



Good Friday

St Mark the Evangelist Anglican Church

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Rev. Julian Campbell, Incumbent

We gather today on the traditional and unceded territory of the Algonquin Anishnaabe Nation. May we dwell on this land with respect and peace.

1:00 PM, HOLY EUCHARIST,

The Ministry of the Word

When the congregation has assembled and the ministers, having entered in silence, are in their places, all shall stand.

Celebrant All we like sheep have gone astray;
we have turned every one to his own way,

People **And the Lord has laid on him
the iniquity of us all.**

Celebrant Christ the Lord became obedient unto death,

People **Even death on a cross.**

Silence may be kept.

Celebrant Almighty God,

All **our heavenly Father,
we have sinned
in thought and word and deed;
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We pray you of your mercy,
forgive us all that is past,
and grant that we may serve you
in newness of life
to the glory of your name. Amen.**

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, look graciously, we pray, on this your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Almighty and everlasting God, you despise nothing you have made and forgive the sins of all who are penitent.



Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our brokenness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Hymn 514 Jesus, Joy of Our Desiring

(WERDE MUNTER)

Jesus, joy of our desiring,
holy wisdom love most bright;
drawn by thee, our souls aspiring
soar to uncreated light.

Word of God, our flesh that fashioned,
with the fire of life impassioned,
striving still to truth unknown,
soaring, dying round thy throne.

Through the way where hope is guiding,
hark, what peaceful music rings,
where the flock, in thee confiding,
drink of joy from deathless springs.
Theirs is beauty's fairest pleasure;
there is wisdom's holiest treasure.
Thou dost ever lead thine own
in the love of joys unknown.

The Proclamation of the Word

A Reading from the Book of Isaiah

ISAIAH 52:13—53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him — so marred was his appearance, beyond human semblance, and his form beyond that of mortals — so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? 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, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as



one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, 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 with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The word of the Lord.

People

Thanks be to God.

Psalm 22

L. FLINTOFT



1. My God, my God, why have ¹ you for'saken me? *
and are so far from my cry
and from the ¹ words of ¹ my distress?
2. O my God, I cry in the daytime, but you ¹ do not ¹ answer; *
by night as ¹ well, · but I ¹ find no ¹ rest.



3. Yet you are the ¹ Holy ¹ One,*
en¹throned up-on the ¹ praises-of ¹ Israel.
4. Our forefathers ¹ put their ¹ trust in you;*
they ¹ trusted, · and ¹ you de¹livered them.
5. They cried out to you and ¹ were de¹livered;*
they trusted in you and ¹ were not ¹ put to ¹ shame.
6. But as for me, I am a ¹ worm and · no ¹ man,*
scorned by ¹ all · and de¹spised · by the ¹ people.
7. All who see me ¹ laugh me · to ¹ scorn;*
they curl their lips and ¹ wag their ¹ hēads, ¹ saying,
8. "He trusted in the Lord; let ¹ him de¹liver him;*
let him rescue him, if ¹ he de¹lights in ¹ him."
9. Yet you are he who took me ¹ out of · the ¹ womb,*
and kept me ¹ safe up-on my ¹ mother's ¹ breast.
10. I have been entrusted to you ever ¹ since I · was ¹ born;*
you were my God when I was ¹ still · in my ¹ mother's ¹ womb.
11. Be not far from me, for ¹ trouble · is ¹ near,*
and ¹ there is ¹ none to ¹ help.
12. Many young ¹ bulls en¹circle me;*
strong ¹ bulls of ¹ Bashan · sur¹round me.
- †13. They open ¹ wide their ¹ jaws at me,*
like a ¹ ravening · and a ¹ roaring ¹ lion.
14. I am poured out like water;
all my bones are ¹ out of ¹ joint;*
my heart within my ¹ breast is ¹ melting ¹ wax.
15. My mouth is dried out like a pot-sherd;
my tongue sticks to the ¹ roof of · my ¹ mouth,*
and you have ¹ laid me · in the ¹ dust of · the ¹ grave.
16. Packs of dogs close me in,
and gangs of evildoers ¹ circle · a¹round me; *



they pierce my hands and my feet;
I can 'cöunt 'all my 'bones.

17. They stare and 'gloat o-ver 'me; *
they divide my garments among them;
they 'cast lots 'for my 'clothing.

A Reading from the Letter to the Hebrews

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 to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so 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 the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The word of the Lord.

People

Thanks be to God.

Gradual Hymn 191 To Mock Your Reign

(THE THIRD TUNE)

To mock your reign, O dearest Lord,
they made a crown of thorns;
set you with taunts along that road
from which no one returns.
They did not know as we do now,
that glorious is your crown,
that thorns would flower upon your brow,
your sorrows heal our own.

In mock acclaim, O gracious Lord,
they snatched a purple cloak,
your passion turned, for all they cared,
into a soldier's joke.

They did not know as we do now,
that though we merit blame



you will your robe of mercy throw
around our naked shame.

A sceptred reed, O patient Lord,
they thrust into your hand,
acted out their grim charade
to its appointed end.

They did not know as we do now,
though empires rise and fall,
your kingdom shall not cease to grow
till love embraces all.

The term “the Jews” in St John’s Gospel applies to particular individuals and not to the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.

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

Reader The Passion of our Lord Jesus Christ according to John
JOHN 18:1 – 19:42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfil the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the



high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"



Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went



out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the



Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfil what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and



water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.” After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Sermon:

Hymn 192 Were You There

(WERE YOU THERE)

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble,
Were you there when they crucified my Lord?

Were you there when they nailed him to the tree? ...
Were you there when they pierced him in the side? ...
Were you there when the sun refused to shine? ...
Were you there when they laid him in the tomb? ...

Prayers

Meditation on the Cross of Jesus



Celebrant This is the wood of the cross,
on which hung the Saviour of the world.

People **Come let us worship.**

Anthem 1

Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow
which was brought upon me,
which the Lord inflicted on the day of his fierce anger.

**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

O my people, O my Church,
What have I done to you,
or in what have I offended you?

Testify against me.

I led you forth from the land of Egypt,
and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.

**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I led you through the desert forty years,
and fed you with manna.

I brought you through tribulation and penitence,
and gave you my body, the bread of heaven,
but you have prepared a cross for your Saviour.

**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

What more could I have done for you
that I have not done?

I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink,
and pierced with a spear the side of your Saviour.

**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate.



I scourged your enemies and brought you
to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.
**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I gave you a royal sceptre,
and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power,
but you have hanged me on the cross.
**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

My peace I gave, which the world cannot give,
and washed your feet as a sign of my love,
but you draw the sword to strike in my name,
and seek high places in my kingdom.
I offered you my body and blood,
but you scatter and deny and abandon me.
**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I sent the Spirit of truth to guide you,
and you close your hearts to the Counsellor.
I pray that all may be as one in the Father and me,
but you continue to quarrel and divide.
I call you to go and bring forth fruit,
but you cast lots for my clothing.
**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I grafted you into the tree of my chosen Israel,
and you turned on them with persecution
and mass murder.
I made you joint heirs with them of my covenants,
but you made them scapegoats for your own guilt.



**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

I came to you as the least of your brothers and sisters;
I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
I was a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me.

**Holy God, holy and mighty,
holy and immortal one, have mercy upon us.**

Slips of paper with repentance will be brought forward at this time and shredded.

Hymn On a Hill Far Away

(CALVARY)

On a hill far away stood a rough wooden cross,
the emblem of suff'ring and shame;
and I honour that cross where the dearest and best
for a world of lost sinners was slain.

*Refrain: So I'll cherish the rough wooden cross
till my burdens at last I lay down;
And by grace I will carry my cross
and exchange it some day for a crown.*

Oh, that rough wooden cross, so despised by the world,
has a wondrous attraction for me;
for the dear Lamb of God left his glory above
to bear it to dark Calvary. *Refrain*

In the rough wooden cross, stained with blood so divine,
a wondrous beauty I see;
for 'twas on that rough cross Jesus suffered and died
to pardon and sanctify me. *Refrain*

To the rough wooden cross I will ever be true
its shame and reproach gladly bear;
then he'll call me some day to my home far away,
where his glory for ever I'll share. *Refrain*

Anthem 4

O Saviour of the world,



by your cross and precious blood you have redeemed us.
Save us and help us, we humbly beseech you, O Lord.

*The reserved sacrament is brought in procession from
the Altar of Repose.*

Hymn 198 O Sacred Head, Surrounded

(PASSION CHORALE)

O sacred head, surrounded by crown of piercing thorn;
O royal head so wounded, reviled, and put to scorn,
death's shadows rise before you, the glow of life decays,
yet angel hosts adore you and tremble as they gaze!

Your youthfulness and vigour are spent, your strength is gone;
and in your tortured figure I see death drawing on:
what agony of dying, what love, to sinners free!
My Lord, all grace supplying, O turn your face on me!

Your sinless soul's oppression was all for sinner' gain;
mine, mine was the transgression, but yours the deadly pain:
I bow my head, my Saviour, for I deserve your place;
O grant to me your favour, and heal me by your grace,

What language shall I borrow to thank you, dearest friend;
for this your dying sorrow, your mercy without end?
Lord, make me your forever: your servant let me be,
and may I never, never betray your love for me.

THE CELEBRATION OF THE EUCHARIST

The Prayer over the Gifts

Holy God, your Son Jesus Christ carried our sins in his own body on the tree, so that we might have life. May we and all who remember this day find new life in him, now and in the world to come, where he lives with you and the Holy Spirit, for ever and ever. **Amen**

The Lord's Prayer

Celebrant And now, as our Saviour Christ has taught us,
we are bold to say,

All **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 those who 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 celebrant invites the people to share in communion.

Celebrant The gifts of God for the People of God.

People **Thanks be to God.**

The Communion

Hymn 685 O Lamb of God

MERBECKE

Communion Hymn 49 Draw Near and Take

(SONG 46)

Draw near and take the body of our Lord;
and drink with faith the blood for you outpoured.

Saved by his body, hallowed by his blood,
with souls refreshed we give our thanks to God.

Salvation's giver, Christ, the only Son,
by his dear cross and blood the victory won.

Let us approach with faithful hearts sincere,
and take the pledges of salvation here.

The Lord in this world rule his saints, and shields;
to all believers life eternal yields;

with heavenly bread makes those who hunger whole;
give living waters to the thirsting soul.

Before your presence, Lord, all people bow.
In this your feast of love be with us now.



Prayer after Communion

Celebrant Lord Jesus Christ, Son of the living God,
All **we pray you to set your passion, cross, and death
between your judgement and our souls,
now and in the hour of our death.
Give mercy and grace to the living,
pardon and rest to the dead,
to your holy Church peace and concord,
and to us sinners everlasting life and glory;
for with the Father and the Holy Spirit,
you live and reign,
one God, now and for ever. Amen.**

The service ends with the following prayer. No blessing or dismissal is added.

Send down your abundant blessing, Lord,
upon your people
who have devoutly recalled the death of your 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.

Please try to observe absolute silence as you leave the church.



Mary Magdalene and The Other Mary; A Song For All Maries

CHRISTINA ROSSETTI

Our Master lies asleep and is at rest:
His Heart has ceased to bleed, His Eye to weep:
The sun ashamed has dropt down in the west:
Our Master lies asleep.
Now we are they who weep, and trembling keep
Vigil, with wrung heart in a sighing breast,
While slow time creeps, and slow the shadows creep.

Renew Thy youth, as eagle from the nest;
O Master, who hast sown, arise to reap: –
No cock-crow yet, no flush on eastern crest:
Our Master lies asleep.

Ruiz Anglada, Martin. Cristo Negro, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56618> [retrieved March 20, 2024]. Original source: https://commons.wikimedia.org/wiki/File:Ruizanglada_-_Cristo_Negro_180x150_1995_A-L_-_Catalogo_1995_Palacio_de_Sastago_Zaragoza.jpg.

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