



# The Parish Church of All Saints Pittville

**Parish Priest: Father David Lawrence-March**

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Sunday 7<sup>th</sup> June 2026

## CORPUS CHRISTI

THE MOST HOLY BODY AND BLOOD OF CHRIST

**Mass at 8.00am**

**The Solemn Mass, Procession and Benediction at 10.30am**

***Mass times this week at All Saints***

**Wednesday Holy Mass at 6.30pm**

**Thursday St Barnabas Holy Mass at 11.00am**

**Friday THE SACRED HEART OF JESUS Holy Mass at 12noon**

**Saturday The Immaculate Heart of Mary Holy Mass at 10.00am**

***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 humility of Jesus: in Bethlehem, in Nazareth, on Calvary.**

**But still more humiliation and more self-abasement in the most sacred Host – more than in the stable, more than in**

**Nazareth, more than on the Cross.**

**That is why I must love the Mass so.**

*St Josemaría Escrivá*

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

**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.'***

He fed them with the finest wheat  
**and satisfied them with honey from the rock.**

*Cf. Ps 80:17*

## THE OPENING HYMN 401 *Sweet Sacrament divine*

*The Priest greets the assembly.*

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

The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.

**And with your spirit.**

Brothers and sisters, our celebration of the Most Holy Body and Blood of Christ assures us that Jesus still gathers here with us, teaching us through the Scriptures we hear proclaimed, and celebrates with us in the Eucharistic feast we share. He is the true living Bread come down from heaven to give life to the world.

Lord Jesus, you are the living bread come down from heaven:

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

Christ Jesus, your Flesh is true food and your Blood is true drink:

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

Lord Jesus, you give eternal life to those who feed upon you:

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,  
and on earth peace to people of good will.**

*At the 8 o'clock Mass*

**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***

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

O God, who in this wonderful Sacrament  
have left us a memorial of your Passion,  
grant us, we pray,  
so to revere the sacred mysteries of your Body and Blood  
that we may always experience in ourselves the fruits of your redemption.  
Who live and reign with God the Father  
in the unity of the Holy Spirit,  
God, for ever and ever.  
**Amen.**

## **THE LITURGY OF THE WORD**

***Please sit***

***The First Reading*** (at both Masses)

A reading from the book, Deuteronomy.

Moses spoke to the people: You shall remember the whole way that the Lord your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord. Do not forget the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna that your fathers did not know.

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

*(Here the Church sets before us the model for the Eucharist, that is, God's care in feeding his people during the forty-year desert trek of the Exodus from Egypt. During this time the Israelites were fed with manna; they called this 'bread from heaven', so that it has become*

*the model for the Eucharistic bread. As in all folk-tales, the story has gradually grown in the telling, but originally manna seems to have been the wholly unexpected and seemingly-miraculous provision of a sweet substance exuded from a tamarisk bush. The Hebrews did not know what it was, and, with a word-play typical of the Bible, etymologized it as 'man-hu', the Hebrew for 'What is it?' The reading also stresses that this heavenly gift was a symbol of divine Wisdom, God's revelation of himself given from heaven. Hence the saying, quoted by Jesus to Satan during his Testing in the Desert, 'Man does not live on bread alone, but on every word that comes from the mouth of God.' The manna became the symbol and reminder of God's unfailing care for his people throughout their journey, just as the Eucharist is the expression of God's care for his people today.)*

**The Responsorial Psalm:** Verses from **Psalm 16** (Only at the Solemn Mass)

*Please join in with the Response after each verse.*

**○ Jerusalem, glorify the Lord!**

○ Jerusalem, glorify the Lord!

○ Zion, praise your God!

He has strengthened the bars of your gates;

he has blessed your children within you.

**○ Jerusalem, glorify the Lord!**

He established peace on your borders;

he gives you your fill of finest wheat.

He sends out his word to the earth,

and swiftly runs his command.

**○ Jerusalem, glorify the Lord!**

He reveals his word to Jacob;

to Israel, his decrees and judgements.

He has not dealt thus with other nations;

he has not taught them his judgements.

**○ Jerusalem, glorify the Lord!**

**The Second Reading** (Only at the Solemn Mass)

A reading from the first letter of Paul to the Church at Corinth.

Brothers and Sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

The word of the Lord.

**Thanks be to God.**

*(Paul, in writing to that difficult and divided community at Corinth, chides them for their disunity and selfishness. There were some rich members of the community, who got to the Eucharist early, took all the best places, and proceeded to unpack their hampers and feast, while the latecomers – presumably the workers and slaves – justifiably felt excluded and remained hungry. In the strongest terms Paul insists that **the Eucharist must be the symbol and expression of unity**, and that those who prevent it being so are making themselves ‘answerable for the body and blood of the Lord’. **Paul is using ‘the body of Christ’ interchangeably of both the Eucharistic bread and the Eucharistic body which is the community**, united in the celebration of the Lord’s Supper. It is difficult to see when he means one, and when the other. He obviously regards them both as equally important and equally sacred. Later in the letter he will explain that the community is an organism, in which everyone has their own, individually special part to play, all living with the Spirit of Christ as the life-giving principle. Unless this life is truly shared it is distorted and fails of its purpose.)*

Please **stand** for the Alleluia and Gospel Acclamation, which is sung at the Solemn Mass.

Alleluia, alleluia.

I am the living bread that came down from heaven, says the Lord.

If anyone eats of this bread, he will live for ever.

**Alleluia.**

## THE GOSPEL READING

**John 6:51-58**

The Lord be with you.

**And with your spirit.**

A reading from the Holy Gospel according to John.

**Glory to you, O Lord.**

At that time: Jesus said to the Jews, ‘I am the living bread that came down from heaven. If anyone eats of this bread, he will live for ever. And the bread that I will give for the life of the world is my flesh.’

The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’

So Jesus said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live for ever.’

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

(Today's Gospel reading comes from the end of the Bread of Life discourse in the Fourth Gospel. It moves on from seeing Christ as the Wisdom of God, who must be accepted and believed, to the sacrament of eating the bread of life. These correspond to the two halves of the Mass, first the service of the Word, then the Eucharistic banquet. We are all so diet-conscious nowadays that it is quite obvious that the food we eat affects us. By eating Christ we are assimilated into him. But, just as, if I am sick, food does me no good and can even harm me, so if I eat Christ sacramentally without wanting to be moulded into him, it does me no good at all. That is why Paul complained that the Corinthians were answerable for the death of Christ. And drinking the blood of Christ? Blood is the sign of life – if there is no blood, there is no life – and God is the Lord of life and death. **So if I receive Christ's body and blood I take on his life, his divine life, as the gift of God.** That has alarming side-effects: it means I share Christ's life with other Christians. We all live with the same life's blood. Do I really share my life, my talents, my goods with others, knowing that I share the same bloodstream?)

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 (THE 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 **403** *We hail thy presence glorious*

*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.**

Grant your Church, O Lord, we pray,  
the gifts of unity and peace,  
whose signs are to be seen in mystery  
in the offerings we here present.  
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 Revised English Hymnal*

*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*

Whoever eats my flesh and drinks my blood  
remains in me and I in him, says the Lord.

*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 **388 Lord Jesus Christ**

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

Grant, O Lord, we pray,  
that we may delight for all eternity  
in that share in your divine life,  
which is foreshadowed in the present age  
by our reception of your precious Body and Blood.  
Who live and reign for ever and ever.  
**Amen.**

## THE POST COMMUNION HYMN **399 Soul of my Saviour**

### **At the 8 o'clock Mass**

#### THE BLESSING AND THE DISMISSAL

The Lord be with you.  
**And with your spirit.**

May the peace of God,  
which surpasses all understanding,  
keep your hearts and minds  
in the knowledge and love of God,  
and of his Son, our Lord Jesus Christ.  
**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 in peace, glorifying the Lord by your life.  
**Thanks be to God.**

### **At the Solemn Mass**

*the Procession of the Blessed Sacrament follows the Post Communion Prayer,*  
Let us proceed in peace,  
**glorifying the Lord in his Most Holy Sacrament.**

## THE PROCESSIONAL HYMN

### **195 (vv 1-7) Laud, O Sion**

*with the refrain at the end of each verse;*

**Blessèd and praised be Jesus Christ,  
in the most Holy Sacrament.**

**Hosanna, hosanna, hosanna in the highest!**

*You are invited to join the procession as it returns towards the sanctuary for*

## BENEDICTION OF THE BLESSED SACRAMENT

*The Procession Hymn leads into*

**HYMN 196 part 2 (tune: 267) Of the glorious body telling**  
*which is sung as the monstrance is enthroned on the altar.*

*The priest says, Let us pray and the Collect,*

The bread you give, O God, is Christ's flesh for the life of the world;  
the cup of his blood is your covenant for our salvation.

Grant that we who worship Christ in this holy mystery  
may reverence him in the needy of the world

by lives poured out for the sake of that kingdom

where he lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever.

**Amen.**

*After the Collect Benediction is given.*

***If you are unable to kneel for Benediction  
please bow your head as the bells ring.***

*The Divine Praises are recited, each one being repeated by the congregation, after which  
we all sing, as the Blessed Sacrament is placed in the tabernacle,*

**HYMN 379 From glory to glory**

*The bell rings to signify that we should now stand.*

### **Daily Intentions for this week**

<b>7<sup>th</sup> Sun</b>	<b>CORPUS CHRISTI</b>	<i>Thanksgiving for the Holy Eucharist</i>
<b>8<sup>th</sup> Mon</b>	<b>Feria</b>	<i>The parishes of the See of Oswestry</i>
<b>9<sup>th</sup> Tue</b>	<b>St Columba</b>	<i>The Church in Scotland</i>
<b>10<sup>th</sup> Wed</b>	<b>Feria</b>	<i>Our families and friends</i>
<b>11<sup>th</sup> Thu</b>	<b>St Barnabas</b>	<i>The Mission of the Church in our parish</i>
<b>12<sup>th</sup> Fri</b>	<b>THE SACRED HEART OF JESUS</b>	<i>Thanksgiving for the Divine Compassion</i>
<b>13<sup>th</sup> Sat</b>	<b>The Immaculate Heart of Mary</b>	<i>Greater devotion to the Mother of God</i>

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

**Next Sunday**  
**11<sup>TH</sup> SUNDAY IN ORDINARY TIME**

**Mass at 8.00am**  
**The Solemn Mass at 10.30am**

***An advance notice from Father David ...***

On 22<sup>nd</sup> June, the feast of St John Fisher and St Thomas More, I shall, God-willing, celebrate the fortieth anniversary of my Ordination to the Priesthood, on that date in 1986, and I do hope as many of you as possible will join me at Mass that evening (at our usual evening Mass time of 6.30pm). Bishop Paul has already indicated his intention to be with us, as have some of the other Oswestry priests and deacons.

***Save the date!***

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

***... from fear to Faith***  
***... from doubt to Hope***  
***... from hate to Love***

**A Saint for this week**

**St James Berthieu (1838-1896)**

James Berthieu was born in 1838 in France. He was ordained a priest in 1864. At the age of 35 he joined the Society of Jesus and in 1875 left for Madagascar where he spent the rest of his life. The local people started fighting in order to chase away the French Colonialists and to destroy the Christian faith. The colonial authority managed to suppress the rebellion. But, in 1896, during another rebellion, Fr Berthieu was taken prisoner, beaten and put into prison. He was asked to reject his faith in order to save his life, but he said he preferred death to apostasy. On the night of 8<sup>th</sup> June 1896, while he was praying, he was shot dead and his body thrown in the river Mananara. He was canonized on 21<sup>st</sup> October 2012.

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