

CHURCH OF ST. BARTHOLOMEW



THE SIXTEENTH SUNDAY AFTER PENTECOST

SEASON OF CREATION

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

September 13, 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 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.

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. 4 of the bulletin

First Reading Exodus 14:19-31 See p. 4 of the bulletin

Psalm 114 See p. 5 of the bulletin

Second Reading Romans 14:1-12 See p. 5 of the bulletin

Gospel Matthew 18:21-35 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

Gloria p. 86

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 the "Welcome Back Breakfast" after this service.

PRELUDE Two Minuets

Henry Purcell

HYMN 422 God, Who Touchest Earth with Beauty

Spiritus Christi

THE GATHERING OF THE COMMUNITY

GREETING

P. 185

COLLECT FOR PURITY

P. 185

GLORIA

P. 186/HYMN 686

COLLECT OF THE DAY

Almighty God, you call your Church to witness that in Christ we are reconciled to you. Help us so to proclaim the good news of your love, that all who hear it may turn to you; 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

EXODUS 14:19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt." Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

PSALM 114 *(The cantor sings the refrain. All repeat. All sing refrain after verses, as indicated.)*



Hallelujah! When Israel came out of Egypt, the house of Jacob from a people of strange speech, Judah became the sanctuary of the Lord and Israel the dominion of God. **R**

The sea beheld it and fled; Jordan turned and went back. The mountains skipped like rams, and the little hills like young sheep. **R**

What ailed you, O sea, that you fled? O Jordan, that you turned back? You mountains, that you skipped like rams? You little hills like young sheep? **R**

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the hard rock into a pool of water and flint-stone into a flowing spring. **R**

SECOND READING

ROMANS 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

Reader Hear what the Spirit is saying to the Church.

People Thanks be to God.

HYMN 487 Where Charity and Love Prevail

Primrose

THE GOSPEL

MATTHEW 18:21-35

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 Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

Gospeler The Gospel of Christ.
People Praise to you, Lord Jesus Christ.

SERMON

THE APOSTLES' CREED P. 189

LITANY (*response: hear our prayer*)

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 HYMN 466 How Clear is Our Vocation Lord Repton

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

GREAT THANKSGIVING (SUPPLEMENTAL EUCHARISTIC PRAYER 1)

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Presider Holy God, Lover of creation, we give you thanks and praise for in the ocean of your steadfast love you bear us and place the song of your Spirit in our hearts. When we turn from your love and defile the earth, you do not abandon us. Your Spirit speaks through Huldah and Micah, through prophets, sages, and saints in every age, to confront our sin and reveal the vision of your new creation. Joining in the song of the universe we proclaim your glory singing:

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.

Presider Gracious God, in the fullness of time you sent Jesus the Christ to share our fragile humanity. Through Jesus' life, death, and resurrection you open the path from brokenness to health, from fear to trust, from pride and conceit to reverence for you. Rejected by a world that could not bear the Gospel of life, Jesus knew death was near. His head anointed for burial by an unknown woman, Jesus gathered together those who loved him.

He took bread, gave thanks to you, broke it and gave it to his friends, saying, "Take and eat: this is my body which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave you thanks, and said “Drink this all of you, this is my blood of the new covenant which is shed for you and for many. Whenever you drink it, do this for the remembrance of me.”

And now we gather in response to his commandment, to share the bread and cup of Christ’s undying love, and to proclaim our faith.

All Christ has died. Christ is risen. Christ will come again.

Presider Breathe your Holy Spirit, the wisdom of the universe, upon these gifts that we bring to you: this bread, this cup, ourselves, our souls and bodies, that we may be signs of your love for all the world and ministers of your transforming purpose. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, Creator of all, and we bless your holy name for ever. **Amen.**

THE LORD’S PRAYER

P. 211

BREAKING OF THE BREAD 3

P. 212

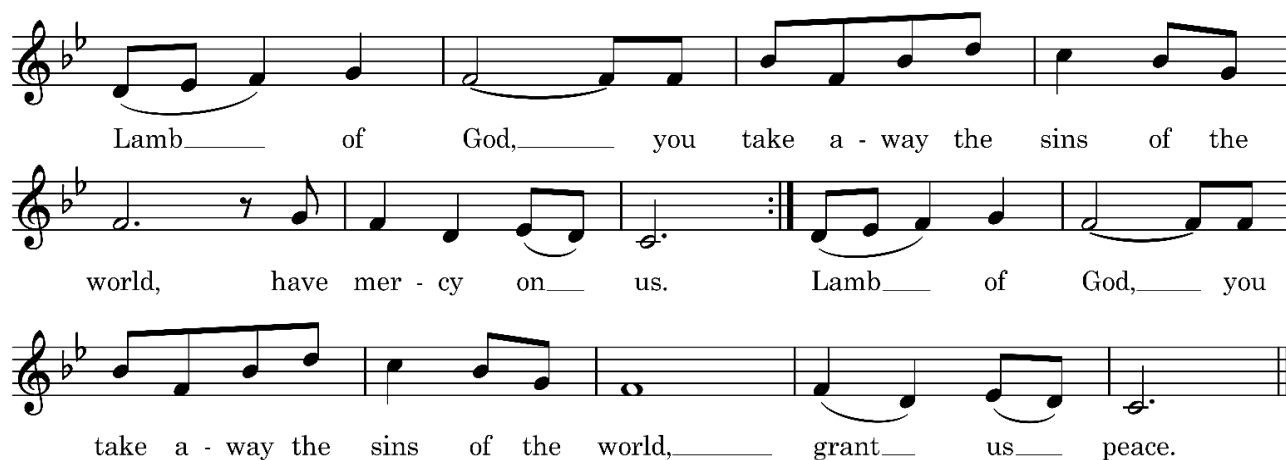
Presider Creator of all, you gave us golden fields of wheat, whose many grains we have gathered and made into this one bread.

All So may your Church be gathered from the ends of the earth into your kingdom.

Presider The Gifts of God for the People of God.

All Thanks be to God.

AGNUS DEI



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 553 Ubi Caritas et Amor

Taizé

COMMUNION MOTET To Thee, O Lord

Sergei Rachmaninoff

PRAYER AFTER COMMUNION *(please stand)*

DOXOLOGY

P. 214

BLESSING

HYMN 565 Guide Me, O Thou Great Jehovah

Cwm Rhondda

DISMISSAL

Minister Go in peace to love and serve the Lord.

People Thanks be to God.

POSTLUDE Gavotte in G major

Henry Purcell

PRESIDING CELEBRANT & PREACHER: The Reverend Canon Catherine Ascah
SIDESPEOPLE: Mary Ann de Chastelain; Mark Ellis | READERS: Don Butler; Serge Belet
INTERCESSOR: Ray Perrin | COMMUNION ASSISTANTS: Sandy Beeman; Alain Lanoix

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

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 Anglican Church in Aotearoa, New Zealand and Polynesia.

Diocese: We pray for Shane, our Primate; Anne, our Metropolitan; Kathryn our Bishop; 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); our Diocesan partner, The International Anglican Women's Network, Canada; The Parish of St. Helen's, Orleans and the Venerable Rhonda Waters and the Reverend James Duckett.

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

Parish: Jean Pascal, Marie, Sue A., Ian, Jason, Linda D., Henri, Gabrielle, Amy, Michael, Elaine, Stephen, Martine, Pat, David, Felix, Judith, Linda, Pierre, 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

Thine is the kingdom ...

St Matthew's Lord's Prayer (Mt 6: 9-13) ends with the doxology we all know by heart. St Luke did not go so far (Lk 11: 2-4), and we omit it at Evensong too, chanting *but deliver us from evil. Amen.* The scholars point out that concluding words of praise and adoration were common at the end of Jewish prayers. They bind up the petitions that have come before.

Last Sunday, at Mass in Whitehorse with friends, it was reassuring to notice the similarity between Roman Catholic practice and ours. The loyalty of parishioners, their flawless memory of the service, and the cosmopolitan congregation were all striking. The Lord's Prayer resounded, as with us. There were pleasantries but not much chatter after the service, unlike us. The parish is engaged in mission, not evidently social mission, it being Whitehorse where four levels of government - F, T, M, and FN - spread about enormous per capita support. Instead, the focus is spiritual, to strengthen the community of Christians.

The Polish parish priest is also responsible for several of Yukon's communities, some many kilometres from town. There, the congregations may be 5 to 15 in number. He pointed out that this was like the early church. Some historians think that when St Paul wrote to the Corinthians, he might have been addressing 20 to 40 people. Perhaps this is why he could remember their names. The intimacy in such numbers may be one reason why forgiveness is central to the Lord's Prayer, for division between members of such small groups could pull them apart and without established institutional structures it would be hard to keep going. The doxology tells us why we do keep going. Malcolm Guite emphasizes the difference between our ambitions for a kingdom here on Earth and the kingdom proclaimed in the gospel, in the Acts, and in the epistles:

*The kingdom and the power and the glory,
The very things we all want for ourselves!
We want to be the hero of the story
And leave the others on their dusty shelves.
How subtly we seek to keep the kingdom,
How brutally we hold on to the power,
Our glory always means another's thralldom,
But still we strut and fret our little hour.*

*What might it mean to let it go for ever,
To die to all that desperate desire,
To give the glory wholly to another,
Throw all we hold into that holy fire?
A wrenching loss and then a sudden freedom
In given glories and a hidden kingdom.*

From Parable and Paradox (2016)

Submitted by: Chris Burn

ANNOUNCEMENTS

WELCOME JOHN BECVAR, STUDENT INTERN

We welcome John Becvar who is starting his theological internship program with St. Bartholomew's this week.

SOUL FOOD: THE FEMALE MYSTICS SEPTEMBER 17

This autumn, our Soul Food series will feature worship honoring some of the female mystics of the Church. Come for a soup supper at 5:45pm and stay for a service at 7pm featuring music paying tribute to Hildegard von Bingen, the 12th century German abbess, mystic and composer.

BIKE-UP FOR BELONG! RIDE FOR REFUGE OCTOBER 3

To support our Community Ministry at Belong Ottawa you are invited to walk, ride, roll, and rally on Oct 3rd to help the clients at The Well, St Luke's Table and Centre 454. For more information on how to get involved and support this initiative visit: <https://tinyurl.com/StBartsMovers26> or chat with our Team Captain Darlene Holden.

FALL POETRY GROUP THURSDAYS SEPTEMBER 17 - OCTOBER 15 7-9PM

Starting *after* Soul Food on Thursday 17 September the poetry group will meet to look at some poems/songs of Leonard Cohen, with the book Leonard Cohen, The Mystical Roots of Genius by Harry Freedman to guide us. Contact Robin Dunbar for more information.

HER HEART MATTERS SUNDAY SEPTEMBER 27 1PM

An important and informative presentation on women's heart health by Marion Martell, Women@Heart Program Ambassador, Canadian Women's Heart Health Centre, University of Ottawa Heart Institute.

FOOD BANK COLLECTION

Donations of non-perishable items for our local foodbank (administered through the Rideau Rockcliffe Community Resource Centre) are gratefully received and can be left in the mauve bins outside the parish office.

NATIONAL DAY FOR TRUTH AND RECONCILIATION

September 30 is the National Day for Truth and Reconciliation and Orange Shirt Day, which honours children who never returned home from Indian Residential Schools, along with survivors, families and communities. At St. Bartholomew's consider attending one or more of the events offered to mark NDTR and Orange Shirt Day:

- **Sun Sept 27 3pm - 4pm** A walking pilgrimage at Beechwood Cemetery. Meet at the parking lot next to the sacred space, where we will begin to make our way to graves of various people connected to the Indian Residential School history, including Dr. Peter Bryce, whose reports on the poor sanitation and living conditions in the Indian Residential Schools were dismissed and Olive Patricia Dickason, Métis historian and journalist. There will be readings, prayers and silence on the journey.

THE CHURCH OF ST. BARTHOLOMEW

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Parish Office: (613) 745-7834 ext. 101

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. On September 14, we will discuss Matthew 20:10-16

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
STUDENT INTERN	John Becvar	
ADMINISTRATOR	Laura Macdonald	(613) 745-7834 ext. 101
ORGANIST & DIRECTOR OF MUSIC	Timothy Piper	(613) 745-7834 ext. 102
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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