

CHURCH OF ST. BARTHOLOMEW



Peterson, Kathleen. Mary, Martha and Jesus, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56572> [retrieved July 8, 2025].

Original source: Kathleen Peterson, <https://www.kathleenpetersonart.com>.

Sixth Sunday after Pentecost

Holy Eucharist

9:30 a.m.

July 20, 2025

*We gather today on the traditional territory of the Anishinaabe
Algonquin. May we always dwell on this land with respect and peace.*

SIXTH SUNDAY AFTER PENTECOST

9:30 a.m.

Holy Eucharist

The Book of Alternative Services p. 185 ~ green prayer book

Prelude

Hymn 337 God, Your Glorious Presence

Arnsberg

THE GATHERING OF THE COMMUNITY

Greeting

p. 185

Collect for Purity

p. 185

Gloria

Hymn 686 / p. 186

Collect of the Day

Almighty God, your Son has opened for us a new and living way into your presence. Give us pure hearts and constant wills to worship you in spirit and in truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PROCLAMATION OF THE WORD

First Reading

Amos 8:1-12

This is what the Lord God showed me - a basket of summer fruit. He said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the Lord said to me, "The end has come upon my people Israel; I will never again pass them by. The songs of the temple shall become wailings in that day," says the Lord God; "the dead bodies shall be many, cast out in every place. Be silent!" Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, "When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practise deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat." The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds. Shall not the land tremble on this account, and everyone mourn who lives in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt? On that day, says the Lord God, I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth on all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day. The time is surely coming, says the Lord God, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the Lord, but they shall not find it.

Psalm 52 *Sung by the cantor.*

You tyrant, why do you boast of wickedness against the godly all day long? You plot ruin; your tongue is like a sharpened razor, O worker of deception. You love evil more than good and lying more than speaking the truth. You love all words that hurt, O you deceitful tongue. Oh, that God would demolish you utterly, topple you, and snatch you from your dwelling, and root you out of the land of the living! The righteous shall see and tremble, and they shall laugh at you, saying, "This is the one who did not take God for a refuge, but trusted in great wealth and relied upon wickedness." But I am like a green olive tree in the house of God; I trust in the mercy of God for ever and ever. I will give you thanks for what you have done and declare the goodness of your name in the presence of the godly.

Second Reading

Colossians 1:15-28

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

Hymn 619 Fairest Lord Jesus

Crusaders' Hymn

The Gospel

Luke 10:38-42

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

Sermon

The Apostles' Creed p. 189

Intercessions

Confession & Absolution p. 191

The Peace

Offertory Hymn 525 The Church's One Foundation Aurelia

THE CELEBRATION OF THE EUCHARIST

Prayer over the Gifts

Eucharistic Prayer 2 p. 196

The Lord's Prayer p. 211

Breaking of the Bread 2 p. 212

Presider We break this bread to share in the body of Christ.

All We, being many, are one body, for we all shared in the one bread.

Presider The Gifts of God for the People of God.

All Thanks be to God.

Agnus Dei Hymn 745

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us peace.**

The Communion *All baptized Christians are welcome to receive Holy Communion at the Altar rail. After receiving the bread, you may either drink from the cup or cross your arms to indicate your wish to honour it. Dipping the wafer in the wine is not allowed. Gluten-free wafers are available for those who require it. Please advise the priest. If the steps to the rail are a challenge, please advise the sidesperson and communion will be brought to you.*

Communion Hymn 56 I Am the Bread, the Bread of Life

Picket Wood

Prayer after Communion

Doxology
Blessing

p. 214

Hymn 631 The Kingdom of God Is Justice and Joy

Paderborn

Dismissal

Postlude

Please join us in the parish hall for refreshments after this service

Presiding Celebrant & Preacher: The Reverend Canon Catherine Ascah

Sidespeople: Sandy Beeman; Brian Eckert

Readers: Brian Eckert; Janet Akins

Cantor: Martha Patterson

Intercessor: Mark Curfoot-Mollington

Communion Assistants: Barbara Konst; Bob Orr

*The flowers in the sanctuary are given to the glory of God and in loving memory of
Judith Aldus, sister of Sue Revere.*

ALTAR FLOWERS

Please consider contributing to Sunday's flowers to celebrate an event or to remember a loved one. Consult the flower chart in the parish hall to select a date and then contact Pamela Mallon 613-724-0690 or pam.brian.mallon@me.com to confirm and provide details for the bulletin. A \$100 donation is suggested. Mark cheques *Altar Flowers* as tax receipts will be issued.

Pamela Mallon, Altar Guild

PLEASE REMEMBER IN PRAYER

Anglican Cycle of Prayer: The Church of Pakistan (United)

Diocese: We pray for Shane, our Bishop & Primate; Anne our Metropolitan; The Anglican Council of Indigenous Peoples, the Most Reverend Christopher Harper, National Indigenous Archbishop, Sacred Circle Events and the Ministry of Reconciliation; St. James, Perth, Deacon Liana Gallant and all who minister there.

Canada: Members of the Governor General's Foot Guards, the CAF and those serving in diplomatic missions and NGOs.

Parish: Shmsen and Ismail families, Richard, Donna, Sonja, Hamish, Isabel, Erica, Lisa & her Dad, Jane F, Sharon, Pam, Ron, John, Natasha, Margareta, Ed, Angeleigha, Harriet & Family, the residents, staff and volunteers of the Garry J. Armstrong Home, and their Chaplain.

THE CALENDAR

On Purgatory

The English Reformation began in 1533 and was confirmed the next year by the Act of Supremacy, making the king, not the pope, head of the church. It was, of course, impossible to change what people believed simply by Act of Parliament, but it formalized a process that had begun with Luther in 1517. Much of what Luther complained about was corruption, especially selling of indulgencies, the ability for people alive to purchase remission of time in Purgatory for those who had gone before. Indulgence was a serious business; William Langland the poet of *Piers Plowman*, kept his small family going by singing services in London for the deceased. His dream poem is critical of the medieval church, with its judgement against much that makes us human. The Reformation emphasized the authority of the Bible and our responsibility for our own salvation. There is no mention of Purgatory in scripture nor of what we can do to ennoble the deceased. So, as a doctrine, Purgatory disappeared. With it went prominent obligations to our ancestors and consciousness of the seamless continuity between them and us. In effect the Reformation redefined the Christian community by separating those of us on Earth from those in heaven. Much later, T.S. Eliot regretted our loss of the *historical sense* and, instead, preoccupation with technology. *History is more or less bunk*, said Henry Ford, in an appeal to disregard tradition.

The earliest collection of George Herbert's poems that we have is a manuscript of 1617 from Bishop John Williams's library. Williams, as mentioned last week, was Herbert's ecclesiastical patron. The manuscript is in Herbert's handwriting. By 1617, Herbert's devotion had become evident in his

verse. It was a reformed devotion, indicating the extent of infiltration of Reformation doctrine into the church. In *The Church Porch* he wrote: *Fool not: for all may have, / If they dare try, a glorious life, or grave*. His example, though, is not generally known for such admonition, but rather for the delight and companionship he felt with our Lord. This distinguished him from the Puritans, who were soon to leave in numbers for North America, unsettled in their own country. It was an unjudgmental perspective and is evident here in his poem *Death*:

Death, thou wast once an uncouth hideous thing,
 Nothing but bones,
 The sad effect of sadder groans:
 Thy mouth was open, but thou couldst not sing.

But since our Savior's death did put some blood
 Into thy face,
 Thou art grown fair and full of grace,
 Much in request, much sought for as a good.

For we do now behold thee gay and glad,
As at Doomsday;
When souls shall wear their new array,
And all thy bones with beauty shall be clad.

Therefore we can go die as sleep, and trust
 Half that we have
 Unto an honest faithful grave;
 Making our pillows either down, or dust.

Death (vs 1, 4, 5, 6)

Submitted by: Chris Burn

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