

May Festival of Our Lady

The Third Sunday after Easter

The Order of Service is found in *The Book of Common Prayer*.
The hymns this evening may be found in *The English Hymnal*.

Organ Prelude Sonata No. 4 in B-flat Major, Op. 65
- Felix Mendelssohn (1809-1847)
I. Allegro con brio *II. Andante religioso*
III. Allegretto *IV. Allegro maestoso e vivace*

Opening Sentences *BCP, p. 17*

Preces and Responses - Sarum Plainsong **p. 20**

Psalm 123 *Ad te levavi oculos meos* **p. 498**

First Lesson Exodus 33:7-end

Office Hymn (Insert) Immaculate Mary *Lourdes*

Antiphon All generations shall call me blessed; for God hath regarded the lowliness of his handmaiden. Alleluia

Magnificat Plainsong with Fauxbourdons **p. 21**
- Vincenzo Ruffo (ca. 1508-1587)
arr. Healey Willan (1880-1968)

Second Lesson John 21:15-end

Antiphon Preserve us, O Lord, while waking, and guard us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace.
Alleluia

Nunc Dimittis Plainsong with Fauxbourdons **p. 22**

Creed, Versicles, and Responses **p. 23**

Collect of the Day **p. 193**

Collects **pp. 23 and 24**

Anthem Alma Redemptoris Mater – G. P. da Palestrina (1526-1594)
*Mother of the Redeemer, who art ever of heaven
The open gate, and the star of the sea, aid a fallen people,
Which is trying to rise again; thou who didst give birth,
While Nature marveled how, to thy Holy Creator,
Virgin both before and after, from Gabriel's mouth
Accepting the All hail, be merciful towards sinners.*

Prayers

Sermon Fr Paul Farthing SSC

Announcements

Offertory Hymn 214 The God whom earth, and sea, and sky
Puer nobis nascitur

Procession

V: Let us go forth in peace, alleluia.

R: In the name of the Lord, alleluia.

Processional Hymn 218 Ye who own the faith of Jesus *Daily, Daily*

Station at the Shrine of Our Lady

V: Rejoice and be glad, O Virgin Mary. Alleluia.

R: For the Lord is risen indeed. Alleluia.

Prayer Merciful Father, through the invocation of the Mother of Thine Only-begotten Son, our Lord Jesus Christ, Who for the salvation of the human race didst take flesh of the Virgin Mary: through the prayers of the Most Holy Virgin Mary, Queen of Mercy and our most Gracious Lord Jesus Christ: grant that those who come before this image of the Incarnation in prayer to thee; be delivered from every instant of danger; do good in the sight of Thy divine Majesty; find their faults overlooked; merit the graces they desire to obtain in the present; and rejoice in the hope of everlasting life. Through Christ our Lord. **Amen.**

The prayer is followed by the conclusion of the Hymn.

The Order for the Benediction of the Blessed Sacrament is found in *"The Order of the Holy Sacrifice of the Mass"*, located in the pews, **pp. 23-26.**

Motet at Benediction Salve Regina - Plainsong

*Hail, Holy Queen, Mother of Mercy,
[Hail] our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve,
to thee do we send up our sighs,
mourning and weeping in this vale of tears.
Turn, then, most gracious advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary.*

Closing Hymn 519 Ye watchers and ye holy ones *Lasst uns erfreuen*

Organ Postlude *Magnificat primi toni*
- Dietrich Buxtehude (ca.1637/39-1707)

St. Barnabas Choral Foundation

Anyone who would like to contribute financially to the ongoing expenses of the choral programme at St. Barnabas Church is invited to use the envelope marked "St. Barnabas Choral Foundation", available on the table at the back of the church and in the Narthex. Please include complete information for tax credit purposes. We sincerely thank you for your support.

A sincere welcome is extended to all newcomers and visitors worshipping with us this evening, especially to our homilist, **Fr Paul Farthing SSC**, Vicar of the Church of the Annunciation, Chislehurst, Diocese of Rochester U.K. Please sign our Visitors' Book in the Narthex and join us in the Fred Allen Memorial Hall for a reception after the service.

Plan to attend *Festal Solemn Evensong and Benediction* on **Pentecost, Sunday, June 9th** at **7:00 p.m.** The service will be sung by our special guests, the **Cranmer Singers**, conducted by **Frances Macdonnell**.

Sincere thanks are extended to all who have provided food for and helped with this evening's reception. Your kindness is most appreciated.

The choir's CD recording "Exsultate Deo" may be purchased for \$20 at the reception following the service this evening.



CHURCH OF ST BARNABAS, APOSTLE AND MARTYR

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ST BARNABAS

Apostle & Martyr

**THE ANGLO-CATHOLIC PARISH IN THE DIOCESE OF OTTAWA
CELEBRATING 130 YEARS OF WORSHIP AND SERVICE, 1889-2019**



Sunday, 12 May 2019

**Solemn Evensong, Procession, and
Benediction of the Blessed Sacrament**

*May is Mary's month, and I
Muse at that and wonder why:
Her feasts follow reason,
Dated due to season –*

The month of May has traditionally been a time of popular piety and devotion honouring the Blessed Virgin Mary, the “Queen of May”. This custom is believed to have arisen in the 13th century; Alfonso X of Castile acknowledges the tradition of honouring Mary in May, in *Ben vennas, Mayo*, one of his *Cantigas de Santa Maria*:

*Welcome, May, with Joy;
Please pray to Saint Mary
To pray to her son
That he keep us from the error of folly.
Welcome, May, and with joy.*

May is the month of new life, when nature comes into full bloom, and so it is that we honour the Virgin Mary, who gave new life to the world when she bore our Saviour, Jesus Christ. The tradition of Mary, Queen of the May, flourished in the 18th century, and became a source of popular piety; images dedicated to Our Lady would be bedecked with the fresh flowers and herbs of Spring, as a popular hymn exclaims,



*Bring flow'rs of the fairest,
Bring flow'rs of the rarest,
From garden and woodland
And hillside and vale...
O Mary we crown thee with blossoms
today!
Queen of the Angels and Queen of the
May.*

May devotions to Our Lady were officially recognized by Paul VI in the encyclical, *mense maio*, a year after he had declared her to be Mother of the Church. This tradition can be dated at least as far back as Ambrose of Milan who described the Virgin Mary as, a “type of the Church, which is also married but remains immaculate. The Virgin [Church] conceived us by the Holy Spirit”. In Mary, biology and theology meet; her motherhood is theologically significant as the ultimate personal concretization of the Church. She is the Church *in* person and *as* a person. Ambrose admonishes us to,

Watch Mary, my children, for the word prophetically uttered of the church, applies to her also; “How lovely thy sandalled steps, O princely maid!” Yes, princely and lovely indeed are the Church's steps, as she goes to announce her Gospel of joy: lovely the steps of Mary and the Church!

St. Augustine would also describe Our Lady in a like manner; “she is the [spiritual] Mother of the members of Christ, since by her loving devotion she cooperated in the birth of believers in the Church.”

The allegorical connection between Mary, the Church, and Canticle of Canticles, developed by Ambrose, became widespread in the Middle Ages, when iconography of Mary as *hortus conclusus*, or enclosed garden, (cant. 4:12-13), became popular. The perceived multiple expressions of Mariology and Christology in the fecundity of May and springtime, as each and every plant and flower denoted an aspect of the Virgin's or our Lord's virtues.

The elaborate Legend of the Unicorn was developed at this time, and was given theological weight; it was held that only a pure maiden could attract a unicorn, and so hunters would have a virgin sit in a forest glade as they waited in covert to slay the unsuspecting beast. This was understood as an allegory for the Virgin Mary, the Incarnation, and death of Christ: Jesus was born of a virgin and slain for the sins of mankind.



Images of Mary connected to trees and flowers could take on literal proportions, as Jesse trees depicted in illuminated manuscripts quite often had Mary sprouting out of their tops. Mary would also appear alongside Eve, her predecessor and counterpart in the garden of paradise, a reminder that Our Lady is the second Eve, a tradition which goes back to Irenaeus and the early Church:



As Eve was seduced by the word of an angel and so fled from God after disobeying his word, Mary in her turn was given the good news by the word of an angel, and bore God in obedience to his word. As Eve was seduced into disobedience to God, so Mary was persuaded into obedience to God; thus the Virgin Mary became the advocate of the virgin Eve.

Another early Father would write that, “Eve looks forward to Mary, and her very name ‘Mother of all the living’ is a mysterious presage of the future, for Life

itself was born of Mary...”

Prior to the Reformation, England had a particularly strong devotion to the Blessed Virgin, as the Archbishop of Canterbury, Thomas Arundel noted: “We English, being... her own dowry, as we are commonly called, ought to surpass others in the fervour of our praises and devotions.” Centuries prior, the Venerable Bede remarked, that,

A most excellent and salutary custom has arisen in the holy Church: daily [Mary's] hymn is sung by all, together with the psalms of evening praise, so that a renewed remembrance of the Lord's Incarnation enkindles the hearts of the faithful to feelings of devotion and a more frequent meditation on the example of the Lord's Mother makes them strong, firmly established in the virtues.

Our Lady of Walsingham, England's Nazareth, was founded in the 11th century, and became an important site of Royal pilgrimage and patronage:

England, great cause have you to be glad ... for in you is built a mansion to the honour of the Heavenly Empress and of her most glorious salutation, the first of her joys, when Gabriel said at Nazareth “Ave”.

Although the shrine fell victim to the iconoclasm of the Reformation, it was reestablished in the 1920's, and has since established itself once again, as a site of pilgrimage for both Anglican and Roman Catholic Christians in England, and beyond. A proto-shrine can even be found here in North America, in Sheboygan, Wisconsin.



Whatever piety one might have concerning the Virgin Mary, whether entreating her to pray to her Son on our behalf, or regarding her simply as a humble girl from Nazareth who was chosen to bear the Son of God, all Christians can surely agree that “there’s something about Mary”. Since early on in the history of the Church, the Virgin Mary has captivated Christians of every sort and nation, inspiring their devotion.

The May devotion to our Lady can serve as a reminder of how important the Virgin Mary is regarding the role she plays in the Incarnation. The discussion of her exact nature and status once caused a major schism in the Church. And for good reason, since who and what Jesus is depends greatly on how Mary is defined. Thus the title, Theotokos, “the one who gave birth to the one who is God”, was emphasized in the early church to counter the heresy of Nestorius, who divided the human and divine natures of Christ. As a well-loved mediaeval Christmas carol goes,

*There is no rose of such virtue as is the rose that bear Jesu;
For in this rose contained was Heaven and earth in little space.*

“The greatness of Mary”, to quote a recent joint Evangelical-Catholic statement, “is in her faithfulness to Jesus Christ, her Lord and ours.” Mary’s act of faith and her giving birth are at the beginning of the incarnate life and mission of the Saviour; the New Testament also depicts her gathered with the disciples on the day of Pentecost. She is at the foot of the Cross at the close of Christ’s earthly ministry. When other disciples had fled in fear, Mary remained. When from the Cross the dying Lord told John to see in Mary his mother and told Mary to see in John her son, we may understand that, symbolically speaking, John represents all the disciples through the ages who will love and honour Mary as the blessed mother of their brother and their Lord. Her message, first spoken to the servants at the wedding of Cana, and also to us, is simply this: “Do whatever he tells you” (John 2:5).

It is a happy coincidence that we honour the Blessed Virgin Mary on a day in which the secular world celebrates motherhood, and the Church commemorates Our Lord as the Good Shepherd. In fact, the Blessed Virgin brings these two worlds together, as biology, ecclesiology, and Christology are united in the person of Mary. She is the Mother of the Church, whose members are gathered in by the Good Shepherd, her son, our Lord, Jesus Christ. To quote Cyril of Alexandria in his sermon on our Lady at the Council of Ephesus in 431, “... may it be granted to us to adore with deep humility the indivisible Trinity. And then let us praise with songs of joy Mary ever virgin, who herself is clearly the holy Church, together with her Son and most chaste spouse. To God be praise forever.”

Immaculate Mary



1. Im - ma - cu - late Ma - ry, thy prais - es we _
2. In hea - ven the bles - sed thy glo - ry pro -
3. Thy name is our pow - er, thy vir - tuesour _
4. We pray for our Moth - er, the Churchup - on _



1. sing, Who reign - est in splen - dor with
2. claim; On earth, we thy chil - dren in -
3. light, Thy love is our com - fort, thy
4. earth, And bless, dear - est La - dy, the



1. Je - sus our _ King. A - ve, A - ve, A -
2. voke thy fair _ name.
3. plead - ing our _ might.
4. land of our _ birth.



ve Ma - ri - a, A - ve, A - ve, A - ve Ma - ri - a!



Plant and Flower Symbolism of the *Hortus Conclusus* at the Shrine of Our Lady

Apple: In Latin, the word for apple and the word for evil, *malum*, are identical. Hence tradition has it that the Tree of Knowledge in the Garden of Eden, the fruit of which Adam and Eve were forbidden to eat, was an apple tree [Genesis 3:3]. The apple may also be symbolic of Christ, the new Adam, who took upon Himself the burden man's sin. For this reason, it symbolizes the fruit of salvation. Such interpretation is based upon Canticles 2:3, 'As the apple tree among the trees of wood, so is My beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to My palate.' This passage is interpreted as referring to Christ. As Christ is the new Adam, so, in tradition, the Virgin Mary is considered to be the new Eve.

Carnation: The red carnation is a symbol of pure love.

Cedar: The cedar tree, particularly the cedar of Lebanon, is a symbol of Christ: 'His form as of Libanus [Lebanon], excellent as the cedars.' [Canticles 5:15].

Cherry: The red, sweet fruit of the cherry symbolizes the sweetness of character which is derived from good works. It is often called the Fruit of Paradise.

Holly: The holly oak, is an evergreen which, because of its thorny leaves, is regarded as a symbol of Christ's crown of thorns. It is also said to have been the tree of the Cross and, therefore, is symbolic of the Passion of Christ.

Jasmine: The white color and sweet scent of the jasmine make it a symbol of the Virgin Mary.

Lily: The lily is a symbol of purity, and has become the flower of the Virgin. Originally, in Christian symbolism, the lily was used as the attribute of the Virgin Saints. The lily among thorns has become a symbol of the Immaculate Conception of the Virgin because of the purity she preserved amid the sins of the world. The Annunciation, is very much associated with lilies. In many of the scenes of the Annunciation executed during the Renaissance, the Archangel Gabriel holds a lily, or a lily is in a vase between the Virgin and him.

Myrtle: The evergreen myrtle has from very early times been used as the symbol of love. In Catholicism the symbolism the myrtle is an allusion to the Gentiles who were converted by Christ. This interpretation is based upon Zechariah 1:8.

Orange: The orange tree is regarded as a symbol of purity, chastity, and generosity. Thus it is occasionally depicted in paintings of the Virgin Mary.

Rose: In Catholic symbolism, the red rose is a symbol of Martyrdom, while the white rose is a symbol of purity since the earliest years of the Church. St. Ambrose relates how the rose came to have thorns. Before it became one of the flowers of the earth, the rose grew in Paradise without thorns. Only after the fall of man did the rose take on its thorns to remind man of the sins he had committed and his fall from grace; whereas its fragrance and beauty continued to remind him of the splendor of Paradise. It is probably in reference to this that the Virgin Mary is called a 'rose without thorns,' because she was exempt from Original Sin.

Strawberry: The strawberry is the symbol of perfect righteousness, or the emblem of the righteous man whose fruits are good works. When shown with other fruits and flowers, it represents the good works of the righteous or the fruits of the Holy Spirit. It is in line with this meaning that the Virgin is sometimes shown clad in a dress decorated with clusters of strawberries because is the Spouse of the Holy Spirit.

Thistle: The thistle is the symbol of earthly sorrow and sin because of the curse pronounced against Adam by God, in Genesis 3: 17-18. The thistle is a thorny plant, and because of its connection with thorns in the passage referred to above, it has also become one of the symbols of the Passion of Christ, and particularly of His crowning with thorns.

Willow: The willow continues to flourish and to remain whole, no matter how many of its branches are cut. Therefore, it has come to be a symbol of the Gospel of Christ, which remains intact, no matter how widely it is distributed among the peoples of the world.