



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

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Sunday 20th September 2026

25TH SUNDAY IN ORDINARY TIME

The Solemn Mass at 4.00pm

Preacher: The Parish Priest

Mass times this week at All Saints

Monday SAINT MATTHEW THE APOSTLE Mass at 11.00am*

Thursday Our Lady of Walsingham Mass at 6.30pm*

Friday Mass at 12noon

Saturday 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 note different time.*

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

I would rather pull up a chair with a group of sinners who admit their mistakes, than sit with people who pretend to be saints.

St Teresa of Calcutta (Mother Teresa)

Welcome to All Saints. If this is your first visit we hope you enjoy sharing our celebration of the Holy Eucharist this afternoon. Do stay and join us for the **Holst Birthday Tea** after the Solemn Mass – tomorrow is the 152nd anniversary of the composer's birth. Father David's Parish days this week are Monday, Thursday, Friday and Saturday.

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**

*The choir is today performing the **Mass of St Anne** by Sir James MacMillan, one of the leading contemporary UK composers, and which will become a regular Mass setting here.*

THE OPENING HYMN **569 Stand up, and bless the Lord**

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.

God's ways don't always make sense to us as our narrow human perspective can lead us to put restrictions on how we think God should offer his generous grace and to whom. As we prepare to meet the Lord in Word and Sacrament, let us pray that he may show us his mercy in abundance, and that we may be truly receptive to his never-ending love.

Lord Jesus, you are near to all who call upon you:

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

Christ Jesus, you are rich in mercy and generous in forgiveness:

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

Lord Jesus, you are the salvation of your people:

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,

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.

We **remain standing** as the Priest says, Let us pray to the Lord, before he says,
THE OPENING COLLECT

O God, who founded all the commands of your sacred Law
upon love of you and of our neighbour,
grant that, by keeping your precepts,
we may merit to attain eternal life.
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 prophecies of Isaiah.

Seek the Lord while he may be found;
call upon him while he is near;
let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the Lord, that he may have compassion on him,
and to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
neither are your ways my ways, declares the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

The word of the Lord.
Thanks be to God.

*(This is the triumphant conclusion of the second major section of the Prophecies of Isaiah (there were actually three prophets known as Isaiah and the Book of the Prophet Isaiah divide into three sections, known as **Proto-**, **Deutero-** and **Trito-Isaiah** respectively): God's ways are utterly different from human thinking. In many ways it is comforting to think that God is not like ourselves. One reason why we cling to God is to be liberated from ourselves and to be brought into his marvellous light, living a life freed from the restrictions, frustrations and self-centeredness that surrounds and penetrates us. Obviously God does not have our faults of selfishness, laziness, malice, lust and greed. More than that, not being bodily or limited in any way, God does not plan or think like ourselves. God does not think things out, with 'Yes' and 'No', working in concepts or sentences. God does not laboriously plan what to do, weighing consequences, advantages and disadvantages! Even our love is always tinged with self-interest and concern for ourselves. God's love is entirely generous and out-going, a limitless cascade of love, deluging and penetrating each of us.)*

The Responsorial Psalm: Verses from **Psalm 145**

Please join in with the Response after each verse.

The Lord is close to all who call him.

I will bless you day after day,
and praise your name for ever and ever.
The Lord is great and highly to be praised;
his greatness cannot be measured.

The Lord is close to all who call him.

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.
The Lord is close to all who call him.

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.
The Lord is close to all who call him.

The Second Reading

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

Brothers and Sisters: Christ will be honoured in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labour for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account. Let your manner of life be worthy of the gospel of Christ.

The word of the Lord.
Thanks be to God.

(The Philippians were almost certainly Paul's favourite community, linked to him with a strong bond of affection and intimacy, the only community from which he would accept gifts of money. Paul writes this letter from prison, not sure whether he is to live or die, not sure either which is his stronger desire. For life is his bond with the Christian communities he has founded, and who still need his help. But the centre of his life is the total rootedness in Christ, of which death can only be the completion. As he writes elsewhere, the Christian has been baptised into Christ's death, dipped into Christ's death, and so is soaked in Christ's death, waiting only for it to be completed in Christ's resurrection. If we really believe this with the strength of Paul's conviction, it gives a whole new centre to life, a whole new perspective on the life which

is Christ's. Death will then not be a matter of fear and dread, but only a slipping into the glory of the resurrection.)

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

Alleluia, alleluia.

Open our hearts, O Lord,
that we may pay attention to the words of your Son.

Alleluia.

THE GOSPEL READING

Matthew 20:1-16

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 told his disciples this parable, 'The kingdom of heaven is like a master of a house who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market-place, and to them he said, "You go into the vineyard too, and whatever is right I will give you." So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing. And he said to them, "Why do you stand here idle all day?" They said to him, "Because no one has hired us." He said to them, "You go into the vineyard too."

'And when evening came, the owner of the vineyard said to his steward, "Call the labourers and pay them their wages, beginning with the last, up to the first." And when those hired about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." But he replied to one of them, "Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" So the last will be first, and the first last.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

('It is not fair! They have hardly had time to roll up their sleeves, and the late-comers get the same wage as I do, having sweated it out right through the heat of the day.'

— Yes, but God is unfair. What are you going to do about that?

'But they didn't deserve it, whereas I worked all day.'

— Yes, you worked. But how did you deserve even to exist?

'Well, God gave me existence, but he might at least be fair.'

– And where would that leave you, if God was fair and gave you what you deserve? Do you want a God in your own image, vengeful, scheming, lazy, punishing (other people), complacent, selfish?

'Hold on! Not completely like me, but at least I am fair.'

– No. God isn't fair at all. That is why Jesus enjoyed having parties with sinners and scum with whom you wouldn't be seen dead.

'Well, they will be different then, when they and I are dead – they'll be sort of cleaned up'

– Up to your standards, you mean? Are you sure God wants them 'cleaned up' like you? Perhaps God loves them just as much as you. Could Jesus ever have said "Blessed are the hungry and dirty and dishonest"?)

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 473 God's glory fills the universe

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.**

Receive with favour, O Lord, we pray,
the offerings of your people,
that what they profess with devotion and faith
may be theirs through these heavenly mysteries.
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 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.**

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

You have laid down your precepts to be carefully kept;
may my ways be firm in keeping your statutes.

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 404 (2nd t) We pray thee, heavenly Father

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

Graciously raise up, O Lord,
those you renew with this Sacrament,
that we may come to possess your redemption
both in mystery and in the manner of our life.
Through Christ our Lord.
Amen.

THE POST COMMUNION HYMN **344** *Day is done, but love unfailing*
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 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

20th Sun	25th IN ORDINARY TIME	<i>Our parish and people</i>
21st Mon	St Matthew the Apostle	<i>Paul our Bishop</i>
22nd Tue	Feria	<i>Schools in the parish</i>
23rd Wed	St Pius of Pietrelcina	<i>Our witness to the Passion of Christ</i>
24th Thu	Our Lady of Walsingham	<i>The Shrine at Walsingham</i>
25th Fri	Feria	<i>Those preparing for marriage</i>
26th Sat	Sts Cosmas and Damian	<i>Our witness to Jesus</i>

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

This Saturday 26th September
HARVEST COFFEE MORNING

following the Mass at 10.00am

All welcome ... and to help with church decoration.

Next Sunday

26TH SUNDAY IN ORDINARY TIME
HARVEST THANKSGIVING SUNDAY

Mass at 8.00am

The Solemn Mass at 10.30am

Preacher: The Revd Canon Dr Paul Andrews

followed by the Harvest Lunch

Sign-up (£5 a head): bread, cheese, paté and a glass of wine.

Cheltenham Heritage Days

VERY MANY THANKS ...

*... to everyone who helped in any way to make this year's Heritage Open Days
so special for All Saints and the visitors who 'crossed our portals'.*

A welcome at All Saints for all who seek to move ...

... from fear to Faith

... from doubt to Hope

... from hate to Love

103 Saints for this week

Sts Andrew Kim Taegŏn, Paul Chong Hasang and companions

Commemorated on 20th September, when not a Sunday

For centuries, Korea was closed to all outside influences, and all contact with foreigners was forbidden. No missionaries went there. Nevertheless, a number of laymen sought to find out all that they could about the outside world, through the annual embassy to Peking. Some books about Christianity fell into their hands, and they were converted. Because of the secrecy involved, it is impossible to date the origin of Christianity in Korea with any precision: it may have started in the early 17th century, but the first known baptism is that of Ni-Seoung-Houn, who was baptized under the name of Peter when he visited Peking in 1784. The first known martyrs are Paul Youn and James Kouen, who in 1791 refused to offer sacrifice on the death of their relatives. Over the next century, over ten thousand Korean Christians were executed, with great cruelty; and many others perished. For most of this period the church in Korea had no priests and was an entirely lay phenomenon. In 1794 the first priest to visit Korea, a Chinese, found a community of 4,000 Catholics who had never seen a priest. He was executed in 1801. Two further Chinese priests, sent at the request of the Korean Church, had a similarly brief ministry. Some thirty years later, at the request of the Korean Christians, Pope Leo XII established the Prefecture Apostolic of Korea, and a new missionary phase began with both Roman Catholic and Anglican missionaries often working together. The first of these missionaries, a French priest from the Paris Foreign Mission Society, entered the country in 1836 and was beheaded three years later. Many others followed. Andrew Kim Taegŏn, the first Korean priest, was secretly trained in Macao, entered Korea in 1845 and was executed in 1846, together with his father. A lay apostle, St Paul Chong Hasang, and many others perished at the same time. A further major persecution occurred in 1866. In all, 103 of the Korean martyrs are celebrated today: they are mostly lay men and women: some married, some not; some old, some young, some even children.

“The Korean Church is unique because it was founded entirely by laypeople. This fledgling Church, so young and yet so strong in faith, withstood wave after wave of fierce persecution. Thus, in less than a century, it could boast of 10,000 martyrs. The death of these many martyrs became the leaven of the Church and led to today’s splendid flowering of the Church in Korea. Even today their undying spirit sustains the Christians of the Church of Silence in the north of this tragically divided land.” – Pope St John Paul II at the canonization of the Korean Martyrs, May 6th, 1984.

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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 ...