

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

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



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

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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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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, 619.442.4357

STEWARDSHIP OF TIME & TALENT

January 17, 2021

Envelopes Used	45
Envelope Collections	\$ 2,810.00
Plate Collections	\$ 373.89
TOTAL	\$ 3,183.89

**Time****Talent****Treasure**

GOSPEL READINGS & MASS INTENTIONS JANUARY 23-31, 2021

		<u>DATE</u>	<u>TIME</u>	<u>INTENTION</u>
Sunday:	<i>Mk 1:14-20</i>	Sunday, Jan 23	3:30 pm	For the People
Monday:	<i>Mk 16:15-18</i>	Sunday, Jan 24	8:00 am	Sheila Wing
Tuesday:	<i>Mk 3:31-35</i>	Sunday, Jan 24	10:30 am	†Harold & Marie Bispham
Wednesday:	<i>Mk 3:1-6</i>	Monday, Jan 25	8:00 am	John Peter Mills
Thursday:	<i>Mk 4:21-25</i>	Tuesday, Jan 26	7:30 am	Rosary
Friday:	<i>Mk 4:26-34</i>	Wednesday, Jan 27	8:00 am	Trinity Maria Mills
Saturday:	<i>Mk 4:35-41</i>	Thursday, Jan 28	8:00 pm	Denise Mills
Next Sunday:	<i>Mk 1:21-28</i>	Friday, Jan 29	8:00 am	†Harold Bispham
		Saturday, Jan 30	3:30 pm	Paul Serna
		Sunday, Jan 31	8:00 am	Father Tim Deutsch
		Sunday, Jan 31	10:30 am	For the People



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,



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

**THIRD SUNDAY IN
ORDINARY TIME**

ANDREW	ARRESTED	BECOME
BELIEVE	BOAT	BROTHER
CAME	CASTING	FARTHER
FISHERMEN	FISHERS	FOLLOW
FULFILLED	GALILEE	GOING
GOSPEL	HAND	IMMEDIATELY
JAMES	JESUS	JOHN
KINGDOM	LEFT	LITTLE
MAKE	PASSING	PREACHING
REPENT	SAID	SAYING
SIMON	TIME	ZEBEDEE

ANNOUNCEMENTS



Eucharistic Adoration Friday, January 29, there will be Eucharistic adoration following the 8:00 AM Mass. Consider joining others for time with the Lord in the Blessed Sacrament during this holy hour.



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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.



THOUGHT AND ACTION

January 10, 2021
by Donald DeMarco

Edited for brevity from thewandererpress.com

A physicist friend of mine told me that one of his students wanted to become a physicist but hated mathematics. My colleague laughed at the contradiction. This odd separation of ends from their indispensable means is, however, not all that unusual. All my students, for example, want to be happy, but a rather small percentage of them are willing to accept the means necessary to attain that desirable end....

This separation of ends from their means can be associated with a similar separation of action from thought. It is all too common for people . . . to deplore certain actions while remaining indifferent to the very thoughts upon which they rely. This is a most serious problem since philosophy gives us the enlightenment we need in order to prevent the emergence of deplorable actions. Philosophy, though intangible, is extremely practical when it is properly applied.

I am utterly fascinated, therefore, by how people can protest against certain actions without protesting against the very ideas that contribute directly to those actions. The example of Dietrich von Hildebrand and his wife, Alice, well illustrates the point. Dietrich had both the intelligence and the courage to speak out against Hitler and Nazism. His strong and well-circulated objections earned him the distinction of being the number one enemy of the Third Reich. A warrant was issued for his assassination.

Through the assistance of many friends, he fled to Austria, then to France, to Portugal, to Brazil, and finally to the United States where he began a teaching career in the philosophy department at Fordham University. According to his wife, *"My husband's ardent love for truth is what allowed him to perceive the poison of the Nazi philosophy so quickly. When truth was violated, it registered clearly to someone who had such an appreciation for it."*

Von Hildebrand's philosophy is essentially anti-Nazi. Moreover, the root of his philosophy lies in the fundamental value of truth. In a chapter entitled "The Dethronement of Truth," in his book, *The Tower of Babel* (1953), he refers to the Bavarian minister of education, a certain Hans Schemm, who made the following astonishing statement before an assembly of university professors: *"From this day on, you will no longer have to examine whether something is true or not, but exclusively whether or not it corresponds to the Nazi ideology."*

In this way, no one has any basis from which he can denounce Nazism. An ideology without a justifying philosophy is something that any intelligent person should reject. It is truth that determines whether a position is right or wrong, and certainly not the biased sentiments of the Nordic race. Dethrone truth and war becomes inevitable. Von Hildebrand records his courageous stand in his book, *My Battle Against Hitler: Faith, Truth and Defiance in the Shadow of the Third Reich*....

How can it be that Nazism is universally denounced, while the very ideas that spawned it not only remain free from criticism but those who bring it to light are censured? Relativism produces an atmosphere in which ideologies like Nazism thrive. The answer may be complex, but surely one of the key factors is a separation of thought from action, means from ends, cause from effect, or philosophy from life.

In her biography of her late husband, *The Soul of a Lion* (2000), Alice von Hildebrand records his final words: "A country that legalizes murder is doomed." If abortion is the dethronement of truth, then we are surely doomed.

+ + (Dr. Donald DeMarco is a senior fellow with Human Life International. His latest book is *The War Against Civility*.)

PASTOR'S PAGE

God Calls All to Discipleship, but Calls Some Even Further to Apostleship

GOD CALLS each and every human person. God invites man to come back to Him after the original sin of Adam & Eve, and even after the personal sins that each one of us commits. The Catechism of The Catholic Church begins with this thought: "The desire for God is written in the human heart...and God never ceases to draw man to himself. Only in God will [man] find the truth and happiness he never stops searching for..."

This "desire for God", which we all experience, finds its culmination in Our Lord Jesus Christ, Who is God Incarnate — God-in-the-flesh. He alone is the fulfillment of all our desires for He is God coming to meet us; the fulfillment of the Prophet Malachi's prophecy: "And suddenly there will come to the temple the LORD whom you seek...". Hence it was that Jesus Christ has called all men unto Himself for refreshment, light, and peace [Mt. 11:28].

But, in as much as Christ calls all men, He, moreover, calls others still further. Our Lord has followers (disciples), but of these followers He Himself designates and calls some apart from the others, for a ministry of service to the others, so the others will receive the essence of God's grace through them, as from Christ [Mt 3:1; Mk 10:12]. "From the beginning of His ministry, Jesus "called to Him those whom He desired; . . . And He appointed twelve, whom also He named apostles, to be with him, and to be sent out to preach. "From then on, they would also be His "emissaries" (Greek apostoloi). In them, Christ continues His own mission: "As the Father has sent Me, even so I send you. "The apostles' ministry is the continuation of His mission; Jesus said to the Twelve: "he who receives you receives Me." [CCC 858].

This 'ministering' takes the form of: teaching [Mt 28:20; Acts 2:42], governing [Mt 16:19, 18:17], and sanctifying [Jn 20:23; Mk 6:13]. Very plainly, Christ calls some disciples to become Apostles, to be 'the servants of the servants of God', to minister to the needs of the others [Mk 1:17]. The Apostolic ministry of teaching, governing, and sanctifying was established as a perpetual institution that would grant the certitude to the mind of man of the transmission of the genuine faith and moral life which Christ revealed and willed to be handed down through His Apostles as a perpetual office [CCC 862]. Indeed, this is how the Apostles themselves saw it [Acts 1:15-18].

"In order that the mission entrusted to them might be continued after their death, [the apostles] consigned, by will and testament, as it were, to their immediate collaborators the duty of completing and consolidating the work they had begun, urging them to tend to the whole flock, in which the Holy Spirit had appointed them to shepherd the Church of God. They accordingly designated such men and then made the ruling that likewise on their death other proven men should take over their ministry." [CCC 861].

This is how we can be sure that we know the genuinely real Jesus Christ; how we can already know the answer to the question: "What would Jesus do? The answer is: through His Church. Through The Church that He Himself established upon the Apostles, with Peter as its visible head upon earth, and to Which He promised "... the gates of the hell shall not prevail against..." [Mt 16:18].

This is the reason why St. Paul begins so many of his epistles with the claim of Church authority: "Paul, an Apostle of Jesus Christ..." [Rom 1:1; I and II Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; I and II Tim 1:1; Titus 1:1]. Because Paul's authority was a received authority, as all power and authority is [Jn 19:11], so St. Paul appeals to the Apostles [Acts 9:27] as the source of His authority, as from Christ Himself. Indeed, we see that even when questions arose as to 'What would Jesus do about certain things?', the answer was always found in the Apostolic Body of The Church [Acts 15:1ff]. The Catechism of The Catholic Church teaches us [#857] that The Church is apostolic because she is founded on the apostles, in three ways:

1. *She was and remains built upon "the foundation of the Apostles," the witnesses chosen and sent on mission by Christ himself;*
2. *with the help of The Spirit dwelling in Her, The Church keeps and hands on the teaching, the "good deposit," the salutary words she has heard from the apostles;*
3. *She continues to be taught, sanctified, and guided (governed) by the apostles until Christ's return, through their successors in pastoral office: the college of bishops, "assisted by priests, in union with the successor of Peter, the Church's supreme pastor":*

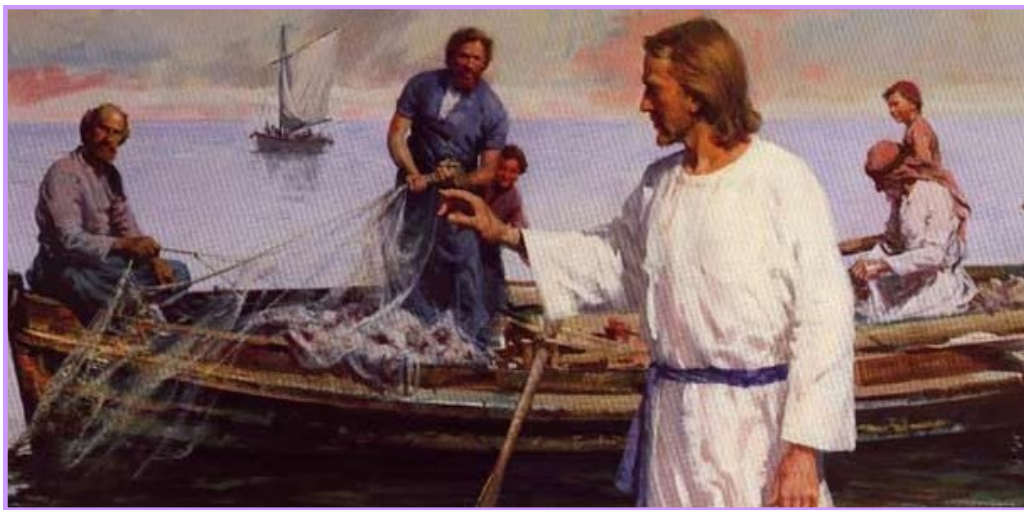
ANNOUNCEMENTS

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This is so important for us as Catholics to realize. For so many Christian fundamentalists and denominationalists, and any others seeking for Christ, seem to want to reinvent the wheel when it comes to Christianity. But the Christianity that Christ established is already here for us, battle scars and all, saints and sinners, and we should be content with that, as Christ was [Lk 22:31].

New Years Blessings,

Father Tim



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So What Happens When You Die?

Death.

Upon departure from this world every soul goes before the judgment seat of Jesus Christ.

Judgment, Particular.

There they undergo their own personal particular judgment, which is merely the full revelation of who they really are as a human being in light of the radiant Truth of God Himself. See also Catechism of The Catholic Church #1021

Purgatory.

Unless the soul has reached the full Christian perfection of charity (love), the soul without grave (mortal) sin will undergo a 'purgation' until it has reached that charity which God had called it to when He created that person (this process does not merit additional grace for the soul, which penance does for the living on earth). See also CCC #1030

Hell.

If the soul has even one unrepentant mortal sin on their conscience they are committed to their choice of being everlastingly separated from God's Face, which is termed hell.

Heaven.

Finally, those souls who departed this life in the state of full Christian perfection of charity (love), will pass immediately through the "Gates of Heaven" meriting the eternal "Beatific Vision" of the Face of God, for all eternity.

Judgment, General (or Last).

All departed souls of both the elect and the damned will, however, be reunited with their body (resurrection) on the Last (General Judgment) Day when Christ will return to earth and gather all the elect to Himself "*in the air*" [I Thess 4:15-18]. The souls of the damned remaining on the ground, ultimately going to eternal hell.

In the light of Christ, all history will be then revealed, along with the merits/virtues and demerits/sins of all people who ever walked the face of the earth. It is through the General (social) Judgment that we are all given resolution of all who have done good, or evil, to us throughout our lives on earth [CCC 678-9]. It reveals the mercy and justice of God to all. See also CCC #1038

The Revelation of Christ is The Good News of Faith, Hope, and Charity

We all know that if we want people to act we must place a sense of urgency in our message. In our modern society, we usually hear something like, ‘Order before midnight tonight!’; ‘Call now while this offer is still standing’; ‘Respond in the next five minutes for a special bonus!’ In other words, the notion of possessing a “good thing” motivates us to act. The motivation of the good takes place in that, 1) the good must be presented; 2) the good must be possible of being obtained; and 3) the good should manifest the reality of its fruits (meaning that we should see how some people already possess this good thing in question). These things all take place in the Divine Revelation of God to men on earth. We speak of how God reveals His Word in great signs and wonders to humanity in order to motivate them to the ultimate good, which is nothing less than the possession of God Himself [II Peter 1:4]. Therefore, in reference to the Good News, “the Good” in question is God, Who is the object of all our desires! The Church wishes to have this same urgency in spreading the Gospel of Life.

Thus, in the first reading we hear how the Prophet Jonah [3:1-10] preaches: warning the people of *imminent* destruction if they do not repent. In the same manner, St. Paul, in the second reading [I Cor 7:29-31], informs his hearers “...*the time is running out . . . For the world in its present form is passing away.*” Finally, in the Gospel [Mk 1:14-20] Jesus is proclaiming the Gospel of God: “*This is the time of fulfillment. The Kingdom of God is at hand. Repent, and believe in the Gospel.*” All three readings speak of a “*time of fulfillment*” that is present now. Now is the time to repent, to learn the ways of God, and put away our former ways of life [Eph 4:22]. We should reflect, therefore, upon how the motivation of the good takes place in the New Testament.

The good that motivates is presented in Christianity through the preaching of the Gospel [Mk 13:10]. Jesus introduces – presents – something entirely new, in that “*The Kingdom of God is at hand*”, here and now. Remember . . . Jesus spoke with authority [Mt 7:29]. He knew what He was talking about, thus people could see the conviction in His words. Moreover, by the miracles He performed He strengthened His preaching [Jn 10:37; 14:11] about the truth of God’s love for all His people. Hence, the good of God being presented to His people, to redeem them from sin and death, made a lasting appeal. As the Scripture attests [Mt 15:31]: “...*the crowds wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.*” However, the faith that Jesus preached was something so wonderful, so good, that people could hardly believe what He was saying. Therefore, the second necessity arises when the good is to motivate people: it must be seen as possible to obtain.

The good is made possible to be obtained by the fact that Jesus came to call, not the righteous, but sinners [Mt 9:13]. Perhaps the best part of the “Good News” was that it was not limited to those with power, money, and prestige [Mk 7:14]. The truth of God’s love and salvation was offered *to everyone*: prostitutes, lepers, tax collectors [Mt 9:10; 12:21] and even – God forbid – Gentiles and Samaritans! In fact the Apostle to the Gentiles, St. Paul, tells the pagan Ephesians [2:13–16] “*But now in Christ Jesus you (pagans) who once were far off have been brought near in the blood of Christ. For He is our peace, Who has made us (Jews & pagans) both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances...*”

In fulfilling the law and the prophets [Mt 5:17; 7:12], Jesus made the Kingdom of God possible to be obtained by all men, through the power of His grace, and not through our own doing. However, for the possibility of obtaining the great good of the Kingdom it was necessary to show that the possibility of *actually reaching* the goal is certain. Therefore, the third necessity arises when the good is to motivate people: it must already be possessed by some.

The Revelation of Christ shows how some people *already possess* the Good of God Himself. Above all, in the bodily resurrection of Christ Himself and His appearances, first to Mary Magdalene [Jn 20:16], then to His Apostles [Jn 20:19] and disciples [I Cor 15:6]. Indeed, St. Paul says [I Cor 15:20-23], “*Christ has been raised from the dead, the first fruits of those who have fallen asleep.*”, i.e. we too, shall rise after Him [Rom 6:4; 8:11; I Cor 15:20].

The possession of The Good of God Himself by the faithful is made most clear, however, in the reception of The Holy Spirit on Pentecost [Acts 1:26], which emboldened the Apostles to suffer for the sake of Christ. Then it was that, *The Gifts of The Holy Spirit* bestowed upon all the people (*through the hands of Apostles, see Acts 6:6; 19:3*) made manifest the Goodness of God in the world [Rom 8:23; Gal 5:22]. Thus, St. Paul can speak of the manifested *Fruits of The Holy Spirit* as being: “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...* [Gal 5:22–26].” In other words, those who live by The Spirit, also walk by The Spirit. It was the The Holy Spirit, *already possessed* in the souls of the saints that made them martyrs for the Faith, dying for the sake of Christ. And the blood of martyrs is the seeds of new faith in others.

In all this we can see how God, Our Merciful Father, motivates us to act. *He presents the Good of Himself* to us in His Own Divine Son (Jesus), through the infused theological Gift of Faith. God The Son, further shows how this Goodness of God is *possible of being obtained* through His grace in the infused theological Gift of Hope. And finally, the goodness of God Himself is made manifest in the reality of its fruits, *already possessed*, in the indwelling of The Holy Spirit in the hearts, minds, and souls, of, “*all who received Him (The Son), who believed in His name, (whom) He gave power to become Children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God* [Jn 1:12–13]”. This being through the infused theological Gift of Charity.

But why does God do all this? “*...so that we might be justified by His grace and become heirs in hope of eternal life* [Titus 3:1–8].” Namely, that we could obtain the Good of God Himself, forever, without end, in Eternal Happiness!

God bless, Fr Timothy