



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



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Mass Booklet & Hymn Book



*Icon of the Mother of God and Infant Christ (Virgin Eleousa),  
attributed to Angelos Akotantos (1390-1457)*

*Fourth Sunday in Lent*  
*Mothering Sunday*

Sunday March 15, 2025, 10:30 a.m.

Solemn High Mass

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

## Welcome to St. Barnabas the Apostle and Martyr!

Mothering Sunday is also known as Laetare Sunday. Laetare means “rejoice,” and is derived from the Latin term for gladness and joy. The name comes from the opening word of the Mass introit “Rejoice (Laetare) ye with Jerusalem; and be ye glad for her, all ye that delight in her: exult and sing for joy with her.” The epistle opens with, “But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry...” The joy it signifies is not exuberant but rather internal—a joy of anticipation experienced within the solemn Lenten season.

Purple vestments and antependia give way to rose-colored ones, and flowers—normally forbidden during Lent—may be placed on the altar. Traditionally, the organ, silent throughout Lent, was played on this day.

Mothering Sunday has roots that trace back 400 years, during which village folk would visit their 'mother' church such as Cathedrals or particular parishes where they were baptized and received spiritual birth. Young service workers would bring cakes, such as the traditional simnel cake, home to their mothers. In keeping with that tradition, you are invited to join us after the service for a special tea and to share in the simnel cake.

Welcome to the mother church of Anglo-Catholicism in Ottawa.

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### **Organ Prelude**

Sonata No. 1:II. Adagio Felix Mendelssohn (1809-1847)

### **Mass Setting**

Missa XI ‘Orbis factor’

Plainsong

**Creed:** Merbecke

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## THE GATHERING OF THE COMMUNITY

### Opening Hymn

603 *The Church's One Foundation*

Aurelia

### Introit Proper

Rejoice ye with Jerusalem; and be ye glad for her, all ye that delight in her : exult and sing for joy with her, all ye that in sadness mourn for her; that ye may suck, and be satisfied with the breasts of her consolations. *Ps.* I was glad when they said unto me : We will go into the house of the Lord. Glory be ... Rejoice ye ...

### Opening Greeting

p.2

### The Collect for Purity

p.2

### The Summary of the Law.

Our Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

**All: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

### Kyrie

p.2

### The Collects

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through Jesus Christ our Lord who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts,

that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

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## THE LITURGY OF THE WORD

### **The First Reading: 1 Samuel 16:1-13**

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you."

Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one."

Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping

the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome.

The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord  
Thanks be to God.

Psalm 23

*Dominus regit me.*

VIII.1.



- 1 THE LORD is my *shep*-herd; / therefore can I lack no-thing.
- 2 He shall feed me in a green *pas*-ture, / and lead me forth beside the wa-ters of com-fort.
- 3 He shall restore my *soul*, / and bring me forth in the paths of righteousness, *for* his Name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no e-vil; / for thou art with me; thy rod and thy *stáff* com-fort^me.
- 5 Thou shalt prepare a table before me in the presence of them that *trou*-ble^me; / thou hast anointed my head with oil, and my *cup* shall be full.
- 6 Surely thy loving-kindness and mercy shall follow me all the days of my *life*; / and I will dwell in the house of the Lord for ev-er.

The Second Reading: Galatians 4:26-5:1

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children

of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free.

The Word of the Lord  
**Thanks be to God.**

### **Gradual Hymn**

***Praise the One Who Breaks the Darkness***

**Nettleton**

- <sup>1</sup> Praise the one who breaks the darkness  
with a liberating light.  
Praise the one who frees the prisoners,  
turning blindness into sight.  
Praise the one who preached the Gospel,  
healing every dread disease,  
calming storms and feeding thousands  
with the very bread of peace.
- <sup>2</sup> Praise the one who blessed the children  
with a strong yet gentle word.  
Praise the one who drove out demons  
with a piercing two-edged sword.  
Praise the one who brings cool water  
to the desert's burning sand.  
From this well comes living water,  
quenching thirst in every land.

**<sup>3</sup> Praise the one true love incarnate:  
Christ who suffered in our place.  
Jesus died and rose for many  
that we may know God by grace.  
Let us sing for joy and gladness,  
seeing what our God has done.  
Praise the one redeeming glory,  
praise the One who makes us one.**

Text by Rusty Edwards

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### **Gradual Proper**

I was glad when they said unto me : we will go into the house of the Lord. *∇*. Peace be within thy walls : and plenteousness within thy palaces.

### **Tract**

They that put their trust in the Lord, shall be even as the mount Syon : which may not be removed, but standeth fast forever. *∇*. The hills stand about Jerusalem : even so standeth the Lord round about his people; from this time forth for evermore.

*The Gospel will be spoken instead of sung this morning.*

### **The Gospel: John 9:1-41**

The Lord be with you.

### **And with thy spirit.**

✠ The Holy Gospel is written in the ninth chapter of the Gospel of our Lord Jesus Christ according to St John, beginning at the first verse.

### **Glory be to thee, O Lord.**

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world."

When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see.

The neighbours and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see."

Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to be-come his disciples?"

Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from."

The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshipped him.

Jesus said, "I came into this world for judgement so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

The Gospel of the Lord.  
**Praise be to thee, O Christ.**

<b>Sermon</b>	<b>The Reverend Canon Jim Beall</b>
<b>Nicene Creed</b>	<b>p.6</b>
<b>Prayers of the People</b>	<b>p.7</b>
<b>Confession and Absolution</b>	<b>p.8</b>
<b>The Peace</b>	<b>p.9</b>

**Offertory Proper**

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely : whatsoever the Lord pleased, that did he in heaven and in earth.

**Offertory Hymn**

**378** *For the Beauty of the Earth*

**Dix**

**Prayer over the Gifts**

God of light, your Word brings to us a new vision of your glory. Accept our offering of praise and thanksgiving, through Jesus Christ our Lord. **Amen.**

**THE CANON OF THE MASS**

<b>The Sursum Corda</b>	<b>p.11</b>
<b>The Sanctus and Benedictus</b>	<b>p.12</b>
<b>The Eucharistic Prayer</b>	<b>pp.12-13</b>
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<b>The Prayer of Humble Access</b>	<b>p.14</b>
<b>Agnus Dei</b>	<b>p.15</b>
<b>The Invitation to Communion</b>	<b>p.15</b>

**Communion Proper**

Jerusalem is built as a city that is at unity in itself : for

thither the tribes go up, even the tribes of the Lord, to give thanks unto the Name of the Lord.

**Communion Hymn**

**574** *The Lord's My Shepherd, I'll Not Want* **Crimond**

**Ablutions Motet**

Psalm 23

Herbert Howells (1892-1983)

**Post Communion Prayer**

Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical Body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

**Blessing and Dismissal**

**pp.17-18**

**Post-Communion Hymn**

**602** *The Church of God a Kingdom Is*

**Capel**

**The Angelus**

**p.19**

**Organ Postlude**

Prelude on 'St Columba'

Healey Willan (1880-1968)

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## ASSISTING WITH THE SERVICE

Celebrant	The Reverend Canon George Kwari
Homilist and Deacon	The Reverend Canon Jim Beall
Organist and Choirmaster	Shawn Potter
Subdeacon	Bruce Patterson
Reader	John Curry

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This service is being live-streamed on YouTube.

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