

“He is not here... He is Risen!” (Luke 24:5)



Dear Parish Family,

Christ is Risen! Alleluia!

What a joy it is to proclaim this great truth together — that Jesus, our Lord and Saviour, has conquered death, and He is alive among us!

In today's Gospel, the women come to the tomb, expecting sorrow, but they are met with a question that echoes through the ages:

“Why do you look for the living among the dead?”

This is not just a question for them — it is a call to us all:

To stop clinging to what is buried — our past, our pain, our sin — and instead to open our hearts to the Risen Christ, who walks with us, speaks to us, and gives us new life.

- He is with us in the Eucharist,
- in our community,
- in our families,
- and yes — in you.

Let us live this Easter not just as a season, but as a way of life — with hearts that burn for the Lord, and lives that reflect His joy, His mercy, and His light.

✚ A Living Sign of Hope – Parish Planting Day: 27 April

As part of our Easter journey, we warmly invite all parishioners to join us for a special Parish Planting Day on Sunday, 27 April, after the 10:30 AM Mass. We will be planting over 300 flower plants, shrubs, and grasses around our church in memory of loved ones, and in thanksgiving for the new life we celebrate.

We will also be blessing and opening the new Fountain, dedicated to St. Francis of Assisi, as a symbol of peace, community, and creation. All families, neighbours, well-wishers, and benefactors are most welcome. Let us make this Easter not just a moment — but a movement of life, beauty, and shared joy in our parish community.

With Blessings and prayers, Fr. James Raj (jamesraj@rcaos.org.uk)

Understanding the Easter Vigil

“This is the night...” The Easter Vigil, celebrated on Holy Saturday night, is the most sacred and beautiful liturgy of the Church year. It is the night of light, of life, and of victory over darkness - the night when Christ rose from the dead. This liturgy unfolds in four parts, leading us into the joy and hope of the Resurrection.

1. THE SERVICE OF LIGHT

We begin in darkness, as the new fire is kindled, symbolising the light of Christ rising in glory. From this fire, the Paschal Candle is lit - the Light of Christ breaking through the darkness of sin and death.

As the candle is carried into the church, the deacon or priest sings:

“Lumen Christi” (The Light of Christ)

and the people respond: **“Deo gratias” (Thanks be to God)**

The ***Exsultet*** (Easter Proclamation) is then sung, rejoicing in God’s saving power.

2. THE LITURGY OF THE WORD

This year, we will listen to three Old Testament readings, each followed by a psalm, silent reflection, and a prayer by the priest.

These readings take us through the story of our salvation - from Creation, to the Exodus, to the Prophets - preparing us to hear the Gospel of the Resurrection.

After the final Old Testament reading:

- The Gloria is sung
- The church bells are rung
- The light and joy of Easter begin to fill the space

We then hear a reading from Romans, followed by the Easter Gospel.

3. THE LITURGY OF BAPTISM

We will have the solemn blessing of baptismal water. All present will be invited to renew their baptismal promises and receive a joyful sprinkling with Easter water, as a sign of our own new life in Christ. The Litany of the Saints is sung, calling upon the great cloud of witnesses to pray for us.

4. THE LITURGY OF THE EUCHARIST

The celebration continues with the first Eucharist of Easter. We are fed with the Body and Blood of the Risen Lord, who is truly present in our midst - healing, transforming, and sending us out to live as Easter people.

The Easter Vigil is not just a liturgy — it is a sacred experience: It begins in darkness and ends in light, It tells the story of our salvation, It renews our baptismal life and it sends us forth with the joy of the Risen Christ

“He is not here — He is Risen!” (Luke 24:5)

Easter Candle Procession

“Lumen Christi” (The Light of Christ)

and the people respond: “Deo gratias” (Thanks be to God)

The Liturgy of the Word

First reading

Genesis 1:1–2:2

In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep, and the Spirit of God hovered over the waters. God said, "Let there be light," and there was light. God saw that the light was good and separated it from the darkness. He called the light Day and the darkness Night. Thus, the first day passed. God then created a firmament to divide the waters and called the firmament Heaven, marking the second day. Next, He gathered the waters under the heavens, allowing dry land to appear, which He called Earth, and the gathered waters, Seas. He saw it was good.

Then God said, "Let the earth bring forth vegetation: plants yielding seed and fruit trees bearing fruit with seed in them." And it was so. The earth produced all kinds of vegetation, and God saw that it was good. That was the third day. On the fourth day, God made lights in the heavens to separate day from night—sun to govern the day, moon and stars the night—to mark seasons and days and years. He placed them in the heavens and saw that it was good.

God then filled the waters with living creatures and the sky with birds, blessing them to be fruitful and multiply, marking the fifth day. On the sixth day, God created living creatures on the earth—livestock, creeping things, and wild animals—all according to their kind. Then God said, "Let us make man in our image, after our likeness." So He created humanity in His own image—male and female He created them. He blessed them, saying, "Be fruitful and multiply, fill the earth and subdue it; have dominion over every living thing." He gave them every seed-bearing plant and fruit for food. And God saw everything that He had made, and indeed, it was very good.

Thus, the heavens and the earth were completed. On the seventh day, God finished His work and rested, blessing the seventh day and making it holy.

. The word of the Lord. R. Thanks be to God.

Responsorial Psalm

Psalm 104(103):1–2, 5–6, 10, 12, 13–14, 24, 35

℟. “Send forth your Spirit, O Lord, and renew the face of the earth.”

1. Bless the Lord, O my soul! O Lord my God, how great you are, clothed in majesty and honour, wrapped in light as with a robe. You set the earth on its foundations, immovable from age to age. You covered it with the depths like a cloak; the waters stood higher than the mountains. **℟.**

Second reading

Exodus 14:15–15:1

The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, stretch out your hand over the sea, and divide it, so the people may pass through on dry ground. I will harden the hearts of the Egyptians so that they follow, and I will gain glory over Pharaoh and all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the Lord.”

The angel of God, who had been going before Israel’s camp, moved and went behind them, and the pillar of cloud shifted to stand between the Egyptian camp and the Israelite camp. It brought darkness to one side and light to the other, so the two camps could not come near each other all night. Then Moses stretched out his hand over the sea, and the Lord drove the sea back with a strong east wind all night, turning it into dry land. The waters were divided, and the people of Israel went into the midst of the sea on dry ground, with the waters forming a wall on their right and on their left. The Egyptians pursued them—every horse of Pharaoh, his chariots and horsemen—following them into the sea. During the morning watch, the Lord looked down from the pillar of fire and cloud upon the Egyptian army and threw them into panic. He clogged their chariot wheels so that they drove with difficulty. The Egyptians cried, “Let us flee from Israel, for the Lord fights for them!”

Then the Lord said to Moses, “Stretch out your hand over the sea so that the waters may flow back upon the Egyptians.” Moses stretched out his hand, and at daybreak, the sea returned to its normal course. As the Egyptians fled, the Lord hurled them into the sea. The waters flowed back, covering the chariots and horsemen—Pharaoh’s entire army that had followed them into the sea. Not one of them remained. But the people of Israel walked on dry ground through the sea, with the waters a wall to their right and left. Thus the Lord saved Israel that day from the hands of the Egyptians. Israel saw the Egyptians dead on the seashore and the mighty power the Lord had used. The people feared the Lord and believed in Him and in His servant Moses. Then Moses and the Israelites sang this song to the Lord.

The word of the Lord. R. Thanks be to God.

Responsorial Psalm

Exodus 15:1–2, 3–4, 5–6, 17–18

℟. “Let us sing to the Lord, glorious his triumph.”

1. I will sing to the Lord, who has triumphed gloriously; horse and rider he has thrown into the sea. The Lord is my strength and my song; he has become my salvation. This is my God, and I will praise him, my father’s God, and I will exalt him. **℟.**
2. The Lord is a warrior; the Lord is his name. The chariots of Pharaoh and his army he has cast into the sea. **℟.**
3. The floods covered them; they sank to the depths like a stone. Your right hand, O Lord, glorious in power, your right hand, O Lord, shatters the enemy. **℟.**

Third reading

Ezekiel 36:16–17a, 18–28

The word of the Lord came to me: “Son of man, when the house of Israel lived in their own land, they defiled it by their conduct and actions. So I poured out my wrath upon them because of the blood they had shed in the land and the idols with which they defiled it. I scattered them among the nations, dispersing them in foreign countries. I judged them according to their ways and deeds. But wherever they went among the nations, they profaned my holy name, for people said, ‘These are the Lord’s people, and yet they had to leave His land.’

“But I had concern for my holy name, which the house of Israel had profaned among the nations. Therefore, say to the house of Israel: Thus says the Lord God—It is not for your sake that I act, O house of Israel, but for the sake of my holy name. I will vindicate the holiness of my great name, which you have profaned, and the nations shall know that I am the Lord, when I show my holiness through you in their sight.

“I will take you from among the nations, gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleanness. I will cleanse you from all your idols. I will give you a new heart and put a new spirit within you. I will remove the heart of stone from your body and give you a heart of flesh. I will put my Spirit within you, so that you may walk in my statutes and be careful to observe my ordinances. You shall dwell in the land I gave to your ancestors. You shall be my people, and I will be your God.”

The word of the Lord. R. Thanks be to God.

Responsorial Psalm

Psalm 41(42):2–3, 5; 42(43):3–4

R. “Like the deer that yearns for running streams, so my soul is yearning for you, my God.”

1. As the deer longs for flowing streams, so longs my soul for you, O God. My soul is thirsting for God, the living God; when shall I see him face to face? **R.**
2. These things will I remember as I pour out my soul: how I would lead the rejoicing crowd into the house of God, amid cries of gladness and thanksgiving. **R.**
3. O send forth your light and your truth; let these be my guide. Let them bring me to your holy mountain, to the place where you dwell. **R.**
4. And I will come to the altar of God, to God, my joy and gladness. To you will I give thanks on the harp, O God, my God. **R.**

The Gloria is Sung

After all the Old Testament readings and their accompanying psalms and prayers, **the assembly stands**. The **altar candles are lit**, bells are rung joyfully, and the **Gloria (Glory to God in the highest) is sung with full solemnity**. This marks the transition from the Liturgy of the Word in darkness to the celebration of Christ’s resurrection in light.

Fourth reading

Romans 6:3–11

Brothers and sisters, do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? By baptism, we were buried with him into death so that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly also be united with him in a resurrection like his.

We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. **The word of the Lord. R. Thanks be to God.**

Gospel Acclamation

Alleluia... Alleluia...Alleluia...“This is the day the Lord has made; let us rejoice and be glad.” Alleluia...

Gospel

Luke 24:1–12

On the first day of the week, at early dawn, the women went to the tomb, taking the spices they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body of the Lord Jesus. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground. The men said to them, “Why do you seek the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, be crucified, and on the third day rise again.”

Then they remembered his words, and returning from the tomb, they told all this to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them like nonsense, and they did not believe the women. However, Peter got up and ran to the tomb. Stooping and looking in, he saw only the linen cloths. He went back home, amazed at what had happened.

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

BAPTISMAL LITURGY

The Baptismal Liturgy celebrates new life in Christ. It includes the Litany of the Saints, blessing of the baptismal water, renewal of baptismal promises, and sprinkling with holy water. If applicable, Confirmation follows. It marks our rebirth through water and the Spirit as Easter joy begins..

† RENEWAL OF BAPTISMAL PROMISES

(The priest addresses the people:)

Priest:

Dear brothers and sisters,
through the Paschal Mystery
we have been buried with Christ in Baptism,
so that we may walk with Him in newness of life.
Now that our Lenten observance is concluded,
let us renew the promises of Holy Baptism,
by which we once renounced Satan and his works
and promised to serve God in the holy Catholic Church.

Priest: Do you renounce Satan?

All: I do.

Priest: Do you renounce all his works?

All: I do.

Priest: Do you renounce all his empty show?

All: I do.

Priest: Do you believe in God, the Father almighty,
Creator of heaven and earth?

All: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead, and is seated at the right hand of the Father?

All: I do.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do.

Priest: And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life.

All: Amen.

HYMNS FOR THE MASS

Offertory: 90 - Blessed be God

439 - Sanctus

440c - Memorial Acclamation 3

466 - Agnus Dei

Communion: 730 - This is my Body

894 - Make Me a Channel of Your Peace

Final: 322 - Jesus Christ is Ris'n Today



"Where flowers bloom, so does Hope"

LET'S JOIN AS FAMILY. YOU ARE INVITED

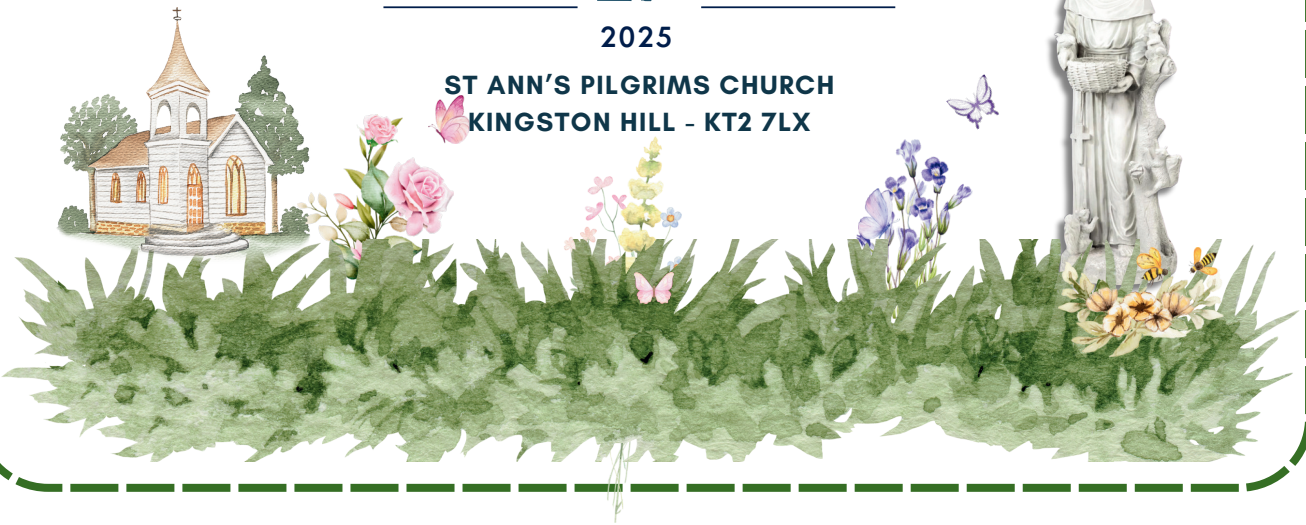


PARISH PLANTING DAY & BLESSING OF THE FRANCIS OF ASSISI FOUNTAIN

Organised by Sunday Catechism Children & Church Maintenance Team
Joined by all parishioners, neighbours, well wishers, school staff and children to
join in planting a variety of plants across the church grounds.

APRIL
SUNDAY **27** AFTER 10.30 AM MASS
2025

**ST ANN'S PILGRIMS CHURCH
KINGSTON HILL - KT2 7LX**



Easter Offering for Priests: Easter offering is a personal gift to the priest, as priests do not receive a regular salary but have a basic monthly stipend (£144). In addition, priests may receive: Mass stipends (£10 per intended Mass), Stole fees for sacraments such as baptisms or funerals, when offered. Your generosity at Easter and Christmas helps support the priest's pastoral ministry throughout the year. Thank you for your continued kindness and care.



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Thank you for being part of our St. Ann's family.
Let's pray for one another and for the growth of our parish family.