



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

fatherdlm@icloud.com

Sunday 16th August 2026

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

No 8 o'clock Mass today

The Solemn Mass at 10.30am

Preacher: Father Ian Robb, Honorary Associate Priest

Mass times this week at All Saints

Thursday *St Bernard of Clairvaux* Mass at 11.00am

Friday *St Pius X* Mass at 12noon

Saturday *Mary, Queen of Heaven* 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 THIS MASS SHEET AWAY FOR REFERENCE

Welcome to All Saints, Pittville. 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 is on leave until Thursday. Welcome and thanks to Father Ian Robb, our honorary associate priest, presiding and preaching at Mass this morning.

Thought for the week

**The secret that ennobles the humblest thing,
even the most humiliating, is to love.**

St Josemaría Escrivá

**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 Tax payers.

The Choir is on its Summer Recess – please sing up!

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

THE OPENING HYMN 282 *Sing we of the blessèd Mother*

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, the Blessed Virgin Mary submitted body and soul to the will of God, and so at her earthly death she was assumed body and soul into the glory of heaven. As we honour her this day, let us call upon her to pray for us, that we too may surrender our lives to God's service, and bear fruit to his glory.

Lord Jesus, you are Son of God and Son of Mary:

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

Through Mary, you took on flesh and blood as one of us:

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

Through you, all shall be brought to life in the resurrection:

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 'HOLST' GLORIA

**Give glory to the Father, the source of life and love;
give glory to the Saviour, who reigns in heaven above;
give glory to the Spirit, who sets God's people free;
give glory to Three Persons, the Blessèd Trinity.
Give glory for God's Holy Church, that mediates his Grace;
with saints in earth and heaven, and living in this place.**

Words: DL-M

Tune: Thaxted

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

THE OPENING COLLECT

Almighty ever-living God,
who assumed the Immaculate Virgin Mary, the Mother of your Son,
body and soul into heavenly glory,
grant, we pray,
that, always attentive to the things that are above,

we may merit to be sharers of her glory.
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 book of Revelation.

God's temple in heaven was opened, and the ark of his covenant was seen within his temple.

And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God.

And I heard a loud voice in heaven, saying, 'Now the salvation and the power and the kingdom of our God and the authority of his Christ have come.'

The word of the Lord.

Thanks be to God.

*(This vision of the Woman giving birth and of the huge red Dragon is bewilderingly rich in biblical symbolism. The context of the **Book of Revelation** is the struggle between the Church and the demands of Roman paganism, particularly the demand that all should worship the Emperor as God. **The purpose of Revelation is to reassure the faithful of victory, despite the threat of martyrdom.** The Woman represents Israel, the people of God, who gives birth to a son, the true ruler of the universe. The Dragon, of great sagacity and immense power, is the Roman Empire. The son is unhesitatingly whipped up to heaven in triumph, frustrating the evil Dragon of its prey and issuing immediately in the hymn of triumph. The perspective is, of course, foreshortened, omitting the details of Christ's earthly life, to show the certainty of the son's triumph. Secondly, tradition sees in the Woman the earthly mother of the Saviour, Mary, mother of Jesus and mother of the Church, who triumphs over all the powers of evil. **The secondary symbolism, therefore, is that Mary is the great sign in heaven of triumph over evil. Evil has no hold on Mary, and her children are sure of victory.**)*

The Responsorial Psalm: Verses from **Psalm 45**

Please join in with the Response after each verse.

On your right stands the queen in gold of Ophir.

The daughters of kings are those whom you favour.

On your right stands the queen in gold of Ophir.

On your right stands the queen in gold of Ophir.

Listen, O daughter; pay heed and give ear:

forget your own people and your father's house.

On your right stands the queen in gold of Ophir.

So will the king desire your beauty.

He is your lord, pay homage to him.

On your right stands the queen in gold of Ophir.

They are escorted amid gladness and joy;

they pass within the palace of the king.

On your right stands the queen in gold of Ophir.

The Second Reading

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

Brothers and Sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For 'God has put all things in subjection under his feet.'

The word of the Lord.

Thanks be to God.

*(On the Solemnity of the Assumption of Mary it is important to get things in the right order. Christ is the first-born from the dead. In him all will be brought to life, but all in their proper order. Mary is the first after her Son, and raised by her Son because she is part of his Body, the Church. **The perfection of the Mother of the Saviour is won for her by her Son.** He draws her after him in his retinue. In this chapter Paul is the teaching about bodily resurrection. This is not merely immortality of the soul, but the resurrection of the whole person, an animated body, not a soul hidden in a body. It is particularly fitting with regard to Mary, the physical mother of Jesus, who gave to him her genes, her personality, her features and her talents. If any son takes after his mother physically, it must have been Jesus. **The declaration by the Church of the Assumption of Mary is an assertion of the***

saving value of all our activity, the healing touch, the conquest of pain, exhaustion, moodiness and physical temptation in all its forms. That is why Mary goes ahead of us all and leads the way to full resurrection.)

Alleluia, alleluia!

Mary has been taken up into heaven;
the host of angels rejoice.

Alleluia!

Please stand

THE GOSPEL READING

Luke 1:39-56

The Lord be with you.

And with your spirit.

A reading from the Holy Gospel according to Luke.

Glory to you, O Lord.

In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.'

And Mary said,

'My soul magnifies the Lord,

and my spirit rejoices in God my Saviour,

for he has looked on the humble estate of his servant.

For behold, from now on all generations will call me blessed;

for he who is mighty has done great things for me, and holy is his name.

And his mercy is for those who fear him from generation to generation.

He has shown strength with his arm;

he has scattered the proud in the thoughts of their hearts;

he has brought down the mighty from their thrones

and exalted those of humble estate;

he has filled the hungry with good things, and the rich he has sent away empty.

He has helped his servant Israel,

in remembrance of his mercy,

as he spoke to our fathers,

to Abraham and to his offspring for ever.'

And Mary remained with her about three months and returned to her home.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

(Today's Gospel reading ends with the start of Mary's canticle of thanksgiving for God's gifts to her. But it starts with her bodily attention to the bodily needs of her elderly cousin, Elizabeth. With her own baby on the way, she would have plenty of other priorities, making her long journey a real act of kindness. Her canticle (often called the **Magnificat**, from the opening word of the Latin version), sung daily in the liturgy of Evening Prayer, sums up God's faithfulness to his promises, focused on his gifts to this simple teenaged girl. It combines a wonderful sense of the holiness of God with warmth of gratitude, showing the thoughts that revolved constantly in her mind. As is fitting in the mouth of a girl whose only knowledge of books was the Bible, Mary's song is a texture of scriptural phrases. **We cannot assume that Luke wrote it down at Mary's dictation, for putting words in the mouth of his characters is a feature of Luke the historian; but it must reflect her thinking.** If any theme resounds again and again throughout the Bible, it is God's care for the poor, the simple and those in need. It is this which sets the Judaeo-Christian tradition apart from the ways of the world.)

THE HOMILY

Please sit

Father Ian Robb

The Homily may be followed by

A TIME FOR QUIET AND PRAYERFUL REFLECTION

After the 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.**

THE PRAYER OF THE FAITHFUL (BIDDING PRAYERS). ***Please kneel or sit***
The Priest introduces and concludes the Bidding Prayers, each petition ending,
Let us pray to the Lord.
Lord, hear our prayer.

THE OFFERTORY HYMN **279 (t. 278) O Jesu, who blest Mary did revere**

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, our tribute of homage,
rise up to you, O Lord,
and, through the intercession of the Most Blessed Virgin Mary,
whom you assumed into heaven,
may our hearts, aflame with the fire of love,
constantly long for you.
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:

**Holy, holy, holy, God ever reigning,
filling all the universe with glory, power and light;
+blest is our Redeemer, sent from God to save us.
Hail and hosanna! Glory in the height!**

Words: DL-M

Tune: Nicea

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

All generations will call me blessed,
for he who is mighty has done great things for 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 **368 Alleluia, sing to Jesus**

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

Having received the Sacrament of salvation,
we ask you to grant, O Lord,
that, through the intercession of the Blessed Virgin Mary,
whom you assumed into heaven,
we may be brought to the glory of the resurrection.
Through Christ our Lord.
Amen.

THE POST COMMUNION HYMN **280** ***Protect us, while telling thy praises***
after which a churchwarden may give any relevant notices.

THE BLESSING AND THE DISMISSAL

The Lord be with you.
And with your spirit.

May God, who through the childbearing of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.
Amen.

May you know always and everywhere the protection of her,
through whom you have been found worthy to receive the author of life.
Amen.

May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joys and heavenly rewards.
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.

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

16th Sun	THE ASSUMPTION OF OUR LADY	<i>Thanksgiving for the Mother of God</i>
17th Mon	Feria	<i>Holidaymakers</i>
18th Tue	Feria	<i>Those unable to take holidays</i>
19th Wed	St John Eudes	<i>Steadfastness in the Faith</i>
20th Thu	St Bernard	<i>Growth in holiness</i>
21st Fri	St Pius X	<i>Liturgists and worship planners</i>
22nd Sat	Mary, Queen of heaven	<i>The Shrine at Walsingham</i>

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

A Saint for this week

St Ezekiel Moreno (1848-1906)

Born in Alfaro in Spain on April 9th, 1848, he joined the Recollect Congregation of the Augustinian Order in Monteagudo (Navarra) in 1864. He was sent to the Philippines, where he was ordained in 1871 and where he worked for 15 years. He then returned to Spain to serve as prior in Monteagudo for three years, after which he gave all of his energy to various forms of ministry in Colombia until shortly before his death. He was a leader in the restoration of the Augustinian Recollect Province of La Candelaria in Colombia. In 1899 he became bishop of Pasto. His life as bishop was not easy due to the horrors of a cruel civil war, a period of rising anticlericalism, and persecution of the Church. Nevertheless, through his simple spirit of openness and rigorous defence of the rights of the Church, he showed himself a faithful pastor whose concern was the well-being of the Church entrusted to his care. Struck by cancer, he returned to Spain at the insistence of his priests in order to receive treatment, and died there at Monteagudo on August 19th, 1906 at the age of 58.

He was beatified in 1975, and canonized in the Dominican Republic by Pope St John Paul II in 1992 at the close of the 5th Century Celebration of the Evangelization of Latin America.

Next Sunday
21ST 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

Common Worship, material from which is included in this booklet, is copyright to the Archbishops' Council of the Church of England, and reprinted here under the provision of Canon B3, for use in the Parish Church of All Saints, Pittville, as is material permitted for use in the Church of England from the English translation of **The Roman Missal**, under the provision of Canon B5, and under copyright to the International Commission on English in the Liturgy. Scriptural texts are from the English Standard Version.

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 ...