

ORDER OF SERVICE - Sunday 16th August 2020 – Pentecost 11A

Lectionary – Genesis 45:1-15; Psalm 133; Romans 11:1-2a,29-32; Matthew 15: (10-20),21-28

OPENING SLIDE: ‘

She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table, Matthew 15:27

PRELUDE – Come all you people

WELCOME & CALL TO WORSHIP,

Saide Cameron

Welcome to worship from Brunswick Uniting Church wherever you are this morning.

We are all in our homes, sharing our space with you, keeping our community safe.

Today through the first part of the service we will hear the rest of Joseph’s story

and later meet with the Canaanite woman crying out for mercy.

We welcome Fiona Bottcher, chaplain at Sunshine Hospital, as our preacher while Ian enjoys a short break.

So come let us worship together.

Let us worship the God who enfolds us with love

And calls us to build a community where all are welcome.

SONG: All are welcome, MV 1, vs1-3

1. Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.

Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions:

*All are welcome, all are welcome,
all are welcome in this place.*

2. Let us build a house where prophets speak,
and words are strong and true,
where all God’s children dare to seek
to dream God’s reign anew.

Here the cross shall stand as witness
and as symbol of God’s grace;
here as one we claim the faith of Jesus:

3. Let us build a house where love is found
in water, wine and wheat;
a banquet hall on holy ground,
where peace and justice meet.

Here the love of God, through Jesus,
is revealed in time and space;
as we share in Christ the feast that frees us:

CANDLE LIGHTING

Fiona and Jack Bottcher

We light this candle as a sign of our faith in Christ, the one who illuminates the darkness

ACKNOWLEDGEMENT OF COUNTRY

We acknowledge and respect
the Wurundjeri people of the Kulin nation,
the traditional custodians of this land
since time immemorial.

We are learning that the land
is not ours to own, but to look after;
and that if we listen, we may hear in it
the calling of the eternal Spirit.

**Responding to this call,
we commit ourselves
to work for justice, reconciliation,
and care of the earth.**

THE STORY OF JOSEPH – GENESIS 41-45, Part 1

Hannah: Two years passed with Joseph in jail, and Pharaoh had a dream: He was standing by the Nile River. Seven cows came up out of the Nile, all shimmering with health, and grazed on the lush grass. Then seven other cows, all skin and bones, came up out of the river after them. The skinny cows ate up the seven healthy cows. Then Pharaoh woke up and was upset. He sent for all the magicians and sages of Egypt. Pharaoh told them his dreams, but they couldn't interpret them to him.

Peter: The head cupbearer then spoke up and said to Pharaoh, "I just now remembered something—I'm sorry, I should have told you this long ago." And he told Pharaoh about the young Hebrew slave in jail who had interpreted their dreams so well. Pharaoh at once sent for Joseph. They brought him from the jail cell. He cut his hair, put on clean clothes, and came to Pharaoh.

Clare K: "I dreamed a dream," Pharaoh told Joseph. "Nobody can interpret it. But I've heard that you can interpret dreams." Joseph answered, "I cannot, but God can. God will set Pharaoh's mind at ease." So Pharaoh told Joseph his dreams.

Joanne van Ravenswaaij: Joseph said to Pharaoh, "The seven cows are seven years. God is letting you know: Seven years of plenty are on their way throughout Egypt. But straight after will come seven years of famine, and Egypt will starve.

Leo G: "So: Pharaoh needs to look for a wise, experienced person and put them in charge of the country to collect all the food produced in the good years. This grain will be stored to be used later during the seven years of famine that are coming to Egypt. This way the country won't be devastated by the famine."

Hannah: This seemed like a good idea to Pharaoh and his officials. Then Pharaoh said, "Isn't this the person we need? Are we going to find anyone else who has God's spirit in him like this?" So Pharaoh said to Joseph, "You're the man for us. God has given you the inside story. From now on, you're in charge of the entire country of Egypt; all my people will report to you. Only as king will I rule over you."

SONG: All are welcome, MV 1,vs4-5

4. Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:
*All are welcome, all are welcome,
all are welcome in this place.*

5. Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.

Built of tears and cries and laughter,
prayers of faith and songs of grace;
let this house proclaim from floor to rafter:

*All are welcome, all are welcome,
all are welcome in this place.*

SONG: Let us build a house, by Marty Haugen, from More Voices, United Church of Canada, Woodlake Publishing Inc.
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THE STORY OF JOSEPH – GENESIS 41-45, Part 2

Peter: As soon as Joseph left Pharaoh's presence, he began his work in Egypt. During the next seven years of plenty the land produced bumper crops. Joseph gathered up the food of the seven good years in Egypt and stored it. Then the seven years of famine arrived, just as Joseph had said. All countries experienced famine; Egypt was the only country that had bread. Soon the whole world was coming to buy supplies from Joseph.

Clare: When Jacob learned that there was food in Egypt, he said to his sons, "I've heard that there is food in Egypt. Go down there and buy some so that we can survive and not starve to death." Ten of Joseph's brothers went down to Egypt to get food. Jacob didn't send Joseph's brother Benjamin with them; he was afraid that something bad might happen to him.

Joanne van Ravenswaaij: Joseph was running the country; he was the one who gave out rations to all the people. When Joseph's brothers arrived, they treated him with honour, bowing to him. Joseph recognized his brothers immediately, but treated them as strangers and spoke roughly to them. He said, "Where do you come from?" They said: "From Canaan. We've come to buy food." Joseph knew who they were, but they didn't know who he was. He said: "You're spies. You've come to look for our weak spots." They said: "No, master, we've only come to buy food."

Leo G: But Joseph said, "One of your brothers will stay here in jail while the rest of you take the food back to your hungry families. But you have to bring your youngest brother back to me." They agreed. Then they started talking among themselves. "Now we're paying for what we did to our brother—we saw how terrified he was when he was begging us for mercy. We wouldn't listen to him and now we're the ones in trouble."

Hannah: Joseph had been using an interpreter, so they didn't know that Joseph was understanding every word. Joseph turned away from them and cried. When he was able to speak again, he took Simeon and had him tied up, making a prisoner of him while they all watched. Then Joseph gave them food supplies and they set off.

Peter: When they got back to their father Jacob, back in the land of Canaan, they told him everything that had happened. Their father said to them, "You're taking everything I've got! Joseph's gone, Simeon's gone, and now you want to take Benjamin. If you have your way, I'll be left with nothing. My son Benjamin will not go back to Egypt with you. His brother is dead and he is all I have left."

PRAYER OF ADORATION & CONFESSION

Saide Cameron, Lydia Jacka

With Kyrie, MV 68

Kyrie eleison, kyrie eleison
Kyrie eleison, kyrie eleison

SONG: Kyrie, (Guarani), from More Voices, United Church of Canada, Woodlake Publishing Inc.
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God of hopes and dreams and visions
From a deep well of love you birthed the world
A place of joy and colour and abundance
With enough for all to be fed in body and soul.

Forgive us for the many ways your vision for creation
Has been shattered and broken
Shape us to bring healing to all who despair.
[Kyrie eleison ...](#)

Christ our Saviour, bearer of God's love in the world
From the cross you cried out your abandonment.
You meet us in the garden, calling us to the feast
Sending us out to meet the world's need.

Forgive us our frailty as we seek to follow you
And yet turn aside again and again
Shape us as we build a community of love.
[Kyrie eleison ...](#)

Holy Spirit, sacred gift, you sustain us in hope.
From strange and ancient stories, you speak to us.
You sing through our grieving for all that is lost
Healing and strengthening us for all that is to come.

Forgive us when forget to sing with you,
And close ourselves off to your healing vision.
Shape us to be people of faith, alive with joy.
[Kyrie eleison ...](#)

WORD OF GRACE ...

We live in a time between times where grief is our companion.
We listen and remember the stories of our faith
the complex story of Abraham and Sarah's family
the broken relationship between Joseph and his brothers
the Canaanite woman grieving for her daughter
In all this grieving and brokenness and loss God is present.
God is with us also, enfolding us with love,
Sustaining us with hope and grace and mercy.
And so we can be confident that in the name of Jesus
Our sins are forgiven.
Thanks be to God. Amen

THE STORY OF JOSEPH – GENESIS 41-45, Part 3

[Clare:](#) The famine got worse. When they had eaten all the food they had brought back from Egypt, their father said, "Go back and get some more food."

[Joanne van Ravenswaaij:](#) But Judah said, "The Egyptian man warned us most emphatically, "You won't so much as see my face if you don't have your youngest brother with you. Let the boy Benjamin go; I'll take full responsibility for his safety; it's my life on the line for his. Their father Israel gave in. "If it has to be, it has to be. Take your brother, and go back to the man."

[Leo G:](#) The brothers lost no time in getting to Egypt and meeting Joseph. When Joseph saw that they had Benjamin with them, he welcomed them and said, "And your old father whom you mentioned to me, how is he? Is he still alive?" They said, "Yes, our father is quite well, very much alive." And again they bowed respectfully before him.

[Hannah:](#) Then Joseph picked out his brother Benjamin. Deeply moved on seeing his brother and about to burst into tears, Joseph hurried out into another room and cried. Then he washed his face, and said, "Let's eat together."

[Peter:](#) The next morning, Joseph ordered his house steward: "Fill the men's bags with food. Then put my silver chalice in the top of the bag of the youngest." He did as Joseph ordered. At day break the men were sent off with

their donkeys. They were barely out of the city when Joseph said to his house steward, "Run after them. When you catch up with them, say, "Why did you pay me back evil for good? This is the chalice my master drinks from!"

Clare: Joseph's house steward caught up with them and repeated all this word for word. They said, "What is my master talking about? We would never steal!" The steward said, "Whoever is found with the chalice will be my slave." The steward searched their bags, going from oldest to youngest. The chalice showed up in Benjamin's bag.

Joanne van Ravenswaaij: They ripped their clothes in despair, and went back to the city. Joseph accused them: "How can you have done this?" Judah said, "What can we say, master? God is behind this, exposing how bad we are. We stand guilty before you—we're all in this together."

Leo G: Joseph said, "Only the one with the chalice will be my slave. The rest of you are free to go back to your father." Judah came forward. He said, "If I return to my father without the boy, Benjamin, whom he loves so much, our father will die on the spot. So let me stay here as your slave, not this boy. Oh, don't make me go back and watch my father die in grief!"

Hannah: Joseph couldn't hold himself in any longer. He sent all his attendants away and wept loudly. Then he spoke to his brothers: "...I am Joseph! Is my father really still alive?" But his brothers couldn't say a word. They were speechless—they couldn't believe what they were hearing and seeing.

Peter: "Come closer to me," Joseph said to his brothers. "I am Joseph your brother whom you sold into Egypt. But don't feel badly, don't blame yourselves for selling me. God was behind it. God sent me here ahead of you to save lives. There has been a famine in the land now for two years; it will continue for five more years. God sent me on ahead to pave the way and to save your lives in an amazing act of deliverance. So you see, it wasn't you who sent me here but God. He set me in place as a father to Pharaoh, put me in charge of his personal affairs, and made me ruler of all Egypt.

Clare: "Hurry back to my father. Tell him, 'Your son Joseph says: I'm master of all of Egypt. Come as fast as you can and join me here. I'll make sure all your needs are taken care of—you won't want for a thing.'" Then Joseph threw himself on his brother Benjamin's neck and wept, and Benjamin wept on his neck. He then kissed all his brothers and wept over them.

Joanne van Ravenswaaij: They left Egypt and went back to their father Jacob in Canaan. When they told him, "Joseph is still alive—and he's the ruler over the whole land of Egypt!" Jacob went numb; he couldn't believe his ears. But the more they talked, telling him everything that Joseph had told them and when he saw the wagons that Joseph had sent to carry him back, Jacob recovered. He said, "I've heard enough—my son Joseph is still alive. I've got to go and see him before I die."

Leo G: And so he did.

SONG: God's mercy, Sheree Anderson, Tune In

Like the sun upon my skin
I can smile and soak it in
And my wounds begin to heal
That's God's mercy

Like a fragrance in the air
Scent to lighten my despair
Loving kindness always there
That's God's mercy.

*When I'm feeling lost from all that's good
When I'm failing all the good I would
When I fear that all I ever could become lies wasted
When I can't reach out, accept, forgive
When it's hard to change the way I live
When my need for care, for love, to give, are all frustrated*

Like a flower opening wide
Glow of love that spreads inside
Humble gift to breach my pride
That's God's mercy

Loving gaze upon my soul
Seeing all complete and whole
Healing vision to console
That's God's mercy

When I'm feeling . . .

Gentle breath upon my heart
Warm embrace that takes my part
Place of strength from where I start
That's God's mercy
For me,
For me,
For me.

SONG: [God's mercy](#), by Sheree Anderson, from [Tune In](#), Brunswick UC, Reproduced with permission

GOSPEL READING: Matthew 15:21-28

Ray Cameron

²¹ Jesus left that place and went away to the district of Tyre and Sidon. ²² Just then a Canaanite woman from that region came out and started shouting, 'Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.' ²³ But he did not answer her at all. And his disciples came and urged him, saying, 'Send her away, for she keeps shouting after us.' ²⁴ He answered, 'I was sent only to the lost sheep of the house of Israel.' ²⁵ But she came and knelt before him, saying, 'Lord, help me.' ²⁶ He answered, 'It is not fair to take the children's food and throw it to the dogs.' ²⁷ She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' ²⁸ Then Jesus answered her, 'Woman, great is your faith! Let it be done for you as you wish.' And her daughter was healed instantly.

For these words of witness and for Christ the Word

Thanks be to God

REFLECTION – OUTRAGEOUS FAITH

Fiona Bottcher

Let us pray

May the words from my mouth, and the meditations of our hearts, be acceptable to you, our loving God, rock and redeemer. Amen.

Jesus and the Canaanite woman – this well-known story from the book of Matthew is one that needs to be handled with care, because it's a story that can be easily misunderstood and like so much of our Scriptures it's a story in which context really matters.

So let's start with the bigger picture. We encounter this story in the Gospel of Matthew, a book written by a Jew for a Jewish audience. Matthew's main purpose is to prove to his readers, who are steeped in the Jewish tradition, that Jesus is their promised Messiah. And at the heart of this Messianic vision is Jesus' transition from his mission to the "lost sheep of Israel" to a call to disciple "all of the nations".

Now let's imagine what it was like for Matthew's audience reading or hearing this story for the first time. In the verses leading up to this story, Jesus challenges and questions their deep-rooted understanding of cleanliness. And while they're still reeling from this teaching, grasping what this new interpretation of cleanliness means for them, they are confronted by the outrageous behaviour of the Canaanite woman. A woman considered by all who were listening as the epitome of unclean.

Let me emphasise that to the first century Jewish audience the behaviour of the Canaanite woman is nothing less than outrageous. And embarrassing – it's about as awkward as you can get. When Jesus doesn't answer her at all, the audience doesn't think: "why is he being so rude?", they are wondering why on earth he doesn't rebuke her! Why is he letting her make a fool of herself, and those around her. You can hear that in the way the disciples say: "Send her away!"(Matthew 15:23) Make her be quiet! But, of course, Jesus doesn't. He stops, listens to and addresses the woman. And she changes his mind. Outrageous!

Now we come to the part of the story that's often a "sticking point": Does Jesus, the Jewish man, call this Canaanite woman a dog? Yes he does, absolutely. And he says it just the way the Jewish audience would have expected him to. Jesus is simply stating the fact of this woman, and her daughter's, social standing or status in society – they were the lowest of the low and they knew it. But then the woman pushes back. When we look a bit closer at the Greek text, we see that there's a bit of play between how Jesus and the woman use the word "dog". And with that in mind we could hear the woman's reply to be: "Well yes, I'm a dog, but not the kind of mangy dog you imagine me to be, I am the house dog, the small puppy that feeds upon the scraps that fall from your table". And it's this image of the dog feeding from the crumbs that makes Jesus stop in his tracks; this is his "A-ha" moment!

This unclean Canaanite woman, the lowest of the low, teaches Jesus what it means to have great faith. She knows Jesus, she calls him "Lord, son of David", and yet in the house of God her faith is not fed by a feast; her faith is sustained by mere crumbs that fall from the table. Great is her faith indeed, so great that she is prepared to put herself at risk by making a public spectacle – if not physically than certainly she risks her reputation – to receive the blessing that she is certain Jesus can give her.

Jesus' disciples and early Jewish followers expected a feast. The Canaanite woman asks only for crumbs.

Where do we encounter those who only expect the crumbs – those who feel they don't belong at the table? And when do we, as a Church or a community, feel so sure of our theology that we too easily reject the faith of those we consider to be on the margins?

Jesus travelled into challenging places and allowed himself to be confronted and changed by what he found there. And here we are in our own challenging times, when we can't physically gather at the table of abundance. So then what are the crumbs that sustain us? Where are we surprised by the signs of faith?

My prayer for us as we move into the world this week, and as we continue to encounter this new and challenging time, is:

May we be surprised by faith in the most unexpected places.

Amen.

SONG: [She came to Jesus](#), Carolyn Winfrey Gillette
She came to Jesus from outside the fold —
Canaanite woman! Persistent and bold!
Looking to Jesus, she wanted to see
One who would help her and set her child free.

Claiming a blessing, a touch of God's grace,
She knew God's love was not bounded by place.
Jesus, you listened, debated — then healed —
For in her asking, her faith was revealed.

God, you still bless those who seek you in prayer.
You welcome dreamers who faithfully dare.
In Christ, now risen, your mercy extends:
Those on the outside are welcomed as friends.

SONG: [She came to Jesus](#), Text: Copyright © 2002 by Carolyn Winfrey Gillette. All rights reserved.
Used with permission from [Songs of Grace: New Hymns for God and Neighbor](#) by Carolyn Winfrey Gillette (Upper Room Books, 2009).

OFFERING

Jack Bottcher

For the gifts we've been given today
Let us be thankful, let us enjoy, and let us share
Amen

PRAYERS OF THE PEOPLE

Jim Kilpatrick

Loving God

We pray together for the World.

May we be spiritually fed at a times when we feel spiritually empty.

May wise leaders and wise friends show us how to lead.

May we remember gutsy ways to act in the moment.

We pray for healthy ways to communicate. We pray for compassionate humour.

In your mercy, hear our prayer.

In your mercy, hear our prayer.

We pray together for the Church.

May Church leaders feel inspired by what first called them.

May church members feel a sense of community, though we cannot meet, cannot touch.

We pray for this congregation, and all congregations: may we feel guided, separated, yet together.

In your mercy, hear our prayer.

In your mercy, hear our prayer.

We pray together for those in need.

We pray for grandparents longing to hug their grandchildren: may they feel held.

We pray for those who are not online: may they feel loved.

We pray for those looking to see smiles instead of masks: may they feel connected.

We pray for those without friends: may they feel supported.

May we detect small signs of community and grace, at a time when we have little to give:

Christ before us, Christ behind us, Christ within us.

In your mercy, hear our prayer.

In your mercy, hear our prayer.

In the name of Christ, Son of Mary. Shepherd, healer.

Amen.

NOTICES

Matthew and Michael Cameron

Good morning.

I'm Matthew Cameron

And I'm Michael Cameron

And this is the BUC News

The diary for the coming week is looking very full with lots of Zoom meetings.

- Table Church is on this evening at 6pm.
- The next Discipleship and Education discussion on the book *God and the Pandemic* will be on Tuesday at 7pm.
- The Property, Worship and Justice & Mission Committees are all meeting during the week.
- The Climate Action Group is meeting on Saturday at 5pm to discuss advocacy as part of the BUC Climate Action plan.

Remember Sunday School and Youth Group when we were younger, seems like ages ago.

Yeah, well it's great that the Sunday Morning Program and Youth Group are continuing to meet via Zoom.

And the Student House has also been meeting via Zoom every week.

I heard from Mum that there are already plans afoot for the Christmas Eve pageant to be offered online this year – sounds interesting. Watch this space as they say.

The Assembly has released the document 'A Just Recovery Post-Covid-19. The Justice & Mission committee will be reflecting on this vision statement at their meeting this week. Send Saide (that's Mum) or Richard an email with your thoughts.

Please keep up to date with all that is happening on Facebook, the Olive Press and our website.

Today you are invited to join Fiona for a post worship Zoom Chat at 10:30am. The link is on the website.

Goodbye and thanks for listening.

SONG: Jesuchristo reina, TiS 728, recording needed

(Jesus Christ reigns!)

1. Jesucristo reina, reina, ya!
Jesucristo reina, reina, ya!
Jesucristo reina, reina, ya!
Aleluya, amen! Aleluya, amen! Aleluya, amen!

(Jesus Christ heals)

2. Jesucristo sana, sana, ya!

(Jesus Christ loves.)

3. Jesucristo ama, ama, ya!

(Jesus Christ lives.)

4. Jesucristo viva, viva, ya!

(Jesus Christ saves.)

5. Jesucristo salva, salva, ya!

SONG: Jesucristo Reina Ya, Anon. (from Argentina), from Together in Song, Harper Collins Religious, PUBLIC DOMAIN

BENEDICTION

Saide Cameron

The Canaanite woman came to Jesus claiming a blessing,
prepared to accept nothing more than crumbs.

Where are we now in these strange times,
when our lives can feel like mere crumbs?

Where are the signs of faith, of hope, of joy for us now?

As we gently leave this time of shared worship

May we commit to seeking out these signs

To celebrate the abundance of God's love

At work in our lives and our community.

And in all you do and say and feel

May you know the rich blessing of God's love

The passionate call of Christ on your living

And the joyful singing of the Holy Spirit in your hearts.

Amen

POSTLUDE – Peace, Salaam, Shalom

CLOSING SLIDE: 'Then Jesus answered her, 'Woman, great is your faith!.' Matthew 15:28a

THANKYOU

Ministers

Rev (Deac) Fiona Bottcher
Dave Hall

Liturgist

Saide Cameron

Prayer Leaders

Jack Bottcher
Lydia Jacka

Acknowledgement of country

Patrick Hall

Bible readings

Ray Cameron
Jacob Dubrow
Hannah Friebe
Leo Gemmell
Peter Hornby
Clare Keogh
Joanne van Ravenswaaij
Janet Watson Kruse

Reflection Image: The
Canaanite Woman asks for
healing for her daughter

[http://diglib.library.vanderbilt.edu/
act-image/act-image-link.pl?RC=55920](http://diglib.library.vanderbilt.edu/act-image/act-image-link.pl?RC=55920)

Children's time

Clara Hall
Rev Fran Barber
Voices:
Clementine
Greta and Rowan
Harry
Hudson
Clara

Egypt 3D footage:

www.Altair4.com
Biblepathwayadventures.com
Freebibleimages.com

Prayers of the people

Jim Kilpatrick

Notices

Matthew Cameron
Michael Cameron

Canine friends

Augie
Zim
Angus

Musicians

Natalie Sims (co-ordinator)
Simone Alesich
Sheree Anderson
Dave Brown
Glenice Cook
Ian Ferguson
Steph Gesling & Josh Whitty
Alistair Hunter
Jess and Anya Kvensakul
Catherine Leslie
Maxine, Clementine
& Harriet Loynd
Dave Miller
Elaine Potter
Kate Scull
Amelia Ware
Daniel Whelan
Shawn Whelan

Production

Shawn Whelan
Ray Cameron
Saide Cameron
Ian Ferguson
Lydia Jacka
Dave Hall
Meg Orton