

PARISH NEWSLETTER

St Arvans with Penterry, Itton, Devauden, & Kilgwrrwg

IMPORTANT - PLEASE NOTE

St Arvan's Church is open for worship at 10 a.m. on Sundays. Places must be pre-booked and social distancing maintained in the building and following services.

Again, we stress there is absolutely no obligation to attend in person, and that your own safety and health & those of others must remain paramount

Our broadcast services will continue as follows: Sunday Eucharist at 10 a.m. and celebration of Night Prayer on Wednesdays at 8 p.m. are live-streamed on the St Arvans Parish Group page on Facebook

<https://www.facebook.com/vicaragecello1/> and are available to watch at any time

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):
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The Vicarage, St Arvans
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28th March 2021
PALM SUNDAY



COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

Hosanna to the Son of David, the King of Israel.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

In the Name of the Father, and of the Son, + and of the Holy Spirit. **Amen**

The Lord be with you.

And also with you

Dear friends in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

The palms are blessed:

God our Saviour, whose Son Jesus Christ entered Jerusalem as Messiah to suffer and to die, + let these palms be for us signs of his victory; and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns with thee and the Holy Spirit, now and for ever. **Amen.**

The Lord be with you:

And also with you

Listen to the Gospel of Christ according to Saint Mark

Glory to you, O Lord

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as

you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"

[St Mark 11: 1 - 10]

This is the Gospel of the Lord.

Praise to you, O Christ.

[Let us go forth, praising Jesus our Messiah, as did the crowds who welcomed him to Jerusalem]

The Collect

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; 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.**

A reading from the prophet Isaiah

The servant of the LORD said:
The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens – awakens my ear to listen as those who

are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

[50. 4 - 9a]

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

Psalm 31 9- 16

R/ My God, my God, why have you forsaken me?

Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow, and also my throat and my belly. For my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed.

R/ My God, my God, why have you forsaken me?

I have become a reproach to all my enemies and even to my neighbours, a dismay to those of my acquaintance; when they see me in the street they avoid me. I am forgotten like the dead, out of mind; I am as useless as a broken pot.

R/ My God, my God, why have you forsaken me?

For I have heard the whispering of the crowd; fear is all around; they put their heads together against me; they plot to take my life. But as for me, I have trusted in you, O Lord. I have said, 'You are my God.'

R/ My God, my God, why have you forsaken me?

My times are in your hand; rescue me from the hand of my enemies, and from those who persecute me.

Make your face to shine upon your servant, and in your loving-kindness save me.'

R/ My God, my God, why have you forsaken me?

A reading from the letter of St Paul to the Philippians [2. 5 - 11]

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father

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

Praise to you, O Christ, king of eternal glory:

Christ was humbler yet, even to accepting death, death on a cross.

But God raised him high and gave him the name which is above all names.

Praise to you, O Christ, king of eternal glory

There are no responses made before and after the Passion Gospel

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT MARK

Evangelist: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Pilate: 'Are you the King of the Jews?'

Evangelist: He answered him,

Jesus: 'You say so.'

Evangelist: Then the chief priests

accused him of many things. Pilate asked him again,

Pilate: 'Have you no answer? See how many charges they bring against you.'

Evangelist: But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

Pilate: 'Do you want me to release for you the King of the Jews?'

Evangelist: For he realised that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Pilate: 'Then what do you wish me to do with the man you call the King of the Jews?'

Evangelist: They shouted back,

Crowd: 'Crucify him!'

Evangelist: Pilate asked them,

Pilate: 'Why, what evil has he done?'

Evangelist: But they shouted all the more,

Crowd: 'Crucify him!'

Evangelist: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Soldiers: 'Hail, King of the Jews!'

Evangelist: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to

decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Passers-by: Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Evangelist: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Chief Priests: 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.'

Evangelist: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus: 'Eloi, Eloi, lema sabachthani?'

Evangelist: which means,

Jesus: 'My God, my God, why have you forsaken me?'

Evangelist: When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystander: 'Wait, let us see whether Elijah will come to take him down.'

Evangelist: Then Jesus gave a loud cry and breathed his last. [SILENCE] And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion: 'Truly this man was God's Son!'

Evangelist: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who

was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

[St Mark 15: 1-47]



For Your Prayers

That we may walk with Christ along the way of the cross which leads to resurrection

For those of us unable to worship in person that our spiritual communions will give us the grace to serve Christ more fully.

Those throughout the world suffering from the Coronavirus - for 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

Exeter; 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; Philip; Eirion, John, Gareth & Barbara Howells

For the Departed:

The recently departed: Carol; our own departed relatives & friends, & those whose anniversaries of death fall at this time; Keith Duffield; John North-Row; Philip Bell, priest; Horace Davies, priest

Thought for the Week

'... Christ ensures our freedom. In the desert he rejected the temptations of riches, magic, and power that would have drawn people after him like tamed animals. He did not come down from the cross. He rose from the dead in secret, and is recognized only by those who love him. In the Holy Spirit, he walks at everyone's side, but he waits for the response of loving faith, that 'Yes' like Mary's, by which our freedom is set free."

Olivier Clement,
"The Roots of Christian Mysticism"

The Jereboam Interview

We continue our series of extracts from the Jerusalem and Galilee Gazette, an imaginary first-century newspaper. Week by week the correspondent Jereboam interviews various people whose lives have been affected in some way by Jesus Christ and his teaching.

Thanks to the Parish of St Catharine's Chipping Campden & to the author for permission to reproduce 'Jereboam'

Mardocheaus

Jereboam: Could you explain something to me please? I'm confused by

this notion that the bread and wine actually become the body and blood of Jesus.

Mardocheaus: Well, it all stems from what we call the “Last Supper”, the meal Jesus shared with his apostles on the night before his crucifixion. He gave them bread and wine, and told them that they were consuming his own body and blood. He also asked them to follow the same practice in the future. So that’s what still happens.

Jereboam: But maybe his meaning was simpler than that. Maybe he just wanted people to think about his body whenever they ate anything, and think about his blood whenever they had a drink. There needn’t be any more to it than that, surely. He hoped that they wouldn’t forget about him.

Mardocheaus: We also say that Jesus took on the role of Melchisedech. You probably know this already, but Melchisedech was the priest who offered bread and wine as a sacrifice to God, on behalf of Abraham. So Jesus was incorporating his own body and blood into that ancient sacrifice – appealing for God’s mercy, you might say.

Jereboam: I see. That’s interesting, but it still doesn’t explain why the Church claims that the bread and wine really become Jesus’ body and blood. I could understand if you said it was all symbolic, but taking it so literally – isn’t that a bit fanciful?

Mardocheaus: I don’t know if everyone would agree with me here, but I like to compare this with poetry. I’ll tell you why: you see a poem written down – or a story, it doesn’t matter what the text is – and let’s say that you understand it, more or less. Then you hear it interpreted by a skilled reader, and you appreciate it in a new light. It’s still the same piece of writing, but it’s taken on a new dimension. It’s the same with the bread and the wine. They become different through the action of the priest. Something new is added to them – a deeper meaning, you might say...except that my comparison doesn’t quite work, because we’d say that the bread and wine actually stop being bread and wine when the transformation takes place.

Jereboam: You must believe that priests have some sort of special power.

Mardocheaus: Yes: we believe that when Jesus asked his apostles to repeat

this sacrifice, he also gave them the authority to make it happen, to make it valid. Those apostles have then passed on that special duty to a succession of priests over the years.

Jereboam: And you believe that Jesus physically enters you when you receive him?

Mardocheaus: Yes, I do.

Jereboam: Well, I never...

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

On Palm Sunday we begin our following of Jesus on the way of the cross.

We begin today with the blessing of palms and our taking part in our imaginations in the thrilling atmosphere of Jesus’ triumphant entry into the city of Jerusalem. But it isn’t long before the scene shifts and the mood changes completely - in the Passion Gospel today we see Jesus tried by Pilate & condemned to death, we stand before the foot of the cross and watch him die, betrayed by his friends into the hands of his enemies.

Holy Week begins.

Come with us as the Church remembers throughout this week what happened to Jesus.

The first three weekdays - Monday, Tuesday and Wednesday of this week - are the final days of Lent. The first readings are from the Suffering Servant Songs of Isaiah. Though originally sung about Israel, God’s servant, and perhaps a specific servant, they clearly spoke to the early Christian community about Jesus and his mission.

Monday and Tuesday’s gospels are from St John’s Gospel. The anointing at Bethany - at the home of Mary, Martha

and Lazarus - has taken place at a wonderful celebration of Lazarus’ return to life and a fine thanksgiving to Jesus. Mary anoints Jesus’ feet with the precious oil that reminds us of his burial. Then, at the Last Supper Jesus identifies his betrayer. Finally, Jesus talks with Peter who professes his loyalty to Jesus who predicts Peter would deny him three times later that night.

Wednesday’s Gospel is the story of Judas’ betrayal of Jesus, from St Matthew’s perspective. We can feel the tension and pressure Jesus is under. There is a sadness at hearing the arrangement Judas makes - 30 pieces of silver - to deliver Jesus into the hands of his enemies.

Come to the Upper room on Thursday, where, after washing their feet, he celebrates the Passover Meal with his apostles - the beginning of the Eucharist. Keep watch with him in the garden of Gethsemane until the soldiers come & lead him away.

Reflect on Friday with Christians throughout the world on the meaning of the cross, - that Jesus died for you and for me.

On Saturday evening, we stand in the darkness as the light of resurrection bursts from the tomb and we celebrate the new life only Christ can give us.

Holy Week & Easter Services

Monday & Tuesday: *live-streamed only* celebrations of the Eucharist from the Lady Chapel at 9.30 a.m.

Wednesday: *live-streamed only* Night Prayer & reflection at 8 p.m.

***Maundy Thursday:** Mass of the Lord’s Supper at 7.30 p.m. - Watch until 9 p.m.

***Good Friday.**

The Liturgy of the Lord’s Passion at 3 p.m.

***Easter Eve/ Holy Saturday:**

The Easter Vigil beginning at 7.30 p.m.

*** Easter Sunday:**

Holy Eucharist at 10 a.m.

** To attend in person, please pre-book*

All services are live-streamed and available for catch-up.