

CHURCH OF ST. BARTHOLOMEW



THIRD SUNDAY AFTER PENTECOST

Holy Eucharist

8:30 a.m. page 3

10:30 a.m. page 4

June 14, 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.

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.

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 fellowship of the Holy Spirit be with you all.

People **And also with you.**

Announcements

Collect for Purity p. 67

Summary of the Law p. 68

Collect of the Day See p. 5 of the bulletin

First Reading Genesis 18:1-15 See p. 5 of the bulletin

Psalm 116:1, 10-17 See p. 6 of the bulletin

Second Reading Romans 5:1-8 See p. 6 of the bulletin

Gospel Matthew 9:35-10:8 See p. 7 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

Gloria p. 86

Blessing

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
COMMUNION ASSISTANT: Sheila Perry | SIDESPERSON & READER: Philip Anido

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

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10:30 A.M. HOLY EUCHARIST FROM THE BOOK OF ALTERNATIVE SERVICES P. 185

PRELUDE Suite In D Major

John Stanley

HYMN 330 O Praise Ye The Lord

(Laudate Dominum)

THE GATHERING OF THE COMMUNITY

GREETING

P. 185

COLLECT FOR PURITY

P. 185

GLORIA

Refrain



Glo - ry to God in the high - est, and peace to his peo - ple on earth.

Verse 1



Lord God, heav - en - ly King, al - might - y God and Fa - ther, we



wor - ship you, we give you thanks, we praise you for your glo - ry.

Verse 2



Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of



God, you take a - way the sin of the world: have mer -



- cy on us; you are seat - ed at the right hand



of the Fa - ther: re - ceive our prayer.

Verse 3

For you a - lone are the Ho - ly One, you a - lone are the Lord,____

you a - lone are the Most____ High, Je - sus Christ,____

with the Ho - ly Spi - rit, in the glo - ry of

God, the Fa - ther.____ A - men.____ A - men.____

COLLECT OF THE DAY

Almighty God, without you we are not able to please you. Mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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

GENESIS 18:1-15

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

PSALM 116:1, 10-17 *The cantor sings the refrain. All repeat. All repeat after verses where indicated*

Timothy Piper

I will ful - fill my vows to the Lord in the pre - sence of all the_

peo - ple.____ Hal - le - lu, Hal - le - lu, Hal - le - lu - - jah!

I love the Lord, who has heard the voice of my supplication, Who has listened to me whenever I called. How shall I repay you, O Lord, for all the good things you have done for me? **R**

I will lift up the cup of salvation and call upon your name. I will fulfil my vows to the Lord in the presence of all the people. Precious in your sight, O Lord is the death of your servants. **R**

O Lord, I am your servant; I am your servant and the child of your handmaid. You have freed me from my bonds. I will offer you the sacrifice of thanksgiving and call upon the name of the Lord. **R**

I will fulfil my vows to the Lord in the presence of all the people of God. In the courts of the house of the Lord, in the midst of you, O Jerusalem. Hallelujah! **R**

SECOND READING

ROMANS 5:1-8

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.

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

HYMN 345 King Of Glory, King Of Peace

(Gwalchmai)

THE GOSPEL

MATTHEW 9:35-10:8

Gospeler The Lord be with you.

People **And also with you.**

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

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

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

Gospeler The Gospel of Christ.

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

SERMON

THE APOSTLES' CREED

P. 189

INTERCESSIONS

CONFESSION & ABSOLUTION

P. 191

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 592 Where Cross The Crowded Ways Of Life

(Fulda)

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.

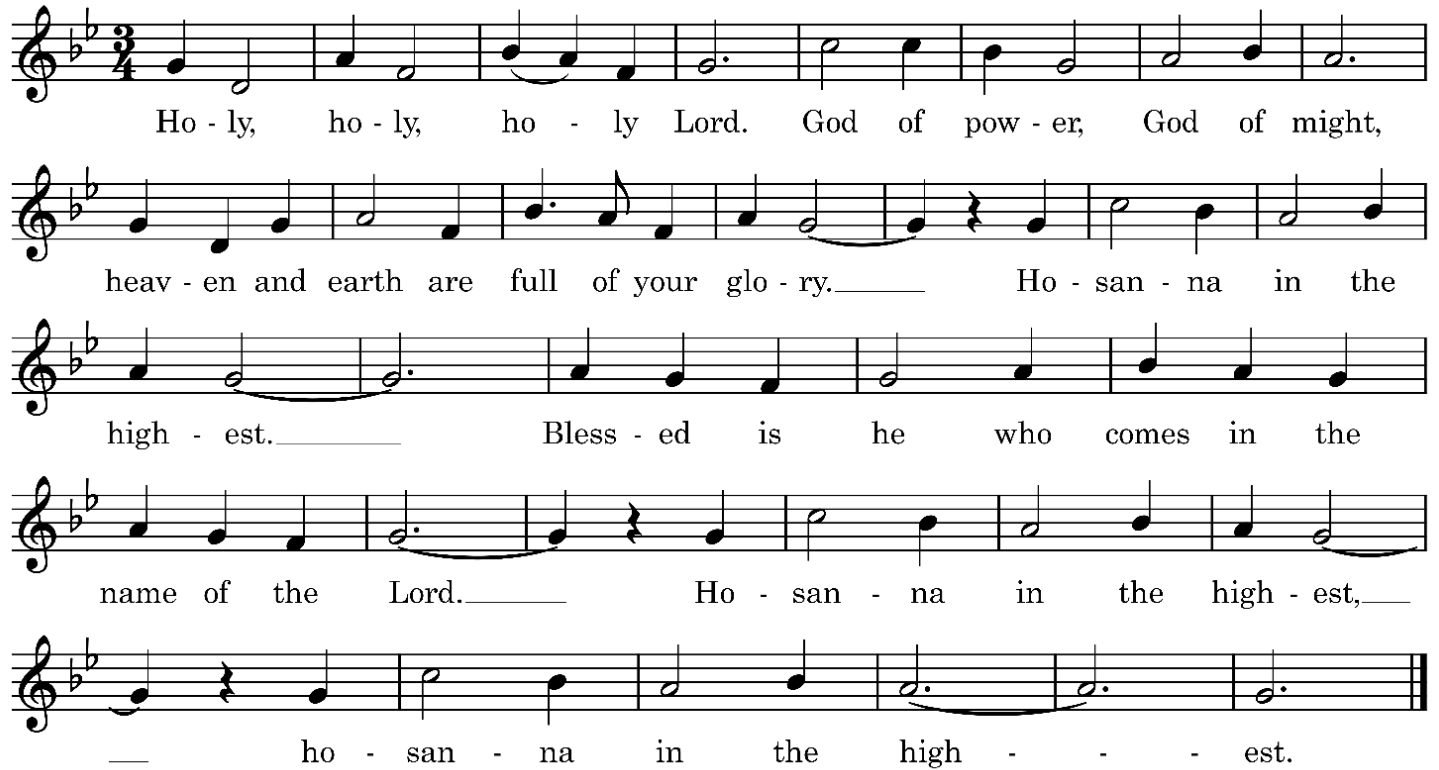
THE CELEBRATION OF THE EUCHARIST

PRAYER OVER THE GIFTS

EUCCHARISTIC PRAYER 1

P. 198

SANCTUS



Ho - ly, ho - ly, ho - ly Lord. God of pow - er, God of might,
heav - en and earth are full of your glo - ry. Ho - san - na in the
high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est,
ho - san - na in the high - - - est.

THE LORD'S PRAYER

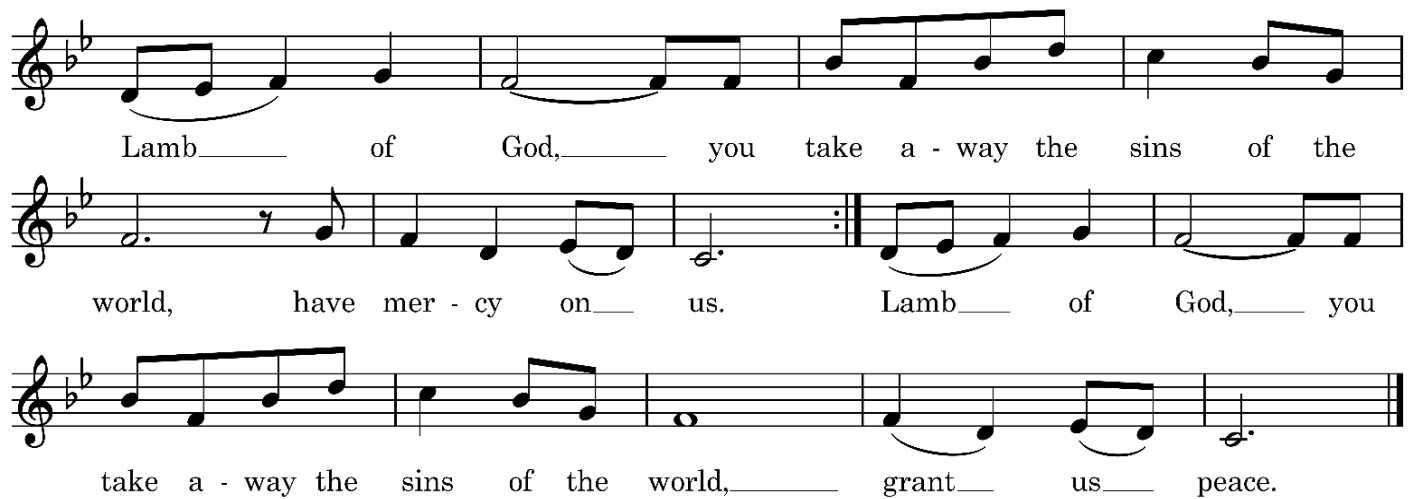
P. 211

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 share in the one bread.
Presider The Gifts of God for the People of God.
All Thanks be to God.

AGNUS DEI



Lamb_____ of God,_____ you take a - way the sins of the
world, have mer - cy on___ us. Lamb___ of God,___ you
take a - way 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 314 Laudate Omnes Gentes

(Taizé)

COMMUNION MOTET Loving Shepherd Of Thy Sheep

John Rutter

PRAYER AFTER COMMUNION *(please stand)*

DOXOLOGY

P. 214

BLESSING

HYMN 468 To Abraham And Sarah

(Thornbury)

DISMISSAL

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

POSTLUDE Trumpet Tune

Dave Eagles

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
SIDESPEOPLE: PHILIP ANIDO; KIM PECK | READERS: Sally Doherty; Tony Kellett
INTERCESSOR: Michael Beall | COMMUNION ASSISTANTS: Paul & Tracy Millward

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

*The flowers in the Sanctuary are given to the glory of God and in loving memory of
Jean Maclsaac by Meiping Maclsaac.*

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 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 the Province of Southeast Asia

Diocese: We pray for Shane, our Primate; Anne, our Metropolitan; Kathryn our Bishop; our Diocesan Partners - Kairos Ottawa and St. 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 Office); St. Thomas the Apostle, Ottawa and the Reverend Tim Kehoe and the Reverend Maria Nightingale.

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

Parish: Martine, Barbara H., Pat, David, Felix, Michael, Judith, Barbara B., James, Shelagh, Harry, Erika, Linda, Pierre, Don, Kate M., Lauren, Richard, Isabel, Erica, Jane, Ron, John, Natasha, Margareta, Angeleigha, Susan, Christine, Harriet & family, the residents, staff and volunteers of the Garry J. Armstrong Home.

THE CALENDAR

People

Last week, *The Calendar* marked the 500th anniversary of the publication of William Tyndale's New Testament. It was the first full translation into an English that we would recognize and understand. It had been composed under duress, because the church had previously reacted uncharitably to the 14th century (1385-1395) translation of the Latin Vulgate Bible into Middle English. The translation is normally associated with John Wycliffe, but there is no specific evidence for his involvement with it. It was disseminated in a turbulent time and about ten years later, the church hierarchy in England required every translation into the vernacular to be authorized or sponsored by a bishop. The rule was enforced against William Tyndale in the 1520s and so in 1524 he left England for the continent.

The Vulgate was a late 4th century bible, translated mostly by St Jerome. His New Testament translation was from Greek manuscripts. When Constantinople fell into Muslim hands in 1453, a mass exodus of learned people brought many manuscripts to the West that had been unknown before. Desiderius Erasmus (1466-1536), whom some think of as the father of Renaissance Humanism, studied these documents and in 1516 published a New Testament with the "new" Greek - actually older - words and his Latin translation of them side-by-side. His work went through several editions, partly due to printers' errors and it was the third edition, published in 1522 that Tyndale probably used as his source for the Greek.

Erasmus's Humanism was not atheism, but recognition that people had created the texts of the past and so they might be prone to error, and, hence, need examination and reassessment, especially as new materials became available. Scholarly examination of multiple manuscripts led to judgements that adjusted what was originally considered an authoritative text. The arrival of printing made the situation worse, because books contained printers' errors, which now are easy to correct but then were much more difficult to handle in isolation. The books may have been reproduced thousands of times more than the manuscripts and were more widely distributed. Errors became part of the work the general reader had to cope with. Editions of works were principally made to correct these errors and not to accommodate developments in scholarship, as is common today. Some editions, of course, introduced new errors!

A century later, little had changed in the organization of the industry. The King James Version was published in 1611, and an assessment in the 19th century counted 24,000 variations in its printed editions. The scriptures as published, have not been unambiguous, tightly written, and uniform, like legislation, but passages God has given us to study and so discern His presence through that process. We can stumble over the text as an account of history and become preoccupied with details or we can recognize in it religious truth which, as W.H. Auden wrote about the Incarnation, *eternally recurs every time it is accepted*. The message has no end.

Submitted by: Chris Burn

THE CHURCH OF ST. BARTHOLOMEW

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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. On June 15 we will discuss John 1:1-18

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	The Right Reverend Kathryn Otley	
RECTOR	The Reverend Canon Catherine Ascah	(613) 745-7834 ext. 103 catherine-ascah@ottawa.anglican.ca
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RECTOR'S WARDEN	Rob Nelson	
PEOPLE'S WARDEN	Gina Watson	
DEPUTY WARDEN	Sandy Beeman	
DEPUTY WARDEN	Michèle Corriveau	
ALTAR GUILD	Pamela Mallon	
TREASURER	Bob Orr	
ENVELOPE SECRETARY	Laura Macdonald	

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