



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

fatherdlm@icloud.com

Sunday 19th July 2026

16TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Mass times this week at All Saints

Wednesday St Mary Magdalene, Apostle to the Apostles Mass at 6.30pm

Thursday St Bridget of Sweden Mass at 11.00am

Friday St Sharbel Makhlūf Mass at 12noon

Saturday St James the Apostle 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 ...

**God does not require great achievements,
but a heart that holds nothing back for self.**

St Rose Philippine Duchesne

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 Father Ian Robb, our honorary associate priest, presiding and preaching at 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, 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.'***

See, I have God for my help. The Lord sustains my soul.

**I will sacrifice to you with willing heart,
and praise your name, O Lord, for it is good.**

Psalm 53:6, 8

THE OPENING HYMN **427** *All hail the power of Jesus' name*

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: the kingdom of heaven is not only the promise of eternity in God's love after we die; it is a reality that is planted in our hearts now. As the disciples of Christ in the world today we help to proclaim that reality when we sow the seeds of kindness and mercy by suspending judgement on others and readily granting the forgiveness we ourselves receive from our loving God.

Lord Jesus, you come to our aid in our weakness:

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

Christ Jesus, you judge with clemency and govern with leniency:

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

Lord Jesus, you are generous in kindness to all who call 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

At the 8 o'clock Mass

Glory to God in the highest,

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

Refrain: 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

Show favour, O Lord, to your servants
and mercifully increase the gifts of your grace,
that, made fervent in hope, faith and charity,
they may be ever watchful in keeping your commands.
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 (at both Masses)

A reading from the book of Wisdom.

Neither is there any God besides you, whose care is for all,
to whom you should prove that you have not judged unjustly.
For your strength is the source of righteousness,
and your sovereignty over all causes you to spare all.
For you show your strength
when men doubt the completeness of your power,
and you rebuke any insolence among those who know it.
You are sovereign in strength but you judge with mildness,
and with great forbearance you govern us;
for you have power to act whenever you choose.
Through such works you have taught your people
that the one who is righteous must be kind,
and you have filled your sons with good hope,
because you give repentance for sins.

The word of the Lord.

Thanks be to God.

(The **Book of Wisdom** was written in Greek, shortly before the birth of Jesus, for the Greek-speaking Jews of Alexandria. Much of it concerns the harsh treatment of the Hebrews in Egypt before the Exodus under Moses. Here the author has moved on to describe luridly the depravity of the inhabitants of Canaan before the Israelites arrived in the Holy Land.

Nevertheless, God cared for them and treated them with leniency, giving them opportunity for repentance. This has two lessons for the readers of the Book: firstly, they too must pardon the sinner and be kindly with God's own kindness. Secondly, God always gives a chance to repent of sins and follies, and this applies to us too. This leniency is a sign of God's strength. Leniency and generosity is always a sign strength rather than of weakness, just as it is always the stronger person who apologizes first. **The reading is appointed to be read today in order to pair with the gospel-reading, emphasizing a possible reading of the Parable of the Wheat and the Darnel:** the owner of the field leaves the darnel in place till harvest, that is, till the final judgement, thus leaving the wicked a chance to repent.)

The Responsorial Psalm: Verses from **Psalm 86** (Only at the Solemn Mass)

Please join in with the Response after each verse.

O Lord, you are good and forgiving.

O Lord, you are good and forgiving, full of mercy to all who call to you.
Give ear, O Lord, to my prayer, and attend to my voice in supplication.

O Lord, you are good and forgiving.

All the nations you have made shall come;
they will bow down before you, O Lord, and glorify your name,
for you are great and do marvellous deeds, you who alone are God.

O Lord, you are good and forgiving.

You, O God, are compassionate and gracious,
slow to anger, O Lord, abundant in mercy and fidelity;
turn and take pity on me.

O Lord, you are good and forgiving.

The Second Reading (only at the Solemn Mass)

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

Brothers and Sisters: The Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

The word of the Lord.

Thanks be to God.

(This is an encouraging confirmation by Paul that when we pray our own miserable prayers are supplemented by the Spirit of Christ praying within us. What does this mean? Is Paul referring to praying in tongues, which certainly occurred in his Corinthian community? He himself says that he had the gift also, though he did not frequently exercise it. It is surely wider than this. If we pray to praise the glory of God and give thanks for God's kindness to us, our own prayer can only be inadequate; but it is supercharged by the Spirit. Our prayer

of repentance likewise, for our repentance can never be adequate. The same with our protestations of loyalty and commitment. What about our prayer of petition? We pray desperately for a fine evening for the barbeque (or for rain for the garden), but perhaps the Spirit deepens this prayer to our real profound desire to be brought nearer to God by whatever he decides is best for us and those for whom we care! 'The prayers that the Spirit makes for God's holy people are always in accordance with the mind of God' – they go beyond our petty and ephemeral requests, for Christ is praying within us.)

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

Alleluia, alleluia.

I thank you, Father, Lord of heaven and earth,
you have revealed the secrets of the kingdom to little children.

Alleluia.

THE GOSPEL READING

Matthew 13:24-43

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 put another parable before the crowd, saying, 'The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, "Master, did you not sow good seed in your field? How then does it have weeds?" He said to them, "An enemy has done this." So the servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' He put another parable before them, saying, 'The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.' He told them another parable. 'The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.' All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfil what was spoken by the prophet: 'I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.' Then he left the crowds and went into the house. And his disciples came to him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. Just as

the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(Matthew follows up the parable of the sower which we heard at Mass last Sunday with another parable of his own about different kinds of seed and sowing, focused on the fact that the Church includes the bad as well as the good – or is it addressed to each of us, for each of us includes the bad as well as the good? It is not easy for the untutored eye to distinguish wheat from darnel, even in modern farming, despite the developments of modern wheat. In any case, Matthew likes contrasting figures. We have already had several pairs of images at the end of the Sermon on the Mount, the broad road and the narrow gate, etc. Many of his longer parables are based on such oppositions, the two sons (21:28-32), the guests at the wedding-feast (22:1-14), and especially the parables of the coming judgment (the ten wedding-attendants (25:1-13) and the last judgment itself (25:31-4). On the whole his characters are rather caricatures of good and bad, with no more than the minimum of stark colouring, unlike Luke's characters who tend to be likeable rogues with both good and bad features (like ourselves!). Because of this the reader of Matthew is always aware that there will be a stark day of reckoning at the end, at harvest-time. The parable of the darnel could almost be a continuation of the parable of the sower, an illustration of the different progresses of the seeds in action, the next stage after the sowing. In Chapter 18 on the community Matthew shows that there are members of the community who put obstacles in the way of others; there are lost sheep who need to be reconciled; there are sinners who seek forgiveness but are unwilling to forgive others. There are even those who need to be unfavourably judged. This is the mixed community in action! One way of coming to a better understanding of the parables is to seek out the circumstances in which Jesus might have told them, and so his purpose in telling them. These two parables of the mustard seed and the wheat are both stories of growth. The mustard seed is especially astonishing, for the seed is little more than a grain of dust, which I have known to grow in a single year into a six-foot shrub in a Palestinian wadi. The idea of the birds sheltering in its branches is perhaps a slightly cheerful exaggeration, drawn from the **Book of Daniel** 4:11. The shrub mentioned could hardly provide shade to the smallest birds. The astonishing effect of a pinch of yeast or leaven is obvious to anyone who has entered a kitchen. When could Jesus have meant to express by these images? Perhaps when the disciples were depressed and murmuring. 'How could a bunch of a dozen nondescript fishers and tax-collectors like ourselves be classed as the Kingdom of Heaven?' 'Just wait! Things grow' One third of the world's population is said to be Christian. The interpretation of the parable of the wheat and the tares occurs, of course, only in Matthew, and is full of Matthean linguistic characteristics, for he never fails to warn of the dangers of the eschatological punishment. On the positive side it is reminiscent of Paul's description of the final triumph of Christ, when, having conquered sin and the last enemy, Death, he hands over the Kingdom to God the Father (**1 Corinthians** 15:24-25). As in the parable itself, the process seems a little strange: one would expect that the good*

wheat would be collected first and then the rest of the field fired afterwards. One would expect the farmer or the reapers – even angelic reapers – to make certain of the harvest first! The opposite order, however, gives the advantage of leaving the good wheat in triumph in the field. It also puts the accent on the gruesome fate of the wicked by means of the frequent Matthaean phrase about weeping and grinding of teeth. Matthew is always concerned to warn the wicked, whereas Paul envisages only the universal triumph of Christ, which hardly leaves room for failures.)

THE HOMILY

Please sit

At the 8 o'clock Mass: Father David

At the Solemn Mass: Father Ian

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 **458 *Eternal ruler of the ceaseless round***

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.**

O God, who in the one perfect sacrifice
brought to completion varied offerings of the law,
accept, we pray, this sacrifice from your faithful servants
and make it holy, as you blessed the gifts of Abel,
so that what each has offered to the honour of your majesty
may benefit the salvation of all.
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

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

Behold, I stand at the door and knock, says the Lord.
If anyone hears my voice and opens the door to me,
I will enter his house and dine with him, and he with me.

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 424 God be in my head

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

Graciously be present to your people, we pray, O Lord,
and lead those you have imbued with heavenly mysteries
to pass from former ways to newness of life.
Through Christ our Lord. **Amen.**

THE POST COMMUNION HYMN **466** *Forth in the peace of Christ we go*
after which notices may be given.

Please **stand** for

THE BLESSING AND THE DISMISSAL

The Lord be with you.

And also with you.

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 forth, the Mass is ended.

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.**

Daily Intentions for this week

19 th Sun	16 TH IN ORDINARY TIME	Our parish and people
20 th Mon	Feria	Our churchwardens, Christopher and Simon
21 st Tue	Feria	Personal spiritual growth
22 nd Wed	St Mary Magdalene	Our witness to the Resurrection
23 rd Thu	St Bridget of Sweden	The Churches of the Porvoo Communion
24 th Fri	St Sharbel Makhluḫ	The Church in Muslim countries
25 th Sat	St James the Apostle	The Bishops of the Society

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

Next Sunday

THE 17TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Cheltenham Heritage Days

These take place during September and we are looking for volunteers to help as welcomers and stewards for the days All Saints will be open. Please see the notices at the back of church, and ask **Sarah Davies** and **Christopher Seton-Smith** for further information. We're hoping to well and truly 'push the boat out' this year but will need help from as many of you as possible.

THE PARISH THAT PRAYS IS THE PARISH THAT GROWS

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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