



The Parish Church of All Saints Pittville

Parish Priest: Father David Lawrence-March

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Sunday 5th April 2026

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Mass at 8.00am

The Solemn Mass at 10.30am

Mass times this week at All Saints

Easter Thursday Holy Mass at 11.00am

Easter Friday Holy Mass at 12noon

Easter Saturday Holy 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 TAKE TODAY'S MASS SHEET AWAY FOR REFERENCE

Thought for the week ...

**There may be dark clouds and difficulties beyond us always.
Yet there must always be victory for good, for the good is God.**

God is triumphant.

Life is triumphant.

Every lesser thing shall fail.

Fr Bede Jarrett OP

Welcome to All Saints. If this is your first visit we hope you enjoy sharing our celebration of the Holy Eucharist this morning. Do stay and join us for refreshments after the Solemn Mass. Father David is 'off duty' Monday to Wednesday this week.

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 is truly risen, alleluia.
**To him be glory and power
for all the ages of eternity, alleluia, alleluia.**

Lk 24: 34; cf. Rv 1: 6

THE OPENING HYMN | 40 *Alleluya! Alleluya!*

The Priest greets the assembly.

In the name of the Father, + and of the Son, and of the Holy Spirit.

Amen.

Alleluia! Christ is risen!

He is risen indeed. Alleluia!

Brothers and sisters, Christ our Lord, who was crucified for our sins, has risen from the dead, defeating sin and death, and winning for us the promise of everlasting life. With hearts filled with joy, let us prepare to share in the paschal mystery.

Lord Jesus, you have triumphed over the cross and the grave:

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

Christ Jesus, you forgive the sins of all who believe in you:

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

Lord Jesus, you invite us to share the glory of your resurrection:

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, *At the 8 o'clock Mass*

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, **THE GLORIA** from the **Mass of St Thomas, 682** in the Revised English Hymnal.

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

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your Spirit,
rise up in the light of 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 (at both Masses)

A reading from the Acts of the Apostles.

In those days: Peter opened his mouth and said: 'You yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and caused him to appear, not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.'

The word of the Lord.
Thanks be to God.

*(On the Sundays in Eastertide the first readings are from the **Acts of the Apostles**, the record of the early years of the Church. In today's reading Peter was speaking to Cornelius. Cornelius was the Roman centurion who already revered God and had had a vision that he should invite Peter to come and instruct him. Peter shows that Jesus was a real human being. He went about, bringing God's peace to everyone he could meet. Nevertheless, he was executed as a criminal. So God reacted by raising him from death to a life that was totally new. This was the fulfilment of all the promises made to Israel, bringing to completion God's plan in creation. Life moved into a new gear. Peter expresses this that God has appointed the Risen Jesus to judge the living and the dead. The Jews expected that at the end of time, at the completion of all things, God would come to set everything to rights, to judge things according to their true worth. Now Peter says that Jesus is the one who will be this judge. Jesus is the Lord who will bring all things to completion and to judgment. By his rising from the dead Jesus comes to this position of supreme authority over the whole world. Paul put it that he was 'constituted Son of God in power' by the resurrection.)*

The Responsorial Psalm: Verses from **Psalm 118** (Only at the Solemn Mass)

Please join in with the Response after each verse.

This is the day the Lord has made; let us rejoice in it and be glad.

Give praise to the Lord, for he is good;

his mercy endures for ever.

Let the house of Israel say,

'His mercy endures for ever.'

This is the day the Lord has made; let us rejoice in it and be glad.

The Lord's right hand is exalted.

The Lord's right hand has done mighty deeds.

I shall not die, I shall live

and recount the deeds of the Lord.

This is the day the Lord has made; let us rejoice in it and be glad.

The stone that the builders rejected

has become the cornerstone.

By the Lord has this been done,

a marvel in our eyes.

This is the day the Lord has made; let us rejoice in it and be glad.

The Second Reading (Only at the Solemn Mass)

A reading from the first letter of Paul to the Church in Corinth.

Brothers and Sisters: Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the

festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

The word of the Lord.
Thanks be to God.

(Paul is obviously referring to the Jewish festival of the Passover, at which a lamb was sacrificed. This festival was originally the meal commemorating the move of pastoral nomads at the beginning of spring from their winter to their summer pastures. A lamb was sacrificed as an offering to the gods. After the exodus from Egypt the festival came to celebrate the great trek of forty years through the desert, and the Covenant of Moses on Sinai, when Israel became God's people. When Israel settled down and became agriculturalists, this festival coincided with the Week of Unleavened Bread, marking the beginning of the wheat harvest, when all last year's wheat-products and leaven were cast aside as corrupt and out-dated, 'past their sell-by date'. Leaven is, after all, fermented, and so in some sense corrupt. Thus the Passover Festival became associated with total newness. At the Last Supper Jesus sealed the New Covenant and gave himself to his disciples as the new paschal lamb, the sacrifice of this New Covenant. Paul uses this symbolism to indicate that Christians are people of total newness. Their conduct must be purged of all the old corruption and marked by a new freshness, the innocence and purity of new life.)

At the 8.00am Mass

Alleluia, alleluia.

Christ, our Passover lamb, has been sacrificed;
let us therefore celebrate the festival in the Lord.

Alleluia.

At the Solemn Mass

GRADUAL HYMN 147 *Jesus Christ is risen today*

THE GOSPEL READING

Matthew 28:1-10

The Lord be with you.

And with your spirit.

A reading from the Holy Gospel according to Matthew.

Glory to you, O Lord.

After the Sabbath, towards the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, 'Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.' So they departed

quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, 'Greetings!' And they came up and took hold of his feet and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

*(The Gospel is a challenge and at various times people feel the need to protect themselves from it: Christians sometimes, pagans more often. One favourite technique of self-defence is to tell oneself (perhaps not in so many words) that the Gospels are a literary creation rather than an honest attempt at narrating exactly what happened. That way biblical scholars can study without listening, making careers out of deciding who influenced whom and who wrote which bit. The rest of us can defend ourselves from life-changing truths by reading the stories the way we would read any other work of literature. The synoptic Gospels' narrative of the Resurrection shows how the Gospels themselves defend themselves make such evasion impossible. First, there is their inconsistency. Whenever **Matthew, Mark and Luke** are witnesses to an event, they are slightly discordant more often than not. In this case – Who exactly goes to the tomb? Who is it they meet there? One man in white, two men in brilliant clothes, or an angel? The inconsistency is patent. On the other hand, anyone who has been involved in police investigation will tell you that when witnesses disagree, that shows they are all being truthful. It is when witnesses all agree in every detail that you know that someone has been coaching them. So here, as throughout the synoptic Gospels, we can be certain that we are not looking at a constructed narrative but a genuine effort to give a truthful account despite the fact that everyone has remembered things slightly differently. **Matthew** in particular includes the earthquake and the terrified guards. Perhaps he should have left them out. They come in after the beginning of the story and break it up, and even raise questions that are not answered: where were the women while all this was going on? How did they react? Anyone out to write a good persuasive story would see that this drama is extraneous to the core story and would be better excised. **But Matthew is not a writer and he is not setting out to write a good persuasive story.** A writer thinks 'If it works, put it in.' As an evangelist Matthew is not allowed to do this. He has to think 'If it is true, put it in.' And so he does. The second place in the resurrection narrative where anyone setting out to construct a good persuasive foundation for a new religion could have done it better is the whole mention of the women. In the culture and even in the legal system of the time women were less reliable than men. Their testimony in a court of law was arithmetically defined as carrying less weight than a man's. Throughout the Church's history, indeed, one of the taunts against Christianity has been that it is something only silly old women believe in. Anyone setting out to invent a new religion would take care to (a) make its foundation documents consistent with each other and (b) base its greatest claim of all on the evidence of people whose authority everybody accepts, not women. And yet the Gospel does neither of these things. This is because the Gospel is not intended as the building-block of a new religion. **The Gospel simply wants to say what happened: to tell the truth** – and so must we, not just on Easter Day but everyday.)*

At the Solemn Mass

**Easter glory fills the sky! Alleluia!
Jesus lives, no more to die! Alleluia!
Darkness has been put to flight! Alleluia!
by the living Lord of Light! Alleluia!**

THE HOMILY

Father David

Please sit

*After the period of silent reflection **we stand** to renew the promises of our baptism.*

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. And so, 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.

And so I ask you:

Do you believe in God,
the Father almighty,
Creator of heaven and earth? **I do.**

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? **I do.**

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? **I do.**

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.

Amen.

The Mass now continues with

THE OFFERTORY HYMN 142 (2nd t) *Christ the Lord is risen again!*

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.**

Exultant with paschal gladness, O Lord,

we offer the sacrifice

by which your Church is wondrously reborn and nourished.

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:

At the 8.00am Mass **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, **THE SANCTUS AND BENEDICTUS***

*from **The Mass of St Thomas**, 682 in the Revised English Hymnal.*

Please **KNEEL OR REMAIN STANDING** for the continuation of the Eucharistic Prayer, which includes

The mystery of faith.

Save us, Saviour of the world,

for by your Cross and Resurrection

you have set us free.

*The Eucharistic Prayer ends ... for ever and ever. **Amen.***

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

Christ our Passover has been sacrificed, alleluia;

therefore let us keep the feast

with the unleavened bread of purity and truth, alleluia, alleluia.

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 139 A brighter dawn is breaking

which may be supplemented with a motet from the choir

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

Look upon your Church, O God,

with unfailing love and favour,

so that, renewed by the paschal mysteries,

she may come to the glory of the resurrection.

Through Christ our Lord.

Amen.

THE POST COMMUNION HYMN 156 The day of resurrection

after which the Parish Priest may give notices.

THE BLESSING AND DISMISSAL

The Lord be with you.
And with your spirit.

May almighty God bless you
through today's Easter Solemnity
and, in his compassion,
defend you from every assault of sin. **Amen.**

And may he, who restores you to eternal life
in the Resurrection of his Only Begotten,
endow you with the prize of immortality. **Amen.**

Now that the days of the Lord's Passion have drawn to a close,
may you who celebrate the gladness of the Paschal Feast
come with Christ's help, and exulting in spirit,
to those feasts that are celebrated in eternal joy. **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. Alleluia, alleluia!
Thanks be to God. Alleluia, alleluia!

REGINA CAELI, *the Easter Anthem to Our Lady, is sung*

Joy to thee, O Queen of Heaven, alleluia!
He whom thou wast meet to bear, alleluia!
As he promised hath arisen, alleluia!
Pour for us to God thy prayer, alleluia!

Rejoice and be glad, O Virgin Mary, alleluia!
For the Lord is risen indeed, alleluia!

Lord Jesus Christ,
your Resurrection has brought joy to the world.
Grant that with your mother, the sinless Virgin Mary,
we may come to share your glory,
as you live and reign with the Father and the Holy Spirit,
God, for ever and ever.
Amen.

FINAL HYMN **159** *Thine be the glory*

Daily Intentions for this week

5 th	Sun	EASTER SUNDAY OF THE RESURRECTION	Thanksgiving
6 th	Mon	In the Octave of Easter	Thanksgiving for the Victory of Christ
7 th	Tue	In the Octave of Easter	Thanksgiving for the Victory of Christ
8 th	Wed	In the Octave of Easter	Thanksgiving for the Victory of Christ
9 th	Thu	In the Octave of Easter	Thanksgiving for the Victory of Christ
10 th	Fri	In the Octave of Easter	Thanksgiving for the Victory of Christ
11 th	Sat	In the Octave of Easter	Thanksgiving for the Victory of Christ

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

Next Sunday

THE SECOND SUNDAY OF EASTER

DIVINE MERCY SUNDAY

Mass at 8.00am

The Solemn Mass at 10.30am

THE PARISH THAT PRAYS IS THE PARISH THAT GROWS

*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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