

PARISH NEWSLETTER

St Arvans with Penterry, Itton, Devauden & Kilgwrrwg

PLEASE NOTE:

During the 'Firebreak' lockdown in Wales (23rd October – 9th November) all places of worship are closed both for public worship and private prayer. St Arvan's Church will re-open for Sunday worship on 15th November.

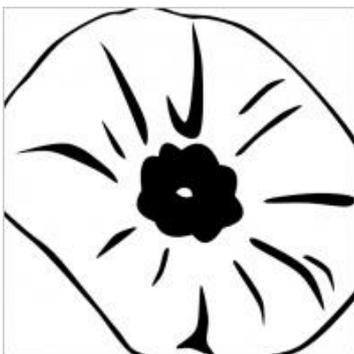
Our Sunday Eucharist at 10 a.m. and celebration of Night Prayer on Wednesdays at 20.00 will continue to be live-streamed as usual

Please help to keep us informed of anyone who is in need or is isolated over the next weeks and months, and anyone in need of our prayer and support
Parish Priest (Vicar / Rector):
Fr Michael Gollop,
The Vicarage, St Arvans
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8th November 2020

'Remembrance Sunday'

*The 2nd Sunday of the Kingdom
or the 3rd Sunday before Advent*



The Collect

Almighty everlasting God, who sent your Son to die that we might live, grant we pray, eternal rest to those who gave themselves in service and sacrifice for their country; through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever. **AMEN**

A reading from the book of Wisdom

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones. [3. 1-9]

*Reader / This is the Word of the Lord
Response / Thanks be to God*

Psalm 130

R/ My soul waits for the Lord

Out of the depths have I cried to you, O Lord; Lord, hear my voice;
let your ears consider well the voice of my supplication. If you, Lord, were to mark what is done amiss, O Lord, who could stand? But there is forgiveness with you, so that you shall be feared.

R/ My soul waits for the Lord.

I wait for the Lord; my soul waits for him; in his word is my hope.
My soul waits for the Lord, more than the night watch for the morning, more than the night watch for the morning.

R/ My soul waits for the Lord.

O Israel, wait for the Lord, for with the Lord there is mercy; With him is plenteous redemption and he shall redeem Israel from all their sins.

R/ My soul waits for the Lord.

A reading from the letter of St Paul to the Romans [8. 31-39]

If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

*Reader/ This is the Word of the Lord
Response / Thanks be to God*

Gradual Hymn

The Gospel

Alleluia, alleluia!

It is my Father's will, says the Lord, that I should lose nothing of all he has given to me, and that I should raise it up on the last day.

Alleluia!

The Lord be with you

R/ And also with you

Listen to the Gospel of Christ according to St John

R/ Glory to you, O Lord

Jesus said,

"All that the Father gives me will come to me; and him who comes to me I will not cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me; and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life, and I will raise him up at the last day."

[St John 6, 37 - 40]

This is the Gospel of the Lord

Praise to you, O Christ

Thought for the Week

"The world is, by its very essence, struggle, conflict, division, dissension. For there to be peace in the world, men must renounce their selfishness in order to make peace, and we cannot make peace with others unless we are at peace with ourselves."

- Thomas Merton:

The Monastic Journey -

For Your Prayers

Those who have died in war.

The peace and security of the world.

That we may strive to cultivate the Gospel values of peace, justice and reconciliation

That our spiritual communions will give us the grace to serve Christ more fully.

Those throughout the world suffering from the Coronavirus

Doctors, nurses and all medical staff, all carers, medical scientists and researchers.

All who are isolated and alone, those anxious for their health and well being and those of their loved ones.

For those in government throughout the world, that they may make informed, wise and compassionate decisions for the good of all

For the Church:

For the bishops of the Church:

John, Archbishop of Wales;

Cherry, Bishop of Monmouth, Philip, Episcopal Visitor of the Society of the Holy Cross in Wales, Jonathan, Bishop of Ebbsfleet; Justin, Archbishop of Canterbury. & for all who hold and teach the Catholic faith that comes to us from the Apostles.

All bishops, priests and deacons and all baptised Christians

For the reunion of all Christians: for Pope Francis, for Orthodox Patriarch Bartholomew, & for the leaders of the Reformed traditions

For the Sick & those in need:

Roy Staples, Ralph Hamilton, Patricia Hamilton; Sylvia; The Revd Helen Rodwell; Amanda Morgan; Naomi; Kim; Elisabeth; Helen Herbert; Cliff Edwards; Dave; Eirion

For the Departed:

The recently departed: our own departed relatives & friends, & those whose anniversaries of death fall at this time: Sylvia Gravelle; Richard Clay; Donald Voss; George Sherwood; Donald Sunderland; Vera Witts; Evelyn Lloyd; Joyce Furneaux

A Prayer of Spiritual Communion

My Jesus, I believe that you are in the Blessed Sacrament.

I love you above all things,

and I long for you in my soul.

Since I cannot now receive you sacramentally, come at least spiritually into my heart.

As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

(The Confraternity of the Blessed Sacrament)

This Week

Sunday is kept as Remembrance Sunday. We hold in our prayers those who died in warfare, particularly those who gave their lives for the freedom and security of the world. Jesus says in the Gospel: *everyone who sees the Son and believes in him should have eternal life, and I will raise him up at the last day.*

Tuesday is the feast day of Saint Leo the Great, doctor of the Church, and Wednesday sees that of Saint Martin of Tours, bishop.

The first readings at the Eucharist this week are a mix from Paul's letters to Titus and Philemon, and from the Second and Third Letters of St John.

Continuing Luke's Gospel, we hear Jesus talk about scandal and about forgiveness.

He calls us to "have faith the size of a mustard seed" in order to do extraordinary things in his name. Jesus tells us to be obedient to what God calls us to do and simply say, "we have done what we were obliged to do." We learn a lesson about gratitude when Jesus heals ten lepers and only one, "a foreigner" returns to give thanks. Jesus tells the confrontational Pharisees that the Kingdom of God's coming can't be "seen" and it won't be announced. "For behold, the Kingdom of God is among you." "But first [the Son of Man] must suffer greatly and be rejected by this generation." All we can do is to be faithful: "Whoever seeks to preserve his life will lose it, but whoever loses it will save it." Finally, Jesus tells the parable "about the necessity for [his disciples] to pray always without becoming weary." God will give justice to those who call out to him with faith.

Next Sunday brings us the very familiar but ever powerful parable from St Matthew's Gospel about the servants who are each given sums of money to invest. We are all called upon to use the gifts we have received, and to return them to God, fully developed and utilised.

A Reflection for Remembrance Sunday

+ There are two phrases most of us associate particularly with Remembrance Sunday - "*Lest we forget*" and "*We will remember them.*" We come across both, of course, in our Remembrance commemorations, and inscribed on the war memorials of all shapes and sizes up and down the British Isles and their equivalents all over the rest of Europe and beyond.

November, of course, is the *month* for remembering. We've already seen that the Church prays for the dead with special attention at the beginning of this month at All Saints & All Souls tide. Perhaps there's something in the declining sun and the increasing darkness of this time of year which leads us to think about those who have gone before us.

We still have our secular bonfires and fireworks to remember the prevention of an early seventeenth century terror plot. Even the pandemic didn't seem to stop that - much to our dog's discomfort. And there's a historical reason as well for making Remembrance Sunday at this point in November - calling to mind the Armistice which ended the Great War on 11th November 1918.

Of course, anniversaries are never without irony. The Great War soon became popularly known as "The War to End All Wars." and we know how false that hope proved to be. In just over twenty years a war was to begin on an even greater scale and with even bloodier, genocidal consequences. And if we consider the brutal and bloody conflicts all over the world even today, that phrase, "*Lest we forget*" takes on a wider and universal significance.

And today we will remember - and honour them - all those who died to defend our freedoms and our security - those who lost their lives in the hope they were building a better future for those who they left behind, those who fought against tyranny and terror, and the twisted values which lead us to hate and despise our fellow human beings.

It's good to be able to come together to do this at a time when our world seems all too willing to forget their sacrifice, all too willing to forget the great lessons of recent history which Remembrance Sunday exists to remind us. Despite the divisions

of the world, despite our own society's divisions and the barrage of divisive rhetoric which seems now to surround us constantly, we can come together in a common act of Remembrance which involves us all.

For all its historical faults and compromises with power and warfare, the Church has always been very clear about one thing. There can't be a meaningful act of Remembrance without a corresponding act of penitence and of sorrow. We can't express penitence and honour the fallen without also pledging to work for a better future for the world and to seek consciously to try to avoid those mistakes which our human nature seems to condemn us to make time after time, and which have made the sacrifices we honour today necessary. But we can't do that without hope. It's not realistic to suppose we can place that hope in a flawed humanity alone.

The hope that inspires us today comes from the resurrection of Christ who overcomes death so we too can share in his life. The hope is one which shines out in the darkness of human history because it is the story of the One who becomes one of us and who is condemned to death unjustly by the powers of the world in order to restore us to life and to help make sense of the mystery of suffering which is so much part of human life, to offer a resurrection hope that overcomes death and disaster, which triumphs over horror and violence, over oppression and tyranny, a hope that holds true despite the passing away of familiar and comfortable things - to the end of the ages.

But, of course, all that may be true - but how does it make a difference to the way things are? As always in the Christian life, we are called to work out how we are to apply that belief in Christ's resurrection to the concrete, practical situations in which we find ourselves.

To begin with, we have to pray; and - as we know - prayer isn't a matter of telling God what we want him to do or of convincing ourselves that our own way of looking at things or achieving things is necessarily his. Again, as we know, prayer is a risky business because it means opening ourselves to the Holy Spirit and letting go of our own preconceptions and ideas. It means letting God be God in our lives, and that is far easier said than done.

But if we speak about remembrance and penitence today in the same breath - of not forgetting what we owe to those we remember, but trying to make that remembering a practical reality - we have to be clear in saying that penitence isn't just a matter of finding the right formula of words. And we all know that feeling of helplessness when the world seems to go awry. After all, what can *I* do about it, we all think?

Well, if we're talking about global politics in a violent world, the answer for most of us is probably *not a lot*. But at a time of deep divisions and very ugly rhetoric, we need to avoid despair and, on a personal level, despite our differences, to respect each other - or if you like, to respect the Christ in each one of us, - to be able to say sorry, to express goodwill, generosity and hospitality, to take time to listen, to consider, to grant each other the courtesy to which we are entitled as human beings, as children of the same heavenly Father, brothers and sisters of Christ our brother. It may not seem like much in a fearful and increasingly unpredictable world, but for peace and hope to have a chance we always have to start with our own hearts and minds rather than with a complaint that peace and hope don't exist in the hearts and minds of others. Thomas Merton the twentieth century Trappist monk, spiritual writer and tireless campaigner for peace in the 1960s said this:

"Instead of hating the people you think are war-makers, hate the appetites and the disorder in your own soul, which are the causes of war. If you love peace, then hate injustice, hate tyranny, hate greed -- but hate these things in yourself, not in another."

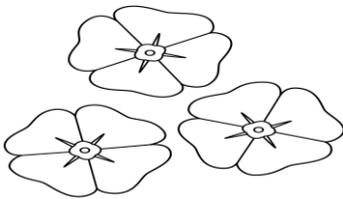
The word 'remembrance' means more than just memory - the Latin origin of the word involves us in a conscious act of will. That's what we are doing today, of course, consciously setting before our minds and our hearts those who gave their lives for a better world. The question for us is whether we really want to try to make a difference, or do we want to offload the responsibility onto others? In other words, if, as many of us believe, we live in troubled times, are we prepared in our own lives - in whatever way we can - to try to make them better?

So, this morning we remember - we plead the sacrifice of Christ's perfect sacrifice for

all those whom we remember, for all the Fallen. It is our duty as those who remember to honour their duty and service. It's our duty to do for them the best that humankind can do and offer by pleading on their behalf the one true sacrifice; the sacrifice that alone has meaning and power because he who offers it is God himself.

But we come to this Requiem as to every celebration of the Eucharist in penitence and contrition. Our remembrance of the past here at the altar acts also as a warning - a warning about the unspeakable things we as human beings are capable of doing to one another but for the grace of God. Again, "*Lest we forget,*" "*We will remember them*" And what we do here today is the greatest act of remembrance and Christian charity that we can perform for those who have died, and for ourselves who are here because they laid down their lives for their country, their freedom, and for those dear to them.

Grant them eternal rest, O Lord, and let perpetual light shine upon them. +



SAINT OF THE WEEK

11th November – St Martin of Tours



St Martin gives his cloak to a beggar

Born in Hungary in the 4th century, Martin's father was a senior officer in the Roman army. As was the custom, on his retirement from the army he was given some land and the family moved to northern Italy. Martin started attending church when he was 10, although this was against the wishes of his parents. Although he was a 'catechumen' that is, one who was receiving instruction in the Christian faith, he did not get baptised until later in life. Aged 15, he joined the army as this was his obligation as the son of an officer. Once, when serving as a soldier he encountered a naked beggar. He cut his cloak in half and gave it to the beggar. That night he had a vision of Jesus who said, 'Martin, a mere catechumen, has clothed me.' Martin left the army, got baptised and spent some time as a hermit before moving to a monastery in western France where he was guided by St Hilary and was ordained a priest. He became Bishop of Tours in 371, although this was against his wishes, the will of the people prevailed. He was a good shepherd of his people and preached the Gospel to the poor. He set up a system of parishes in his diocese and made a point to visit each parish in his care at least once a year. Martin also placed an emphasis on the education of the clergy, the care of the poor and he founded several monasteries. He died in the year 397.



God all powerful, who called Martin from the armies of this world to be a faithful soldier of Christ: give us grace to follow him in his love and compassion for the needy, and enable your Church to claim for all people their inheritance as children of God; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**