual escape of man and woman, as if each one of them were, always and necessarily, a trap for the other and a potential enemy, instead of, as the Bible says, "a help." It is necessary to stress defenses that are no longer external but internal, based on personal convictions. *Purity must be cultivated for itself, for the positive value it represents for the individual, and not only because of concerns of health or good name to which its transgression exposes one.*

Purity ensures the most precious thing that exists in the world: the possibility to approach God. "Blessed are the pure of heart, for they shall see God," said Jesus. They will not see him just one day, after their death, but already now: In the beauty of creation, of a face, of a work of art; they will see him in their own hearts.

[Translation by ZENIT <https://zenit.org/> ZE06011301]

New Years Blessings,

Father Tim



ANNOUNCEMENTS

Can Democracy Hold a Dysfunctional America Together?

by Patrick Buchanan

<https://buchanan.org/blog/can-democracy-hold-us-together-142475>

If America were a company and not a country, we would have long ago dissolved the corporation, split the blanket, and gone our separate ways.

What still holds this disputatious and divided people together?

Consider.

In announcing the \$900 billion stimulus bill to deal with the pandemic, U.S. House Speaker Rep. Nancy Pelosi, D-Calif., did not mention that the gifts for her distressed countrymen and women at Christmas would have been twice as large had she taken President Trump's offer of \$1.8 trillion in October. Why did the speaker slap that offer away?

"The president only wants his name on a check to go out before Election Day and for the market to go up," she told House Democrats.

Rather than let Donald Trump take credit, Pelosi stiffed millions of Americans.

Sunday, however, the speaker took time for a statement to hail the removal of Robert E. Lee's statue from Statuary Hall. "Welcome news," said the speaker.

"Congress will continue our work to rid the Capitol of homages to hate."

Lee had stood in a place of honor in the Capitol for decades.

When exactly did the statue of the general become a homage to hate?

Both episodes point up an unpleasant truth.

Our dysfunctional American family agrees upon less and less.

By mid-November, according to a Reuters/Ipsos poll, 52% of Republicans thought Donald Trump had "rightfully won." Sixty-eight percent of Republicans thought the election was "rigged."

A third of independents, and even 10% of Democrats, agreed.

This month, a Fox poll found that a third of all registered voters believe the 2020 election was stolen from Trump, with 78% of those who voted for Trump expressing that view.

In the long term, not only is the election of 2020 going to be suspect.

Also, belief in one of the sacraments of secular democracy, universal suffrage, is going to suffer. Moreover, the issues that divide us now go increasingly to the faith of what defines us as a nation and a people.

A slice of our intellectual elite emphatically agrees with The New York Times' Project 1619, which decrees that the real birth date of this nation was neither 1776 nor 1789, but the year that the first slave ship arrived in Virginia.

To this influential cohort, enslavement of Blacks brought from Africa and dispossession and destruction of the indigenous tribes that European settlers found here are the defining events of our history.

And all who participated in these crimes against humanity or refused to condemn them are undeserving of exaltation.

Not only Lee, but Christopher Columbus and Presidents George Washington, Thomas Jefferson, James Madison, Andrew Jackson, Theodore Roosevelt and Woodrow Wilson are all racist white men whose disgraceful and even criminal conduct disqualifies them from a place of honor in the American pantheon of 2020.

All statues of such men need to come down to cleanse us of the stain of having honored them. Pelosi says that such statues are "homages to hate." She may not have thought so five or 10 years ago, but she believes that now. What has taken place is a mass conversion. Yet, there is another America that still cherishes the nation these men created. And, as did their fathers, grandfathers and ancestors, these Americans have shown a willingness to fight and die in her defense. Thus do we Americans disagree on the most fundamental of issues.

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Was America, is America, with all its sins and virtues and all its achievements, a country to be cherished, loved and defended?

Or, is America a country of whose history we should all be ashamed?

Part of America also believes that discovery in the Constitution of a woman's right to an abortion and a right of homosexuals to marry were major milestones of progress toward a more moral America.

Others see these as long strides away from the Christian country we used to be, a social and moral decline toward the same quiet death that has come to other civilizations and nations that went before us.

In short, we Americans disagree on whether our country is a good and great nation worth defending, or a place that needs a deep cultural cleansing of its sins.

And we have no common code of morality.

One side is rooted in modernism and secularism and the other in the teachings of the Old and New Testament, Christian tradition and a natural law written on the human heart that is superior to man-made law.

People who disagree upon such basic beliefs naturally drift apart, as we Americans are doing today.

Political questions arise out of these fundamental differences, and they are not insignificant.

Can a republic as fractured and splintered as ours is — racially, ethnically, politically, culturally, morally — with a population who do not share the same belief about whether their nation is good and great or failed and evil, endure? And for how long? What successful models from history do we see of nations that took the kind of risks we are taking with our republic?

Patrick Buchanan has been an adviser to three presidents, a two-time candidate for the Republican presidential nomination, and the nominee for the Reform Party in 2000. He was also a founding member of "The McLaughlin Group," which began on NBC, and CNN's "Capital Gang" and "Crossfire." His latest book is: "The Greatest Comeback: How Richard Nixon Rose From Defeat to Create the New Majority."

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ANNOUNCEMENTS

The Meaning of Japan's Fertility Crisis

by Michael Brendan Dougherty December 3, 2020
nationalreview.com

A lack of children shows humanity in retreat.

For economists, "Japanification" is living life in a low-growth economy. For three decades, Japan experienced 1 percent growth, and its national institutions justified all fiscal and monetary policy as emergency measures meant to achieve a revival. The result was low interest rates and massive monetary easing, but no inflation, and no growth.

We've gotten used to these policy measures since the crash of 2007 and 2008. And we had not climbed out of them before doubling down on them to handle the COVID-19 pandemic. Economic stagnation is a real concern, but it is only part of the story of Japanification. The scale of the problem is revealed in any number of odd or humorous stories about Japan that go viral on the Web.

In August, there was a lighthearted report about three Japanese grandmothers from the rural Miyama area of the Fukui prefecture. These ladies, pictured bearing their airsoft rifles, called themselves the "Monkey Busters" as they defended the local crops from the encroachment of a gang of monkeys. In November the New York Times reported a story from the northern Japanese prefecture of Hokkaido. Town officials installed a "monster wolf" with glowing red eyes and bared teeth. It was one of a number of monsters installed in Takikawa City to scare away bears. Another monster wolf was installed in the Chiba prefecture to scare away boars and deer.

The stories go viral because they play on certain stereotypes of Japanese inscrutability and the relationship of Japanese people to animatronic monsters, like the kind featured in endless iterations of Godzilla and its imitators.

But what these stories show is that in the natural environment, Japanese humans are becoming something like an endangered species. Hokkaido, once a center of bustling development and growth, is shrinking rapidly. Every human settlement must regulate its boundaries, but in Japan the monkeys, bears, and deer are on the offensive, and Japanese people are fighting a rearguard action. In a growing society, it is young and middle-aged men who patrol the boundaries. In a shrinking one such as Japan's, it's the elderly ladies.

Japan's population peaked at around 128 million people in 2010. Since then it has been shrinking. The overall population declined in 2018 by 430,000, the equivalent of a midsize city. In raw numbers, Japan's depopulation is proceeding at a pace that would keep up with or exceed the number of deaths inflicted during the height of Curtis LeMay's terrifying fire-bombing campaign in the crescendo of World War II. LeMay's campaign ended after a year. But Japan will continue to lose its midsize-city equivalents year after year, and there is no end in sight.

Japan's fertility rate continues to fall and is now approximately 1.4 per woman, having dropped below replacement level back in the late 1970s. The effect on the social structure of Japan is radical. A below-replacement-level fertility rate could be considered something like a critically low rate of investment in posterity and in one's own golden years. By hoarding and consuming the society's resources through middle age, a generation of Japan has entered its old age without the economic and social protection offered by adult children. Thus the political process has to extract more resources from a shrinking productive-age cohort to support the elderly.

And the effect is compounding. Japan has 3.4 million people in their forties and fifties who have never married and still live with their parents. Many of them are out of work, precisely because the opportunities for their generation decreased as their parents' generation held on to their sinecures. Bloomberg reports that "Japan has an estimated 613,000 middle-aged hikikomori, a term usually used to describe socially withdrawn adolescents who hole up in their bedrooms, according to the results of a government survey released in March of last year."

That extremely stunted cohort of socially withdrawn middle-aged people is surrounded by an even larger group of "grass-eating men," a term of art built around the Japanese term for sex, which translates to "relationship in flesh." In 2015, nearly 18 percent of Japanese males between the ages of 16 and 49 reported having no interest in sex. For those between the ages of 25 and 29, the rate was over 20 percent. This lack of children and the compounding lack of family formation will, absent an unforeseeable productivity revolution, necessarily depress economic growth, leading to real economic contraction as well.

When National Review was a young magazine, James Burnham described liberalism as an ideology of Western suicide that justified the diminution and destruction of civilization. In Japan, we are actually witnessing what civilizational suicide looks like in the flesh. It makes for a society of mentally distressed adult children who surf the Internet, their stasis compounded by the monopolization of resources by elderly people who consume too much of society's attention even as they enable the adolescence of their 50-year-old offspring. The fear of men like Burnham was that civilization would be dissolved by dystopian communism, what George Orwell saw as a "boot stamping on a human face — forever." Orwell's vision was of history being shoved down a memory hole and burned. But what was not accomplished with communism and coercion is proceeding in Japan with condoms and adult cartoons. Without a posterity to take it up, Japan's history and traditions begin to lose their value even in the present.

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America's fertility rate, long bolstered by higher-fertility immigrants, has crashed to 1.77 births per woman. After dipping below replacement level in the 1970s, it had climbed to over 2 births per woman in the new millennium before diving to all-time lows in recent years. Immigrants rapidly accustom themselves to this lifestyle, meaning that the U.S. is becoming on the whole a population-shredder. The marriage rate in the United States hit a new low in 2017–18, just 6.5 marriages a year per 1,000 people. Marriage rates have resumed a generation-long decline. The Institute for Family Studies has begun tracing a sex recession that is driving a generational low in reported happiness of adults between the ages of 18 and 34. More immediately troubling, the pandemic may be making things much worse. Economists Melissa Kearney and Phillip Levine estimate that between 300,000 and 500,000 fewer babies will be born in 2021 than would have been if not for COVID-19.

While lots of work is done by demographers and social scientists to understand the raw numbers and their relationship to economic inputs and outputs, only one American social thinker, Mary Eberstadt, has plumbed the true depths of these trends in America, in her books *How the West Really Lost God*, *Adam and Eve after the Pill*, and *Primal Screams*. She shows how fatherlessness and the shrinking of kin networks have left America's next generation angrier, unhappier, and socially maladapted. It was through the loyalties and dense networks of extended kin that most people in history found mentors, guides, consolations, economic opportunities, and access to potential mates and their own networks. Eberstadt also shows how plunging fertility rates are leading — not lagging — indicators of secularism, loss of adherence to national loyalties, and, ultimately, widespread social dysfunction.

It's through their children that adult men and women renew their commitments to their faith in God, revivify their loyalty to their nation, and reconnect with the community around them. Japanification is the ultimate retreat from civilization. The monkeys and bears, the very forests themselves, will begin to reclaim territory as humanity retreats to a different kind of "man cave." There mankind gawks at moving hieroglyphs of tentacles and red-eyed wolves, assuming an ironic pose of devotion to the biological life from which we futilely tried to secede.

nationalreview.com/magazine/2020/12/17/the-meaning-of-japans-fertility-crisis/

Franklin Graham Slams House Proposal on Gender Inclusive Language

by Brian Freeman | Monday, 04 January 2021

The son of Billy Graham, Rev. Franklin Graham, posted a tweet that harshly criticized a proposed change in House rules to enshrine gender inclusive language.

"Can you believe that they actually propose to strike the use of words including father, mother, son, aunt, uncle, & wife?" Graham, the president of the international aid charity Samaritan's Purse, wrote on Sunday.

He added that the proposed changes are scheduled to be voted on soon after the House begins the new session.

"If those claiming the name progressive are allowed to have their way, we won't even recognize this nation in a very short time, warned Graham in another message on Twitter after he cited as "just a fact" a verse from Genesis that God "created them male & female."

House Rules Committee Chair James McGovern, who together with Speaker Nancy Pelosi put forth the proposal, said in a press release that it "promotes inclusion and diversity" and is a way to "honor all gender identities by changing pronouns and familial relationships in the House rules to be gender-neutral."

newsmax.com/politics/franklin-graham-house-rules-gender-inclusive

My God,

make me know the obstacles which I more or less consciously place to the working of grace in my soul.

Show these obstacles to me at the moment when I am about to place them. Give me the strength to remove them, and, if I am negligent in doing so, do Thou deign to remove them, though I should suffer greatly. Help me also not to complain for these sufferings.

I wish only Thee, Lord, Who above all art necessary.

Grant that my life on earth might be like eternal life begun.

Amen.