

Saint Mary's Newsletter: October

Vicar: David Smithson 027 4213200 Fridays

07 8492761 Afterhours

Lay Minister: Charles Clark 021 02691764

Peoples Warden: Sally-Ann Riddell 022 107562

Vicars Warden: John Heaton 021 702871



SERVICES FOR OCTOBER

Sunday 1st:

10am Pet Blessing Service

Morning Tea: Melanie

Readings: Charles

Intercessions: Melanie

Sunday 8th:

10am Holy Communion Service

Morning Tea: Helen

Readings: Charles

Intercessions: Helen

Sunday 15th:

10am Morning Prayer Service

Morning Tea: Majella

Readings: Charles

Intercessions: Majella

Sunday 22rd:

NO SERVICE – LABOUR WEEKEND

Sunday 29th:

10am 1662 All Hallow Communion Service

No Morning Tea as Parish Lunch at a Cafe

Readings: Charles

Intercessions: Sally-Ann



Parish Café Lunch: After the service 29th Oct



Pet Blessing Service In honour of St Francis (whose day is on the 4th Oct) we are having our Annual Pet Blessing Service Sun 1st Oct. Bring along your cat, or dog or any kind of pet 😊

All Souls/Saints 1662 Service 29 Oct. Please bring a photo of your passed loved ones

Scripture of the Month



Even The Dogs Eat The Crumbs



Matthew 15:27 captures the response of a Canaanite woman to Jesus. She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table” (ESV).

The interaction between Jesus and the Canaanite woman might offend modern sensibilities. Some progressives, such as Brandon Robertson, have accused Jesus of racism for referring to her as a dog (Quintanilla, M., “Progressive Minister Suggests Jesus Repented of Racism in Popular TikTok Video,” *ChristianHeadlines.com*, 3/10/21). This is a case of eisegesis and viewing Scripture through 21st-century lenses.

Jesus’ statement, “It is not right to take the children’s bread and throw it to the dogs,” is a metaphor that highlights the prevailing sentiment of the time. The children represent the Jews while the dogs are the Gentiles. Jews considered Gentiles to be unclean and called them *kuon* (“wild cur”) primarily for religious rather than ethnic reasons. In the text, the woman is not offended by Jesus’ words; instead, she acknowledges the way she is viewed by the Jews. It is likely that she was familiar with the statement and the concept of the Messiah as a deliverer of the Jews. We should also note that Jesus calls her *kunarton*, a “pet dog,” which subtly deviates from the Jewish sentiment.

Her response demonstrates both humility and faith. While accepting that Jesus came to feed the “children,” she asserts that the “dogs” (the Gentiles) need whatever Jesus has to offer, even if it is only in little quantities. Just as dogs eat crumbs from a table, Gentiles can also benefit from Jesus’ mission, although His priority at that point was the Jews. The Canaanite woman “did not ask that the ‘children’ might be deprived of any fragment of their portion; but taking her place, contentedly, among the ‘dogs,’ she could still claim Him as her Master, and ask for the ‘crumbs’ of His mercy” (Ellicott, J., *Commentary for English Readers*). The fact that she calls Jesus “Lord” and does not use a more familiar term like “Rabbi” is also significant. Jesus commends her faith and grants her request.

Jesus acts intentionally, so His initial refusal of the woman’s request served a purpose.

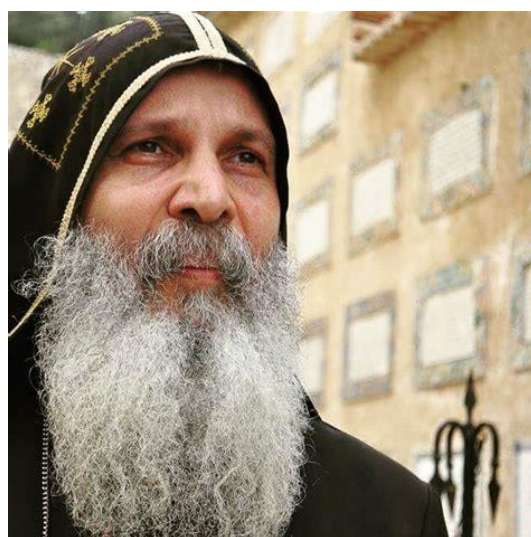
His movement to Tyre and Sidon, a Gentile area, was also deliberate. Earlier in Matthew 15:27, Jesus had rebuked the Pharisees for prioritizing man-made traditions above God’s commands. He also demonstrated that a person’s heart condition is what matters, and He always honours faith. His interaction with the Canaanite woman served as a lesson for the disciples that even Gentiles can exhibit faith, further revealing that sin is what makes a person unclean, not traditions or ethnicity.

Even in the Old Testament, Gentiles could be part of God’s people when they turned from their pagan ways and toward God. This was the case with Rahab and Ruth. Although God chose the Jews as His people, Gentiles were always included in His plan (see Isaiah 49:6; 56:6–7; Zechariah 2:11; Psalm 117:1). Jesus illustrates this through the response of the Canaanite woman, who showed that “the least of Christ is precious to a believer, even the very crumbs of the Bread of life” (Henry, M., *Concise Commentary on the Whole Bible*).

Finally, Matthew 15:27 foreshadowed a time when Gentiles will not only pick up crumbs but also have a share in the meal of salvation. This was accomplished in Acts 10 and continues to happen today.

Hero Truth Teller of the Month:

His Grace Mar Mari Emmanuel (born 1970 in Iraq) is the Assyrian Bishop of the Church of Christ the Good Shepherd, Sydney. He is a passionate preacher who loves Jesus, and often preaches against the secular culture, and is not afraid to speak out against government mandates. Bishop Emmanuel can be seen on Rumble, TikTok and some YouTube. His church’s web page is www.cgsc.org.au



Did you know?

The first Nativity Scene was made by St Francis of Assisi, and it consisted of live animals

