The Parish Church of All Saints Pittville, Cheltenham

www.allsaintspittville.co.uk
Parish Priest: Father David Lawrence-March *ssc*
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Sunday 15th November 2026

33RD 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 ***St Edmund of Abingdon*** Mass at 10.30am
Tuesday Mass at 12noon*
Friday Mass at 12noon
Saturday ***The Presentation of Our Lady*** Mass at 10.30am

Eucharistic Adoration for thirty minutes before Mass on weekdays

A priest is available to hear confessions before Mass on weekdays or by appointment
**Funeral Mass for the late Father John Hawthorne*

PLEASE TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week …

The celebration of the Eucharist should not only be at the altar but also lived in daily life as a continual offering of love and thanksgiving
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 join us for coffee following the Solemn Mass. Father David is in London in his capacity as Vice Principal of the Society of Faith on Wednesday, and his Parish days this week are Monday, Tuesday, Friday and Saturday.

The Mass setting today is ***St Anne's Mass*** *by Sir James MacMillan, melody line copies of which are available on request from the Welcome Desk.*

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 Lord said: I think thoughts of peace and not of affliction.
You will call upon me, and I will answer you,
and I will lead back your captives from every place.
Jeremiah 29:11f, 14

THE PROCESSIONAL HYMN **606** ***Faith of our Fathers! Living still***

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.

Jesus calls us to use the talents given us by God for the work of the Kingdom and the building-up of his body, the Church. We come to him acknowledging the times we have failed in our calling, asking for forgiveness and healing

Lord Jesus, you are the light that dispels all darkness:
Lord, have mercy. **Lord, have mercy.**
Christ Jesus, you have freed us from the power of sin and death:
Christ, have mercy. **Christ, have mercy.**
Lord Jesus, you will return to gather the faithful to yourself:
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.

At the Solemn Mass, sung to the setting ***St Anne's Mass****.*

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

Grant us, we pray, O Lord our God,
the constant gladness of being devoted to you,
for it is full and lasting happiness
to serve with constancy
the author of all that is good.
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 Proverbs.

An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor and reaches out her hands to the needy.

Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

The word of the Lord.
Thanks be to God.

(A succession of remarkable women moves through the pages of the Firt/Old Testament, real partners to their husbands, and often providing the motive force in pursuit of God's promises. In the New Testament, too, besides Mary and Jesus' female followers in the gospels, we see Jesus valuing women. Particularly the playful scenes between Jesus and the Samaritan woman and the Canaanite (or Syro-Phoenician) woman spring to mind. Especially in Paul's letters and apostolate women play important roles, even leadership roles, working with Paul to establish his communities, Chloe, Phoebe, Junia. The first convert to Christianity in Europe was a woman, Lydia.)

The Responsorial Psalm: Verses from **Psalm 128** *(Only at the Solemn Mass)*
Please join in with the Response after each verse.
Blessed are all who fear the Lord.

Blessed are all who fear the Lord,
and walk in his ways!
By the labour of your hands you shall eat.
You will be blessed and prosper.
Blessed are all who fear the Lord.

Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive
around your table.
Blessed are all who fear the Lord.

Indeed thus shall be blessed
the husband who fears the Lord.
May the Lord bless you from Sion.
May you see Jerusalem prosper
all the days of your life!
Blessed are all who fear the Lord.

The Second Reading *(Only at the Solemn Mass)*
A reading from the first letter of Paul to the Church in Thessalonika.

Concerning the times and the seasons, brothers and sisters, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, 'There is peace and security', then sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers and sisters, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober.

The word of the Lord.
Thanks be to God.

(Paul had obviously taught the new Christians at Thessalonica – this is the earliest of his letters - that Christ had conquered death, so that death had no more grasp on Christians. So they were puzzled that Christians nevertheless died. Paul explains in the letter that Christians who have died will be the first to rise up and join the returning Christ in his triumphant procession. Only after them will come those who are still alive. Paul's principal stress, however, is on the unpredictability of the Day of the Lord, that final day when the Lord will set right all injustices. It makes little difference whether I meet the Lord in some sort of imagined vast Judgement Day, or whether my meeting with the Lord is merely personal at my own death. I know that I will not be ready – if only I had just a little more time to prepare – and that I will not be in a fit state to face the glorious, pure wonder of divine love. The Day will come

as unexpectedly as a thief in the night or the pains of childbirth, with that same finality and inescapability.)

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

Alleluia, alleluia.
Abide in me, and I in you, says the Lord.
Whoever abides in me bears much fruit.
Alleluia.

THE GOSPEL READING **Matthew 25:14-30**

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 will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. 'Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, "Master, you delivered to me five talents; here, I have made five talents more." His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." And he also who had the two talents came forward, saying, "Master, you delivered to me two talents; here, I have made two talents more." His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." He also who had received the one talent came forward, saying, "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth." ,

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

(There is a progression in these four parables leading up to the final judgement, as we approach the end of one Church Year and the beginning of the next. In the first it is a question of alertness of the householder to the whole situation (24:42-44). In the second the steward needs to be the right sort of person to be left in charge (24:45-51). In the third the savvy girls have prepared by getting the right kit (25:1-13). Now in the fourth the slaves make the correct use of their gifts. Or do not, for in each case the point is made by contrast. Matthew shares the outline of the Parable of the Talents with Luke, but Luke has built it out to include other elements. In Matthew's version the sums of money are enormous: even a single talent is more than the annual tribute of a medium-sized Roman province, but Matthew likes to illustrate with huge figures, and of course it is not specified how long the master is absent, so how long a period the slaves have to double the sums. Not all slaves were confined to basic manual labour, and there were instances of slaves who held important administrative positions in the Roman Empire. The final conversation with the unsuccessful slave is slightly worrying: it hovers on the edge of allegory. The returning master must be intended to be Christ, the Son of man who is about to exercise judgement; but is he really to be understood as a hard man, reaping where he had not sown? The unsuccessful slave must be intended as those who reject Jesus, but need he be so aggressively cocky? Are these features merely enlivening decorations of the story, or are they intended to convey a meaning, to be picked up and enlarged in the scene of the final judgement?)

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 **403** ***We hail thy presence glorious***

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, O Lord, we pray,
that what we offer in the sight of your majesty
may obtain for us the grace of being devoted to you
and gain us the prize of everlasting happiness.
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.

At the Solemn Mass, sung to the setting ***St Anne's Mass****.*

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.

At the Solemn Mass, sung to the setting ***St Anne's Mass****.*

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

To be near God is my happiness,
to place my hope in God 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 **381** ***Hail true Body, born of Mary***

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

We have partaken of the gifts of this sacred mystery,
humbly imploring, O Lord,
that what your Son commanded us to do
in memory of him
may bring us growth in charity.
Through Christ our Lord.
Amen.

THE POST COMMUNION HYMN **379** ***From glory to glory advancing***
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.

THE RECESSIONAL HYMN **595** ***Ye watchers and ye holy ones***

Daily Intentions for this week

15th Sun	**33RD IN ORDINARY TIME**	*Our parish and people*
16th Mon	**St Edmund of Abingdon**	*The Bishops of the Society*
17th Tue	**Of Requiem**	*Fr John Hawthorne RIP*
18th Wed	**Feria**	*Nursing homes and hospices*
19th Thu	**Feria**	*The Unity of the Church*
20th Fri	**Feria**	*The Society of the Holy Cross (SSC)*
21st Sat	**The Presentation of Our Lady**	*Greater devotion to the Mother of God*

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

NEXT SUNDAY

OUR LORD JESUS CHRIST KING OF THE UNIVERSE

Mass at 8.00am

The Solemn Mass at 10.30am

The last Sunday of the current Church Year

This Saturday 21st November 2026 at 12noon

Music at All Saints

Music for Guitar

Nicolas Morrow Brown

Music by Dowland, Bach, Scarlatti and others

Tickets@£10 available on the door

Coffee from 11.15am

A Saint for this week

St Edmund of Abingdon (1175-1240)

St Edmund Rich was born at St Edmund's Lane, Abingdon, on 20th November, probably in the year 1175. His father was a rich merchant, hence the surname (which he never in fact used himself). Under the influence of his mother he led an ascetic life. He studied at Oxford and Paris, and became a teacher in about 1200 or a little earlier. For six years he lectured on mathematics and dialectics, apparently dividing his time between Oxford and Paris, and winning distinction for his part in introducing the study of Aristotle. He is the first known Oxford Master of Arts, and the place where he taught was eventually renamed St Edmund Hall. Between 1205 and 1210 he changed direction, studying theology and being ordained a priest. He took a doctorate in Divinity, and soon won fame as a lecturer on theology and as an extemporaneous preacher. Some time between 1219 and 1222 he was appointed vicar of the parish of Calne in Wiltshire and Treasurer of Salisbury Cathedral, and finally became Archbishop of Canterbury in 1233. He was a notable and effective reforming Bishop. His love for discipline and justice aroused opposition, and he found himself ranged against Rome as champion of the national Church. Eventually, like his predecessors St Thomas Becket and Stephen Langton, he retired to Pontigny, where he is buried. He died at Soisy-Bouy on 16th November 1240. Devotion to him was especially marked at Abingdon, and at Catesby where his sisters were both nuns. Edmund was canonised in 1246 He is venerated as a vigorous and reforming bishop and as a peacemaker, as well as being a distinguished commentator on the Scriptures and an effective spiritual writer.

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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 …

The Society

under the patronage of Saint Wilfrid and Saint Hilda