

THE CHURCH OF ST BARTHOLOMEW

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*The Edward Hanington Memorial Window (detail)
St. Bartholomew's, Ottawa*

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Altar Guild	Pamela Mallon	

THE CHURCH OF ST. BARTHOLOMEW

Anglican Diocese of Ottawa ~ The Anglican Church of Canada

The Guards' Chapel



Wilhelm Morgner ~ Entry of Christ into Jerusalem ~ 1912

The Sunday of the Passion with The Liturgy of the Palms

Holy Eucharist

9:00 a.m. and 10:30 a.m.

April 2, 2023

*We gather today on the traditional territory of the Algonquin nation.
May we always dwell on this land with respect and peace.*

THE SUNDAY OF THE PASSION

9:00a. m. Holy Communion

The Book of Common Prayer, p. 67 ~ *red prayer book*

Greeting
Blessing of the Palms
Collect for Purity p. 67
Collect of the Day See p. 3 of bulletin
First Reading Isaiah 50:4-9a
Second Reading Philippians 2:5-11

Psalm 31 p. 364
The Passion Matthew 27:11-26
Sermon
The Creed p. 71

The Offertory *Generous financial support is our expression of gratitude which along with our time and talents enables us to provide worship at St. Bart's and support God's work in service in our community and beyond.*

Blessed be thou, Lord God of Israel, for ever and ever. **All that is in the heaven and the earth is thine. All things come of thee and of thine own have we given thee.**

The Intercession p. 75
Confession and Absolution p. 76
The Comfortable Words p. 77

The Communion *Come to the left of the steps to receive the bread. After it is placed in your hands, step in front of the chalice bearer. Either drink from the cup or cross your arms to indicate your wish to honour it. The chalice bearer will say "The cup of salvation." Taking only the bread is considered a full communion. Dipping the wafer in the wine is not allowed.*

The Lord's Prayer p. 85
Blessing
Announcements
Dismissal

Presiding Celebrant & Preacher: The Rev'd Canon Catherine Ascah
Chalice Bearer: Jim Bradford
Sidesperson and Reader: Stephan Randall

A Note About Holy Week

Holy Week begins with the conclusion of our Palm Sunday liturgy. We started with glad shouts of Hosanna. We joined Jesus before the crowds and Pilate, and we concluded with the moving Spiritual Pass Me Not O Gentle Saviour, leaving the church in silence to start our journey with Jesus to the cross. Consider intentionally observing Holy Week this year in your own personal practices.

There will be a simple service of Holy Eucharist on Monday, Tuesday and Wednesday evening in Holy Week at 7pm, with a time of silence after the Gospel for reflection and prayer.

The gospels record that on the last evening before his arrest, Jesus did once more what he had done so many times before, and would do in a new way after his resurrection: he ate a meal with his followers, sealing a covenant with them around the table. This meal was uniquely significant in the community's memory. The meal made present Christ's death and resurrection, and throughout the ages, his followers would access the benefits of his death and resurrection in their sharing of this meal. For those who feel comfortable doing so, we will start this informally at St. Bartholomew's, with a potluck in the hall at 6pm, coming together to share in food and fellowship after years of pandemic isolation and restrictions. Then we will move into the liturgy, to join with generations of Christians in the rem-embering of the events which took place in the upper room. We are being made ready for Good Friday.

On Good Friday, our worship is marked not by excessive sorrow, as if we are pretending that Christ is still dead, but rather by solemn devotion. For even on this second of the Three Days we assemble as people of the resurrection. We acknowledge the cross before us as God's gift of life. We wait quietly, tarrying awhile on this day, the time between the covenant of mercy in the meal and the jubilation at the empty tomb. While we wait, we meditate on the meaning of Christ's cross, contemplate its symbol as the Tree of Life and celebrate the glorification of Christ as God.

The worship service on Good Friday ends with a hymn praising the triumph of the cross. The liturgy is merely over, without final prayer, blessing or dismissal, and the assembled congregation leaves in silence as people feel called to leave. This practice seeks to make clear that Good Friday is one of the Three Days, and that the liturgy continues marking the progression from darkness to light. If the service of Good Friday feels incomplete, it ought to. Christians do not remain long on Good Friday, for we are a people of the resurrection.

We will not celebrate a vigil on the eve of the Resurrection at St. Bartholomew's. But you are encouraged to take time on Saturday or Saturday evening to read through the stories of liberation, salvation and promise traditionally read that night. References can be found on page 325 of the BAS or online if you were to search for Easter Vigil Readings in the Anglican lectionary or through Vanderbilt University's online common lectionary.

On Easter Sunday, it is a celebration of the resurrection of our Lord. Every Sunday is a celebration of the resurrection of Our Lord. Christians meet on Sunday because on this day, Christ rose from the dead. Be it a Sunday in January, June or September, any Sunday in the Christian year is a celebration of the resurrection. So it is with the morning service on Easter Day. Every Sunday, but especially on Easter, the assembly enacts the message of salvation by sharing in the bread and wine of communion. The body of Christ has risen from the dead, and enlivened by the Spirit of the risen Christ, we the Church share in that body, so becoming that body.

~Submitted by The Reverend Canon Catherine Ascah

PLEASE REMEMBER IN PRAYER

Anglican Cycle of Prayer: Province of the Episcopal Church of South Sudan

Diocese: We pray for Shane, our Bishop; Anne, our Metropolitan; Linda, our Primate; as well as The Diocese of Jerusalem and Archbishop Hosam Naoum. The Evangelical Lutheran Church in Canada; Bishop Susan Johnson and Bishop Michael Pryse The Parish of Kanata North; the Reverend Dr. Jon Martin

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

Parish: Ruth, Kathy, Pat, Cathy, and the Staff, volunteers and residents of the Gary J. Armstrong Home

SCHEDULE FOR HOLY WEEK

Monday-Wednesday	April 3-5	7:00 p.m	Holy Eucharist
Maundy Thursday	April 6	7:30 p.m.	Holy Eucharist & Stripping of the Altar
Good Friday	April 7	10:30 a.m.	The Solemnity of the Lord's Passion
Easter Day (Sunday)	April 9	8:30 a.m. 10:30 a.m.	Holy Eucharist

THE SUNDAY OF THE PASSION WITH THE LITURGY OF THE PALMS

9:00 a. m. Holy Communion

The Book of Alternative Services, p. 297 ~ *green prayer book*

Organ Prelude Prélude, Fugue et Variation (César Franck)
Choral Introit Hosanna to the Son of David (Arthur Hutchings)

THE LITURGY OF THE PALMS

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life. Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord. **Amen.**

The Lord be with you.

And also with you.

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

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfil what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of Christ.

Praise to you, Lord Jesus Christ.

It is right to praise you, almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. The Hebrews acclaimed Jesus as Messiah and King, with palm branches in their hands, crying, Hosanna in the highest. May we also, carrying these emblems, go forth to meet Christ and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

Hymn 181 All Glory, Laud, and Honour (St. Theodulph)

Collect

Almighty and everliving God, in tender love for all our human race you sent your Son our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross. May we follow the example of his great humility, and share in the glory of his resurrection; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE CALENDAR ~ THE WORD IN THE FLESH

Discussion about each poem in our Lent poetry series has been led by three people, one who read the verse, one who opened the conversation, and one who presented a reaction to Rowan Williams's comments on the piece. The discussions following these introductions have been supportive, peaceful, and reflective. Almost all of the poems have been new to our eyes, but one, Eliot's *The Journey of the Magi*, was familiar. That poem opens with a quotation from the Nativity sermon preached by Bishop Lancelot Andrewes at Whitehall in 1622. Eleven years earlier the text for Andrewes's Nativity sermon was from St John (1:14): *And the Word was made flesh, and dwelt among us ... full of grace and truth.* Andrewes quotes the Latin *Et Verbum caro factum est, et habitavit in nobis ... plenum gratiae et veritatis.* He points out that (while in English, *dwelt* can be singular or plural,) the Latin *habitavit* is singular. The Word and the flesh were not two things, they were one. The Word was not cloaked by the flesh, the Word was not hosted by or in Jesus's body, it was the same thing. It is difficult for us to grasp, accustomed as we are to separation of our minds from our bodies. *I didn't mean to do that* is a common denial of responsibility. Descartes' *Cogito ergo sum – I think therefore I am* – separates us from our environment as well. Last Saturday (March 25th) was the Feast of the Annunciation. It was when the Word became flesh. It is a moment of joy, rather different from Lent. Most identify its date as nine months before Christmas, but some believe it was chosen, after calculation, as the date of the Crucifixion, tidily completing the circle. Much of our post-Reformation preaching has attached our bodies to our sins, but in Holy Week the body *is* the focus: for adulation; for weeping; for anger; for embalming; for anxiety; for death. Each at a specific place: the streets; the city; the temple; Bethany; Gethsemane; Golgotha. Nevertheless, the events are drenched in faith, hope, and love. The best poetry conveys truth, likely in ways we have not recognized before:

*You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid.*

The verse may become a part of us, especially if we return to it again and again. Just like Holy Week.

~Submitted by Chris Burn

ANNOUNCEMENTS

Please note that starting Easter Sunday, April 9, Sunday services will be 8:30am (BCP Holy Communion) and 10:30am (BAS Sung Eucharist going forward).

Children are very welcome in the liturgies. There are seasonal activity packages at the back of the church to keep busy hands and minds occupied. Feel free to use them and to take them home at the end of the service.

EASTER FLOWERS You are invited to contribute towards the flowers at Easter in memory of or in thanksgiving for the special people and/or events in your life. These dedications will be included in the bulletin on Easter Sunday. Forms are available at the back of the church. Please put your contribution and completed form in an envelope and place on the collection plate or drop off at the church office by 1pm tomorrow (Mon. April 3). Info: Pamela Mallon, Altar Guild

POTLUCK SUPPER There will be a potluck supper on Maundy Thursday, April 6th at 6pm. The sign-up sheet is in the hall!

BRIDGE CLUB Mondays 2:00-4:00 p.m.
Info: Michael Revere 613-233-8971

BIBLE STUDY Thursdays 10:00 a.m. on Zoom.
Info: Michael Revere mrevere@magma.ca

PARISH PRAYER LIST For additions to the list, please contact the office. Names will remain on the list for two weeks unless otherwise notified.

First Reading

Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Psalm 31

p. 740, verses 9-16

Joseph Barnby

Second Reading

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Please remain seated for the Passion Account.

The Passion According to Matthew

27:11-26

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Silence

Homily

The Nicene Creed

p. 188

The Prayers of the People Confession and Absolution The Peace

p. 191

The Offertory *Generous financial support is our expression of gratitude which along with our time and talents enables us to provide worship at St. Bart's and support God's work in service in our community and beyond.*

Hymn 184 My Song is Love Unknown (Love Unknown)

Prayer over the Gifts Eucharistic Prayer No. 3 The Lord's Prayer

p.198
p. 211

The Breaking of the Bread

We break this bread,

Communion in Christ's body once broken.

Let your Church be the wheat which bears its fruit in dying.

If we have died with him, we shall live with him; if we hold firm, we shall reign with him.

The Communion *Come to the left of the steps to receive the bread. After it is placed in your hands, step in front of the chalice bearer. Either drink from the cup or cross your arms to indicate your wish to honour it. The chalice bearer will say "The cup of salvation." Taking only the bread is considered a full communion. Dipping the wafer in the wine is not allowed.*

Hymn 191 Motet

To Mock Your Reign (The Third Tune)
Ave Verum Corpus (W.A. Mozart)

Prayer after Communion

Doxology

p. 214

Hymn 182

Ride On, Ride On in Majesty (Winchester New)

Dismissal

Postlude

Pass Me Not, O Gentle Saviour (William H. Doane)

The choir and congregation exit in silence. Holy Week begins.

Presiding Celebrant & Preacher: The Rev'd Canon Catherine Ascah
Readers: Don Butler, Richard Harding
Intercessor: Shelagh M'Gonigle
Communion Assistant: Michael Beall
Sidespersons: Tony Tattersfield, Sharleen Tattersfield