



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

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Sunday 2nd August 2026

18TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Mass times this week at All Saints

Wednesday Mass at 6.30pm

Thursday *THE TRANSFIGURATION OF THE LORD* Mass at 11.00am

Friday *St Sixtus II and his companions* Mass at 12noon

Saturday *St Dominic* Mass at 10.00am

Eucharistic Adoration for thirty minutes before Mass on weekdays

A priest is available to hear confessions before Mass on weekdays or by appointment

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

**The peace that Christ gives is not the absence of
difficulties but the presence of God in the midst of them.**

Pope Leo

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

**Please note that there will be no collection taken during the
Mass. Instead you are invited to place your offering in the
collection plate located centrally in the nave before Mass.**

Gift Aid envelopes are provided for UK Taxpayers.

Please keep a reverent silence before Mass begins.

'Be still and know that I am God.'

THE CHOIR IS ON SUMMER LEAVE SO SING UP!

O God, come to my assistance; O Lord, make haste to help me!
You are my rescuer, my help; O Lord, do not delay.
Psalm 69:2, 6

THE OPENING HYMN 338 *Christ, whose glory fills the skies*

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 banquet of the Lord is one of abundance, a rich feast that satisfies every hunger. We are invited to come without cost, to listen heedfully, and to be filled with life. Let us joyfully approach the table of the Lord, thankful for the gifts that he gives to us, and that we offer back to him.

Lord Jesus, you are Bread of Life and the Cup of Salvation:
Lord, have mercy. **Lord, have mercy.**
Christ Jesus, you are living water for those who thirst:
Christ, have mercy. **Christ, have mercy.**
Lord Jesus, you are the food that satisfies our deepest hunger:
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 '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 Blessed 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

Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.
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 Isaiah.

Thus says the Lord:
'Come, everyone who thirsts, come to the waters;
and he who has no money, come, buy and eat!
Come, buy wine and milk without money and without price.
Why do you spend your money for that which is not bread,
and your labour for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.
Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David.'

The word of the Lord.

Thanks be to God.

(Our approach to God and to things divine has two contrasting aspects. On the one hand we must be aware in awe of the splendour of God and of our own terrifying littleness; this engenders a hushed stillness in us. On the other hand there is joy and celebration of what God has given us. Particularly in Christianity this is a family and community joy, celebrating our oneness in Christ; the obvious way to celebrate this is a party with noise, food and drink. The readings for Mass this Sunday are all about joy and celebration, and the first and third about a party. Isaiah hands us an invitation to the party. The invitation has two particular notes. Firstly, it is in similar terms to the biblical invitations from God's Wisdom to come and share the banquet prepared by Wisdom for those who wish to learn God's ways. Secondly, it is a fulfilment of the tradition of the covenant which dominates the Bible: God made an alliance, a special bond, with special promises to Abraham, renewed it and intensified it to Moses and again to David. When Israel shattered that covenant by constant rebellion, God promised a new covenant, ratified again at a party, at Jesus' Last Supper with his disciples.)

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

Please join in with the Response after each verse.

You open your hand and fulfil us, O Lord.

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.

You open your hand and fulfil us, O Lord.

The eyes of all look to you, and you give them their food in due season.
You open your hand and satisfy the desire of every living thing.

You open your hand and fulfil us, O Lord.

The Lord is just in all his ways, and holy in all his deeds.
The Lord is close to all who call him, who call on him in truth.

You open your hand and fulfil us, O Lord.

The Second Reading (only at the Solemn Mass)

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

Brothers and Sisters: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The word of the Lord.

Thanks be to God.

(This lively expression of delight and confidence really concludes and sums up the explanations of God's love for us, as it is manifested and given to us in the saving act of Jesus. This has been the fullest explanation given by Paul of just how Christ saves us, and how we

are made a new creation and now live by the Spirit of Christ. After that, the Letter to the Romans goes on to particular consequences and applications of this. There will be another such outbreak of joy from Paul which we read in three weeks' time (**Romans 11:33-36**). It is Paul at his best and most ardent. First, just before our reading, comes a series of excited rhetorical questions: 'what can we add?', 'Can anyone condemn?', 'Are we not certain?' Then the expression of Paul's total confidence in God's saving love, from which nothing can cut us off. In the Jewish mind seven is the perfect number, signifying completion: Paul first gives seven hardships and trials which cannot cut us off, then seven hostile powers which are powerless against the love of God. The message is: there isn't anything that can separate us from the love of God.)

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

Alleluia, alleluia.

One does not live by bread alone,
but by every word that comes forth from the mouth of God.

Alleluia.

THE GOSPEL READING

Matthew 14:13-21

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: When Jesus heard of the death of John the Baptist, he withdrew in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. Now when it was evening, the disciples came to him and said, 'This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.' But Jesus said, 'They need not go away; you give them something to eat.' They said to him, 'We have only five loaves here and two fish.' And he said, 'Bring them here to me.' Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

(Every parent knows the disaster-situation of the family day out when the shops turn out to be closed and the emergency supplies were left at home. This lot have been three days on the trot, and there must have been nothing left at all. Jesus turns the disaster into a party for that huge crowd of people. Left to our own resources we are helpless, but Jesus can deal with

that. How many were there? We don't know, for the numbers are symbolic. In the Bible 'twelve' alerts us to the tribes of Israel. So the twelve baskets of scraps show that the crowd is the twelve tribes of Jesus' new Israel. The way Jesus takes the bread and says the blessing must remind any Christian of the Eucharist. So this gigantic field-party was a sort of Eucharist, Jesus at the centre of his people, entertaining them and cheering them. It probably wasn't very orderly. There would have been children enjoying the food and then running around and tripping up themselves and others as they sat on the grass. A Mass in some African churches is often like that, with lots of singing and dancing and celebration. That is one reason why the Sunday Mass is so important: meet each other and celebrate Christ together.)

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 **478 Guide me, O thou great Redeemer**

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.**

Graciously sanctify these gifts, O Lord, we pray,
and, accepting the oblation of this spiritual sacrifice,
make of us an eternal offering to 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:
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

**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

I am the bread of life, says the Lord;
whoever comes to me will not hunger
and whoever believes in me will not thirst.

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 373 (2nd t) ***Bread of heaven, on thee we feed***

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

Accompany with constant protection, O Lord,
those you renew with these heavenly gifts
and, in your never-failing care for them,
make them worthy of eternal redemption.
Through Christ our Lord.
Amen.

THE POST COMMUNION HYMN 428 ***All my hope on God is founded***
after which notices may be given by the parish priest.

Please **stand** for
THE BLESSING AND THE DISMISSAL

The Lord be with you.
And with your spirit.

May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.
Amen.

And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come down on you and remain with you for ever.
Amen.

Go and announce the Gospel of the Lord.
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

2nd Sun	18TH OF ORDINARY TIME	<i>Our Parish and people</i>
3rd Mon	Feria	<i>Our Churchwardens, Simon and Christopher</i>
4th Tue	St John Vianney	<i>Parish priests/vocations to the priesthood</i>
5th Wed	Feria	<i>The Mission of the Church in our parish</i>
6th Thu	THE TRANSFIGURATION	<i>Thanksgiving for the Light of Christ</i>
7th Fri	St Sixtus and his companions	<i>Persecuted Christians</i>
8th Sat	St Dominic	<i>Preachers and teachers of the Faith</i>

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

Next Sunday

THE 19TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Preacher: the Parish Priest

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.

**A spiritual reading for this week
from the writings of St Peter Julian Eymard**

The Eucharist is the life of the people. The Eucharist gives them a centre of life. All can come together without the barriers of race or language in order to celebrate the feast days of the Church. It gives them a law of life, that of charity, of which it is the source; thus it forges between them a common bond, a Christian kinship. All eat the same bread, all are table companions of Jesus Christ who supernaturally creates among them a feeling of togetherness. Read the Acts of the Apostles. It states that the whole community of the first Christians, converted Jews and baptized pagans, belonging to different regions, “had but one heart and one soul”. Why? Because they were attentive to the teaching of the Apostles and faithful in sharing in the breaking of the bread. Yes, the Eucharist is the life of souls and of societies, just as the sun is the life of the body and of the earth. Without the sun, the earth would be sterile, it is the sun which makes it fertile, renders it beautiful and rich; it is the sun which provides agility, strength and beauty to the body. In the face of these amazing effects, it is not astonishing that the pagans should have adored it as the god of the world. In actual fact, the sun obeys a supreme Sun, the divine Word, Jesus Christ, who illumines everyone coming into this world and who, through the Eucharist, Sacrament of life, acts in person in the very depths of souls in order to form Christian families and peoples. Oh how happy, a thousand times happy, is the faithful soul who has found this hidden treasure, who goes to drink at this fountain of living water, who eats often this Bread of eternal life! Christian society is also a family. The link between its members is Jesus Christ. He is the head of the household who has prepared the family table. He is the head, Jesus Christ, who celebrated Christian togetherness at the Supper; he called his Apostles *filioli*, my little children, and he commanded them to love one another as he had loved them. At the holy table we are all children who receive the same nourishment, and Saint Paul draws out the consequence of this, that is, that we form but one family, one same body, because we all share in the same bread, which is Jesus Christ. Lastly, the Eucharist gives Christian society the strength to observe the law of honour, and to practise charity towards one’s neighbour. Jesus Christ wants everyone to honour and love his brothers and sisters. For this reason he identifies himself with them: “What you do to the least of mine, you do to me”; and he gives himself to each one of them in Holy Communion.

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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