



August 16, 2026
20th Sunday in Ordinary Time

PARISH STAFF

PASTOR: Fr. Matthew O'Donnell

Parochial Vicar: Fr. Saul Perez

DEACON: Dan Paulus

SECRETARY: Brisia Lugo,
 Janeth Flores & Valentina Ortiz

ADULT FAITH FORMATION & OCIA

Mike Trimble (925) 963-7138
 mike23968@yahoo.com

SAFE ENVIRONMENT COORDINATOR:

Paula Grothaus (209)847-2715

MUSIC MINISTRY:

Christopher Bengochea
 (408) 568-1935

CCD COORDINATOR

Corinne Risetto (209)404-4874

CONFIRMATION COORDINATOR AND YOUTH MINISTER

Tina Lucas (209)581-3822
 Email: ccdyouth2715@gmail.com

MASS SCHEDULE

SATURDAY

5:00PM ENGLISH

SUNDAY

7:30 AM & 10:30 AM ENGLISH

9:00 AM & 12 Noon ESPAÑOL

Weekday

7:00 AM Monday-Saturday

CONFESSIONS

SATURDAY 8-9 AM & TUESDAY 7-8 PM

ADORATION

Tuesday 7:30 AM – 8:00 PM

LOCATION

1225 OLIVE STREET
 OAKDALE, CA 95361

P: 209-847-2715 **F:** 209-847-7348

E: stmaryoakdale@gmail.com

Website: stmarysoakdale.org

stmarysoakdale.flocknote.com

OFFICE HOURS

Monday-Friday 9:00 AM-1:00 PM
 2:00 PM-4:30 PM

Closed for Lunch 1:00 PM-2:00 PM

Scraps for the Dogs

We might well imagine the media explosion if Our Lord were among us today and someone posted a video of his exchange with the Canaanite woman [in today's gospel]. It would be viral: "Jesus uses racial slur to deter Gentile woman!" "The so-called 'Son of David' invades Gentile neighborhood with his male followers and calls inhabitants 'dogs'!" "Jewish rabbi humiliates Palestinian woman asking for healing!" The comments and retweets would be endless.

Our Lord's followers might have defended him by pointing out his kindness to non-Jews, the Samaritan woman at Jacob's well, the Roman centurion whose faith he praised, prostitutes and tax collectors, and the woman who was unclean who grabbed hold of the edge of his garment. They might mention the parable of the Good Samaritan or his mercy to those outside the law.

His followers, orthodox Jews (practically the only kind in his day), would have understood the Galilean rabbi's words and gesture of healing as part of his teaching. They knew that the Jewish people were to be a light to the nations, or as old Simeon said, "a light to enlighten the Gentiles and to be the glory of your people Israel." Jesus was drawing out of the Canaanite woman acts of deep humility and faith driven by her love for her daughter. This scene would teach his followers that his initial ministry was to them, to the Jews, but was eventually to be preached throughout the world as he commissioned them to go out and preach to all nations.

Today, the vast numbers of Christians in the world are of Gentile stock. Even so, they accept the witness of the scriptures that the revelation of the true God in the Old and New Testaments was made first to the Jews as a precious deposit, and then the Gentiles were made equal sharers in its riches and "great and precious promises." Even though the Jews on the whole rejected Jesus and his claims, Christians know that they are "dear to God on account of the Fathers."

Any believing Gentile Christian today would rather experience the challenging exchange with the Lord that the Canaanite woman underwent than to lack the faith and humility that obtained for her to become a grateful believer in Jesus, the Son of David, conqueror of the evil one.

The Lord is often tough with those he loves. Think of how he called the short-sighted Peter "Satan" and told him to get away from him, right after giving him his honorific name and vocation in the Church. Even his own mother's implied request at the wedding at Cana was met with an austere reply before he did as she asked.

So far so good, but what about the ethnic slur? He calls the Canaanites, who were there in what is now southern Lebanon, "dogs," unclean animals. The charming and rhetorically adept Canaanite woman does him one better and calls her people "whelps" or "puppies" in the original Greek. What of this?

First, not all of Our Lord's works and actions are meant simply for our imitation. He does not tell his followers to go and do and say likewise in all things. His command to them is the new commandment to love as he has loved.

A comparison may help us here. When the Savior violently drove out the money changers from the temple, making a whip with his own hands and turning over their tables, he was angry with a righteous anger.

Continue next page —>

The doctors of the Church, however, among them St. Francis de Sales, tell us that it is better to strive not to become passionately angry at all. The fact that the Lord became very angry does not provide for us a safe personal justification for our own "righteous" indignation. Such a thing would be the result of a higher gift of insight, such as the Lord possessed, not just the expression of emotional frustration at an injustice.

Just so, Our Lord, whose divinity is implied in the woman's repeated pleas for healing, knew the inner workings of the heart of this lady who so loved her daughter. He knew that his initial ignoring of her, and then his rude words to her, would elicit her intrepid faith and confidence and true humility. He was not just indulging a racist slur, but rather moving to restore her and her daughter's full dignity as a daughter of God.

The Savior came to bring us the salvation that works by faith and love and humility. He was not a social revolutionary calling for the overthrow of the established order. In his time both the Jews and the Syro-Phoenicians of the coast of Lebanon lived under Roman domination; they were both subject peoples. He chose to "suffer under Pontius Pilate" condemned both by the Romans and by the leaders of his own people.

So there is no sense in which Our Lord's politically incorrect words would justify our use of ethnic slurs directed at the persons around us. As the saying goes, "Extreme cases make bad law." He was motivated by insight and love, and he set free the woman's daughter, even though she was not a Jew.

Racism is an error and a sin that deprives people of their dignity as men and women made in the image and likeness of God in the original and real unity of the human race. It is a sin against justice. Jesus committed no such sin; rather he redeemed us from it and poured into us that love which longs for his gifts to be given to all indiscriminately.

Rather than demonizing a person because he displays the necessary limitations of belonging to a certain culture in a certain time and place, we should demonize the real demons, like the one who vexed the woman's daughter, and who "prowl about the world seeking the ruin of souls."

We should fight the real sources of injustice: sin, pride, and faithlessness, and look to the example of the Savior of all.

Let us pray for unity amidst the differences of race and experience, and resolve always to seek to stir up this faith-filled hope in our neighbors near and far. Then we will be true followers of the Son of David and Savior of all the nations.

Fr. Hugh Barbour, O. Praem. • 8/16/2020
catholic.com/magazine/online-edition

Mass Intentions

Sunday 8-16: 7:30 AM St. Mary's Parishioners

Sunday 8-16:10:30 AM Intentions of Antonio Garcia & Francisca Garcia, +Maria Ramos, +Abby Risetto, +Romualda Victoria, + Rich Smith, +Bob Bordona, +Joao Santos, +Francisco Oliveiras Maria De Lourdes Oliveiras

Monday 8-17: 7:00 AM +Bill Dugo

By Corinne Risetto

Tuesday 8-18: 7:00 AM +Calvin Paulus

By John & Barbara Vargo

Wednesday 8-19: 7:00 AM +George Brandenburg

By Greg & Paty Liekhus

Thursday 8-20: 7:00 AM +Souls in Purgatory

Friday 8-21: 7:00 AM +Julie Brichetto

Saturday 8-22: 7:00 AM Intentions of Sonia DaSilva

Saturday 8-22: 5:00 PM +Greg Powell

By Corinne Risetto

Intenciones de Misa en Español

Domingo 8-16: 9:00 AM +John Madruga,

+Jesús Pérez, +Josefa Cortez, +Nicholas Huerta, +Ventura Huerta, +Mariano Huerta, +Guillermo Huerta, +Felipe Huerta, +Pablo Huerta, +Josefina Huerta

Domingo 8-16: 12:00 PM +Rubén Quintana Carrillo

Readings Week of August 17-22, 2026

Monday: Ez 24:15-23 Mt 19:15-22

Tuesday: Ez 28:1-10 Mt 19:23-30

Wednesday: Ez 34:1-11 Mt 20:1-16

Thursday: Ez 36:23-28 Mt 22:1-14

Friday: Ez 37:1-14 Mt 22:34-40

Saturday: Ez 43:1-7ab Mt 23:1-2

Sunday Offerings ~ Thanks for giving!

August 9: \$15,661.80

2nd collection: Diocese of Stockton Ongoing Priestly Formation and Wellness : \$6,691.25

Second Collections Coming Up

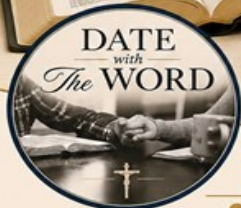
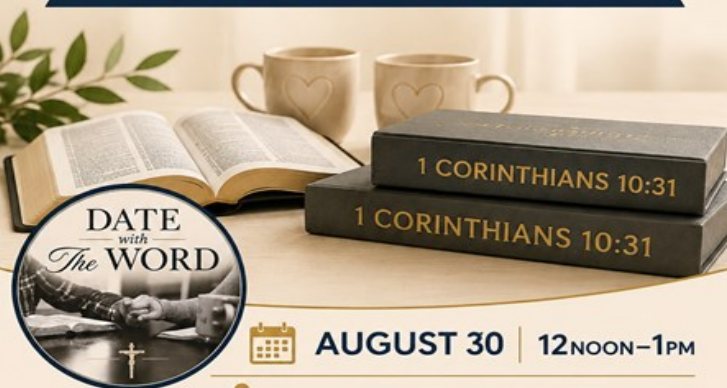
August 23: Catholic University of America

Pray For: Paul Singh, Sara Machado, Kelly Hernandez,

Patty Godinez, Darryll Toepfer, Dominic Carmelich, Edward Parker, Maria Elena Ramirez, Marlene Gross, Aaron Castro, Toby Ayers, Kim Ellis, Grace Verdeegal, Pam Goulden, Brian Tacke, Renee Cross, Nicolas Jimenez, Craig Owen, Julie Barron, Dee Gonzalez, Jett Trunnell, Jasmine Jarvis, Bill Carmichael.

Couples BIBLE STUDY

1 CORINTHIANS CHAPTER 10



AUGUST 30 | 12NOON-1PM

BABYSITTING INCLUDED

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Kid's Adoration

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**MILLIONS
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MONICAS**

**August 20
@6:30PM
In the Church**

*One Hour
One Purpose
Our Children*

St. Mary's Young Adult Group Ages 18-39

All are welcome, whether lifelong Catholics or those interested in learning more about the faith.

- **Sunday August 23 @ 1 - 3pm**
- **Parish cottage (1205 Olive Ave.)**
Please do not block the priest's garage

For more information call Dante Martin at (209)595-4405. Or scan the QR code for more details.



Respect Life Committee Corner

"The acceptance of abortion in the popular mind, in behavior and even in law itself, is a telling sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake."---Saint Pope John Paul II. Please pray daily for the sanctity of life and an end to abortion, and consider joining us for helping with sidewalk counseling every Thursday morning starting at 8:00 AM, outside the abortion center in Modesto (2030 Coffee Road).

Rincón del Comité Respeto a la Vida

"La aceptación del aborto en la mentalidad, en las costumbres y en la misma ley es señal elocuente de una crisis peligrosísima del sentido moral, que se hace cada vez más incapaz de distinguir entre el bien y el mal, incluso cuando está en juego el derecho fundamental a la vida". —San Juan Pablo II. Por favor, rece a diario por la santidad de la vida y el fin del aborto, y considere unirse a nosotros para ayudar en la consejería a las puertas del centro de abortos de Modesto (2030 Coffee Road) todos los Jueves por la mañana, a partir de las 8:00 AM

"Into the Breach" Men's Group

Being an authentic Christian man meets
August 22 at 7:30AM in the Parish
Center. For more information contact
Deacon Dan at (209) 918-4624 or email
deacondan20@gmail.com



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— MOVEMENT —

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August 20–23, 2026



Women's Weekend

September 17–20, 2026

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— FOR MORE INFORMATION CONTACT —

Gus Guzman
(209) 981-6955



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(209) 601-0263

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What is Retrouvaille?

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- *Rebuild trust and intimacy
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STOCKTON COMITIUM

CONGRESS 2026

— You Are Cordially Invited —

For all active and auxiliary members and for anyone interested to know more of the Legion of Mary

Saturday, August 22, 2026
8:00 AM

Saint Bernadette Church
Stockton, CA

CONGRESS PROGRAM

8:00 am – Holy Sacrifice of the Mass

8:30 am – Opening Prayers and Rosary

9:00 am – Session One: Door to Door Visitation

10:00 am – Break

10:15 am – Session Two: Enthronement of the Sacred Heart

11:15 am – Catena

11:30 am – Lunch (provided)

12:30 pm – Session 3: A Successful Praesidium

1:30 pm – Closing prayers and remarks



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Las migajas para los perros

Podemos imaginar fácilmente el revuelo mediático que se produciría si Nuestro Señor estuviera hoy entre nosotros y alguien publicara un video de su diálogo con la mujer cananea [en el evangelio de hoy]. Se haría viral: “¡Jesús usa un insulto racial para disuadir a una mujer gentil!”, “¡El llamado 'Hijo de David' invade un barrio gentil con sus seguidores varones y llama 'perros' a los habitantes!”, “¡Rabino judío humilla a una mujer palestina que pide curación!”. Los comentarios y retuits serían interminables.

Los seguidores de Nuestro Señor podrían haberlo defendido señalando su bondad hacia los no judíos: la mujer samaritana junto al pozo de Jacob, el centurión romano cuya fe elogió, las prostitutas y los recaudadores de impuestos, y aquella mujer impura que se aferró al borde de su manto. Podrían mencionar la parábola del buen samaritano o su misericordia hacia aquellos que estaban fuera de la Ley.

Sus seguidores —judíos ortodoxos, que eran prácticamente los únicos que existían en su época— habrían comprendido las palabras y el gesto sanador del rabino galileo como parte de su enseñanza. Sabían que el pueblo judío debía ser luz para las naciones o, como dijo el anciano Simeón, “luz para alumbrar a las naciones y gloria de tu pueblo Israel”. Jesús estaba suscitando en la mujer cananea actos de profunda humildad y fe, impulsados por el amor hacia su hija. Esta escena enseñaría a sus discípulos que su ministerio inicial estaba dirigido a ellos, a los judíos, pero que finalmente debía predicarse en todo el mundo, tal como él les encomendaría al enviarlos a predicar a todas las naciones.

Hoy en día, la gran mayoría de los cristianos del mundo son de origen gentil. Aun así, aceptan el testimonio de las Escrituras de que la revelación del Dios verdadero en el Antiguo y el Nuevo Testamento se hizo primero a los judíos como un depósito precioso, y que luego los gentiles fueron hechos partícipes en igualdad de condiciones de sus riquezas y de sus “grandes y preciosas promesas”. Aunque, en general, los judíos rechazaron a Jesús y sus pretensiones, los cristianos saben que ellos son “amados por Dios a causa de los Padres”.

Cualquier cristiano gentil creyente de hoy preferiría experimentar el diálogo desafiante con el Señor que vivió la mujer cananea, antes que carecer de la fe y la humildad que le permitieron convertirse en una creyente agradecida en Jesús, el Hijo de David y vencedor del Maligno. El Señor suele ser duro con aquellos a quienes ama. Pensemos en cómo llamó “Satanás” a Pedro —cuya visión era limitada— y le ordenó apartarse de su lado, justo después de haberle otorgado su nombre honorífico y su vocación en la Iglesia. Incluso la petición implícita de su propia madre en las bodas de Caná recibió una respuesta austera antes de que él accediera a lo que ella pedía.

Hasta aquí todo bien, pero ¿qué decir del insulto étnico? Él llama “perros” —animales impuros— a los cananeos, que habitaban en lo que hoy es el sur del Líbano. La mujer cananea, encantadora y hábil en la retórica, responde con ingenio llamando a los de su pueblo “cachorros” (término que en el griego original alude a los perrillos domésticos). ¿Qué significado tiene esto?

En primer lugar, no todas las obras y acciones de Nuestro Señor están destinadas simplemente a ser imitadas por nosotros. Él no ordena a sus seguidores que hagan y digan lo mismo en todas las circunstancias; su mandato para ellos es el mandamiento nuevo de amar como Él ha amado.

Una comparación puede ayudarnos a entenderlo. Cuando el Salvador expulsó violentamente a los cambistas del templo —fabricando un látigo con sus propias manos y volcando sus mesas—, sentía una ira santa. Sin embargo, los doctores de la Iglesia, entre ellos san Francisco de Sales, nos enseñan que es mejor esforzarse por no dejarse llevar por la ira apasionada en absoluto. El hecho de que el Señor se airara profundamente no nos ofrece una justificación válida para nuestra propia indignación, por muy “santa” que creamos que es. Tal reacción sería fruto de un don superior de discernimiento —como el que poseía el Señor—, y no una mera expresión de frustración emocional ante una injusticia.

Del mismo modo, Nuestro Señor —cuya divinidad queda implícita en las reiteradas súplicas de sanación de la mujer— conocía lo más profundo del corazón de aquella madre que tanto amaba a su hija. Sabía que, al ignorarla inicialmente y dirigirla después palabras ásperas, suscitaría en ella una fe intrépida, confianza y verdadera humildad. No estaba simplemente dando rienda suelta a un insulto racista, sino que actuaba para restaurar la plena dignidad de ella y de su hija como hijas de Dios.

El Salvador vino a traernos la salvación que obra mediante la fe, el amor y la humildad. No fue un revolucionario social que llamara a derrocar el orden establecido. En su época, tanto los judíos como los sirofenicios de la costa del Líbano vivían bajo la dominación romana; ambos eran pueblos sometidos. Él eligió “padecer bajo Poncio Pilato”, condenado tanto por los romanos como por los líderes de su propio pueblo.

Por tanto, no hay manera de justificar, basándose en las palabras políticamente incorrectas de Nuestro Señor, el uso de insultos étnicos dirigidos a las personas que nos rodean. Como suele decirse: “Los casos extremos dan lugar a malas leyes”. Él actuó movido por el discernimiento y el amor, y liberó a la hija de aquella mujer, a pesar de que esta no era judía.

El racismo es un error y un pecado que priva a las personas de su dignidad como hombres y mujeres creados a imagen y semejanza de Dios, dentro de la unidad original y real del género humano. Es un pecado contra la justicia. Jesús no cometió tal pecado; más bien, nos redimió de él y derramó en nosotros aquel amor que anhela que sus dones se otorguen a todos sin distinción.

En lugar de demonizar a una persona porque manifiesta las limitaciones propias de pertenecer a una cultura determinada en un tiempo y lugar concretos, deberíamos demonizar a los verdaderos demonios —como aquel que atormentaba a la hija de la mujer— y a los que “rondan el mundo buscando la ruina de las almas”.

Debemos combatir las verdaderas fuentes de injusticia —el pecado, la soberbia y la falta de fe— y fijar la mirada en el ejemplo del Salvador de todos.

Recemos por la unidad en medio de las diferencias de raza y experiencia, y propongámonos siempre avivar esta esperanza llena de fe en nuestros prójimos, tanto cercanos como lejanos. Así seremos verdaderos seguidores del Hijo de David y Salvador de todas las naciones.



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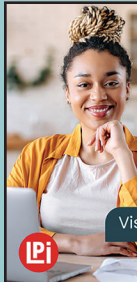
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