



The Parish Church of All Saints Pittville

www.allsaintspittville.co.uk

Parish Priest: Father David Lawrence-March

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Sunday 27th September 2026

26TH SUNDAY IN ORDINARY TIME HARVEST THANKSGIVING SUNDAY

Mass at 8.00am

The Solemn Mass at 10.30am

Preacher at the Solemn Mass: The Revd Canon Dr Paul Andrews

Mass times this week at All Saints

Tuesday MICHAEL, GABRIEL AND RAPHAEL the Archangels Mass at 6.30pm

Thursday St Thérèse of Lisieux Mass at 10.00am*

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 the earlier time of Mass on Thursday this week.***

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

Do not be afraid to be small.

**Love Jesus in the little things,
and he will do great things through you.**

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. A special welcome to Father Paul Andrews, preaching at the Solemn Mass. **The Harvest Lunch follows the Solemn Mass.** Father David's Parish Days this week are Tuesday, Thursday 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.'

*At the Solemn Mass the **Mass of St Anne** by Sir James MacMillan, one of the leading contemporary UK composers. Melody line copies are available on request.*

All that you have done to us, O Lord, you have done with true judgement,
for we have sinned against you and not obeyed your commandments.

**But give glory to your name
and deal with us according to the bounty of your mercy.**

From the book of Daniel

THE OPENING HYMN 358 *We plough the fields ...*

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.

As we give thanks for the bounty of God's Creation, and remember our responsibility as stewards of that creation, let us call to mind the times we have failed to recognise the sanctity of all that is entrusted to us.

Lord Jesus, you gave your life in ransom for ours:

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

Christ Jesus, you look on us with kindness and gentleness:

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

Lord Jesus, you preserve the lives of those who turn away from their sins:

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, before he says,
THE OPENING COLLECT

O God, who manifest your almighty power
above all by pardoning and showing mercy,
bestow, we pray, your grace abundantly upon us
and make those hastening to attain your promises
heirs to the treasures of heaven.
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 Ezekiel.

Thus says the Lord: 'You say, "The way of the Lord is not just." Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die. Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life. Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die.'

The word of the Lord.
Thanks be to God.

(The prophet Ezekiel was speaking in Babylon during the exile of the Jews there after the destruction of Jerusalem. Not surprisingly, the second generation of exiles were questioning why they should suffer for the failures of their forefathers. This was, however, a new phase in the development of morality, for beforehand the sense of solidarity with family or clan had been so strong that it was assumed that punishment for the sins and failures of an individual would affect the whole clan or family. Now the individual is to be held responsible for his or her own sins only. Furthermore, the individual cannot simply rely on good deeds of the past, nor feel irremediably condemned for failures in the past. Conversion in both directions is possible: just as the good person can become evil, so the evil person can change direction. At the end the Lord promises conversion to the good, a new heart and a new spirit, so that even the sinner can repent and live.)

The Responsorial Psalm: Verses from Psalm 25

Please join in with the Response after each verse.

Remember your compassion, O Lord.

O Lord, make me know your ways.
Teach me your paths.
Guide me in your truth, and teach me;
for you are the God of my salvation.
Remember your compassion, O Lord.

Remember your compassion, O Lord,
and your merciful love, for they are from of old.
Do not remember the sins of my youth,
nor my transgressions.
In your merciful love remember me,
because of your goodness, O Lord.
Remember your compassion, O Lord.

Good and upright is the Lord;
therefore he shows the way to sinners.
He guides the humble in right judgement;
to the humble he teaches his way.
Remember your compassion, O Lord.

The Second Reading

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

Brothers and Sisters: If there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy; complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord.
Thanks be to God.

(This is a wonderful hymn of Christ's self-emptying and his exaltation and vindication by the Father, an ancient Christian hymn celebrating the triumph of Christ, which Paul adopted and used for himself. In the first half of the reading Paul shows the warmth of his joy as a pastor in the fellowship of his young community at Philippi, though the fact of this strong appeal for unity may suggest that he is painting an optimistic picture of their single-mindedness. He also

gently chides them for their vanity, and the reason why he includes the hymn is to show that the path of humility is the way to exaltation. The hymn itself contrasts Christ, the Second Adam, with Adam (that is, humanity) who fell, who wanted to be like God, who tried to escape death, tried to exalt himself and was humbled. The last verses are one of the clearest statements in Paul of the divine character of Christ. A verse from Isaiah 45:23 is applied to Christ. In Isaiah the verse describes the homage due to the Lord alone, and no one else. In the hymn this divine homage is paid to Christ – and this is to the glory of God the Father. The concept of divinity is expanded to include Christ.)

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

Alleluia, alleluia.

My sheep hear my voice, says the Lord,
and I know them, and they follow me.

Alleluia.

THE GOSPEL READING

Matthew 21:28-32

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 said to the chief priests and the elders of the people, ‘What do you think? A man had two sons. And he went to the first and said, “Son, go and work in the vineyard today.” And he answered, “I will not”, but afterwards he changed his mind and went. And he went to the other son and said the same. And he answered, “I go, sir”, but did not go. Which of the two did the will of his father?’ They said, ‘The first.’ Jesus said to them, ‘Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterwards change your minds and believe him.’

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(Matthew loves giving parables of Jesus contrasting ‘goodies’ and ‘baddies’ like these two contrasting sons. The parables in the **Gospel according to Matthew** put everything in black-and-white terms with no shades of grey (wise and foolish wedding-attendants, sheep and goats). The **Gospel according to Luke** uses a different kind of parables, in which the characters – just like ourselves – often do the right thing for the wrong reason. The sayings of Jesus were handed down by word of mouth for some years before being written down. Did the straightforward contrast in Matthew (it is odd that both change their minds without a reason) develop into Luke’s parable of the Lost/Prodigal Son? Both times the ‘good’ son ends up bad, and the ‘bad’ son ends up good, but in Luke’s version both changes of mind are*

motivated, and there is great emphasis on the son's repentance and the father's overwhelming joy at getting him back. The lesson in Matthew's version is given also by Jesus' pronouncement in the Sermon on the Mount, 'It is not anyone who says to me, "Lord, Lord" who will enter the kingdom of Heaven, but the person who does the will of my Father in Heaven'. It is no use simply saying that Christ is our 'Lord', we have to express it in our behaviour.)

THE HOMILY

Please sit

Father David (at the 8 o'clock Mass)

Father Paul Andrews (at the Solemn Mass)

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 **359 (omit *verses)** *All creatures of our 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.**

Grant us, O merciful God,

that this our offering may find acceptance with you

and that through it the wellspring of all blessing

may be laid open before us.

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

By this we came to know the love of God:
that Christ laid down his life for us;
so we ought to lay down our lives for one another.

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 378 *For the beauty of the earth*

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

May this heavenly mystery, O Lord,
restore us in mind and body,
that we may be coheirs in glory with Christ,
to whose suffering we are united
whenever we proclaim his Death.
Who lives and reigns for ever and ever.
Amen.

THE POST COMMUNION HYMN 356 *For the fruits of his creation*
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

27th Sun	26th IN ORDINARY TIME	<i>Harvest Thanksgiving Sunday</i>
28th Mon	St Wenceslas	<i>The Church in Czechia</i>
29th Tue	MICHAEL, GABRIEL AND RAPHAEL	<i>Thanksgiving for the Archangels of God</i>
30th Wed	St Jerome	<i>Biblical scholars and translators</i>
1st Thu	St Thérèse of Lisieux	<i>Growth in personal holiness</i>
2nd Fri	The Holy Guardian Angels	<i>Thanksgiving for our Guardian Angels</i>
3rd Sat	Feria	<i>Vocations to the Sacred Priesthood</i>

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

Next Sunday

27TH SUNDAY IN ORDINARY TIME

Mass at 8.00am

The Solemn Mass at 10.30am

Preacher: The Parish Priest

A Spiritual Reading for this week

From a Sermon of St Gregory the Great

On The Angels of God

You should be aware that the word 'angel' denotes a function rather than a nature. Those holy spirits of heaven have indeed always been spirits. They can only be called angels when they deliver some message. Moreover, those who deliver messages of lesser importance are called angels; and those who proclaim messages of supreme importance are called archangels. And so it was that not merely an angel but the archangel Gabriel was sent to the Virgin Mary. It was only fitting that the highest angel should come to announce the greatest of all messages.

Some angels are given proper names to denote the service they are empowered to perform. In that holy city, where perfect knowledge flows from the vision of almighty God, those who have no names may easily be known. But personal names are assigned to some, not because they could not be known without them, but rather to denote their ministry when they came among us. Thus, Michael means 'Who is like God'; Gabriel is 'The Strength of God'; and Raphael is 'God's Remedy'.

Whenever some act of wondrous power must be performed, Michael is sent, so that his action and his name may make it clear that no one can do what God does by his superior power. So also our ancient foe desired in his pride to be like God, saying: *I will ascend into heaven; I will exalt my throne above the stars of heaven; I will be like the Most High.* He will be allowed to remain in power until the end of the world when he will be destroyed in the final punishment. Then, he will fight with the archangel Michael, as we are told by John: *A battle was fought with Michael the archangel.*

So too Gabriel, who is called God's strength, was sent to Mary. He came to announce the One who appeared as a humble man to quell the cosmic powers. Thus God's strength announced the coming of the Lord of the heavenly powers, mighty in battle. Raphael means, as I have said, God's remedy, for when he touched Tobit's eyes in order to cure him, he banished the darkness of his blindness. Thus, since he is to heal, he is rightly called God's remedy.

This is a 'bumper week' for Angels! Tuesday is Michaelmas Day, the feast of the Archangels St Michael, St Gabriel and St Raphael, and Friday is the memorial of the Holy Guardian Angels.

Coming soon to a church near you ...

Wednesday 7th October

following the Mass at 6.30pm

Avoiding Heresy

Why it matters what Christians believe

*The first of this Autumn's series of discussion groups
in which Father David examines how easy it is for Christians to slip into heresy ...
and how the Early Church fought against it.*

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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