

The English Speaking Roman Catholic Community on Gozo

Patron Saint—St. Thomas More

Our website: www.esccgozo.org

Sacred Heart Seminary Chapel—Enrico Mizzi Street, Victoria
Sunday Mass 10.00 am (Confession available prior—please allow ample time)

20th April 2025
Sunday of the Resurrection
Celebrated by
Fr. George Debrincat

Christ is Risen Alleluia!

First Reading Acts 10:34,37-43

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The Word of the Lord

Responsorial Psalm

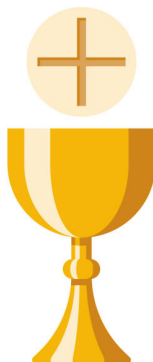
117(118):1-2,16-17,22-23

**(R) This day was made by the Lord:
we rejoice and are glad.**

Give thanks to the Lord for he is good,
for his love has no end.
Let the sons of Israel say:
'His love has no end.' **(R)**

The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
and recount his deeds. **(R)**

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. **(R)**



Second Reading Colossians

3:1-4

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

The Word of the Lord

Gospel Acclamation

Alleluia, alleluia!

**Christ, our passover, has been
sacrificed:
let us celebrate the feast then, in the
Lord.**

Alleluia!

We Pray For

Those in our community and all
our relatives and friends who need
our prayers and those who have
died

Memorial Acclamation

**Lord by your Cross and
Resurrection you have set us free.
You are the Saviour of the world.**

Easter Triduum & Visit to 7 Churches

Times, hymns and Passion text.
Please see attached flyers

♪ Hymns for Today ♪

322 Jesus Christ Is Risen Today
703 The Light Of Christ
275 Lord Of The Dance

Gospel John 20:1-9

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

The Gospel of the Lord





After listening to today's readings let us now consider the following reflections:

Fr Henry Wansbrough's reflection.

There are several accounts in the various gospels of the discovery of the empty tomb. The slight variations between them show all the marks of oral tradition, for in genuine oral tradition each 'performance' is different. Different people tell the story slightly differently, stressing different aspects. This story in John's Gospel places emphasis on proving that the tomb really was empty, for the apostles examine the evidence carefully. Other accounts concentrate less on the evidence and more on the message, that the disciples will meet the Risen Lord in Galilee. It was important to establish that the tomb was empty, to prevent the charge that the meetings with the Risen Christ were simply ghost-appearance accounts. Apart from the proof that the risen Jesus was a real, living and bodily person, these encounters stress two other things - the power of the risen Christ and the commission given to the disciples. The disciples are to go out into the whole world and spread the message, always accompanied and strengthened by Christ himself. In this account of John's, Simon Peter is clearly the senior, authority figure, to whom the Beloved Disciple defers. But it is the love of the Beloved Disciple which immediately brings Peter to faith. What is the best way in which I can proclaim the Good News of Christ's resurrection?

And that of Fr. Robert Draper

There is something quite striking about the very deliberate low-key nature of the gospel for today. The sense of bafflement among all those who come to the tomb; those who, despite the words of Jesus in his ministry, never seemed to have grasped the idea that Jesus might continue to be with them. The way Mary of Magdala tells Peter 'They have taken the Lord out of the tomb', with no idea who 'they' might have been or why. And when Peter who gets to the tomb and enters he just sees a bundle of cloths. And then, finally; the beloved disciple 'gets it'. All the clues were there, all the teaching and explanation, but the belief didn't come until that moment. There is no real drama to the account but the story of a slow dawning which suddenly gave way to light. Similarly for those gathered to celebrate this morning, there is none of the great drama of the Solemn Vigil of last night, but all the evidence, all the signs and all the unfolding is there for those who, like the beloved disciple, have come to faith. In the reading from the Acts of the Apostles, Peter gives the broad brush strokes of the story and invites a response from Cornelius and his household, but the simple evidence alone is not enough, the response of faith will be required. Today - as everyday - is an opportunity for each person to look and see and, perhaps, come to faith, or renew that faith.

PRAYER AT THE END OF MASS

As suggested by His Holiness, Pope Francis:
Holy Michael, Archangel, defend us in the day of battle: Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell, Satan, and all wicked spirits who wander through the world for the ruin of souls.

Dates and
Information for
your diaries



27th April 2025 – Feast of Divine Mercy . See notice

29th April 2025: 4.30 pm to 5.30 pm
Bible Study Group in English at
Santa Lucija Church

8th May 2025 3.30 pm Adoration of
the Blessed Sacrament in English at
Ghasri followed by refreshments .

Money Matters



The collection for last Sunday was €191.10 . In general, all monies collected are deployed to cover the costs of running our community and for good causes

Myanmar disaster Relief
The community is making a donation of €500 to the disaster relief fund.

Easter Offerings
ALL COLLECTIONS (Except special collections) MADE OVER THE EASTER PERIOD WILL BE OUR BI-ANNUAL GIFT TO OUR HARWORKING PRIESTS with thanks.

Feast of Divine Mercy 27April

There will be a special celebration in English for the Feast of the Divine Mercy on Sunday 28 April at Ghasri Parish Church from 3.30 pm to 4.30 pm. The service will include Adoration, Hymns, the Chaplet of Divine Mercy, and the Litany to Divine Mercy. All welcome. Books and leaflets of the Divine Mercy will be available from Palm Sunday so that those who wish can participate in the Novena which commences on Good Friday.

Pope Francis' Prayer Intention for April

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.



Please leave Chapel
quietly after mass

Readers Rota

20-Apr Readings	Rachel Holland	Prayers	Chris Holland
27-Apr Readings	Chris Holland	Prayers	Mary Newman
04-May Readings	Mary Newman	Prayers	Vince Vella
11-May Readings	Angelika Camilleri	Prayers	Johanna Marks
18-May Readings	Vince Vella	Prayers	Andy Young
25-May Readings	Andy Young	Prayers	Stella Woodgate

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EASTER TRIDIUM

No need for you to be on the usual Readers Rota, please join us over the Easter period.

Maundy Thursday **Time: 5.00 pm**
 Reader: Mary Newman
 Washing of Feet: Sufficient volunteers

Holy Thursday

Hymns

517 O Bread Of Heaven
730 This Is My Body
813 Will You Let Me Be Your Servant (during
 washing of the feet)

Good Friday **Time: 3.00 pm**
 Readers: Rachel and Chris Holland
 Reader for Passion: David Felice Pace
 Jesus: Fr. Loretu
 Pilate, Peter etc Congregation

See attached text . Congregation in Red.

Easter Vigil **Time: 8.00 pm**
 1. Johanna Marks
 2. Rachel Holland
 3. Chris Holland
 4. Andy Young
 5. Vince Vella
 6. Rachel Holland
 7. Chris Holland
 Epistle. Johanna Marks
 Prayers Andy Young

Easter Vigil

Hymns

703 The Light of Christ (**chorus only**) after
 blessing of the water
513 Now The Green Blade Riseth
602 Praise My Soul The King of Heaven
728 Thine Be The Glory



Good Friday

Pilgrimage to Seven Churches

Organized by the Legion of Mary

At 9:00am on Friday, 18th April 2025, a bus will leave from the Bus Terminus (parking) in Victoria to visit the Altars of Repose in seven Churches on Gozo.

A guide will explain the origin and significance of this traditional devotion and some information about each church. A short prayer will be said at each visit and we expect to **return around 12:30pm.**

The fare is € 2.50 - payable on the bus.

The Churches to be visited this year are:

Xaghra Parish Church, Nazzarenu Church in Xaghra, Nadur Parish Church, Qala Parish Church, St. Anthony's Church in Ghajnsielem, Ghajnsielem Parish Church and Xewkija Rotunda

Residents and tourists of all denominations are welcome. Pre-booking is not required.

Good Friday

The Passion of our Lord Jesus Christ

Key: N. Narrator. ✕ Jesus. O. Other single speaker. C. Crowd, or more than one speaker.

N. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

✕ Who are you looking for?

N. They answered,

C. Jesus the Nazarene.

N. He said,

✕ I am he.

N. Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

✕ Who are you looking for?

N. They said,

C. Jesus the Nazarene.

N. Jesus replied,

✕ I have told you that I am he. If I am the one you are looking for, let these others go.

N. This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

✕ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

N. The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

O. Aren't you another of that man's disciples?

N. He answered,

O. I am not.

N. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

✕ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

N. At these words, one of the guards standing by gave Jesus a slap in the face, saying,

O. Is that the way to answer the high priest?

N. Jesus replied,

✕ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

N. Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him,

O. Aren't you another of his disciples?

N. He denied it, saying,

O. I am not.

N. One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

O. Didn't I see you in the garden with him?

N. Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

O. What charge do you bring against this man?

N. They replied,

C. If he were not a criminal, we should not be handing him over to you.

N. Pilate said,

O. Take him yourselves, and try him by your own Law.

N. The Jews answered,

C. We are not allowed to put a man to death.

N. This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, and asked,

O. Are you the king of the Jews?

N. Jesus replied,

✕ Do you ask this of your own accord, or have others spoken to you about me?

N. Pilate answered,

O. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

N. Jesus replied,

✕ Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.

N. Pilate said,

O. So you are a king, then?

N. Jesus answered,

✕ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.

N. Pilate said,

O. Truth? What is that?

N. and with that he went out again to the Jews and said,

O. I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

N. At this they shouted:

C. Not this man, but Barabbas.

N. Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C. Hail, king of the Jews!

N. and they slapped him in the face.

Pilate came outside again and said to them,

O. Look, I am going to bring him out to you to let you see that I find no case.

N. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O. Here is the man.

N. When they saw him the chief priests and the guards shouted,

C. Crucify him! Crucify him!

N. Pilate said,

O. Take him yourselves and crucify him: I can find no case against him.

N. The Jews replied,

C. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.

N. When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus

O. Where do you come from?

N. But Jesus made no answer. Pilate then said to him,

O. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N. Jesus replied,

✠ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

N. From that moment Pilate was anxious to set him free, but the Jews shouted,

C. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

N. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

O. Here is your king.

N. They said,

C. Take him away, take him away! Crucify him!

N. Pilate said,

O. Do you want me to crucify your king?

N. The chief priests answered,

C. We have no king except Caesar.

N. So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

C. You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'

N. Pilate answered,

O. What I have written, I have written.

N. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

C. Instead of tearing it, let's throw dice to decide who is to have it.

N. In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

✠ Woman, this is your son.

N. Then to the disciple he said,

✠ This is your mother.

N. And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

✠ I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

✠ It is accomplished;

N. and bowing his head he gave up his spirit.

Here all kneel and pause for a short time.

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken;

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

