

CHURCH OF ST. BARTHOLOMEW



THE FOURTH SUNDAY IN LENT

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

March 15, 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

Collect for Purity p. 67

Summary of the Law p. 68

Collect of the Day See p. 5 of the bulletin

Collect for Lent

First Reading 1 Samuel 16:1-13 See p. 5 of the bulletin

Psalm 23 BCP p. 356

Second Reading Ephesians 5:8-14 See p. 6 of the bulletin

Gospel John 9:1-41 *(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: Meriel Bradford | SIDESPERSON & READER: Jim Bradford

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 A MEDITATION ON BROTHER JAMES' AIR

HAROLD DARKE

HYMN 478 Almighty God, Thy Word Is Cast

Albano

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 striven for justice and peace among all people, and respecting the dignity of every human being.

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, through the waters of baptism your Son has made us children of light. May we ever walk in his light and show forth your glory in the world; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING

1 SAMUEL 16:1-13

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

SECOND READING

EPHESIANS 5:8-14

For once you were darkness, but now in the Lord you are light. Live as children of light - for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, "Sleeper, awake! Rise from the dead, and Christ will shine on you."

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

HYMN 446 Word of God, Come Down on Earth

Liebster Jesu

THE GOSPEL

JOHN 9:1-41

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.

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already

agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to be-come his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshipped him. Jesus said, "I came into this world for judgement so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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 500 Sister, Let Me Be Your Servant

Servant Song

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 85 Shepherd of Our Souls, Refresh and Bless

St. Agnes

COMMUNION MOTET The Lord's My Shepherd

Howard Goodall

PRAYER AFTER COMMUNION *(please stand)*

DOXOLOGY

P. 214

BLESSING

HYMN 505 Be Thou My Vision

Slane

DISMISSAL

Minister Go in peace to love and serve the Lord.

People Thanks be to God.

POSTLUDE Prelude in G major

J. S. Bach

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
SIDESPEOPLE: Valérie Binet; Janet Uren | READERS: Paul Cappon; Mary Capson
INTERCESSOR: Ray Perrin | COMMUNION ASSISTANTS: Nancy Millson; Alain Lanoix

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

EASTER FLOWERS

You are invited to contribute towards the flowers at Easter in memory of loved ones. These dedications will be included in the bulletins on Easter Sunday. Forms are available at the back of the church and in the parish hall or contact Pamela Mallon. Deadline for receiving requests is Monday, March 30, 2026.

Pamela Mallon, Altar Guild

PLEASE REMEMBER IN PRAYER

Anglican Cycle of Prayer: The Anglican Church of Kenya

Diocese: We pray for Shane, our Primate; Anne, our Metropolitan; Kathryn our Bishop-elect; our Diocesan partner The International Anglican Women's Network in Canada (IAWN); The Anglican Council of Indigenous Peoples, Archbishop Christopher Harper, Sacred Circle events and the ministry of reconciliation; The Area Parish of South Carleton and St. John the Baptist, Richmond and the Reverend Allan Budzin.

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

Parish: Shelagh, 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

Laetare!

Laetare: *rejoice!* In the medieval period, the introit - opening verse - for the fourth Sunday in Lent was from Isaiah 66: *Laetare Hierusalem Rejoice with Jerusalem; and be glad for her...* the Psalm was 122: *I was glad when they said unto me, we will go into the house of the Lord* another passage focused on Jerusalem. It was *Laetare Sunday* or *Rejoice Sunday*. In the middle of Lent, the fourth Sunday took a break. Now it is *Mothering Sunday*. In Europe and on our west coast, the daffodils are out and there are many signs of spring.

Mothering Sunday celebrates our mothers. Originally our mother church. Not our mother, the Church; our mother church, where we were baptized and became part of the congregation. When it was common to be in service, it was also common to be released and go home that Sunday to attend church as a family. Hence the evolution in society towards a celebration of our natural mothers, especially once the automobile facilitated activities alternative to attending church on Sundays. Like Christmas, Mothering Sunday thrives as a combination of the sacred and secular.

George Herbert would have celebrated this day and his parishioners would not have had far to come. He used the 1604 Book of Common Prayer, its fourth revision since being first published in 1549. We would recognize the baptism service he used. Its formula has not changed. *N, I baptize you in the name of the Father and of the Son and of the Holy Ghost.* (*N* is prayer book shorthand for our name.) That was how we received our Christian names, really our identity. Following the instructions in that revision of the BCP, he would have baptized children on the Sunday after which they were born. He would *dip the child in the water, so it be discreetly and warily done*. Perhaps he preached about baptism on this Sunday, for by the early 17th century the homecoming tradition was well established. There would have been daffodils blooming beside the church. Herbert wrote about *Holy Baptism*, ever mindful of the Scriptures:

Since, Lord, to thee
A narrow way and little gate
Is all the passage, on my infancy
Thou didst lay hold, and antedate
My faith in me.

O let me still
Write thee great God, and me a child:
Let me be soft and supple to thy will,
Small to my self, to others mild,
Behither ill.

Although by stealth
My flesh get on, yet let her sister
My soul bid nothing, but preserve her wealth:
The growth of flesh is but a blister;
Childhood is health.

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 at richardcapson.is@rogers.com 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 16 is John 11:1-45

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	
RECTOR	The Reverend Canon Catherine Ascah	(613) 745-7834 ext. 103 catherine-ascah@ottawa.anglican.ca
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DEPUTY WARDEN	Sandy Beeman	
DEPUTY WARDEN	Michèle Corriveau	
ALTAR GUILD	Pamela Mallon	
TREASURER	Bob Orr	
ENVELOPE SECRETARY	Laura Macdonald	