



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

fatherdlm@icloud.com

Sunday 13th September 2026

24TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Preacher: The Parish Priest

Mass times this week at All Saints

Monday THE EXALTATION OF THE HOLY CROSS Mass at 6.30pm

Thursday St Hildegard of Bingen Mass at 6.30pm*

Friday Mass at 12noon

Eucharistic Adoration for thirty minutes before Mass on weekdays

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

**Please note different time – Father David has a meeting at Church House, Gloucester in the morning.*

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

**The more we receive the Eucharist, the more we become
like Jesus, so that on earth we have a foretaste of heaven.**

St Carlo Acutis

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 Parish days this week are Monday, Thursday, Friday and Saturday, and he is in London in his capacity as Vice Principal of the Society of the Faith on Tuesday.

**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 PARISH THAT PRAYS
IS THE PARISH THAT GROWS**

Give peace, O Lord, to those who wait for you, that your prophets be found true.

Hear the prayers of your servant, and of your people Israel.

Sirach 38:18

THE OPENING HYMN 555 (3rd t) ***Praise to the holiest in the height***

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.

Brothers and sisters, Jesus reminds us today in the Gospel of the constant need for forgiveness, given and received, and that the loving mercy of God is never ending. As we prepare to meet him in Word and Sacrament let us acknowledge our need of his reconciling and accepting love.

Lord Jesus, you forgive us our sins and grant us your mercy:

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

Christ Jesus, you call us to forgive others as you forgive us:

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

Lord Jesus, you respond with compassion to all who seek your mercy:

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

682b 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

Look upon us, O God,
Creator and ruler of all things,
and, that we may feel the working of your mercy,
grant that we may serve you with all our heart.
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 the wisdom of Jesus Ben Sirach.

Anger and wrath, these are abominations,
and the sinful man will hold them fast.
The one who seeks vengeance will be paid vengeance from the Lord,
and he who keeps a record will have his own sins recorded.
Forgive your neighbour the wrong he has done,
and then your sins will be pardoned when you pray.
Does one person harbour anger against another
and yet seek for healing from the Lord?
Does he have no mercy towards someone like himself
and yet pray concerning his own sins?
If he himself, being flesh, maintains wrath,
who will make atonement for his sins?
Remember the end of your life and cease from enmity,
remember destruction and death
and be true to the commandments.
Remember the commandments
and do not be angry with your neighbour;
remember the covenant of the Most High and overlook error.

The word of the Lord.

Thanks be to God.

(The wise old scribe Jesus Ben Sirach was on the staff of the Temple at Jerusalem (or at any rate moved in these circles), which is why his book is often called **Ecclesiasticus**. He clearly has the greatest love and respect for the Temple and the Law of God. He gathered together and reflected on the wisdom of the ancients, aware all the time that the Lord God is the source of all true wisdom. Most of his proverbial wisdom accords with that elusive quality, common sense, but it is none the worse or less important for that. Here he already looks forward to the message of today's gospel parable: the quality of God which we know best is the divine mercy and forgiveness. The very meaning of the divine name revealed to Moses on Sinai is 'God of mercy and compassion', and this echoes again and again through the scriptures. **We are made in the image of God, and our glory is to imitate in our own poor, human way, this divine forgiveness.** Once we see love and forgiveness as our divine mode of living, our whole relationship with other people changes. The last few lines give us a good, common-sense summary of the foolishness of quarrelling.)

The Responsorial Psalm: Verses from **Psalm 103** (Only at the Solemn Mass)

Please join in with the Response after each verse.

The Lord is compassionate and gracious, slow to anger and rich in mercy.

Bless the Lord, O my soul, and all within me, his holy name.

Bless the Lord, O my soul, and never forget all his benefits.

The Lord is compassionate and gracious, slow to anger and rich in mercy.

It is the Lord who forgives all your sins, who heals every one of your ills,
who redeems your life from the grave,
who crowns you with mercy and compassion.

The Lord is compassionate and gracious, slow to anger and rich in mercy.

He will not always find fault; nor persist in his anger for ever.

He does not treat us according to our sins, nor repay us according to our faults.

The Lord is compassionate and gracious, slow to anger and rich in mercy.

For as the heavens are high above the earth,

so strong his mercy for those who fear him.

As far as the east is from the west,

so far from us does he remove our transgressions.

The Lord is compassionate and gracious, slow to anger and rich in mercy.

The Second Reading (only at the Solemn Mass)

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

Brothers and Sisters: None of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

The word of the Lord.
Thanks be to God.

(The context of this wonderful statement of Paul is the moral exhortation to the Roman Christians towards the end of his letter. Paul has been insisting that no one should tamper with the conscience of another. He has been discussing a particular problem of the time, whether eating meat which had once been offered to idols implicated the eater in idol-worship. He states his own opinion, but will not force it on anyone else. For Paul to be living with Christ's life gives every Christian a dignity, a trustworthiness and a freedom ultimately to make his or her own decision. It is a delicate balance: Paul gives his opinion, which means that we must listen to the voice of the Church and its teachers. At the same time he realizes the presence of the Spirit of Christ, guiding every individual Christian who is genuinely living for the Lord. To a modern believer this raises a host of questions. Have I really listened? Am I being simply stubborn, deceiving myself into avoiding truths which I find inconvenient? What is the voice of the Church? Whatever the answers, Paul's confidence in the guidance of the Spirit shows the dignity of the Christian and the respect with which the Christian must be honoured.)

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

Alleluia, alleluia.

A new commandment I give to you, says the Lord,
that you love one another, just as I have loved you.

Alleluia.

THE GOSPEL READING

Matthew 18:21-35

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: Peter came up and said to Jesus, 'Lord, how often will my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy times seven. 'Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, "Have patience with me, and I will pay you everything." And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, "Pay what you owe." So his fellow servant fell down and pleaded with him, "Have patience with me, and I will pay you." He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place they were greatly distressed, and they

went and reported to their master all that had taken place. Then his master summoned him and said to him, “You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?” And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.’

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(This is a favourite parable of Matthew, continuing and concluding his theme that forgiveness is the life’s-blood of any Christian community. Matthew gathers together into one chapter the special teachings about the community of the disciples, and half of it concerns quarrels, offences and disagreements. We cannot live together without upsetting one another, unwittingly, or even deliberately. So forgiveness is the vital step, and real forgiveness cements a relationship, leaving it stronger than it was before the offence. **Don’t forgive and forget, but remember the forgiveness.** The parable expands and stresses the petition in the Lord’s Prayer, ‘Forgive us our trespasses as we forgive others.’ The importance of this petition was already underlined by Matthew; it is the only petition of the Lord’s Prayer to which he adds at the end a confirmatory saying of Jesus. Like so many of Matthew’s parables, this one revolves round contrasting characters, the ‘goodie’ and the ‘baddie’ (wedding-guests and guest without a wedding-garment; the two who use their talents and the one who hides it; the girls with and without oil for their lamps; the sheep and the goats). The contrast between the two sums of money is deliberately fantastic: the first slave owes millions of pounds, a sum no private person could ever repay, let alone a slave; it is more than a year’s tax for a whole Roman province. The second owes a couple of months’ wages of a casual labourer.)*

THE HOMILY

Father David

Please sit

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 **575** *There's a wideness in God's mercy*

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.**

*Look with favour on our supplications, O Lord,
and in your kindness accept these, your servants' offerings,
that what each has offered to the honour of your name
may serve 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*

682c *in the Revised English Hymnal*

Please **KNEEL OR REMAIN STANDING**

for the continuation of the Eucharistic Prayer, which includes

The mystery of faith.

We proclaim your death, O Lord,

and profess your Resurrection

until you come again.

The Eucharistic Prayer ends

... for ever and ever. Amen.

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

The chalice of blessing that we bless
is a communion in the Blood of Christ;
and the bread that we break is a sharing in the Body of 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 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.*

May the working of this heavenly gift, O Lord, we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us.
Through Christ our Lord. **Amen.**

THE POST COMMUNION HYMN 481 He who would valiant be
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 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

13th Sun	24th IN ORDINARY TIME	<i>Our parish and people</i>
14th Mon	THE EXALTATION OF THE HOLY CROSS	<i>Thanksgiving for the Holy Cross</i>
15th Tue	Our Lady of Sorrows	<i>All who mourn</i>
16th Wed	Sts Cornelius and Cyprian	<i>Steadfastness in the Faith</i>
17th Thu	St Hildegard of Bingen	<i>Growth in personal holiness</i>
18th Fri	Feria	<i>Thanksgiving for the gift of Music</i>
19th Sat	St Theodore of Canterbury	<i>The Diocese of Canterbury</i>

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

Next Sunday

25TH SUNDAY IN ORDINARY TIME

... is the day of the Cheltenham Half Marathon with major disruption in the town centre and so, as last year, there will be no 8.00am Mass, and with

The Solemn Mass at 4.00pm

followed by the Holst Birthday Tea!

Please see the notice at the back of church and sign-up with any offers of cakes, scones or other teatime delicacies you may be able to contribute.

Sunday 27th September
HARVEST THANKSGIVING SUNDAY
with the Harvest Lunch following the Solemn Mass
Sign-up (£5 a head): bread, cheese, pâté and a glass of wine.

Cheltenham Heritage Days

These continue on Friday and a big thank-you to those who are helping as welcomers and stewards for the days All Saints will be open.
Please ask **Sarah Davies** and **Christopher Seton-Smith** for further information.
Come and see the whizz bang fun things on offer!

Music at All Saints

Saturday 19th September at 12noon

The Holst Birthday Concert **Songs of Holst and Vaughan Williams**

Gareth Brynmor John baritone

William Vann piano

In association with the Holst Victorian House

Tickets available after Mass today, and 'on the door'

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 under the Sacramental and Pastoral care of the Bishop of Oswestry, in the Diocese of Gloucester, and ...