

CHURCH OF ST. BARTHOLOMEW



THE THIRD SUNDAY IN LENT

Holy Eucharist
8:30 a.m. page 3
10:30 a.m. page 4

March 8, 2026

Welcome to the Church of St. Bartholomew. We are a Christian church in the Anglican tradition. We are the church in the community and a community in the church. It is a privilege to gather here this morning on what has been a site of worship and storytelling for thousands of years - the ancestral territory of the Anishinaabe Algonquin, who have acted as guardians and stewards of this land and its waterways. As they have passed on their traditions through storytelling and worship, we do so as well.

If you are visiting St. Bartholomew's, we hope you find peace and welcome within these walls. Here generations of the faithful, the seeking and the lost have come to find meaning, holiness, friendship and an encounter with the divine. Your presence adds to the great cloud of witnesses by which we are surrounded. People have often spoken of St. Bartholomew's as a "thin place" - a tradition in Celtic Christian spirituality where the veil between the material world and the spiritual realm diminishes, making it easier to encounter God. We hope this is your experience here too.

If you are new to Anglicanism, or it has been a while since you have been to church, and you are not quite sure what happens and when, do not worry. Anglican worship has a particular structure, and we do love our books! It can seem like a lot of page-turning and book-juggling. There is a rhythm to it, but it can take some getting used to. Don't feel you have to be on the right page all the time. Let the liturgy wash over you. If you would like some help, ask a neighbour - they will be glad to point you in the right direction, but being on the right page isn't necessary. Just let things unfold. Our worship services are found in two different books in your pew racks: The burgundy Book of Common Prayer used at 8:30 a.m.; the green Book of Alternative Services used at 10:30 a.m. Most hymns can be found in the blue Common Praise hymn books, and the hymn numbers in this bulletin reference the hymn numbers in the book

When it comes to "posture", there is a lot of standing up and sitting down! Generally, we stand up to sing and to profess our faith (such as at hymns, the Gospel and the Creed); we sit to hear the word (readings, sermon); we kneel or stand to pray. If you cannot stand or cannot kneel, you can sit.

We do take up a collection of funds at the Offertory - around the middle of the service. Sidespeople will pass an offering plate along the pews and if you are moved to contribute, there are visitor envelopes in the pew racks in which you can put your offering, or you can scan this QR code with your phone to make your donation securely on-line.



When it comes time for Communion, everyone who is baptized, regardless of their denomination, is welcome to receive the bread and the wine. We use the common cup for wine, so if you would prefer not to drink from the cup, simply cross your arms over your chest as the chalice is offered to you. Intinction, or the dipping of the bread into the wine, is not permitted. If you are not baptized, or wish to receive a blessing, you are welcome to come to the Altar rail at the time of Communion, cross your arms as the priest approaches, and the priest will offer a prayer of blessing. Gluten-free wafers are available (just let the priest know). And, if the steps leading to the Altar rail are a challenge because you have mobility constraints, let a sidesperson know you would like Communion brought to you in your pew. For questions about baptism, please speak with the priest.

Children are welcome in the church for worship. There are seasonal activity packs on the credenza in the narthex and in the box under the table by the porch door to keep young hands and minds engaged. There is also a children's room in the parish hall with stations of activities where you can take your child during the service if they would prefer to have a bit more room to move. The audio from the service is broadcast into the hall so you can hear the liturgy.

Again, welcome to St. Bartholomew's. We are blessed that you are here.

A reminder: please ensure your mobile phones/devices and notifications are turned off or are set to silent or do not disturb mode.

8:30 A.M. HOLY COMMUNION FROM THE BOOK OF COMMON PRAYER P. 67

Greeting

Presider 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 with thy Spirit

Announcements

Decalogue p. 67

Summary of the Law p. 68

Collect of the Day See p. 5 of the bulletin

Collect for Lent

First Reading Exodus 17:1-7 See p. 5 of the bulletin

Psalm 95 See p. 5 of the bulletin

Second Reading Romans 5:1-11 See p. 6 of the bulletin

Gospel John 4:5-42 *(please stand)* See p. 6 of the bulletin

Homily

The Creed *(please stand)*

The Offertory p. 71

Generous financial support is our expression of gratitude which along with our time and talents enables us to provide worship at St. Bartholomew's and support God's work in service in our community and beyond. Thank you for your offering.

The Intercession *(please sit or kneel)* p. 75

Confession & Absolution p. 76

The Comfortable Words p. 77

Thanksgiving & Consecration p. 78

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. Taking only the bread is considered a full communion. Dipping the wafer in the wine is not permitted. Gluten-free wafers are available for those who require it – please advise the priest.

The Lord's Prayer p. 85

Prayer after Communion p. 85

Blessing

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
COMMUNION ASSISTANT: Sheila Perry | SIDESPERSION & READER: Stephen Randall

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

A reminder: please ensure your mobile phones/devices and notifications are turned off or are set to silent or do not disturb mode.

10:30 A.M. HOLY EUCHARIST FROM THE BOOK OF ALTERNATIVE SERVICES

PRELUDE Musette in Eb major R. Vaughan Williams

HYMN 508 I Heard the Voice of Jesus Say Kingsfold

THE PENITENTIAL RITE

Presider 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.**

Presider Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

Presider 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 Jesus Christ our Lord. Amen.**

CONFESSION & ABSOLUTION

Presider Dear Friends in Christ, as we prepare for the Paschal Feast, continuing in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers, let us make ready our hearts to renew the covenant of our baptism. Let us kneel before our Creator and Redeemer.

All kneel as they are able

Presider Let us ask God to bring to light the things now hidden in darkness, and to disclose to us the secret purposes of our hearts. And most especially, let us remember the covenant of our baptism and test our hearts and conscience to know how faithfully we have sought and served Christ in all persons, loving our neighbours as ourselves.

Silence is kept.

Presider 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.**

Presider 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. **Amen.**

KYRIE

HYMN 706/RUSSIAN CHANT

*Kyrie eleison. Christe eleison. Kyrie eleison.
Kyrie eleison. Christe eleison. Kyrie eleison.
Kyrie eleison. Christe eleison. Kyrie eleison.*

COLLECT OF THE DAY

Almighty God, whose Son Jesus Christ gives the water of eternal life, may we always thirst for you, the spring of life and source of goodness; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING

EXODUS 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, "Is the Lord among us or not?"

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

PSALM 95 *The cantor sings the refrain. All repeat. All repeat the refrain as indicated.*



Come, let us sing, let us shout for joy to the rock of our sal - va - tion.

Come, let us sing to the Lord; Let us shout for joy to the rock of our salvation. Let us come before the presence of the Lord with thanksgiving and raise a loud shout to God with psalms. **R**

For you, O Lord, are a great God, and a great sovereign above all gods. In your hand are the caverns of the earth, and the heights of the hills are yours also. The sea is yours, for you made it, and your hands have molded the dry land. **R**

Come, let us bow down, and bend the knee, and kneel before the Lord our Maker. For you are our God, and we are the people of your pasture and the sheep of your hand. Oh, that today we would hearken to your voice! **R**

Harden not your hearts, as your forebears did in the wilderness, at Meribah, and on that day at Massah, when they tempted me. They put me to the test, though they had seen my works. Forty years long I detested that generation and said, "This people are wayward in their hearts; they do not know my ways." So I swore in my wrath, "They shall not enter into my rest." **R**

SECOND READING

ROMANS 5:1-11

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person - though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

HYMN 470 Seek Not in Distant, Ancient Hills

Woodburn

THE GOSPEL

JOHN 4:5-42

Gospeler The Lord be with you.

People And also with you.

Gospeler The Holy Gospel of our Lord Jesus Christ, according to John.

People Glory to you, Lord Jesus Christ.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that

you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world."

Gospeler **The Gospel of Christ.**

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

SERMON

APOSTLES' CREED

P. 189

INTERCESSIONS

THE PEACE *(please stand.)*

Presider The peace of the Lord be always with you.

People And also with you.

People may greet one another in the name of the Lord.

OFFERTORY HYMN 388 Glorious Things of Thee Are Spoken

Austria

Generous financial support is our expression of gratitude which along with our time and talents enables us to provide worship at St. Bartholomew's and support God's work in service in our community and beyond. Thank you for your offering.

THE CELEBRATION OF THE EUCHARIST

PRAYER OVER THE GIFTS

EUCCHARISTIC PRAYER 3

P. 198

SANCTUS

HYMN 719/LAND OF REST

Holy, holy, holy Lord, God of power and might. Heav'n 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.

THE LORD'S PRAYER

P. 211

Our Fa-ther in heav'n, hal-lowed be your Name, your king-dom come, your will be done, on earth as in heav'n.

Give us today our daily bread. Forgive us our sins as we forgive those who sin a- gainst us. Save us from the time of trial,

and de-li- ver us from e - vil. For the king-dom, the pow'r, and the glo- ry are yours, now and for ever. A-men.

BREAKING OF THE BREAD 7

P. 213

Presider We break this bread,
All Communion in Christ's body once broken.

Presider Let your church be the wheat which bears its fruit in dying.
All If we have died with him, we shall live with him; if we hold firm, we shall reign with him.

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, 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 494 Not for Tongues of Heaven's Angels

Comfort

COMMUNION MOTET A New Commandment

Richard Shepherd

PRAYER AFTER COMMUNION *(please stand)*

DOXOLOGY

P. 214

BLESSING

HYMN 397 Praise the One Who Breaks the Darkness

Nettleton

DISMISSAL

Minister Go in peace to love and serve the Lord.
People Thanks be to God.

POSTLUDE Prelude in G major

R. Vaughan Williams

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
SIDESPEOPLE: Tony Kellett; Albert Lessiwe | READERS: Liz Heatherington; John Parker Leefe
INTERCESSOR: Robin Dunbar | COMMUNION ASSISTANTS: Paul & Tracy Millward

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

ALTAR FLOWERS

Flowers will not be placed in the Sanctuary during Lent. Please consider contributing towards our Easter Flowers in memory of loved ones. The “Easter Flowers Form” will be available later in March.

Pamela Mallon, Altar Guild

PLEASE REMEMBER IN PRAYER

Anglican Cycle of Prayer: The Episcopal Church in Jerusalem and the Middle East

Diocese: We pray for Shane, our Primate; Anne, our Metropolitan; Kathryn our Bishop-elect; our Diocesan partners - Kairos Ottawa and Saint Paul University; our Diocesan Community Ministries (Belong Ottawa - Centre 454, St. Luke’s Table, The Well - Centre 105 Cornwall, Cornerstone Housing for Women, the Ottawa Pastoral Counselling Centre, Refugee Ministry); The Area Parish of the St. Lawrence and the Reverend Adam Brown and the Reverend Cynthia MacLachlan.

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

Parish: Harry, Michael, Reidar, Jeannie, Gabrielle N., Amy, Erika, Linda, Pierre, Don, Kate M., Lauren, Jane G, Paul, Stephen, Rhondda, Letitia, Richard, Donna, Nancy, Rachel, Kelly, Isabel, Erica, Jane, Pam, Ron, John, Natasha, Margareta, Ed, Angeleigha, Susan, Christine, Harriet & Family the residents, staff and volunteers of the Garry J. Armstrong Home.

THE CALENDAR

Divinity

In March 1618, George Herbert wrote to his stepfather for help to buy books on theology. *You know, Sir, how I am now setting foot into Divinity, to lay the platform for my future life.* His excursion into academic theology did not go very far. He indicated later that some in the universities *thought, that when they have read the Fathers, or Schoolmen, a Minister is made and the thing done.* He may have felt that arguments about theology did little to help the practice of Christian living. He understood that most of us need a simple gospel. In fact, he put off ordination, then expected of a college fellow, until 1624 when he had more or less left Cambridge.

Herbert lived after the Reformation had emphasized the importance of an individual's faith. Two and a half centuries earlier, Lady Julian of Norwich had distinguished between the substance of our faith and its sensuality, those things that deal, respectively, with our inseparable souls and bodies. Jesus healed the sick, fed the hungry, and reassured those in trouble. That was His sensuality. But He knew who He was and what He was doing. That was His substance. The two were inseparable. By the time he was ordained, Herbert knew their inseparability too. From *Divinity*:

As men, for fear the stars should sleep and nod,
And trip at night, have spheres suppli'd;
As if a star were duller than a clod,
Which knows his way without a guide.

Just so the other heav'n they also serve,
Divinity's transcendent sky;
Which with the edge of wit they cut and carve.
Reason triumphs, and faith lies by.

Could not that wisdom, which first broach the wine,
Have thicken'd it with definitions?
And jagg'd his seamless coat, that had been fine,
With curious questions and divisions?

But all the doctrine, which he taught and gave,
Was clear as heav'n, from whence it came.
At least those beams of truth, which only save,
Surpass in brightness any flame.

*Love God, and love your neighbour. Watch and pray.
Do as ye would be done unto.*

O dark instructions; ev'n as dark as day!
Who can these Gordian knots undo?

But he doth bid us take his blood for wine.
Bid what he please; yet I am sure,
To take and taste what he doth there design,
Is all that saves, and not obscure.

Submitted by: Chris Burn

THE CHURCH OF ST. BARTHOLOMEW

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email: stbartsottawa@gmail.com | website: www.saintbartholomew.ca
The Office is open Monday through Friday 9am-1pm
except statutory holidays or when indicated.

EVERY WEEK AT ST. BARTHOLOMEW'S

BRIDGE CLUB MONDAYS 2-4 P.M. All are invited to come and play bridge. Please contact Mary and Richard Capson for further details.

PINT & A PASSAGE MONDAYS 7 P.M. Join the conversation (and the chaos!) at the Clocktower Pub at Beechwood & MacKay to discuss the Gospel for the upcoming Sunday. Our passage for discussion on March 9 is John 9:1-41

WEEKLY MEDITATION THURSDAYS 8 A.M. On Zoom Our meditation group is a member of the WCCM, a global spiritual community united in the practice of meditation in the Christian tradition. Visit (wccm.org) for information about the organization and contact the Parish office for Zoom co-ordinates. We meet in person on the first Thursday of the month.

BIBLE STUDY THURSDAYS 10 A.M. on Zoom. Contact the Church Office for details and the Zoom link.

BISHOP-ELECT	The Venerable Kathryn Otley	
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DEPUTY WARDEN	Sandy Beeman	
DEPUTY WARDEN	Michèle Corriveau	
ALTAR GUILD	Pamela Mallon	
TREASURER	Bob Orr	
ENVELOPE SECRETARY	Laura Macdonald	