



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

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Sunday 28th June 2026

SAINT PETER AND SAINT PAUL

Mass at 8.00am

The Solemn Mass at 10.30am

Mass times this week at All Saints

Wednesday Feria Mass at 6.30pm

Thursday Feria Mass at 11.00am

Friday St Thomas the Apostle Mass at 12noon

Eucharistic Adoration for thirty minutes before Mass on weekdays

A priest is available to hear confessions before Mass on weekdays or by appointment

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

**The moral greatness of a nation is manifested, above all,
in its capacity to accompany, protect and love
those whose lives are the most fragile.**

Pope Leo

Welcome to All Saints. If this is your first visit we hope you enjoy sharing our celebration of the Holy Eucharist this morning. Welcome to Dr Warwick Cole, playing the organ for the Solemn Mass this morning. Do stay and join us for refreshments after the Solemn Mass. Father David's duty days this week are Wednesday, Thursday and Friday.

**Please note that there will be no collection taken during the Mass. Instead you are invited to place your offering in the collection plate located centrally in the nave before Mass.
Gift Aid envelopes are provided for UK Taxpayers.**

***Please keep a reverent silence before Mass begins.
'Be still and know that I am God.'***

These are the ones who, living in the flesh, planted the Church with their blood;
they drank the chalice of the Lord and became the friends of God.

THE OPENING HYMN **595** *Ye watchers and ye holy ones*

In the name of the Father, + and of the Son, and of the Holy Spirit. **Amen.**

The Lord be with you.
And with your spirit.

Brothers and sisters, as we remember Peter and Paul, whose missionary zeal and unwavering faith formed the foundation of the Church, we ask the Lord in this Holy Eucharist, to grant us the courage to serve him as they did, as we bring before him the times we have been slow to respond to his call to loving service.

Lord Jesus, you are the Christ, the Son of the living God:

Lord, have mercy. **Lord, have mercy.**

Christ Jesus, you built your Church on the foundation of your Apostles:

Christ, have mercy. **Christ, have mercy.**

Lord Jesus, you sustain your Church with the fire of the Holy Spirit:

Lord, have mercy. **Lord, have mercy.**

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. **Amen.**

THE GLORIA

Glory to God in the highest, *At the 8 o'clock Mass*
and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

At the Solemn Mass

THE GLORIA

from the **Mass of St Thomas 682** in the Revised English Hymnal

R: Glory to God! Glory to God! Glory to God in the highest.

We **remain standing** as the Priest says, Let us pray to the Lord, before he says,

THE OPENING COLLECT

O God, who on the Solemnity of the Apostles Peter and Paul
give us the noble and holy joy of this day,
grant, we pray, that your Church may in all things follow the teaching
of those through whom she received the beginnings of right religion.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Amen.

THE LITURGY OF THE WORD

Please sit

The First Reading (only at the Solemn Mass)

A reading from the Acts of the Apostles.

In those days: Herod the king laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison, but earnest prayer for him was made to God by the church. Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison. And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, 'Get up quickly.' And the chains fell off his hands. And the angel said to him, 'Dress yourself and put on your sandals.' And he did so. And he said to him, 'Wrap your cloak round you and follow me.' And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him. When Peter came to himself, he said, 'Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.'

The word of the Lord.

Thanks be to God.

*(The early chapters of the **Acts of the Apostles** show the earliest Church at Jerusalem being led by Peter. The later chapters recount the mission of Paul to the gentiles. This story tells of a near disaster, averted by divine intervention. If Peter, as well as James, had been martyred at this early stage, the Church might have been left without leaders and could hardly have survived. It is one of the many accounts of divine intervention to free the apostles from the prisons to which their fearless witness to Christ brought them. Several times the whole group of apostles had been imprisoned by the Jewish authorities for their witness and miraculously released. This full account is paralleled by the release of Paul from prison in Thessalonika through an earthquake; the stories of Peter and Paul are parallel in many ways. The lesson is that the Holy Spirit was guiding the Church at every stage, and was looking after its members as they proclaimed the gospel. The story is superbly told, with the amusing picture of Peter, still half-asleep, being guided at every step by the Angel, like a sleepy child, woken up in the middle of the night.)*

The Responsorial Psalm: Verses from **Psalms 34** *(Only at the Solemn Mass)*

Please join in with the Response after each verse.

From all my terrors the Lord set me free.

I will bless the Lord at all times, praise of him is always in my mouth.
In the Lord my soul shall make its boast; the humble shall hear and be glad.

From all my terrors the Lord set me free.

Glorify the Lord with me; together let us praise his name.
I sought the Lord, and he answered me; from all my terrors he set me free.

From all my terrors the Lord set me free.

Look towards him and be radiant; let your faces not be abashed.
This lowly one called; the Lord heard, and rescued him from all his distress.

From all my terrors the Lord set me free.

The angel of the Lord is encamped
around those who fear him, to rescue them.

Taste and see that the Lord is good.

Blessed the man who seeks refuge in him.

From all my terrors the Lord set me free.

The Second Reading *(at both Masses)*

A reading from the second letter of Paul to Timothy.

Beloved: I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me, but also to all who have loved his appearing. The Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear

it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory for ever and ever. Amen.

The word of the Lord.
Thanks be to God.

(Writing to his follower Timothy, Paul sums up and defends his mission, confident in the divine help he has received throughout his trials as an apostle. We do not know what this 'rescue from the lion's mouth' was, but he was shipwrecked several times on his missionary journeys, and also imprisoned, beaten and flogged by both Jews and Roman authorities. He persevered in his apostolate, but he yearned to be fully united with his Lord and ours. He was very conscious that he and all Christians are baptised into Christ's death, rise with Christ in his resurrection, and so live with Christ's life: 'Life to me, of course, is Christ, and death would be a positive gain' (Philippians 2:21). He was held back by the positive need for his energetic guidance by the communities he had founded all over the Eastern Mediterranean. The sporting images of 'the good fight' and the 'race' are typical of Paul. The games were as important as football matches today (to some people, anyway!). He uses also the image of a libation: in Roman society the first few drops were poured out from a cup of wine, as a symbol of offering to the gods. Paul now feels that he is approaching the end of his journey.)

Please stand for the Gospel Acclamation, which is usually sung at the Solemn Mass.

Alleluia, alleluia.

You are Peter, and on this rock I will build my Church,
and the gates of hell shall not prevail against it.

Alleluia.

THE GOSPEL READING

Matthew 16:13-19

The Lord be with you.

And with your spirit.

A reading from the Holy Gospel according to Matthew.

Glory to you, O Lord.

At that time: When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(This Gospel reading is a turning-point in the Gospel according to Matthew. Three times the disciples have been chided for their failure to understand who Jesus is, and now, with an almost perceptible flash of inspiration, Peter replies to the question with a full confession, not merely as in Mark that Jesus is the Messiah, but that he is son of the living God. Jesus replies by giving him a new name and explaining its meaning. The Aramaic name, **Kephas**, which Paul still uses (in **Galatians 1-2**), means 'Rock', which enables Jesus to play on the word for the foundation-stone of 'his assembly'. Is Jesus putting 'his assembly', his **ekklesia**, in parallel with the assembly of God which was Israel as the People of God in the Old/First Testament, and saying that his assembly is the new People of God? To Peter Jesus also gives the power to bind and loose, by the conjunction of opposites implying to the Semitic mind that he is giving all power. So much is widely recognised in all catholic teaching. But it is important to recognise that the same promise is made to the community itself in **Matthew 18:18**, the community discourse, giving it the same authority to bind and loose. To Peter, then, is given the power in the person of the Church. What is the origin of these promises, which occur only in Matthew's account of the scene, not in those of Mark and Luke? The same sort of promise is made at the Last Supper in **Luke 22:32** and emphatically at the Lake of Galilee in **John 21:15-17**. Its authenticity in Matthew is increased by the density of Aramaic language from 'Bar Jona' in verse 17 onwards, by the punning on the name, and by the Semitic parallelism. It obviously originated in Aramaic circles.)*

THE HOMILY

Father David

Please sit

After a period of silent reflection **we stand** to profess our faith, in the words of
THE NICENO-CONSTANTINOPOLITAN CREED

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.**

**For us men and for our salvation
he came down from heaven,**

(all now bow up to and including 'and became man')

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.
Amen.**

We remain standing for
THE PRAYER OF THE FAITHFUL (BIDDING PRAYERS).

The Priest introduces and concludes the Bidding Prayers, each petition ending,
Let us pray to the Lord.
Lord, hear our prayer.

THE OFFERTORY HYMN 231 ***Thou art the Christ, O Lord***

The Priest invites us to join with him in offering anew the sacrifice of Christ to the Father.
Pray, brothers and sisters,
that my sacrifice and yours may be acceptable to God, the almighty Father.
**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good, and the good of all his holy Church.**

May the prayer of the Apostles, O Lord,
accompany the sacrificial gift
that we present to your name for consecration,
and may their intercession make us devoted to you
in celebration of the sacrifice.
Through Christ our Lord.
Amen.

THE EUCHARISTIC PRAYER

The Proclamation of the presence of Christ in the Community of Faith

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

The Eucharistic Prayer continues with the Preface, and after as without end we acclaim:

At the 8.00am Mass **Holy, Holy, Holy Lord God of hosts.**

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

At the Solemn Mass

The **Sanctus and Benedictus**

*from the **Mass of St Thomas** 682 in the hymn book*

Please **KNEEL OR REMAIN STANDING**

for the continuation of the Eucharistic Prayer, which includes

The mystery of faith.

**We proclaim your death, O Lord,
and profess your Resurrection
until you come again.**

The Eucharistic Prayer ends

*... for ever and ever. **Amen.***

THE COMMUNION RITE

PLEASE STAND

At the Saviour's command and formed by divine teaching, we dare to say:

**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.**

The Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power and the glory are yours
now and for ever.**

Then the Priest alone says aloud:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity in accordance with your will.
Who live and reign for ever and ever. **Amen.**

The peace of the Lord be with you always.
And with your spirit.

(Let us offer each other the sign of peace.

All may offer a greeting of peace to those around them.)

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us peace.**

The Priest invites the people to Holy Communion

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy that you should enter under my roof,
but only say the word and my soul shall be healed.**

The Priest says THE COMMUNION ANTIPHON

Peter said to Jesus: You are the Christ, the Son of the living God.
And Jesus replied: You are Peter, and upon this rock I will build my Church.

Holy Communion is given with these words

The body of Christ. **Amen.**

The blood of Christ. **Amen.**

Those who have been baptised in the name of the Trinity and usually receive Holy Communion in their own church are welcome to do so here. If you would prefer to receive a blessing please carry this booklet with you or cross your arms over your chest. Some may prefer to receive Holy Communion in one kind only. Canon Law states that the fullness of sacramental grace is received in either or both kinds, the Sacred Host and the Precious Blood. Gluten free hosts are available – please ask if you would prefer one. **Please do not intinct** (dip the Sacred Host into the chalice) – **it is forbidden by our bishops and can be potentially dangerous for coeliacs and for those with gluten allergies.**

THE COMMUNION HYMN **373 Bread of heaven**

After the distribution of Holy Communion the Priest says, Let us pray, and we **stand** for the Prayer after Communion.

Renewed and nourished
by the Sacred Body and Precious Blood of your Son,
we ask of your mercy, O Lord,
that what we celebrate with constant devotion
may be our sure pledge of redemption.
Through Christ our Lord.
Amen.

THE POST COMMUNION HYMN **292 (t. 408) Let us praise ...** after which the Parish Priest may give notices.

Please **stand** for
THE BLESSING AND THE DISMISSAL

The Lord be with you.
And with your spirit.

May almighty God bless you,
for he has made you steadfast in Saint Peter's saving confession
and through it has set you on the solid rock of the Church's faith.
Amen.

And having instructed you by the tireless preaching of Saint Paul,
may God teach you constantly by his example
to win brothers and sisters for Christ.
Amen.

So that by the keys of St Peter and the words of St Paul,
and by the support of their intercession,
God may bring us happily to that homeland
that Peter attained on a cross and Paul by the blade of a sword.
Amen.

And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come down on you and remain with you for ever. **Amen.**

Go and announce the Gospel of the Lord.
Thanks be to God.

THE ANGELUS is recited in honour of the Incarnation.

The Angel of the Lord brought tidings to Mary.
And she conceived by the Holy Spirit.

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
**Holy Mary, Mother of God,
pray for us sinners, now and at the hour of our death. Amen.**

Behold the handmaid of the Lord.
Be it unto me according to thy word.
And the Word was made flesh.
And dwelt among us.

Hail Mary ...

Hail Mary ...

Pray for us, O holy Mother of God.
That we may be made worthy of the promises of Christ.

Pour forth, we beseech you, O Lord, your grace into our hearts,
that as we have known the Incarnation of your Son Jesus Christ,
by the message of an angel,
so, by his Cross and Passion,
we may be brought to the glory of his Resurrection.
Through the same Christ our Lord. **Amen.**

Daily Intentions for this week

28th Sun	SAINT PETER AND SAINT PAUL	<i>Our parish and people</i>
29th Mon	Feria	<i>The Archdeacon of Cheltenham</i>
30th Tue	The First Martyrs of Rome	<i>The Anglican Centre in Rome</i>
1st Wed	Feria	<i>Vocations to the Sacred Priesthood</i>
2nd Thu	Feria	<i>The unity of the Church</i>
3rd Fri	St Thomas the Apostle	<i>Paul our Bishop</i>
4th Sat	St Elizabeth of Portugal	<i>The Church in Iberia</i>

The Daily Intention provides a focus for our personal prayers and also the intention at Mass.

Next Sunday

THE 15TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

From Father David ...

Very many thanks to everyone who contributed in any way to making the Fortieth Anniversary of my Ordination the Priesthood last Monday such a glorious event. I was immensely humbled by the generosity displayed in the completely unexpected gifts, but above all in the overwhelming joy and welcome here at All Saints, a sentiment echoed by many of our visitors.

A date for the diary ...

Sunday 12th July

The Solemn Mass at 10.30am

*at which Bishop Paul will preside, preach and confirm
followed by the Parish Summer Lunch*

A welcome at All Saints for all who seek to move ...

... from fear to Faith

... from doubt to Hope

... from hate to Love

A group of Saints for this week

The First Martyrs of Rome

When the city of Rome had been devastated by fire in the year 64, the Emperor Nero launched a persecution against the Christians, who were thrown to the wild beasts in the arena or soaked in tar and used as living torches. Their deaths are documented in the writings of the Roman historian Tacitus and in Pope St Clement's letter to the Corinthians. Their feast was celebrated the day after the feast of Saints Peter and Paul.

**THE PARISH THAT PRAYS
IS THE PARISH THAT GROWS**

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All Saints, Pittville, is a Parish in the Catholic tradition of the Church of England under the Sacramental and Pastoral care of the Bishop of Oswestry, in the Diocese of Gloucester, and ...