



We are an Anglo-Catholic Parish in the
Diocese of Ottawa, celebrating 137 years of
worship and service: 1889-2026.



Please use this bulletin with:

Hymn Book



Good Friday

April 3, 2026, 12:00 p.m.

Solem Liturgy of The Lord's Passion

Our Church stands on the unceded traditional
territory of the Anishinaabe Algonquin Nation.

THE LITURGY OF THE WORD

Please stand as the Procession enters in silence. When the sacred ministers reach the foot of the Altar, they prostrate themselves before it. Please kneel while silence is kept.

Collect

Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. **Amen.**

Please be seated.

The First Reading: Isaiah 52:13-53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you – his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind – so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All

we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

The Word of the Lord
Thanks be to God.

Psalm 22

Deus, Deus meus.

VIII.3.



Antiphon: They parted my garments among them : **and cast lots upon my vesture.**

¹ MY GOD, my God, why hast thou for-sa-ken me, / **and art so far from my help, and from the words of^my^complaint?**

² O my God, I cry in the day-time, but thou hearest *not*; / **and in the night-season al-so I take^no^rest.**



- ³ And thou continuest *ho-ly*, / O thou wor-*ship* of Is[^]ra[^]el.
- ⁴ **Our fathers trusted in *thee*; / they trusted in thee, and thou *didst* de-liv[^]er[^]them.**
- ⁵ They callèd upon thee, and were *sa-ved*; / they put their trust in thee, and were *not* con-found[^]ed.
- ⁶ **But as for me, I am a worm and no *man*; / a very scorn of men, and the outcast of the peo[^]ple.**
- ⁷ All they that see me laugh me to *scorn*; / they shoot out their *lips*, and shake[^]their[^]heads,
- ⁸ **Saying, 'He trusted in God, that he would de-*liv*-er[^]him; / let him deliver him, if he de-*light*-eth in[^]him.'**
- ⁹ But thou art he that took me from the *womb*; / thou wast my hope, when I hangèd yet up-on my mo[^]ther's[^]breasts.
- ¹⁰ **I have been left unto thee ever since I was *born*; / thou art my God even *from* my mo[^]ther's[^]womb.**
- ¹¹ O go not from me, for trouble is hard at *hand*, / and there is *none* to help[^]me.
- ¹² **Many oxen are come a-*bout* me; / strong bulls of Bashan close me *in* on ev-ery[^]side.**
- ¹³ They gape upon me with their *mouths*, / as it were a ramping and a *roaring* li[^]on.
- ¹⁴ **I am pourèd out like water, and all my bones are out of *joint*; / my heart also in the midst of my body is e-ven like melt[^]ing[^]wax.**
- ¹⁵ My strength is drièd up like a potsherd, and my tongue cleaveth to my *gums*, / and thou bringest me in-*to* the dust[^]of[^]death.
- ¹⁶ **For many dogs are come a-*bout* me, / and the council of the wicked layeth *siege* a-*gainst*[^]me.**
- ¹⁷ They piercèd my hands and my fêet; I may count all my *bones*: / they stand staring and look-*ing* up-on[^]me.
- ¹⁸ **They part my garments a-*mong* them, / and cast lots up-on my ves[^]ture.**
- ¹⁹ But be not thou far from me, O *Lord*; / thou art my succour, haste *thee* to help[^]me.



- 20 **Deliver my soul from the sword, / and my life from the power of the dog.**
- 21 Save me from the lion's *mouth*; / thou hast heard me also from among the horns of the *wild ox*^{en}.
- 22 **I will declare thy Name unto my *breth-ren*; / in the midst of the congregation *will* I praise[^]thee.**
- 23 O praise the Lord, ye that *fear* him: / magnify him, all ye of the seed of Jacob, and stand in awe of him, all ye seed of Is[^]ra[^]el.
- 24 **For he hath not despisèd nor abhorrèd the low estate of the *poor*; / he hath not hid his face from him; but when he callèd unto *him* he heard[^]him.**
- 25 Of thee cometh my praise in the great congre-*ga-tion*; / my vows will I perform in the sight of *them* that fear[^]him.
- 26 **The poor shall eat and be satisfièd; they that seek after the Lord shall *praise* him; / may your heart *live* for e[^]ver.**
- 27 All the ends of the world shall remember, and be turnèd unto the *Lord*; / and all the kindreds of the nations shall wor-*ship* be-fore[^]him.
- 28 **For the kingdom is the *Lord's* / and he is the Governor a-*mong* the na[^]tions.**
- 29 Surely to him shall all the proud of the earth bow *down*; / and before him shall kneel all that go down into the dust, and he that cannot *keep* his soul[^]a[^]live.
- 30 **Their posterity shall *serve* him; / it shall be told of the Lord unto a generation *yet* to come.**
- 31 And men shall declare his *righ-teousness*/ unto a people that shall be born, that *he* hath done[^]it.
- Antiphon: They parted my garments among them : and cast lots upon my vesture.**

The Second Reading: Hebrews 4:14-16,5:7-9

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in

every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

The Word of the Lord
Thanks be to God.

Please stand.

Gradual Hymn
545 *There is a Green Hill Far Away* **Horsley**

Please put your kneeler down now to avoid noise during the Passion.

The Passion of Our Lord

The Passion according to St John
Tomas Luis de Victoria (c.1548-1611)

The congregation may be seated until the verse which mentions the arrival at Golgotha (John 19.17) at which time all are invited to stand.

The Passion of our Lord Jesus Christ according to St John, chapters 18-19:

[Narrator] At that time, Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and

weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,

[Jesus] “Whom seek ye?” *[Narrator]* They answered him, *[Choir]* “Jesus of Nazareth.” *[Narrator]* Jesus saith unto them, *[Jesus]* “I am he.” *[Narrator]* And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Please kneel

[Narrator] Then asked he them again, *[Jesus]* “Whom seek ye?” *[Narrator]* And they said, *[Choir]* “Jesus of Nazareth.” *[Narrator]* Jesus answered, *[Jesus]* “I have told you that I am he: if therefore ye seek me, let these go their way: *[Narrator]* That the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none.”

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, *[Jesus]* “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”

[Narrator] Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, *[Damsel]* “Art not thou also one of this man's disciples?” *[Narrator]* He saith, *[Peter]* “I am not.”

[Narrator] And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed

themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, *[Jesus]* “I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou art me? ask them which heard me, what I have said unto them: behold, they know what I said.”

[Narrator] And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, *[Officer]* “Answerest thou the high priest so?”

[Narrator] Jesus answered him, *[Jesus]* “If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?”

[Narrator] Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, *[Choir]* “Art not thou also one of his disciples?” *[Narrator]* He denied it, and said, *[Peter]* “I am not.”

[Narrator] One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, *[Kinsman]* “Did not I see thee in the garden with him?” *[Narrator]* Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Pilate then went out unto them, and said, *[Pilate]* “What accusation bring ye against this man?” *[Narrator]* They answered and said unto him, *[Choir]* “If he were not a malefactor, we would not have delivered him up unto thee.”

[Narrator] Then said Pilate unto them, *[Pilate]* “Take ye him, and judge him according to your law.” *[Narrator]* The Jews therefore said unto him, *[Choir]* “It is not lawful for us to put any man to death” *[Narrator]* That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, *[Pilate]* “Art thou the King of the Jews?” *[Narrator]* Jesus answered him, *[Jesus]* “Sayest thou this thing of thyself, or did others tell it thee of me?” *[Narrator]* Pilate answered, *[Pilate]* “Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?”

[Narrator] Jesus answered, *[Jesus]* “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

[Narrator] Pilate therefore said unto him, *[Pilate]* “Art thou a king then?” *[Narrator]* Jesus answered, *[Jesus]* “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” *[Narrator]* Pilate saith unto him, *[Pilate]* “What is truth?”

[Narrator] And when he had said this, he went out again unto the Jews, and saith unto them, *[Pilate]* “I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?”

[Narrator] Then cried they all again, saying, *[Choir]* “Not this man, but Barabbas.” *[Narrator]* Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, *[Choir]* “Hail, King of the Jews!” *[Narrator]* And they smote him with their hands.

Pilate therefore went forth again, and saith unto them, *[Pilate]* “Behold, I bring him forth to you, that ye may know that I find no fault in him.” *[Narrator]* Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, *[Pilate]* “Behold the man!”

[Narrator] When the chief priests therefore and officers saw him, they cried out, saying, *[Choir]* “Crucify him, crucify him.” *[Narrator]* Pilate saith unto them, *[Pilate]* “Take ye him, and crucify him: for I find no fault in him.”

[Narrator] The Jews answered him, *[Choir]* “We have a law, and by our law he ought to die, because he made himself the Son of God.”

[Narrator] When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, *[Pilate]* “Whence art thou?” *[Narrator]* But Jesus gave him no answer. Then saith Pilate unto him, *[Pilate]* “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?”

[Narrator] Jesus answered, *[Jesus]* “Thou couldest have no power at all against me, except it were given thee from above: therefore, he that delivered me unto thee hath the greater sin.”

[Narrator] And from thenceforth Pilate sought to release him: but the Jews cried out, saying, *[Choir]* “If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.”

[Narrator] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. *[Narrator]* And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, *[Reader]* “Behold your King!” *[Narrator]* But they cried out, *[Choir]* “Away with him, away with him, crucify him.”

[Narrator] Pilate saith unto them, *[Pilate]* “Shall I crucify your King?” *[Narrator]* The chief priests answered, *[Choir]* “We have no king but Caesar.” *[Narrator]* Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Please stand.

[Narrator] And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was:

“Jesus Of Nazareth, The King Of The Jews.” This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, *[Choir]* “Write not, The King of the Jews; but that he said, I am King of the Jews.” *[Narrator]* Pilate answered, *[Pilate]* “What I have written I have written.”

[Narrator] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, *[Choir]* “Let us not rend it, but cast lots for it, whose it shall be:” *[Narrator]* that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, *[Jesus]* “Woman, behold thy son!” *[Narrator]* Then saith he to the disciple, *[Jesus]* “Behold thy mother!” *[Narrator]* And from that hour that disciple took her unto his own home.”

[Narrator] After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, *[Jesus]* “I thirst.”

[Narrator] Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, *[Jesus]* “It is finished:” *[Narrator]* and he bowed his head, and gave up the ghost.

Please kneel in silence.

Please stand.

[Narrator] The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Please be seated. A period of silent reflection follows.

Sermon

The Reverend Canon George Kwari

Offertory Hymn

130 When I Survey the Wondrous Cross Rockingham

Solemn Prayers

Biddings are announced concluding with the phrase “Let us kneel in silent prayer”, at which point everyone kneels for a few moments of silent prayer, rising again in response to the phrase “Arise.”

Dear people of God, our heavenly Father sent his Son into the world not to condemn the world, but that the world through him might be saved, that all who believe in him might be delivered from the power of sin and death and become heirs with him of everlasting life. We pray therefore for people everywhere according to their needs.

Let us pray for the one holy and apostolic Church throughout the world. For its unity, faith, witness, and service. For all bishops, priests, deacons and all those whom they serve. For Bishop Michael Bird, our diocesan

administrator, the Venerable Kathryn Otley, our Bishop-Elect, Father Kwari our rector, for all Christians in this community, and for those about to be confirmed, particularly Connor Hanley, Nicholas Lussier, Matthew Stobo, and Ben White, that the Lord will confirm his church in faith, increase it in love and preserve it in peace.

Let us kneel in silent prayer.

A period of silent prayer follows

Arise.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all members in thy holy church, that in their vocation and ministry, they may truly and devoutly serve thee, through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth and those in authority among them. For Charles our king and the royal family. For the governor General, for the Prime Minister and the Parliament of this country. For our Lieutenant Governor General and for the Premier of Ontario and for members of the legislature. For the Mayor of Ottawa and those who serve on the city council. For all those who serve for the common good, that by God's help the world may seek justice and truth and live in peace and concord.

Let us kneel in silent prayer.

A period of silent prayer follows

Arise.

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all people the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth, that in tranquility thy kingdom may go forward until the earth is filled with the knowledge of thy love, through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and homeless, the destitute and the

oppressed, and all who suffer persecution or prejudice, for the sick, the wounded, and the handicapped, for those in loneliness, fear, and anguish, for those who face temptation, doubt, and despair, for the sorrowful and bereaved, for prisoners and captives and those in mortal danger, that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Let us kneel in silent prayer.

A period of silent prayer follows

Arise.

Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the gospel of Christ: for all who have not heard the words of salvation, for all who have lost their faith, for all whose sin has made them indifferent to Christ, for all who actively oppose Christ by word or deed, for all who are enemies of the cross of Christ, and persecutors of his disciples, for all who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

Let us kneel in silent prayer.

A period of silent prayer follows

Arise.

Almighty God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: Let your gospel be preached with grace and power to those who have not heard it, turn the hearts of those who resist it, and bring home to your fold those who have gone astray;

that there may be one flock under one shepherd, Jesus Christ our Lord. Amen. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have departed this life and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Let us kneel in silent prayer.

A period of silent prayer follows

Arise.

Almighty God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery. By the effectual working of your providence, carry out in tranquillity the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Hymn

108 *The Royal Banners Forward Go*

Vexilla Regis

During the singing of the hymn the ministers goes to prepare for bringing in of the crucifix. At the conclusion of the hymn the crucifix is brought into the sanctuary. Three stations are made {at the same places, "The light of Christ." will be proclaimed at the Great Easter Vigil.} The minister stops, raises the crucifix aloft and sing,

Behold, the wood of the Cross, whereon was hung the world's Salvation.

All: O come, let us worship.

Please kneel for each of the stations and stand after the response.

THE VENERATION OF THE CROSS

When the sacred ministers have venerated the Cross, the congregation is invited to come to the chancel steps at the direction of the sidespeople to venerate the Cross. You may show your respect with a single genuflection, then kneel to kiss the feet of Christ or bow profoundly to the Cross.

Veneration Motet

Salvator mundi Thomas Tallis (c.1505-1585)

*O Saviour of the world, save us,
who by thy cross and blood hast redeemed us,
help us, we pray thee, O Lord our God.*

The Reproaches T.L. de Victoria (c.1548-1611)

*O my people, what have I done unto thee? Or wherein
have I wearied thee? Testify against me.*

*Because I brought thee forth from the land of Egypt :
though hast prepared a Cross for thy Saviour.*

*Agios o Theos. Holy God. Agios, ischyros. Holy,
mighty! Agios athanatos, eleison imas. Holy and
immortal, have mercy upon us.*

*Because I let thee through the desert forty years, and
fed thee with manna, and brought thee into a land
exceeding good : thou hast prepared a Cross for thy
Saviour.*

Agios o Theos...

*What more could I have done for thee that I have not
done? I indeed did plant thee, O my vineyard, with
exceeding fair fruit : and thou art become very bitter
unto me : for vinegar, mingled with gall, thou gavest
me when thirsty : and hast pierced with a spear the
side of thy Saviour.*

Agios o Theos...

107 *Sing, my tongue, the glorious battle* Pange Lingua

Please kneel as the Reserved Sacrament is brought from the Altar of Repose.

Confession and Absolution

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all people: we acknowledge and confess our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; ✠ pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord's Prayer

Let us pray for the coming of the kingdom in the words our Saviour taught us:

Our Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us

our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

The Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

All baptized Christians are welcome to receive the Holy Eucharist.

When the bell sounds, at the direction of the sidespeople, please come forward to the Altar rail.

Communion Hymn

124 O Sacred Head, Sore Wounded **Passion Chorale**

Prayers after Communion

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and rest to the departed, to thy Holy Church peace and concord, and to us sinners, everlasting life and glory; who with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.

Send down thine abundant blessing, Lord, upon thy people who have devoutly recalled the death of thy dearly beloved Son, in the sure and certain hope of the Resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord. **Amen.**

The Sanctuary remains in darkness.

Please leave the Church in silence.

**CHURCH OF ST BARNABAS,
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