

Welcome to St. Timothy's

The Twelfth Sunday After
Pentecost



August 16th, 2026
In-Person & Online Service at 10:00am

A Poem for Joseph and His Brothers

It wasn't the colourful coat
or even Joseph's dreams that tipped the balance.
Maybe it was the day—too hot,
or maybe just the fact that there was a pit.
If the traders hadn't happened by
they would have all had supper together,
Reuben's voice as eldest
would have decided the outcome.
But instead the cup of resentment,
filled drop by drop for years,
is drained in one sudden act of violence.
The deal is done, the money changes hands
and Joseph is on his way to Egypt.
The coat is the cover-up they need.
They find their story in the mind of their father,
anxious about his young son's solitary journey.
They didn't even technically lie, only asking,
"Is this your son's coat?"

The one thing the brothers hadn't counted on
was their father's grief;
it's expansiveness, its power to grow in their lives,
like a seedling in the crack of a rock.
In Egypt we find that Judah is a changed man.
It wasn't being thrown in jail that did it,
or the misfortune of the mysterious stolen cup.
It's not the trips back and forth, carrying money and
grain.

The seed of remorse was rooted in him,
watered by years of Jacob's tears,
and it blossoms suddenly as he bargains for his
brother's life,
as he tries to give his own to save his father,
who cannot survive another season of grief.

When the Egyptian ruler speaks their language
with the shocking words, 'My brothers...',
they see him shapeshift from bejeweled foreigner
into Joseph, their own flesh and blood.

Risen from the grave of Egypt,
his presence haunts them with forgiveness.
Even at their father's death the brothers still fear
Joseph.

Their long-done deed aches like an old wound
in the deep heart's core,
untouched by Joseph's healing words,
the tears he weeps.

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The Gathering of the Community

Prelude: Notturmo

*(Manuel de Falla (1876-1946))
(Performed by Edward Connell)*

356, I'll Praise My Maker While I've Breath

I'll praise my Maker while I've breath,
and when my voice is lost in death,
praise shall employ my nobler powers;
my days of praise shall ne'er be past
while life and thought and being last,
or immortality endures.

Happy are they whose hopes rely
on Israel's God; who made the sky
and earth and seas, with all their train;
whose truth for ever stands secure,
who saves the oppressed, who feeds the poor,
whose promise none shall trust in vain.

The Lord pours eyesight on the blind;
the Lord supports the fainting mind;
and sends the labouring conscience peace.
God helps the stranger in distress,
the widow and the fatherless,
and grants the prisoner sweet release.

I'll praise God while I'm granted breath;
and when my voice is lost in death,
praise shall employ my nobler powers;
my days of praise shall ne'er be past,
while life and thought and being last,
or immortality endures.

(Nashville)

Opening Sentences

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

People: And also with you.

Celebrant: Almighty God,

All: to you all hearts are open, all desires known,
and from you no secrets are hidden.

Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.

The Gloria (sung)

All: Glory be to God on high,
peace to all beneath the sky.
Praise and blessing now we bring,
worship, glory to the King.
Praise to Christ, God's only Son;
all our sin has been undone.
Grant us mercy, Lord, we pray,
and receive our prayer today.
For you are the Holy One,
who, alone, the victory won,
with the Holy Spirit, Lord,
and the Father, glorious God.

(Page 3 of the Sacred Harp Mass booklet)

The Collect of the Day

Celebrant: Let us pray.

Almighty God, your Son Jesus Christ fed the hungry with the bread of his life and the word of his kingdom. Renew your people with your heavenly grace, and in all our weakness sustain us by your true and living bread, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: Amen.

(Please be seated)

The Proclamation of the Word

Each reading ends with the line “Listen to what the Spirit is saying to the churches” (as cited throughout Revelation chapters 2 and 3) to declare that the Scripture that has been read is given by the Holy Spirit for all churches yesterday, today, and for ever, not just the people to whom it was written in ancient times.

A Reading from the Book of Genesis

Then Joseph could no longer control himself before all those who stood by him, and he cried out, ‘Send everyone away from me.’ So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, ‘I am Joseph. Is my father still

alive?’ But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, ‘Come closer to me.’ And they came closer. He said, ‘I am your brother Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither ploughing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, “Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.” And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honoured in Egypt, and all that you have seen. Hurry and bring my father down here.’ Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Genesis 45: 1 - 15 (NRSV)

Silence is kept for reflection.

Reader: Listen to what the Spirit is saying to the churches.
People: **Thanks be to God.**

Psalm 133

Oh, how good and pleasant it is, *
when brethren live together in unity!
It is like fine oil upon the head *
that runs down upon the beard,
Upon the beard of Aaron, *
and runs down upon the collar of his robe.
It is like the dew of Hermon *
that falls upon the hills of Zion.
For there the Lord has ordained the blessing: *
life for evermore.
Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

Gospel Acclamation #1 (Please stand as you are able)

Alleluia, alleluia, "This is my command,
to love each other as I have loved you." Alleluia.
(Page 6 of the Sacred Harp Mass booklet)

The Gospel (Please remain standing as you are able)

Reader: The Lord be with you.
People: **And also with you.**

Reader: The Holy Gospel of our Lord Jesus Christ,
according to Matthew.

People: **Glory to you, Lord Jesus Christ.**

Jesus left that place and went away to the district of Tyre and Sidon. 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.' 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.' He answered, 'I was sent only to the lost sheep of the house of Israel.' But she came and knelt before him, saying, 'Lord, help me.' He answered, 'It is not fair to take the children's food and throw it to the dogs.' She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' Then Jesus answered her, 'Woman, great is your faith! Let it be done for you as you wish.' And her daughter was healed instantly.

Matthew 15: 21 - 28 (NRSV)

Reader: The Gospel of Christ.

People: **Praise to you, Lord Jesus Christ.**

Gospel Acclamation #1

Alleluia, alleluia, "This is my command,
to love each other as I have loved you." Alleluia.

(Page 6 of the Sacred Harp Mass booklet)

(Please be seated)

Silence is kept.

*For Rev. Irina's blog visit
<https://irinasart.ca/spiritual-reflections/>
or scan the QR code.*



The Affirmation of Faith

(Please stand as you are able)

Celebrant: Jesus Christ said:

**All: the Lord our God, the Lord is one.
Love the Lord your God
with all your heart,
with all your soul,
with all your mind,
and with all your strength.
This is the first and the great commandment.
The second is like it:
Love your neighbour as yourself.
There is no commandment greater than these.
Amen.**

Prayers of the People

*(Please adopt the pose most comfortable for you - stand, sit or kneel
- and respond as indicated.)*

Leader: ... Gracious God,

All: hear our prayer.

Celebrant: O God, we thank you for your Son who chose the path of suffering for the sake of the world. Hear these prayers we offer, humble us by his example, point us to the path of obedience, and give us strength to follow his commands; through your Son, Jesus Christ our Lord.

All: Amen.

Confession and Absolution

Celebrant: Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

Celebrant: Most merciful God,
**All: we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

Celebrant: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

People: Amen.

The Peace

(Please stand as you are able)

Celebrant: The peace of the Lord be always with you.

People: And also with you.

The Celebration of the Eucharist

Offertory Solo:

(Please stand as you are able)

Great Is Thy Faithfulness

Great is Thy faithfulness, O God my Father;
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been, Thou forever wilt be.

Summer and winter and springtime and harvest,
Sun, moon and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see.

All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!

Pardon for sin and a peace that endureth
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see.
All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!

(William Runyan, arr. Schrader)

(Gillian Grant, soloist)

*If you wish to make a donation and would like to use a donation envelope, they are available at the back of the church.
All cheques should be made payable to Church of St. Timothy.*

*You can also donate online through Canada
Helps – just open your camera app and scan
this code.*



*If the collection plate doesn't reach you and you have a donation,
please hand it to a greeter as you leave the church.*

Prayer over the Gifts

(Please stand as you are able)

Celebrant: Let us pray.

All: **God our sustainer, accept all we offer you this day, and feed us continually with that bread**

**which satisfies all hunger, your Son our
Saviour Jesus Christ. Amen.**

*During the **Eucharistic Prayer**, following Jesus' command to "do this in remembrance of me" (Luke 22:19), we give thanks for creation and salvation, recall his saving death and resurrection, and pray for the Holy Spirit to sanctify both the gifts and the people.*

***Bells** may be rung to draw attention to the Sanctus, moments when the Church recognises Christ's sacramental presence, echoing the awe shown when God draws near (Isaiah 6:4; Exodus 3:5), as indicated by + in the text of the prayer.*

*In the **Sanctus** (Holy, holy, holy) **and Benedictus** (Blessed is He) we join the song of heaven — "Holy, holy, holy" — sung by angels, saints, and all creation before God's throne (Isaiah 6:3; Revelation 4:8) as Christ comes among us. It reminds us that church worship on earth is concurrent with that in heaven. In the Benedictus — "Blessed is he who comes in the name of the Lord" (Psalm 118:26; Matthew 21:9) — we welcome Christ who once entered Jerusalem and who now comes to us in this holy meal.*

*The **Words of Institution** repeat Jesus' words at the Last Supper — "This is my body... this is my blood" (Luke 22:19–20; 1 Corinthians 11:23–26) — the Church remembers and proclaims his self-giving love made present in this meal.*

*In the **Epiclesis** we pray for the Holy Spirit to come upon the bread and wine and upon us, that we may be united in Christ's Body (1 Corinthians 10:16–17; Acts 2:1–4).*

(Please adopt the pose most comfortable for you - stand, sit or kneel)

Supplementary Eucharistic Prayer 2

Celebrant: May God be with you.

All: **And also with you.**

Celebrant: Lift up your hearts.

All: **We lift them up to God.**

Celebrant: Let us give thanks to God our Creator.

All: It is right to offer thanks and praise.

Celebrant: Eternal God, Source of all being,
we give you thanks and praise
for your faithful love.
You call us into friendship
with you and one another
to be your holy people,
a sign of your presence in the world.

When those we trust betray us,
unfailingly you remain with us.
When we injure others,
you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.

Therefore we raise our voices
with angels and archangels,
forever praising you and singing: +

**All (sung): Holy, holy, holy, Lord, God of power and
might,**

heaven and earth are full of your glory.

Hosanna in the highest.

**Blessed is He who comes in the name of the
Lord.**

**Hosanna in the highest. Hosanna in the
highest.**

(Page 11 of the Sacred Harp Mass booklet)

Celebrant: Blessed are you, O Holy One:
when you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

People: Restore us, O God, let your face shine!

Celebrant: At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed
them.

Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me." +

After supper he took the cup of wine,
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant
which is shed for you and for many
for the forgiveness of sins.

Whenever you drink it,
do this for the remembrance of me.” +

Loving and Holy One,
recalling Christ’s death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope.

**All: Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Celebrant: Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our sisters and brothers.
When we are broken and cast aside,
embrace us in your love.

All: Restore us, O God, let your face shine!

Celebrant: Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life,
now and for ever.

All: Amen. +

Lord’s Prayer: *As children of one Creator, we pray the prayer Jesus taught (Matthew 6:9–13), asking for daily bread, forgiveness, and the coming of God’s kingdom before sharing the bread of life.*

The Lord's Prayer

Celebrant: And now, as our Saviour Christ has taught us,
we are bold to say,

**All: Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Breaking of the Bread and Agnus Dei: The breaking of the bread recalls the breaking of Christ's own body given for the life of the world. In the Agnus Dei, we name Christ as the Lamb of God (John 1:29), recalling the Passover lamb of Israel's deliverance (Exodus 12) and proclaiming him as our Paschal sacrifice (1 Corinthians 5:7).

The Breaking of the Bread

Celebrant: We break the bread of life,
and that life is the light of the world.

**All: God here among us, light in the midst of us,
bring us to light and life.**

The Communion

Celebrant: The Gifts of God, for the People of God.

People: Thanks be to God.

Agnus Dei (sung by all)

Lamb of God, you take away the sin of the world:

Have mercy on us.

Lamb of God, you take away the sin of the world:

Have mercy on us.

Lamb of God, you take away the sin of the world:

Grant us peace.

(Page 12 of the Sacred Harp Mass booklet)

*All persons are welcome to receive **Communion or a Blessing** as appropriate at our services. You may choose to receive both the bread and the wine or just the bread. Gluten free wafers are available. Please ask the priest for these as you come to receive. If you choose to receive a blessing, please cross your arms over your chest as you stand at the altar rail.*

Communion Hymn:

341, God of Mercy, God of Grace

God of mercy, God of grace,
show the brightness of your face;
shine upon us, Saviour, shine;
fill your church with light divine;
and your saving health extend
unto earth's remotest end.

Let the people praise you, Lord;
be by all that live adored;
let the nations shout and sing
glory to their Saviour King;
at your feet their tribute pay,
and your holy will obey.

Let the people praise you, Lord;
earth shall then its fruits afford,
God to us all blessings give,
we to God devoted live;
all below and all above
one in joy and light and love.

(Heathlands)

Prayer after Communion

(Please stand as you are able)

Celebrant: Let us pray.

All: God of grace, we have shared in the mystery of the body and blood of Christ. May we who have tasted the bread of life live with you for ever. We ask this in the name of Jesus Christ our Lord. Amen.

Doxology

Celebrant: Glory to God,

All: whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

The Blessing

Celebrant: The peace of God which passes all understanding
keep your hearts and minds in the knowledge and
love of God, and of his Son Jesus Christ our Lord;
and the blessing of God almighty, the Father, the
Son, and the Holy Spirit, be among you and
remain with you always.

All: Amen.

Community Notices

(Please be seated)

Recessional Hymn:

(Please stand as you are able)

40, O Spirit of the Living God

O Spirit of the living God,
in all the fullness of thy grace,
wherever human foot hath trod,
descend on our rebellious race.

Give tongues of fire and hearts of love
to preach the reconciling word;
give power and unction from above,
whene'er the joyful sound is heard.

Be darkness at thy coming light;
confusion, order in thy path;
souls without strength inspire with might,
bid mercy triumph over wrath.

Baptize the nations; far and nigh
the triumph of the cross record;
the name of Jesus glorify,
till every kindred call him Lord.

(Wareham, Vs. 1-3, 5)

The Dismissal

Deacon: Go in peace to love and serve the Lord.

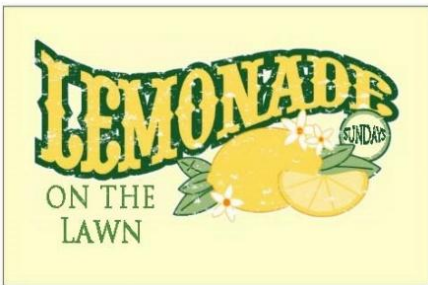
People: Thanks be to God.

Postlude: Aragonesa (Pieces Espagnoles)

(Manuel de Falla (1876-1946))

(Performed by Edward Connell)

Our worship is over – our service begins.



A warm welcome is
extended especially to all
visitors and newcomers.
Please join us for lemonade
on the lawn after the service.

This Week at St. Timothy's

- *Morning Prayer with a Thought for the Day* will be broadcast online via Zoom every morning, **Monday to Friday at 9:30am.**
- *St. Andrew's Group* meets online via Zoom **on Wednesdays at 12:00nn** for lunch and fellowship.
- **Next Sunday, August 23rd – *The Thirteenth Sunday After Pentecost***
 - **10:00am:** Service of Holy Eucharist with Children's Programming

NOTE:

Sunday Adult Education and all weekday programs and services other than those listed above will be on break for the summer and will resume in September.

Week of August 17th to 21st



Regular office hours are 10:00am to 3:00pm Monday to Friday.

In-Person office hours will vary in the summer so please call ahead for an appointment.

Music Notes

2026 Composer Anniversaries

This summer, I shall continue my recent summer practise of playing works by composers whose anniversaries occur in 2026. This year, it happens that a number of well known English organist/composers have anniversaries, and I will alternate them with other composers from various genres. There are often colourful stories connected to each of these composers, and I'll try to include a brief bio and background as we make our way through the series.

Manuel de Falla (1876-1946)

From the late 19th to the early 20th centuries, it was widely held that the best Spanish music was composed by French composers. Bizet's *Carmen*, Debussy's *Iberia* and Ravel's *Rhapsodie Espagnol* all contributed to this opinion. But there was a great flowering of

Spanish classical music at the start of the 20th century, first Albéniz, then Granados and finally Falla bringing international sophistication to a musical world on the fringe of Europe. They all spent crucial years in Paris, effectively the artistic capital of Latin Europe and the milieu of Debussy, Ravel and Dukas. And they had the genius to make thoroughly contemporary pieces out of distinctively Spanish material, giving the world a fresh perspective on their nation's culture.

Falla, although never an especially prolific composer, brought this achievement to a climax. Unlike his predecessors he was Andalusian, not Catalan. The character of southern Spanish music – flamenco and the type of Andalusian vocal folk music known as *cante jondo* – is integral to his creative spirit. Most dramatically it inspired *El Amor brujo* ('Love, the Magician', 1915), the powerful narrative of gypsy life which he first conceived as a theatre piece for flamenco singer, actors and chamber orchestra. There are also orchestral or ballet versions of the piece (which include songs for mezzo-soprano) which, although they soften the sound of the original, never weaken its impact.

When Falla was in his early twenties, his family moved to Madrid where he studied and mixed with the Spanish musical elite. From 1900, partly to support the family, whose business was struggling, he taught piano and wrote operettas in the popular zarzuela form, none of which have survived complete. It was a short opera, *La vida breve* ('Life is Short'), that made his name when it won a major national competition in 1905. Frustrated by his inability to get it staged, and encouraged by his compatriots Turina and Albéniz, Falla made the move to Paris in 1907. He stayed there until the outbreak of World War One, and became an integral part of the musical scene. He found a publisher with his *Four Spanish Pieces* for piano and eventually, in Nice, saw his opera produced. When he returned to Madrid in 1914 he was a major player, going on to compose some of his finest works. One of these, another Andalusian dance piece entitled *El Corregidor y la Molinera* (The

Magistrate and the Miller's Wife), appeared in 1917. Sergei Diaghilev, founder of the Ballets Russes, saw it and commissioned him to turn it into a full-scale ballet. This was *El sombrero de tres picos* ('The Three-Cornered Hat'), premiered in London in 1919. Thanks to the suites for orchestra that Falla made from it, the piece has become a fixture in the orchestral repertoire. In Madrid Falla completed the wider-ranging *Noches en los jardines de España* ('Nights in the Gardens of Spain'), a piano concerto in all but name. He also began his puppet opera *El retablo de Maese Pedro* ('Master Peter's Puppet Show'), based on an episode of Cervantes's novel *Don Quixote*. In 1920, when his parents died, he moved to Granada. There, although even less prolific than before, he became a revered national figure. Having lived through the Spanish Civil War, he was driven into exile by the outbreak of World War Two. He died in Argentina, leaving incomplete the vast opera *Atlántida* on which he had been working for two decades. But the sketches he left were substantial enough for a performing version to be produced, and the work premiered at Milan's La Scala opera house in 1962.

He was an intensely private man, deeply spiritual, and meticulous in all aspects of his life. Pablo Picasso is quoted as saying that he considered de Falla the shyest man he had ever met, "even smaller than myself, and as modest and withdrawn as an oyster shell..." He never married or had children, leading to speculation about his romantic nature, but there is no evidence to support any particular assessment of his private life. In this regard, he remains as much a mystery as Maurice Ravel, although rumours have persisted through the years that the two had some kind of intimate relationship.