

# St Benedict Parish

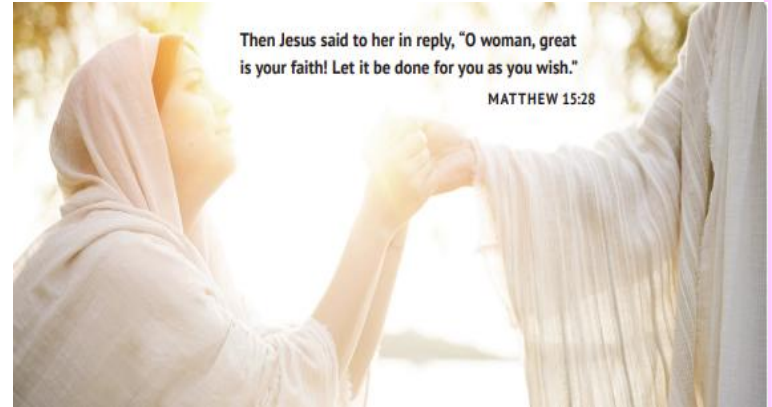
## St. John the Baptist Church

August 16, 2026 20th Sunday in Ordinary Time

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## Still Redeemable?

ANN M. GARRIDO



Not once, not twice, but three times in today's gospel, Jesus dismisses the Canaanite woman who comes to him for help. First, he refuses to speak to her. Then, he says he has come only for "the lost sheep" of Israel. Finally, he compares her to a dog. In ancient Judaism, dogs were considered unclean animals, and to call someone a dog was a harsh insult. How does it feel to hear Jesus speak to a woman in this way? We must admit that it does not sound like the Jesus we know and love. With the trajectory of the encounter headed downhill (and picking up speed), it is hard to imagine that anything could be done at this point to change the outcome. If I were in her situation, I would have been so offended after the third dismissal that I would have simply slammed the door on the way out. But, remarkably, the story takes a 90-degree turn when the Canaanite woman enters into a verbal joust with Jesus and jolts him into taking her seriously. Very seriously. Jesus praises her for her faith. "Faith in what?" one might ask. Perhaps faith that this relationship could still turn around. Faith that the antagonistic plotline of history between Jews and Canaanites could still change. Faith that Jesus could still be something other than a dismissive man. Faith that an ignored voice might still be worth hearing. Do we have the praiseworthy faith of the Canaanite woman? Do we still believe that troublesome interactions can yet be redeemed? ●

**Reflect: How strong is my faith? Strong enough to be persistent ?**

**\*ST. BENEDICT "The Painted Church" 84-5140 Painted Church Rd Captain Cook, HI 96704**

**Phone 808-328-2227**

**thepaintchurchhawaii.org**

**Fax: 808-328-8482**

**Mass : ST. BENEDICT Saturday 4:00 p.m. Sunday 8:00 a.m. Capt. Cook  
Tuesday-Friday 7 am**

**\*ST. JOHN THE BAPTIST 81-6410A Hawaii Belt Rd. Kealahou  
Saturday 6:00 p.m. Sunday 10:00 a.m.**

**Confession: Sat. 10am-12pm at St. Benedict Church**

**email: [st.benedict@rcchawaii.org](mailto:st.benedict@rcchawaii.org)**

**Pastor Administrator : Fr. William Quiamjot (Ke-yam-hot)**

**[wquiamjot@rcchawaii.org](mailto:wquiamjot@rcchawaii.org)**

**Business: Manager Susan Keen**

**Office Phone 808 328 2227**

**Secretary: Carolyn Craven**



Thank you for your continued support of the St. Benedict Food Pantry. Time to start replenishing the shelves for next month. As evidenced this week, the emergency food provided is needed and **appreciated**.

**A special thanks to who partner with us each month by bringing fresh produce to distribute to those who come.**

**St. Benedict Food Pantry**  
**once a month 8-14-26**

**Volunteers:**

**Kenneth & Gloria Ciriako**  
**Tom McLoughlin**

**children 41**

**Under 60 63**

**Over 60 40**

**Total families 144**

**Total families 116**

**78 Boxes of food were distributed.**

**Stewardship of Treasure**  
**Mahalo for your generosity!**

**August 9-10, 2026**

|                    |            |
|--------------------|------------|
| Collection         | \$ 3040.00 |
| Catholic Charities | 165.00     |
| Joseph Dutton      | 45.00      |
| Assumption         | 30.00      |
| Food Pantry        | 220.00     |
|                    | 0.00       |
| Total              | \$3500.00  |

**Attendance**

St. Benedict 102 adults 11 Keiki

St. John 95 adults 11 keiki

**thepaintedchurchhawaii.org**

**(Our website also has this same QR Code for giving.)**

**You are always welcome to continue giving by cash or check.**



**For our 'Ohana who are ill**

Patsy Sabarre  
Jan Neumann  
Dolores Sedlack (Lisa K.'s Mom)  
\*Mahina Kaupiko  
\*Kamala Galletes  
\*Miriam Janczak  
\*Reggie Lee  
Cindy Pangan  
\*Linda Alcain  
\*Terrance Terada  
\*Deacon Craig Camello  
\*Pam Shultise  
\*Merla Kline  
\*Paul Ruskey  
\*Carla Vonderahe  
\*Joevelyn Delas Reyes  
\*Gwen Menchaca  
\*Deb Reed  
\*Gloria Grapa  
\*William Anderson  
\*Johnny Koene  
\* Friends & Family

**Mass Intentions**

**August , 15-16, 2026**

**4:00 PM + John Sanchis**

**6:00 PM Lauren & Andy Gromel, Intentions**

**6:00 PM All People of this Parish (Misa Pro Populo)**

**8:00 AM Nancy & Tom McMcGahey, 50 Anniv.**

**10:00 AM +Bridget Broadner**

**Tues. Jadine Keao, healing**

**Wed. The Adencyk family, special Intention**

**Thurs. Janice Ropen & Moira Hughes, spec. Int.**

**Fri. Payton Collins, health**

**September 13 & 27th**

**Religious Education**

**St. John Hall**

**after 10:00 Mass.**

**Director**

**Angie Tabieros**

**A Short Choir Practice every Wed. 5: 30 St. John Church. Music Director Ariel Hadap**

**St. Benedict Food Pantry**  
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**Tom McLoughlin**  
**children 41**

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# DEAR PADRE



What does the Church teach about evolution? In 1950, Pope Pius XII assured believers that there is no intrinsic opposition between Christianity and the theory of evolution, provided that God is affirmed as the Creator of all things and that the human soul is acknowledged a direct creation of God. (See *Humani Generis* [On the Human Person], 36.) In section 6 of his October 22, 1996, address to the Pontifical Academy of Sciences, Pope St. John Paul II sanctioned the acceptance of evolution theories but added that the nature of the soul and its relationship to God are beyond the realm of science. Thus, the Catholic Church maintains that while evolution explains the development of life, it is God who initiated and guided the evolutionary process, and that our providential God is ultimately responsible for creating the human soul. Many people find Darwin's evolutionary theory (*On the Origin of Species*, 1859) hard to reconcile with their literal interpretation of the biblical account of origins in Genesis 1 and 2. But views on whether God created human beings in evolutionary stages that span millennia, or literally created human beings in an instant, can coexist for Catholics. Yet, regarding the latter view, the Catechism of the Catholic Church discourages an overall literal interpretation of the Bible, encouraging readers instead to recognize its various literary genres. (See CCC 109–117.) Recall, too, that the Bible wasn't written for scientific information, nor was Darwinian biology written for theological revelation. ● Fr. Byron Miller, CSsR / DearPadre.org



A WORD FROM POPE LEO XIV [T]he pain that moves us to compassion is not the pain of a stranger; it is the pain of a member of our own Body, to whom Christ our Head commands us attend, for the good of all. In this sense, our service is identified with Christ's own suffering and, when offered in a Christian spirit, hastens the fulfillment of the Savior's prayer for the unity of all. MES-

## DEAR VISITOR TO ST. BENEDICT CATHOLIC CHURCH, ALOHA!

THANK YOU FOR VISITING US TODAY! WE WISH YOU A BEAUTIFUL EXPERIENCE AND THAT YOU LEAVE ST. BENEDICT, TODAY, REFRESHED IN SPIRIT AND WITH PEACE IN YOUR HEART! SINCE THE EARLY DAYS OF THE CHURCH, IT HAS BEEN A CATHOLIC TRADITION TO OFFER A "MASS INTENTION". THIS IS A WAY OF REMEMBERING A PERSON AND LIFTING THEM UP IN PRAYER. YOU MAY ASK THE GREETER FOR A FORM AND ENVELOPE.

# Outsiders Included

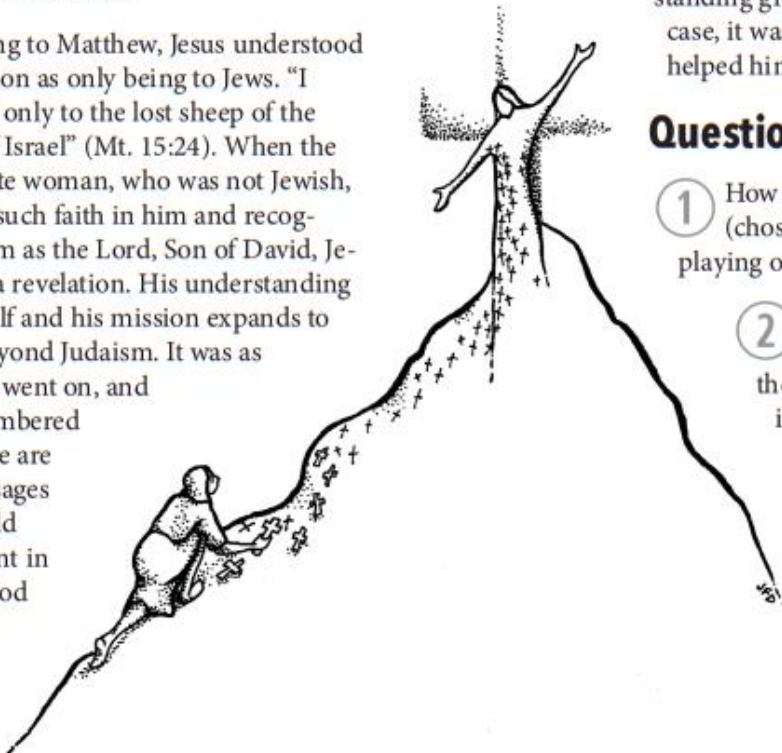
## This Week's Readings at Mass

- Isaiah 56:1, 6-7 • The Lord's house open to all
- Romans 11:13-15, 29-32 • Israel's final conversion; the triumph of God's mercy
- Matthew 15:21-28 • Faith of the Canaanite woman

This Gospel story often puzzles us because of what sounds like a disrespectful and harsh reply from Jesus to a woman's plea for help. Some find it troubling because it suggests that Jesus wasn't perfect, and a woman had to help him learn something new and change his mind. The story makes more sense if we understand more about the Jewish context Jesus was living in during his day.

A strong streak of teaching in the Old Testament instructed Jews to keep themselves separate from non-Jews so that they wouldn't be tempted to stray from their worship of Yahweh to other gods. They weren't supposed to marry anyone outside of their faith to help maintain their Jewish purity. They were proud to be God's "chosen people," and it was a short move from believing themselves to be the chosen ones to relegating others to being less-than because they weren't chosen.

According to Matthew, Jesus understood his mission as only being to Jews. "I was sent only to the lost sheep of the house of Israel" (Mt. 15:24). When the Canaanite woman, who was not Jewish, showed such faith in him and recognized him as the Lord, Son of David, Jesus had a revelation. His understanding of himself and his mission expands to those beyond Judaism. It was as if a light went on, and he remembered that there are also passages in the Old Testament in which God tells the people that



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"So shall your way be known upon the earth; among all nations, your salvation."

### Sheepish Question:

How do I experience God's natural creation praising his name for all to know?

he is for *everyone*. We heard an example of that in the first reading today when Isaiah, speaking for the Lord, said that foreigners could "join themselves to the Lord"—which is exactly what the Canaanite woman did (Isa 56:6). Yes, Jesus was divine, but he was human too, and just like any human, his understanding grew and matured over time. In this case, it was a foreigner, and a woman, who helped him become who he was meant to be.

## Questions of the Week

- 1 How do you see the notion of "insiders" (chosen ones) and "outsiders" still playing out in Christianity today?
- 2 What is your reaction to Jesus changing his mind because of the faith of this woman. Do you find it troubling in any way? Or do you find it heartening? Please share.

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