

July 19, 2020

St. Dominic Catholic Church & School

2002 Merton Ave., Los Angeles CA 90041 Email: info@saintdominics.org (323) 254-2519
Website: saintdominics.org

Sixteenth Sunday in Ordinary Time

"If you pull up the weeds
you might uproot the
wheat along with them.
Let the weeds and the
wheat grow together
until harvest."

Matthew 13:29-30

July
19
2020

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 Rev. Francis Goode, OP, Parochial Vicar
 Rev. Donald Bramble, OP, Prior & Parochial Vicar
 Rev. Jude Eli, OP, In residence
 Rev. Cassian Lewinski, OP, Retired
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St. Dominic's School:

2005 Merton Avenue. LA, CA 90041
 Phone: (323) 255-5803
 Website: <http://www.stdominicla.us>
 Principal: Mrs. Emily Díaz
 Secretary: Angela Nuño
 Pre-School / Extended Day Care

MASS INTENTIONS

Sunday	7:30 AM	Juanito Aquino, Sr. and Ric Aquino, †
	9:00 AM	Covid-19 patients, healing
	11:00 AM	Julio Carlos Huerta and Imelda de Huerta, †
	1:00 PM	Aurelia Duran, †
	5:00 PM	Pro Populo
Monday	8:00 AM	Ariel Jerome B. De La Paz, †
	6:00 PM	Erlinda and RJ Tuando
Tuesday	8:00 AM	Rocky Wuthrich, †
	6:00 PM	Jose Cuenco, †
Wed.	8:00 AM	Ricardo Carmelo, †
	6:00 PM	Edgardo Cruz
Thursday	8:00 AM	Marcela Perez, †
	6:00 PM	Grace Marie de Vera, birthday
Friday	8:00 AM	Amelia Matias and family
	6:00 PM	Dec. Dominican Friars, parents, friends and benefactors Imelda Garcia Agtarap, † Jan Steward, †
Saturday	8:00 AM	Emily Diaz and family
	5:00 PM	Amelia Matias and family, Thanksgiving

(Important: These Masses will be celebrated in the private chapel of St. Dominic's Priory. All the written intentions will be honored. Thank you for your understanding.)

READINGS FOR THE WEEK

Monday:	Mi 6:1-4, 6-8; Ps 50:5-6, 8-9, 16bc-17, 21, 23; Mt 12:38-42
Tuesday:	Mi 7:14-15, 18-20; Ps 85:2-8; Mt 12:46-50
Wednesday:	Sg 3:1-4b or 2 Cor 5:14-17; Ps 63:2-6, 8-9; Jn 20:1-2, 11-18
Thursday:	Jer 2:1-3, 7-8, 12-13; Ps 36:6-7ab, 8-11; Mt 13:10-17
Friday:	Jer 3:14-17; Jer 31:10-12abcd, 13; Mt 13:18-23
Saturday:	2 Cor 4:7-15; Ps 126:1bc-6; Mt 20:20-28
Sunday:	1 Kgs 3:5, 7-12; Ps 119:57, 72, 76-77, 127-130; Rom 8:28-30; Mt 13:44-52 [44-46]

Volunteers Needed

Church is once again closed! But, when we can open again and begin having Weddings, Funerals, Baptisms, 1st Communion and Confirmations, we will need a volunteer group who would be willing to come in on a Saturday after the event is over to sanitize the church. We will need another group who would be willing to come in on a Saturday to help check the people in, by taking temperatures, sanitizing hands and getting the names and phone numbers, before the event begins.

We do realize that this is a lot to ask of our parishioners, but it looks like this is going to be the norm for some time to come. Please help us to make these events as safe as possible.



Can we count on you?

Call the parish office, 323-254-2519 to leave your contact information.

A Message from Fr. Roberto

Who Was Junipero Serra? – Part II

Archbishop Gomez has sent a pastoral letter to all of us Catholics about St. Junipero Serra because of the recent vandalism to his statues here in Los Angeles and elsewhere. I found his insights helpful and touching. Here is the second part of his letter. The last part will be next week.

It is clear that those attacking St. Junípero’s good name and vandalizing his memorials do not know his true character or the actual historical record. The sad truth is that, beginning decades ago, activists started “revising” history to make St. Junípero the focus of all the abuses committed against California’s indigenous peoples. But the crimes and abuses that our saint is blamed for — slanders that are spread widely today over the internet and sometimes repeated by public figures — actually happened long after his death. It was California’s first governor who called for “a war of extermination” against the Indians and called in the U.S. Cavalry to help carry out his genocidal plans. That was in 1851. St. Junípero died in 1784.

The real St. Junípero fought a colonial system where natives were regarded as “barbarians” and “savages,” whose only value was to serve the appetites of the white man. For St. Junípero, this colonial ideology was a blasphemy against the God who has “created (all men and women) and redeemed them with the most precious blood of his Son.” He lived and worked alongside native peoples and spent his whole career defending their humanity and protesting crimes and indignities committed against them. Among the injustices he struggled against, we find heartbreaking passages in his letters where he decries the daily sexual abuse of indigenous women by colonial soldiers.

For St. Junípero, the natives were not just powerless victims of colonial brutality. In his letters, he describes their “gentleness and peaceful dispositions,” he celebrates their creativity and knowledge; he remembers little acts of kindness and generosity, even the sweet sound of their voices as they sang. He learned their languages and their ancient customs and ways. St. Junípero came not to conquer, he came to be a brother. “We have all come here and remained here for the sole purpose of their well-being and salvation,” he once wrote. “And I believe everyone realizes we love them.” I like to think that his deep reverence for creation was influenced by his conversations and observations among this land’s first peoples.

St. Junipero became one of America’s first environmentalists, documenting California’s diverse habitats in diary entries and letters where he described mountains and plains, the blazing sun and the effects of drought, the overflow of brooks and rivers, cottonwood and willow trees, roses in bloom, the roar of a mountain lion that kept the missionaries awake at night. St. Junípero also understood that the souls of indigenous Americans had been darkened with bitterness and rage at their historic mistreatment and the atrocities committed against them.

In 1775, when Kumeyaay attackers burned down the mission in San Diego, torturing and murdering his dear friend, Father Luís Jayme, California’s first martyr, St. Junípero was not outraged. He was concerned for the killers’ souls. He pleaded with authorities to have mercy.

“As for the culprits, their offense should be forgiven after some slight punishment,” he said. “By doing so they would see we were putting into practice the rule we teach them — to return good for evil and to pardon our enemies.” This may be the first moral argument against the use of the death penalty in American history. And St. Junípero was arguing against its imposition on an oppressed minority. St. Junípero was 60 years old when he traveled 2,000 miles from Carmel to Mexico City to protest the injustices of the colonial system and demand that authorities adopt a “bill of rights” that he had written for the native peoples. That was in 1773, three years before America’s founders declared this nation’s independence with those beautiful words: “all men are created equal...endowed by their Creator with certain unalienable rights.”



https://upload.wikimedia.org/wikipedia/commons/5/52/Jun%C3%ADpero_Serra.jpg

--To be continued next week--

*** * * NEW CHURCH UPDATE * * ***

Sunday Masses, Daily Mass and Adoration have been closed to the public.

Mass will continue to be live streamed daily, Monday thru Saturday at 8:00 am, and on Sunday At 9:00 am, 11:00 am in English and 1:00 pm in Spanish.

All other Church activities have been canceled for now.

Mass Intentions for **August** are available

Dear St. Dominic's Parishioners, we are still accepting your Mass intentions. If you would like to reserve a Mass intention, please drop by the parish office. We have placed a plastic holder with Mass intention envelopes to the left of the office door. Simply take an envelope, fill in the information, place the envelope with a donation into the mailbox to the right of the door. (Please remember to include your phone number on the envelope).

However, we are finding that some people are taking home the Mass envelopes and bringing them back at a later date, but when they do, they may no longer be available because someone else has come and asked for that date, and since it was not entered into the Mass Book, it was available for that person. So, to avoid all this confusion, please do not take them home.

Also, you may only have one Mass intention per person. If you put two envelopes in the box, you will only receive one Mass intention. This is only fair to those who follow the rules.

Un Mensaje de Padre Roberto

¿Quién Fue Junípero Serra? – Parte II

El Arzobispo Gómez ha enviado una carta pastoral a todos los católicos sobre San Junípero Serra debido al reciente vandalismo a sus estatuas aquí en Los Ángeles y en otros lugares. Encontré sus ideas útiles y conmovedoras. Aquí está la segunda parte de su carta. El resto estará en el boletín de la próxima semana.

Está claro que quienes atacan el buen nombre de San Junípero y vandalizan sus monumentos, no conocen su verdadero carácter o sus verdaderos antecedentes históricos. La triste realidad es que ya desde hace varias décadas, los activistas empezaron a “revisar” la historia para hacer de Junípero Serra el centro de atención de todos los abusos cometidos contra los pueblos indígenas de California.

Pero los crímenes y abusos de los que se culpa a nuestro santo, las calumnias que hoy se difunden ampliamente en internet y que algunas veces son apoyadas por figuras públicas, realmente ocurrieron mucho después de su muerte. Fue el primer gobernador de California quien hizo un llamado a “una guerra de exterminación” contra los indígenas y quien recurrió a la Caballería de Estados Unidos para que le ayudara a llevar a cabo sus planes genocidas. Eso fue en 1851. Junípero Serra murió en 1784.

El verdadero San Junípero luchó contra un sistema colonial en el que los nativos eran mirados como “bárbaros” y “salvajes” y cuyo único valor era estar al servicio de los apetitos del hombre blanco. Para San Junípero, esta ideología colonial era una blasfemia contra el Dios que “creó (a todos los hombres y las mujeres) y que los redimió con la preciosísima sangre de su Hijo”. Él vivió y trabajó junto con los pueblos nativos y pasó toda su carrera defendiendo la humanidad de ellos y protestando por los crímenes e indignidades cometidos en su contra. Entre las injusticias a las que se enfrentó en su lucha, encontramos en sus cartas, pasajes desgarradores, en los que denuncia el diario abuso sexual de las mujeres indígenas por parte de los soldados coloniales.

Para Serra, los nativos no eran solo víctimas impotentes de la brutalidad colonial. En sus cartas, él describe la “amabilidad y disposición pacífica” de ellos, celebra su creatividad y conocimiento; recuerda sus pequeños actos de amabilidad y generosidad e incluso el dulce sonido de sus voces al cantar. Aprendió sus lenguas y sus costumbres y culturas antiguas. San Junípero no vino a conquistar; él llegó más bien para ser un hermano de ellos. “Todos hemos venido aquí y hemos permanecido en este lugar con el único propósito de su bienestar y salvación”, escribió en una ocasión. “Y creo que todos se dan cuenta de que los amamos”.

Me gusta pensar que su profunda reverencia por la creación tuvo sus raíces en las conversaciones y observaciones que tuvo con los primeros pueblos de esta tierra. Serra se convirtió en uno de los primeros ambientalistas de Estados Unidos, al documentar los diversos hábitats de California en los escritos de su diario y en cartas en las que describió las montañas y llanuras, el sol abrasador y los efectos de la sequía, el desbordamiento de arroyos y ríos, los álamos y sauces, las rosas en flor o el rugido de un león que mantuvo a los misioneros despiertos por la noche.

San Junípero también entendió que el alma de los indígenas estadounidenses había sido oscurecida por la amargura y la rabia causadas por maltrato histórico que sufrieron y por las atrocidades cometidas contra ellos. En 1775, cuando los atacantes de Kumeyaay incendiaron la misión de San Diego, torturando y asesinando a su querido amigo, el padre Luís Jayme, primer mártir de California, Serra no se indignó. Estaba más bien preocupado por las almas de los asesinos e intercedió ante las autoridades para que se apiadaran de ellos. “Por lo que respecta a los culpables, su ofensa debe ser perdonada después de someterlos a un castigo leve”, dijo. “Al hacerlo así, ellos podrían ver que estamos poniendo en práctica la regla que les enseñamos: la de devolver bien por mal y la de perdonar a nuestros enemigos”.

Este puede ser el primer argumento moral en contra del uso de la pena de muerte en la historia de Estados Unidos. Y Serra estaba argumentando en contra de la imposición de ésta sobre una minoría oprimida. San Junípero tenía 60 años cuando viajó 2,000 millas desde Carmel hasta la Ciudad de México para protestar por las injusticias del sistema colonial y para exigir que las autoridades adoptaran una “declaración de derechos” que él había escrito para los pueblos nativos. Eso fue en 1773, tres años antes de que los fundadores de Estados Unidos declararan la independencia de esta nación con aquellas hermosas palabras: “todos los hombres son creados iguales...dotados por su Creador de ciertos derechos inalienables”.



https://upload.wikimedia.org/wikipedia/commons/5/52/Jun%C3%ADpero_Serra.jpg

--Continuará la próxima semana--

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