



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

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Sunday 5th July 2026

14TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Mass times this week at All Saints

Tuesday Feria Mass at 6.30pm *The Parochial Church Council meets this evening*

Wednesday Feria Mass at 12noon

Thursday Feria Mass at 11.00am

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 ...

**When you are angry with someone,
the way to find peace is to pray for that person
and ask God to reward him or her for making you suffer.**

St Thérèse of Lisieux

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 Tuesday, Wednesday, Thursday and Friday morning, when we are hosting Berkhamptsead School's Leavers Service and Speech Day at All Saints.

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.'***

Your merciful love, O God, we have received in the midst of your temple.
**Your praise, O God, like your name, reaches the ends of the earth;
your right hand is filled with saving justice.**

THE OPENING HYMN 342 *New every morning is the love*

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

Grace to you and peace from God our Father
and the Lord Jesus Christ.
And with your spirit.

Jesus invites us to share our burdens with him, and so find rest for our souls.
As we prepare to meet him in this Holy Eucharist, let us bring before him
our fears, our worries, and all that prevents us from accepting his forgiveness.

Lord Jesus, you shoulder the burden of the exhausted in spirit:
Lord, have mercy. **Lord, have mercy.**
Christ Jesus, you restore hope to those in despair:
Christ, have mercy. **Christ, have mercy.**
Lord Jesus, you grant rest and refreshment to the weary:
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

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

O God,

who in the abasement of your Son have raised up a fallen world,

fill your faithful with holy joy,

for on those you have rescued from slavery to sin

you bestow eternal gladness.

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 prophecies of Zechariah.

Thus says the Lord:

Rejoice greatly, O daughter of Sion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,

humble and mounted on a donkey,

on a colt, the foal of a donkey.

I will cut off the chariot from Ephraim

and the war horse from Jerusalem;

and the battle bow shall be cut off,

and he shall speak peace to the nations;

his rule shall be from sea to sea,

and from the River to the ends of the earth.

The word of the Lord.

Thanks be to God.

(The use of a donkey as a mount is a sign that the king will be humble, just as Jesus in the gospel says that he is humble of heart. This is even more literally fulfilled when Jesus makes his messianic entry into Jerusalem on Palm Sunday mounted 'on a colt, the foal of a donkey'. In the spirituality of the centuries after the Babylonian exile and leading up to the coming of

Christ, this quality of humility, rejection of all pomp and pride of position was very central. Israel could claim no success of distinction of its own, and was forced to rely on the Lord. The poor and humble were the chosen ones of the Lord. Especially in the Lukan stories of Jesus' infancy it is made clear that the blessing comes to the poor and humble. Mary and Zechariah, father of John the Baptist, are both poor and disadvantaged. Mary can find no decent place to give birth to her son. Jesus is greeted by impoverished, hireling shepherds. Joseph can afford only the turtledove, offering of the poor. Simeon and Anna have the disadvantage of advanced old age.)

The Responsorial Psalm: Verses from **Psalm 145** (Only at the Solemn Mass)

Please join in with the Response after each verse.

I will bless your name for ever, my God and king.

I will extol you, my God and king, and bless your name for ever and ever.

I will bless you day after day, and praise your name for ever and ever.

I will bless your name for ever, my God and king.

The Lord is kind and full of compassion, slow to anger, abounding in mercy.

How good is the Lord to all, compassionate to all his creatures.

I will bless your name for ever, my God and king.

All your works shall thank you, O Lord, and all your faithful ones bless you.

They shall speak of the glory of your reign, and declare your mighty deeds.

I will bless your name for ever, my God and king.

The Lord is faithful in all his words, and holy in all his deeds.

The Lord supports all who fall, and raises up all who are bowed down.

I will bless your name for ever, my God and king.

The Second Reading (only at the Solemn Mass)

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

Brothers and Sisters: You are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.

The word of the Lord.

Thanks be to God.

*(Chapter eight of Paul's **Letter to the Romans**, which we are hearing during the current Sundays in Ordinary Time, is often referred to as the chapter of the Spirit. We have seen*

that the Christian, baptised into Christ, lives with his life, the life of the Spirit of Christ. This means that the Christian's whole value-system is that of the Spirit, the reverse of the values of the 'flesh'. 'Flesh' in Paul does not mean, as it often does in modern parlance, only the grosser, 'carnal' desires such as sex, gluttony, drunkenness. In the **Letter to the Galatians 5:18-21** (and in many ways **Galatians** is a precursor to **Romans**) the 'works of the flesh' includes such non-physical things as sorcery, rivalry, quarrels, malice. The concept of 'flesh' therefore centres on unchecked or un-schooled natural desires, self-indulgence as opposed to self-control. To live by the law of the Spirit is therefore not to live by the Law of Moses, which merely checks external actions, nor to live by the law of the flesh, but is to live by the Spirit of Christ, from which spontaneously well up love, joy, peace, patience, kindness, trustfulness, gentleness and the other Christ-like motivations. In this sense the Law of Christ does not restrain from without but impels from within.)

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 11:25-30

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 declared, 'I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

(This much-loved and encouraging passage tells of the intimacy of the relationship between Father and Son in a way that no other passage of the Synoptic Gospels does. It is reminiscent of those passages in **John 5** which unfold the equality of Father and Son: the Son does nothing but what he sees the Father doing; the Father loves the Son so that he entrusts all things to the Son, and the Son gives life just as the Father gives life. Then comes the gentle invitation of the Son to all who are overburdened. The 'yoke' is often a symbol of the Law of

Moses, which could seem burdensome with its many commands, though it was also valued as God's revelation of himself to his own people in love. Christ is not a tyrannical master, but is a sympathetic, gentle and humble leader who shares his life with his followers. The 'yoke' or law of Christ, as we saw with regard to the second reading, is the interior impulse of the Spirit. It cannot be burdensome, since it is a joy to carry, a way of living with Christ and by his Spirit. Even the joy of martyrs, subjected as they are to physical pains, is a constant feature of accounts of martyrdom.)

THE HOMILY

Please sit

Father David

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 **565 (t.600ii)** *Sing praise to God ...*

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 this oblation dedicated to your name

purify us, O Lord,

and day by day bring our conduct

closer to the life of heaven.

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

Come to me, all who labour and are burdened,
and I will refresh you, 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 83 All ye who seek a comfort sure

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

Grant, we pray, O Lord,

that, having been replenished by such great gifts,

we may gain the prize of salvation

and never cease to praise you.

Through Christ our Lord.

Amen.

THE POST COMMUNION HYMN **572 Teach me, my God and King**
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 the Lord bless you and keep you.
Amen.

May he let his face shine upon you and show you his mercy.
Amen.

May he turn his countenance towards you and give you his peace.
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

5th	Sun	14TH IN ORDINARY TIME	<i>Our parish and people</i>
6th	Mon	St Maria Goretti	<i>Victims of child abuse</i>
7th	Tue	Feria	<i>Our Parochial Church Council</i>
8th	Wed	Feria	<i>Our families and friends</i>
9th	Thu	Feria	<i>The Mission of the Church in our parish</i>
10th	Fri	Feria	<i>Schools in the parish</i>
11th	Sat	St Benedict	<i>The peoples of Europe</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

No 8 o'clock Mass today

The Solemn Pontifical Mass at 10.30am

at which Bishop Paul will preside, preach and confirm

followed by the Parish Summer Lunch

And please hold our Confirmation Candidates in your prayers this week.

THE PARISH SUMMER LUNCH

Please see the notices at the back of Church and sign-up if you are able to make a contribution to the Parish Summer lunch.

THE PARISH THAT PRAYS IS THE PARISH THAT GROWS

A spiritual reading for this week

from a Sermon by St Augustine

I acknowledge my transgression, says the Psalmist. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But human beings are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticise, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that the Psalmist showed us how to pray and make amends to God, when he said: I acknowledge my transgression, and my sin is ever before me. He did not concentrate on

others' sins; he turned his thoughts on himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared. Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* But continue to listen, and say with David: *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.* Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle – these were the sacrifices. *If you wanted sacrifice, I would indeed have given it.* These then, Lord, you do not want, and yet you do want sacrifice. *You will take no delight in burnt offerings,* David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.* You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: *Create a clean heart in me, O God.* For a clean heart to be created, the unclean one must be crushed. We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. In some measure then you will be in harmony with God's will, because you find displeasing in yourself what is abhorrent to your Creator.

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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