Church of St. Bartholomew



Twenty-Fifth Sunday after Pentecost

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

November 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 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 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 Judges 4: 1-7	See p. 4 of the bulletin
Psalm 123	See p. 5 of the bulletin
Second Reading 1 Thessalonians 5: 1-11	See p. 5 of the bulletin
Gospel Matthew 25:14-30	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: The Very Reverend Paul Millward | PREACHER: John Becvar
COMMUNION ASSISTANT: Diane Harper | SIDESPERSON & READER: ANNE WESCH

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

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

PRELUDE A Fancy For a Double Orgaine — Orlando Gibbons

HYMN 5 Christ Whose Glory Fills The Skies — Ratisbon

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 sent your son Jesus Christ to be the light of the world. Free us from all that darkens and ensnares us and bring us to eternal light and joy; through the power of him who is alive and reigns with you and the holy spirit, one God, now and for ever. Amen.

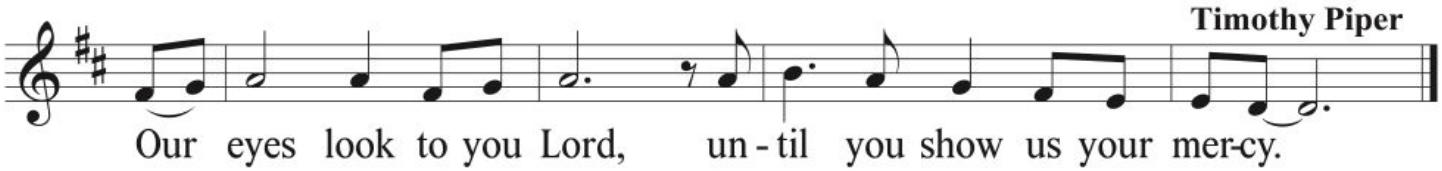
THE PROCLAMATION OF THE WORD

FIRST READING — JUDGES 4: 1-7

The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Haroshethhagoiim. Then the Israelites cried out to the Lord for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years. At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgement. She sent and summoned Barak son of Abinoam from Kadesh in Naphtali, and said to him, "The Lord, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

Reader Hear what the Spirit is saying to the Church.
People Thanks be to God.

PSALM 123 *The cantor sings the refrain. All repeat. All sing refrain after verses, as indicated.*



To you I lift up my eyes, to you enthroned in the heavens. As the eyes of servants look to the hand of their masters, and the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God, until he shows us his mercy. ***R***

Have mercy upon us, O Lord, have mercy, for we have had more than enough of contempt, Too much of the scorn of the indolent rich, and of the derision of the proud. ***R***

SECOND READING — 1 THESSALONIANS 5:1-11

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore, encourage one another and build up each other, as indeed you are doing.

Reader Hear what the Spirit is saying to the Church.
People Thanks be to God.

HYMN 515 Thou Art The Way: To Thee Alone — St. James

THE GOSPEL — MATTHEW 25:14-30

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

Jesus said, "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time, the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward,

saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return, I would have received what was my own with interest. So take the talent from him and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

SERMON

THE APOSTLES' CREED P. 189

INTERCESSION

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 600 You Call Us Out To Praise You Briggs

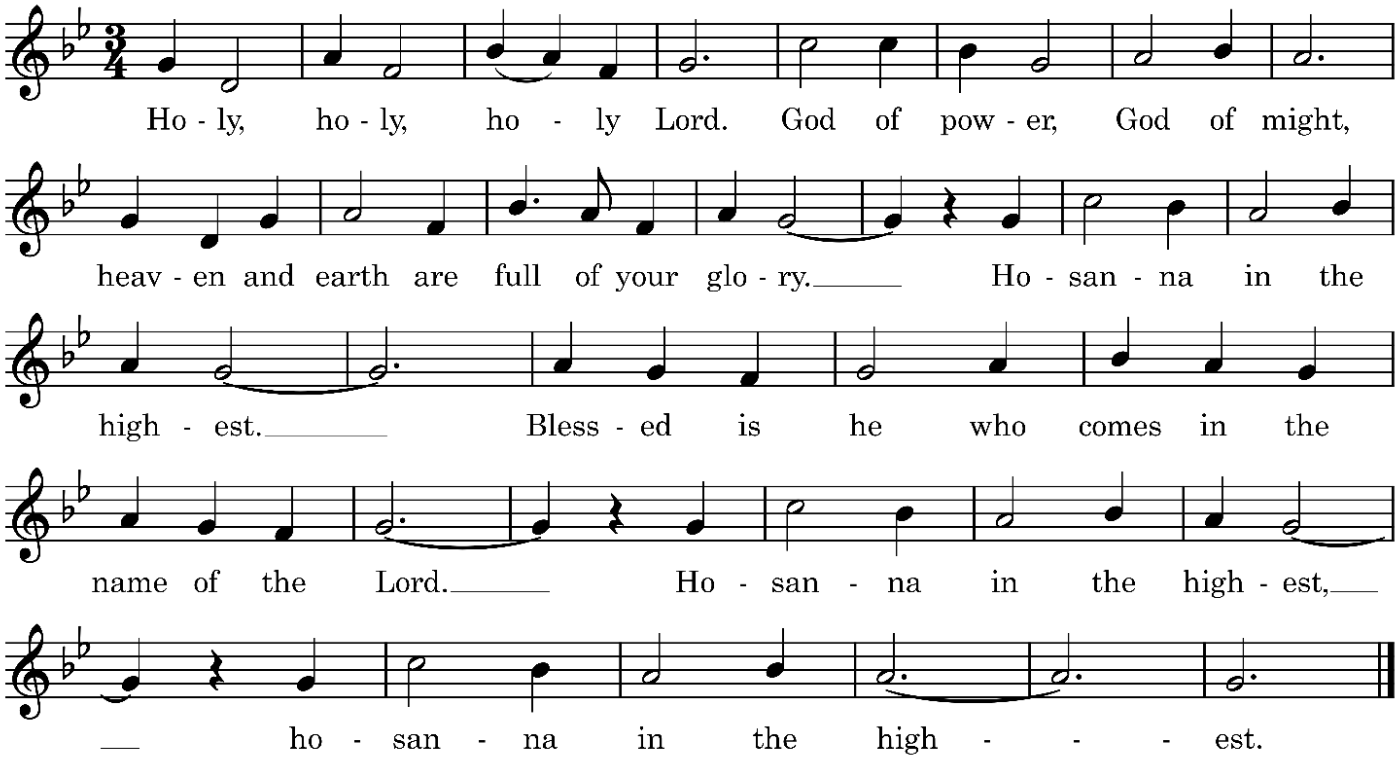
Generous financial support is our expression of gratitude which along with our time and talents enables us to provide worship at St. Bartholomew's and support God's work in service in our community and beyond. Thank you for your offering.

THE CELEBRATION OF THE EUCHARIST

PRAYER OVER THE GIFTS

EUCHARISTIC PRAYER 2 P. 196

SANCTUS



THE LORD'S PRAYER P. 211

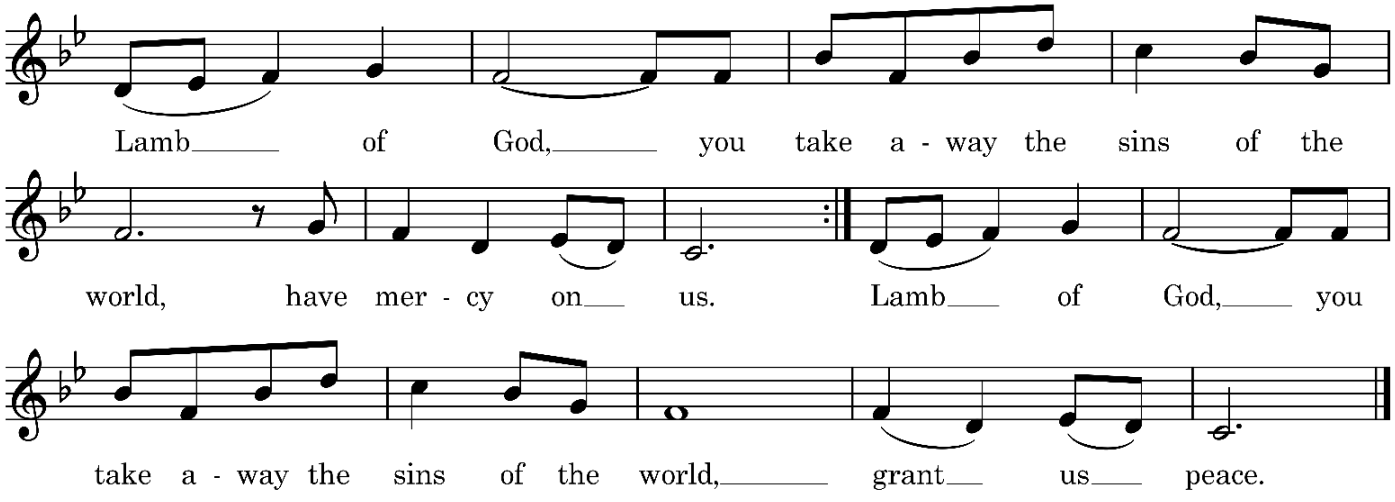
BREAKING OF THE BREAD 2 P. 212

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



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 49 Draw Near And Take Song 46

COMMUNION MOTET O Thou Whose Power Orlando Gibbons

PRAYER AFTER COMMUNION *(please stand)*

DOXOLOGY P. 214

BLESSING

CLOSING HYMN 508 I Heard The Voice Of Jesus Say Kingsfold

DISMISSAL

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

POSTLUDE Voluntary in D Major William Croft

PRESIDING CELEBRANT: The Very Reverend Paul Millward | PREACHER: John Becvar
SIDESPEOPLE: | Tony Kellett & Albert Lessiwe
READERS: Zoe Stonyk & Stephen Woollcombe
INTERCESSOR: Robin Dunbar| COMMUNION ASSISTANTS: Sandy Beeman & Zoe Stonyk

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 Flavio Roberto Zeni, on the first anniversary of his death by Leonor, Emilie, and Karl Zeni.

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: Iglesia Anglicana de Chile.

Diocese: We pray for Shane, our Primate; Anne, our Metropolitan; Kathryn our Bishop; The Anglican Council of Indigenous Peoples; Archbishop Christopher Harper, National Indigenous Anglican Archbishop; Sacred Circle Events; and the ministry of reconciliation; Communion Forest; Compass Rose; All Saints', Westboro The Venerable Brian Kauk and The Reverend Chung Yan Lam

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

Parish: Catherine, Andrew, Stephanie, Marie, Sue A., Ian, Jason, Linda D., Henri, Gabrielle, Amy, Michael, Elaine, Stephen, Martine, Pat, David, Felix, Judith, Linda, Pierre, Kate M., Lauren, Isabel, Erica, Jane, Ron, John, Natasha, Margareta, Angeleigha, Susan, Christine, Hariet & family, the residents, staff and volunteers of the Garry J. Armstrong Home.

We pray especially for your faithful servant David Younger and for his family who mourn his passing. May he rest in peace and rise in glory.

The Calendar

Project Spire

We are appalled today by slavery. It presents two dimensions of evil: severe restriction on innocent individuals and encouragement of cruelty. The gospels have little to say about it, but St Paul urged mitigation of its effects. Last week's epistle from his letter to the Ephesians comes to mind, as well as his letters to the Galatians and to Philemon. Paul urged his friend to take back Onesimus with a changed heart.

The Church of England has established Project Spire, an initiative that sets aside the equivalent of about CDN 200M as reparation for the involvement of the church in the trans-Atlantic slave trade. It is seed-money for an investment vehicle to develop commercial activities in communities affected by slavery. The principle is that an institution must not just apologize but also act to right in some measure a historic injustice. Our participation in the Residential Schools settlement was a parallel initiative. It is an inconvenient truth that when the church was involved with trans-Atlantic slavery, throughout the 18th and early 19th centuries, Anglicans in Canada were part of the Church of England. In that sense, what is going on involves us.

The facts are stark. In the 1720s, the Church knowingly invested in the South Sea Company, which transported nearly 20,000 people from Africa to the Americas and sold them there. The church's missionary society owned Caribbean plantations; some of the slaves were branded with SOCIETY to show where they belonged. Revenue from the plantations mingled with the funds used to support bishops in Canada some years later. Infamously, Thomas Secker (1693–1768), archbishop of Canterbury in the last decade of his life, wrote: *I have long wondered and lamented that the negroes in our plantations decrease, and new supplies become necessary, continuously*. The Quakers banned their members from owning people, but we did not. When slavery was abolished in 1833, 96 Anglican clergy received compensation of about CDN 90M in today's money for loss of their human property.

Some people oppose Project Spire, upset by allocation of church assets for historical transgressions when there is substantial current need, especially for maintenance and repairs to historic buildings. The argument is not about history; it is about institutional responsibility and the lingering effects of the trade, no matter the efforts of William Wilberforce and others to abolish slavery. It hinges on Queen Anne's Bounty, an endowment established in 1704 to support poor clergy. It derived much of its money from *First Fruits*, the first year's income of a clergyman in his parish and 10% thereafter. But about a third of the original endowment came from slave traders and owners. Queen Anne's Bounty invested in the South Sea Company after 1720. The fund has continued through to the present in the assets of the Church. It contributed, indirectly at least, to the development of the Anglican Church of Canada. Opposition to Project Spire is noisy, but the church seems to have made up its mind.

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 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 Monday we will discuss Matthew 25:31-46

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 catherine-ascah@ottawa.anglican.ca	(613) 745-7834 ext. 103
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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