



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

fatherdlm@icloud.com

Sunday 12th July 2026

15TH SUNDAY IN ORDINARY TIME

No early Mass today

The Solemn Pontifical Mass at 10.30am

with the Sacrament of Confirmation

Principal Celebrant and preacher: The Bishop of Oswestry

Mass times this week at All Saints

Wednesday St Bonaventure Mass at 6.30pm

Thursday Our Lady of Mount Carmel Mass at 11.00am

Friday Feria 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 ...

If you want to belong entirely to God, you must be prepared to be despised and rejected by the world.

St John Vianney

Confirmation Candidates (indeed, all of us) take note ...

Welcome to All Saints. If this is your first visit we hope you enjoy sharing our celebration of the Holy Eucharist this morning. A particular welcome to Bishop Paul and, of course, to the families and friends of our Confirmation candidates. Do stay and join us for the **Parish Summer Lunch** 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.'

THE SOLEMN RECEPTION OF THE BISHOP

*Please stand and turn to face the Church Door as the Bishop is solemnly received. He is greeted by the Parish Priest. He kisses a crucifix and sprinkles the church door with holy water, after which we greet him by singing the following metrical adaptation of **Ecce sacerdos magnus**.*

**Behold! a great high priest, belov'd of God:
our Bishop, Paulus, lord of Oswestry.
He leads us in the way th'apostles trod,
and takes, with us, the road of faith and love.**

Words: DL-M

Tune: Woodlands

The Bishop's procession proceeds to the altar during the singing of

THE OPENING HYMN *I want to walk as a child of the light*

**I want to walk as a child of the light:
I want to follow Jesus.
God set the stars to give light to the world.
The star of my life is Jesus.
*In him there is no darkness at all.
The night and the day are both alike.
The Lamb is the light of the City of God.
Shine in my heart, Lord Jesus.***

**I want to see the brightness of God:
I want to look at Jesus.
Clear sun of righteousness, shine on my path,
and show me the way to the Father.
*In him there is no darkness at all.
The night and the day are both alike.
The Lamb is the light of the City of God.
Shine in my heart, Lord Jesus.***

**I'm looking for the coming of Christ:
I want to be with Jesus.
When we have run with patience the race,
we shall know the joy of Jesus.
*In him there is no darkness at all.
The night and the day are both alike.
The Lamb is the light of the City of God.
Shine in my heart, Lord Jesus.***

The Bishop greets the assembly.

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

Amen.

Peace be with you.

And with your spirit.

He introduces the celebration and invites us to call to mind our sins.

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault,
through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The Bishop assures us of God's forgiveness.

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

Amen.

*The Kyries are sung to the **Mass of St Thomas 682a** in the Revised English Hymnal.*

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

THE GLORIA

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

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

We **remain standing** as the Bishop says, Let us pray, before he says,

THE OPENING COLLECT

O God, who show the light of your truth
to those who go astray,
so that they may return to the right path,
give all who for the faith they profess
are accounted Christians
the grace to reject whatever is contrary to the name of Christ
and to strive after all that does it honour.
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

A reading from the prophecies of Isaiah.

Thus says the Lord:

‘For as the rain and the snow come down from heaven
and do not return there but water the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and shall succeed in the thing for which I sent it.’

The word of the Lord.

Thanks be to God.

(This poetic passage from the Isaian Prophecies about the word of God may be understood on two levels. On one level it prepares for Jesus’ parable in the gospel reading about the sower and the seed. But while Isaiah stresses the effectiveness of the word of God, Jesus reflects on the failure of his word with many sections of his hearers, as well as on the brilliant success of his word in those who bear fruit ‘thirtyfold, sixtyfold, a hundredfold’. On another level it prepares for the meditation on the Word of God in the prologue to the gospel of John: ‘In the beginning was the Word; the Word was with God and the Word was God.’ This helps to explain just how God, the awesome and inexpressible, can be manifested and active in creation. In Genesis God created by his Word (‘Let there be light, let there be a vault, etc’), so the Word is seen not as something separate from and independent of God, but as the concrete expression of God’s will, the manifestation of divine power. The Word which comes forth from God’s mouth and does not return unfulfilled is, on this level, the creative power of God, unstoppably fulfilling the will of God in the world.)

The Responsorial Psalm: Verses from **Psalm 65**

Please join in with the Response after each verse.

Some seed fell into good soil and yielded its fruit.

You visit the earth, give it water;
you fill it with riches.
God's ever-flowing river brims over
to prepare the grain.

Some seed fell into good soil and yielded its fruit.

And thus you prepare it:
you drench its furrows;
you level it, soften it with showers;
you bless its growth.

Some seed fell into good soil and yielded its fruit.

You crown the year with your bounty.
Abundance flows in your pathways;
in pastures of the desert it flows.
The hills are girded with joy.

Some seed fell into good soil and yielded its fruit.

The meadows clothed with flocks.
The valleys are decked with wheat.
They shout for joy; yes, they sing!

Some seed fell into good soil and yielded its fruit.

The Second Reading

A reading from the second letter of Paul to the Church in Rome.

Brothers and Sisters: I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption, and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

The word of the Lord.

Thanks be to God.

*(In the current continuous reading of **Romans 8** on life in the Spirit of the Risen Christ we have missed out (they are used on a separate occasion) a few crucial verses on our adoption*

*as sons, enabling us – both men and women – to call God ‘Abba, Father’. This intimate Aramaic family name, used by Jesus to his Father in his agonized prayer in the Garden (**Mark 14:36**), can be used by all his followers who share his life. With Jesus we are heirs of God, sharing his inheritance. Not only ourselves, however, but the whole of creation is renewed and re-created by the Spirit. It all takes on a new dimension and a new life, groaning in the Spirit to be released from frustration. This is a new reason for renewed human beings to care for God’s creation. In the first place we were created in the image of God to further and to complete his creation. Now, re-created as adopted sons and heirs of God, our responsibility is increased and intensified. As yet, we have only the first-fruits of the Spirit, but first-fruits make sense and have their value only in view of the fullness and completion of the harvest.)*

Please stand for the Gospel Acclamation.

Alleluia, alleluia.

The seed is the word of God, Christ the sower;
all who find him will live for ever.

Alleluia.

THE GOSPEL READING

Matthew 13:1-23

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: Jesus went out of the house and sat beside the lake. And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. And he told them many things in parables, saying: ‘A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.’ Then the disciples came and said to him, ‘Why do you speak to them in parables?’ And he answered them, ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: “You will indeed hear but never understand, and you will indeed see but never perceive.” For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them. But blessed are your

eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. 'Hear then the parable of the sower: When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(Like any good teacher, Jesus uses pictures – or parables. For the next three weeks we have some of these pictures, to show us what Jesus is trying to do. This first one is rather sad. Whatever the sower does seems to fail: seed pecked up by birds, scorched by the sun, choked by thistles. What are my pecking birds, my scorching sun, my choking thistles which annihilate the seed Jesus sows in me? Different for every one of us. But some, just a little, of the seed bears a fantastic harvest. There must be something I can show to the Lord with pride and gratitude: 'Look, this is the seed you gave me; it has grown, developed, and here is your harvest'. Jesus, too, reflected on his mission to establish his Father's sovereignty on earth. Jesus, too, got depressed and wondered if he was getting anywhere. It was only when he had failed utterly, alone, deserted and tortured, that his perseverance won the crown. **Jesus doesn't want the successful. He wants the failures as his followers – and that is where the harvest lies.**)*

THE HOMILY

Please sit

The Bishop of Oswestry, the Rt Revd Paul Thomas SSC

The Homily may be followed by

A TIME FOR QUIET AND PRAYERFUL REFLECTION

THE LITURGY OF INITIATION

THE PRESENTATION OF THE CANDIDATES

The candidates are presented by the Parish Priest to the Bishop

Reverend Father, I present Gloria, Jonathan, Rebecca, Peter,
Keane, Tallulah, Adele and Simon,
to receive the Sacrament of Confirmation.

The Bishop then asks them

Have you been baptised
in the name of the Father, and of the Son, and of the Holy Spirit?
I have.

Are you ready with your own mouth and from your own heart
to affirm your faith in Jesus Christ?
I am.

The Bishop addresses the whole congregation, who answers his question

People of God,
will you welcome these candidates and uphold them in their life in Christ?
With the help of God, we will.

THE DECISION AND THE PROFESSION OF FAITH

The Bishop addresses the candidates who renew the promises made at Holy Baptism.

In Baptism, God calls us out of darkness into his marvellous light.
To follow Christ means dying to sin and rising to new life with him.

Therefore I ask:
Do you reject the devil and all rebellion against God?
I reject them.

Do you renounce the deceit and corruption of evil?
I renounce them.

Do you repent of the sins that separate us from God and neighbour?
I repent of them.

Do you turn to Christ as Saviour?
I turn to Christ.

Do you submit to Christ as Lord?
I submit to Christ.

Do you come to Christ, the way, the truth, and the life?
I come to Christ.

May God who has given you the desire to follow Christ
give you strength to continue in the Way.
Amen.

He then addresses the whole assembly, candidates and congregation together.

Brothers and sisters,
I ask you to profess together with these candidates the faith of the Church.

Do you believe and trust in God the Father?

**I believe in God, the Father almighty,
Creator of heaven and earth.**

Do you believe and trust in his Son Jesus Christ?

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

Do you believe and trust in the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.**

*After the profession of faith we **kneel** with the Bishop to sing*

HYMN 182 Come, Holy Ghost, our souls inspire

The people stand as the Bishop begins

THE CONFIRMATION

Our help is in the name of the Lord,
who has made heaven and earth.

Blessed be the name of the Lord,
now and for ever.

Amen.

The Bishop extends his hands over the candidates and prays

Almighty and ever-living God,
you have given these your servants new birth
in baptism by water and the Spirit,
and have forgiven them all their sins.
Let your Holy Spirit rest upon them;
the Spirit of wisdom and understanding;
the Spirit of counsel and inward strength;
the Spirit of knowledge and true godliness;
and let their delight be in the fear of the Lord.

Amen.

Each candidate comes forward and, accompanied by their sponsor, are presented to the Bishop. The Sponsor places his or her right hand on the candidate's left shoulder. The candidate's name for confirmation is announced to the Bishop.

The Bishop addresses the candidate in these or similar words,
N, God has called you by name and made you his own.

He lays his hand on the candidate's head, saying,
Confirm, O Lord, your servant with your Holy Spirit.
The candidate answers **Amen.**

He anoints the candidate with the Oil of the Holy Chrism,
N, be sealed with the gift of the Holy Spirit.
The candidate answers **Amen.**

Peace be with you.
The candidate answers **Amen.**

The Bishop alone says the following prayer

Defend, O Lord, these your servants
with your heavenly grace,
that they may continue yours for ever,
and daily increase in your Holy Spirit more and more
until they come to your everlasting kingdom.
Amen.

THE OFFERTORY HYMN **570 Stand up! Stand up for Jesus**

The Bishop 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.**

Look upon the offerings of the Church, O Lord,

as she makes her prayer to you,

and grant that, when consumed by those who believe,
they may bring ever greater holiness.

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, the people joining after
'as with one voice we acclaim:'*

Holy, Holy, Holy Lord, God of power and might

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.

*Music from **The Mass of St Thomas 682c** 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.

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 Bishop 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 Bishop 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 Bishop 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 Bishop 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.**

*The newly-confirmed receive Holy Communion and then 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 401 Sweet Sacrament divine

which may be preceded by a motet from the choir.

*After the distribution of Holy Communion the Bishop says, Let us pray, and we **stand** for*

THE PRAYER AFTER COMMUNION

Having consumed these gifts, we pray, O Lord,

that, by our participation in this mystery,

its saving effects upon us may grow.

Through Christ our Lord.

Amen.

THE POST COMMUNION HYMN

411 Baptized in water; sealed by the Spirit

after which the Parish Priest may give notices.

Please stand for
THE BLESSING AND THE DISMISSAL

The Bishop says
The Lord be with you.
And with your spirit.

Blessed be the name of the Lord
Now and for ever.

Our help is in the name of the Lord.
Who made heaven and earth.

May almighty God, bless you,
the Father, + and the Son, + and the Holy + Spirit.
Amen.

The Parish Priest dismisses the assembly
Go in peace, glorifying the Lord by your life.
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.

Hail Mary ...

And the Word was made flesh.
And dwelt among us.

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.**

THE RECESSIONAL HYMN 537 *O Jesus, I have promised*

Daily Intentions for this week

12 th Sun	15 TH IN ORDINARY TIME	Our Confirmation candidates/our parish and people
13 th Mon	Feria	The recently bereaved
14 th Tue	Feria	France, Church and people
15 th Wed	St Bonaventure	Vocations to the Religious Life
16 th Thu	Our Lady of Mount Carmel	Greater devotion to the Mother of God
17 th Fri	Feria	The newly-confirmed
18 th Sat	Feria	The homeless

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

Next Sunday

THE 16TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

THE PARISH THAT PRAYS IS THE PARISH THAT GROWS

A spiritual reading for this week

from the writings of St Ambrose

The Sacrament that you receive is effected by the words of Christ

We see that grace can accomplish more than nature, yet so far we have been considering instances of what grace can do through a prophet's blessing. If the blessing of a human being had power even to change nature, what do we say of God's action in the consecration itself, in which the very words of the Lord and Saviour are effective? If the words of Elijah had power even to bring down fire from heaven, will not the words of Christ have power to change the natures of the elements? You have read that in the creation of the whole world *he spoke and they came to be; he commanded and they were created*. If Christ could by speaking create out of nothing what did not yet exist, can we say that his words are unable to change existing things into something they previously were not? It is no lesser feat to create new natures for things than to change their existing natures.

What need is there for argumentation? Let us take what happened in the case of Christ himself and construct the truth of this mystery from the mystery of the incarnation. Did the birth of the Lord Jesus from Mary come about in the course of nature? If we look at nature we regularly find that conception results from the union of man and woman. It is clear then that the conception by the Virgin was above and beyond the course of nature. And this body that we make present is the body born of the Virgin. Why do you expect to find in this case that nature takes its ordinary

course in regard to the body of Christ when the Lord himself was born of the Virgin in a manner above and beyond the order of nature? This is indeed the true flesh of Christ, which was crucified and buried. This is then in truth the sacrament of his flesh.

The Lord Jesus himself declares: *This is my body*. Before the blessing contained in these words a different thing is named; after the consecration a body is indicated. He himself speaks of his blood. Before the consecration something else is spoken of; after the consecration blood is designated. And you say: "Amen," that is: "It is true." What the mouth utters, let the mind within acknowledge; what the word says, let the heart ratify.

So the Church, in response to grace so great, exhorts her children, exhorts her neighbours, to hasten to these mysteries: *Neighbours, she says, come and eat; brethren, drink and be filled*. In another passage the Holy Spirit has made clear to you what you are to eat, what you are to drink. *Taste, the prophet says, and see that the Lord is good; blessed is the man who puts his trust in him*. **Christ is in that sacrament, for it is the body of Christ**. It is therefore not bodily food but spiritual. Thus the Apostle too says, speaking of its symbol: *Our fathers ate spiritual food and drank spiritual drink*. For the body of God is spiritual; the body of Christ is that of a divine spirit, for Christ is a spirit. We read: *The spirit before our face is Christ the Lord*. And in the letter of Saint Peter we have this: *Christ died for you*. Finally, it is this food that gives strength to our hearts, this drink which gives joy to the heart of man, as the prophet has written.

***A welcome at All Saints for all who seek to move ...
... from fear to Faith
... from doubt to Hope
... from hate to Love***

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