The Parish Church of All Saints Pittville, Cheltenham

www.allsaintspittville.co.uk
Parish Priest: Father David Lawrence-March *ssc*
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Sunday 22nd November 2026

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

Mass at 8.00am

The Solemn Mass, Procession and Benediction at 10.30am

Preacher: The Parish Priest

Mass times this week at All Saints

Wednesday ***St Catherine of Alexandria*** Mass at 6.30pm*
Thursday Mass at 10.30am
Friday Mass at 12noon
Saturday Mass at 10.30am

**Study Group follows Mass – further details below*

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 …

Engrave this certainty deep in your soul:
even when it seems that everything is falling apart, nothing truly falls apart, because God does not lose battles.
St Josemaría Escrivá

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

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

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.'

How worthy is the Lamb who was slain,
to receive power and divinity, and wisdom and strength and honour.
To him belong glory and power for ever and ever.
Revelation 5:12; 1:6

THE PROCESSIONAL HYMN **199** ***Christ triumphant, ever reigning***

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 reigns over his kingdom as a merciful servant-king who dwells among his people; the Good Shepherd who knows us all by name. As we prepare to meet him in this Holy Sacrament, let us confess to him those times we have failed to show his loving compassion in our own lives.

Lord Jesus, you are our Lord and the King of the Universe:
Lord, have mercy. **Lord, have mercy.**
Christ Jesus, you have destroyed death and made all things subject to you:
Christ, have mercy. **Christ, have mercy.**
Lord Jesus, you judge the nations with justice and compassion:
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

Almighty ever-living God,
whose will is to restore all things
in your beloved Son, the King of the universe,
grant, we pray, that the whole creation, set free from slavery,
may render your majesty service
and ceaselessly proclaim your praise.
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 Ezekiel.

Thus says the Lord God: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice. As for you, my flock, thus says the Lord God: Behold, I judge between sheep and sheep, between rams and male goats.

The word of the Lord.
Thanks be to God.

(Is this really an appropriate reading for the Feast of Christ the King? All about sheep? Shouldn't it be about crowns, medals, processions and majesty? No, it should not … Christ's kingship is modelled on God's kingship, or rather, Jesus came to show us what God's kingship is. 'The kingship of God has come upon you', was his first proclamation. In the British countryside we can usually leave the sheep to graze on their own. In the hilly country of Palestine there is always a shepherd to look after them, to stop them wandering over a cliff or stave off attack from wild animals. Sheep are silly creatures, can be guaranteed to wander, wide-eyed and gormless, in front of a passing car and then run the wrong way. ***We are silly creatures too, and do just the same. We need God's care to keep us on the right path. Jesus as the Good Shepherd cherishes us, guards us, heals us, calms our fears, and even gives his life for us.*** *That is what his kingship is.)*

The Responsorial Psalm: Verses from **Psalm 23** *(only at the Solemn Mass)*
Please join in with the Response after each verse.

The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
The Lord is my shepherd; there is nothing I shall want.

Near restful waters he leads me;
he revives my soul.
He guides me along the right path,
for the sake of his name.
The Lord is my shepherd; there is nothing I shall want.

You have prepared a table before me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing.
The Lord is my shepherd; there is nothing I shall want.

Surely goodness and mercy shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for length of days unending.
The Lord is my shepherd; there is nothing I shall want.

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

Brothers and Sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

The word of the Lord.
Thanks be to God.

(What will happen at the end of the world? How will the world be brought to an end? We simply do not know, and it is not the sort of thing the Bible needs to teach us. For us Christians three things are certain – and this is what Paul teaches us here in vivid picture-language: Firstly, God's sovereignty will extend over the whole of creation in peace and harmony. Secondly, this will be through Christ's work of mediation, for Christ is Lord of the Church, the 'backbone' of the Church which is his Body. When St Paul says 'he has put all his enemies under his feet', he is quoting a messianic Psalm about the priest-king of Jerusalem, frequently applied to Jesus. Thirdly, Christ is the firstfruits of the resurrection: where he has led the way, we are to follow.)

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

Alleluia, alleluia.
Blessed is he who comes in the name of the Lord!
Blessed is the coming kingdom of our father David!
Alleluia.

THE GOSPEL READING **Matthew 25:31-46**

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 his disciples, 'When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, saying, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brothers and sisters, you did it to me."

'Then he will say to those on his left, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Then they also will answer, saying, "Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?" Then he will answer them, saying, "Truly, I say to you, as you did not do it to one of the least of

these, you did not do it to me." And these will go away into eternal punishment, but the righteous into eternal life.'

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

(This, on the last Sunday of the Church Year, is the last of Matthew's great parables. The world is finally divided into the good and the bad. The great dramatic scene here depicted will not necessarily happen all at once, but we shall each of us at the moment of death face the judgment of our divine Lord in his glory. This confrontation will be an experience far more awesome and shattering than any description can express, and yet fulfilling and re-assuring. We will know at last in a naked way our own filth ***and also our own infinite value*** *to this transcendent figure. Two striking points are stressed in the parable. Firstly, we will be judged uniquely on our treatment of those in any kind of need. Not on our prayer-life. Not on our asceticism or penances undertaken. Only on our respect for others, how far we look to see what they need and what we can give. Each of the ten words/commandments in the First/Old Testament, each of the eight beatitudes in the New can be resolved into this: telling the truth, financial honesty, honouring father and mother (or children), hunger for justice, peace-making.* ***The second striking point is the reason for the first: that Christ is in each person. What we do to others, we do to Christ****.)*

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 **201** ***Hail Redeemer, King divine!***

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.

As we offer you, O Lord, the sacrifice
by which the human race is reconciled to you,
we humbly pray,
that your Son himself may bestow on all nations
the gifts of unity and peace.
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
The Lord sits as King for ever.
The Lord will bless his people with peace.

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 dangerous for coeliacs and for those with gluten allergies****.*

THE COMMUNION HYMN **202** ***It is finished! Christ hath known***

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

Having received the food of immortality,
we ask, O Lord,
that, glorying in obedience
to the commands of Christ, the King of the universe,
we may live with him eternally in his heavenly kingdom.
Who lives and reigns for ever and ever.
Amen.

THE POST COMMUNION HYMN **386** ***Let all mortal flesh keep silence***

NO VERBAL NOTICES TODAY
PLEASE TAKE NOTE OF INFORMATION CONTAINED LATER IN THIS SHEET

THE PROCESSION OF CHRIST THE KING
AND BENEDICTION OF THE BLESSED SACRAMENT

The Lord be with you.
And with your spirit.

Christ the King reigns on his throne of glory
and in the most Holy Sacrament of the Altar.
As we acclaim him King of the Universe,
let us follow him in triumph
and receive his blessing.

Let us go forth in peace, praising Christ our King.
Alleluia, alleluia!

THE PROCESSIONAL HYMN **200** ***Crown him with many crowns***

Those who wish to and are able are invited to join the procession, following the Blessed Sacrament. ***If you prefer to remain in your seat it is customary to bow or kneel as the Blessed Sacrament passes****. You are invited, if you so wish, to 'surge' into the chancel for Benediction.*

At the end of the procession the Monstrance containing the Blessed Sacrament is enthroned on the High Altar and the hymn **196 part 2** ***Therefore we, before him bending*** *is sung, The priest continues:*

Blessed and praised be Jesus Christ on his throne of glory.
And in the Most Holy Sacrament of the Altar.

Lord Jesus Christ,
who in a most wonderful Sacrament has left us the memorial of your Passion, death and Resurrection: grant us so to worship the sacred mysteries of your Body and Blood, that we may ever know within ourselves and show forth in our lives, the fruits of you redemption; who lives and reigns with the Father,
in the unity of the Holy Spirit God, world without end.
Amen.

Benediction is now given, the priest blessing the congregation with the Blessed Sacrament in the monstrance. It is customary to kneel or bow one's head as Benediction is given, after which we sing, three times, as the Blessed Sacrament is returned to the Tabernacle:

Blessed and praised be Jesus Christ in the most holy Sacrament:
Hosanna, hosanna, hosanna in the highest!

THE FINAL HYMN **176** ***The head that once was crowned with thorns***

Daily Intentions for this week

22nd Sun	**OUR LORD JESUS CHRIST, KING OF THE UNIVERSE**	*Thanksgiving*
23rd Mon	**St Clement I**	*Pope Leo/The Anglican-Roman Catholic International Commission*
24th Tue	**The Martyrs of Vietnam**	*The Church in South East Asia*
25th Wed	**St Catherine of Alexandria**	*Persecuted Christians*
26th Thu	**Feria**	*Our families and friends*
27th Fri	**Feria**	*Christopher and Simon, our churchwardens*
28th Sat	**Feria**	*The Mission of the Church*

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

About today's Solemnity

OUR LORD JESUS CHRIST KING OF THE UNIVERSE

The Solemnity of Our Lord Jesus Christ, King of the Universe was instituted by Pope Pius XI in 1925, the sixteenth centenary of the Council of Nicaea at which the doctrine of the consubstantiality of Christ with the Father was defined. Its eschatological character was confirmed by its move, in the calendar reforms of the Second Vatican Council, to the final Sunday of the liturgical year. Its observance by the churches of the Anglican Communion was formalised over the period of liturgical reform beginning in the 1970s and was officially adopted as a Principal Feast in the Church of England in 2000.

Today's feast asserts that the most effective defence against the destructive forces of the age is the recognition of the kingship of Christ; and, furthermore, a feast which is celebrated every year by everyone is a far better way of deploying that defence than any number of books written by learned people. First, we do; then we come to understand what it is that we are doing.

Each baptised Christian has been anointed with holy oil at baptism, as priest, prophet and king. The solemnity of Christ the King is thus a good moment

to reflect on our kingship and on what 'king' means and how to be one. Understanding today's feast makes us understand our own call better.

One possible point of entry is in the creation myth in ***Genesis***, where the archetype, Adam, sits in state and God brings him all the animals for him to give them names. To give names to one's subjects is the *act* of a king. The *responsibility* of a king is then to care for his subjects, which is why we are obliged to act as custodians of creation: something no other creature is. How far that responsibility takes one can then be seen in the King of the Universe, who is simultaneously the ruler of all and the servant of all. **He rules in triumph, he rules from the Cross, and he rules from the Altar** and, of course, today's liturgy illustrates that.

Perhaps a way into a meditation on all this would be to ask, 'Over whom am I, personally, king?' and hence 'Whom am I called to serve?' **The answer to the second is found, of course, in today's Gospel reading.**

This Wednesday, following the Mass at 6.30pm

The First Gospel

An Introduction to the Year of Mark

The third of this Autumn's series of discussion groups introduces the background to the Gospel according to Mark, which provides the basis for Sunday Gospel readings in the new liturgical year beginning on Advent Sunday 29th November.

NEXT SUNDAY

THE FIRST SUNDAY OF ADVENT

Mass at 8.00am

The Solemn Mass at 10.30am

WINTER AT ALL SAINTS

The December to February leaflet should be available from next Sunday.
The December daily intentions list will also be available.

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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