

PARISH NEWSLETTER

IMPORTANT - PLEASE NOTE

St Arvan's Church is now during the day both for worship and private prayer, Again, we stress there is no obligation while Covid-19 infection rates remain high to attend in person, and that your own safety and health & those of others must remain paramount.

There is now no legal obligation to wear masks in church, but please do so if you wish. If you feel unwell with Covid-like symptoms, or have tested positive, please take part in our church services online rather than attend in person.

Our live-streamed services will continue as follows: Sunday Eucharist at 10. a.m., and a reflection & 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

All our Holy Weeek and Easter services will be live-streamed.

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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**10th April 2022
PALM SUNDAY**

THE 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 brothers and sisters, since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord's Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord's entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

The palms are blessed using the following words and then distributed.

Almighty ever-living God, sanctify + these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. **Amen.**

The Lord be with you.

And also with you

Listen to the Gospel of Christ according to Saint Luke

Glory to you, O Lord.

And when he had said this, Jesus went on ahead, going up to Jerusalem. When he drew near to Beth'phage and Bethany, at the mount that is called Olivet, he sent

two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it."

And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

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 following hymn is sung:-
PROCESSIONAL HYMN

All glory, laud and honour,
To Thee, Redeemer, King,
To Whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.

Refrain: *All glory, laud and honour etc*

The company of angels
Are praising Thee on High,
And mortal men and all things
Created make reply.

Refrain

The people of the Hebrews
With palms before Thee went;
Our prayer and praise and anthems
Before Thee we present.

Refrain

To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

Refrain

Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

Refrain

THE LITURGY OF THE WORD

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 wakens –
wakens 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;
CHIEF PRIESTS:
they plot to take my life.
But as for me, I have trusted in you, O
Lord. I have said, 'You are my God.
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]

CHIEF PRIESTS:
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

Gradual Hymn:

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 Narrative*

The PASSION OF OUR LORD JESUS CHRIST ACCORDING TO St LUKE

EVANGELIST: Then the whole
company of them arose, and brought him
before Pilate. And they began to
accuse him, saying,
"We found this man perverting our nation,
and forbidding us to give tribute to
Caesar, and saying that he himself is
Christ a king."
EVANGELIST: And Pilate asked him,
PILATE: "Are you the King of the
Jews?"
EVANGELIST: And he answered him,
JESUS: "You have said so."
EVANGELIST: And Pilate said to the
chief priests and the multitudes,
PILATE: "I find no crime in this
man."
EVANGELIST: But they were urgent,
saying,
"He stirs up the people, teaching
throughout all Judea, from Galilee even to
this place."
EVANGELIST: When Pilate heard this,
he asked whether the man was a
Galilean. And when he learned that he
belonged to Herod's jurisdiction, he sent
him over to Herod, who was himself in
Jerusalem at that time. When Herod saw
Jesus, he was very glad, for he had long
desired to see him, because he had heard
about him, and he was hoping to see
some sign done by him. So he
questioned him at some length; but he
made no answer. The chief priests and
the scribes stood by, vehemently accusing
him.
And Herod with his soldiers treated him
with contempt and mocked him; then,
arraying him in gorgeous apparel, he sent
him back to Pilate. And Herod and Pilate
became friends with each other that very
day, for before this they had been at

enmity with each other. Pilate then called together the chief priests and the rulers and the people, and said to them,
PILATE: "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore release him."
CHIEF PRIESTS: "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"
EVANGELIST: But they all cried out together,
EVANGELIST:
CROWD: "Away with this man, and release to us Barab'bas" -- a man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out,
CROWD: "Crucify, crucify him!"
EVANGELIST: A third time he said to them,
 "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him."
EVANGELIST: But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said,
JESUS: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"
EVANGELIST: Two others also, who were criminals, were led away to be put to death with him. And when they came to

the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said,
JESUS: "Father, forgive them; for they know not what they do."
EVANGELIST: And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying,
 "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"
 The soldiers also mocked him, coming up and offering him vinegar, and saying,
SOLDIERS: "If you are the King of the Jews, save yourself!"
EVANGELIST: There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying,
1st CRIMINAL: "Are you not the Christ? Save yourself and us!"
EVANGELIST: But the other rebuked him, saying,
2nd CRIMINAL: "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong."
EVANGELIST: And he said,
2nd CRIMINAL: "Jesus, remember me when you come into your kingdom."
EVANGELIST: And he said to him,
JESUS: "Truly, I say to you, today you will be with me in Paradise."
EVANGELIST: It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the Temple was torn in two. Then Jesus, crying with a loud voice, said,
JESUS: "Father, into thy hands I commit my spirit!"
EVANGELIST: And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, and said,
CENTURION: "Certainly this man was innocent!"
EVANGELIST: And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

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)

For Your Prayers

That this week we may walk the way of the cross with Christ and come to the glory of his Resurrection
 The people of Ukraine.
 The peace of the world
 Those killed and injured in Ukraine
 That we may grow closer to the Lord as this Lenten season continues
 Those without adequate food and shelter
 For all migrants, refugees, and all forced to flee from their homelands
 Those who care for the environment and the natural world
 Those here and throughout the world who continue to suffer from the Coronavirus pandemic - for doctors, nurses and all medical staff, all carers, medical scientists and researchers.
 For those in government throughout the world, that they may make informed, wise and compassionate decisions

For the Church:

For the bishops of the Church:
 Cherry, Bishop of Monmouth, Philip, Episcopal Visitor of the Society of the Holy Cross in Wales, 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; Kim; Elisabeth; Marion Webster;

Lorna; Michael; Judith; Lisa; Sheena;
Carole Bates; John Metivier, priest.

For the Departed:

The recently departed; for Robert Bowyer;
our own departed relatives & friends,
& those whose anniversaries of death
fall at this time: Audrey Sherwood; Roger
Colthart Barzil Jenkins

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: Can you explain
something to me please, Mardocheaus?
I'm a little baffled by this business of the
bread and wine being the body and blood
of Jesus. Or have I misunderstood?

Mardocheaus: No, you're quite right. It
all stems from what we call the "Last
Supper", the meal that Jesus shared with
his apostles on the evening before his
crucifixion. He gave bread and wine to the
apostles and told them that they were
consuming his own body and
blood. He also asked them to continue the
same practice in the future. So that's what
we've done ever since.

Jereboam: But he could simply
have meant that people should think of his
body whenever they eat, and think of his
blood whenever they have a drink. There
needn't be any great significance about
the bread and wine. He probably just
wanted to make sure that they didn't ever
forget about him.

Mardocheaus: It's more significant than
that. We believe that Jesus inherited the
role of Melchisedech – do you remember
him? He was the priest who offered bread
and wine as a sacrifice to God on behalf
of Abraham. So in a very literal way Jesus
was incorporating his own body and blood
into the priestly sacrifice from all those
years ago.

Jereboam: I see; that's interesting,
but it still doesn't explain why the Church

seems to regard the bread and wine as
really becoming Jesus' body and blood. I
can understand that there might be a
symbolic meaning, 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 you
presumably understand it more or less.
Then you hear it read aloud, 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 acquire an extra
nature through the action of the priest. In
one sense they stay the same, but in
another, very important sense, something
new is added to them.

Jereboam: Which implies that a
priest has some sort of special power...

Mardocheaus: Absolutely true: we
believe that when Jesus asked his
apostles to continue this sacrifice, he gave
them the authority to effect the
transformation of the bread and wine.
Those apostles have subsequently
passed on this special duty to a
succession of priests over the years.

Jereboam: And you actually believe
that Jesus physically enters you when you
receive him through the bread and the
wine?

Mardocheaus: Yes, I do.

Jereboam: Well, I never...Thank
you, Mardocheaus.

Thought for the Week

"Experience cannot be allowed to have
the final word - it must be judged and
shown up as deceptive and
misleading. The theology of the cross
draws our attention to the sheer
unreliability of experience as a guide
to the presence and activity of God.
God is active and present in his world,
quite independently of whether we
experience him as being so.
Experience declared that God was
absent from Calvary, only to have its
verdict humiliatingly overturned on
the third day." -

*Alister McGrath in Mystery of the
Cross (Zondervan, 1990)*

This Week

Holy Week begins with with Palm Sunday
We hear the gospel about Jesus' entry
into Jerusalem, St Paul's invitation to us to
imitate Jesus who emptied himself, and
the Passion Gospel, this year from St
Luke.

The next three days - Monday, Tuesday
and Wednesday - 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 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 (skipping over
the reading we will use on Holy Thursday
about the washing of feet) 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.

On **Maundy Thursday** we hear a reading
from the Book of Exodus which describes
the Passover celebration. Paul, in his First
Letter to the Corinthians, gives us the
earliest account we have of the Last
Supper - probably written relatively soon
after the event. Then, we have the unique
view of the Last Supper from John's
Gospel. Instead of the traditional narrative,
we see Jesus washing his disciples' feet.
After the celebration of the Eucharist, the
altar is stripped and a watch begins at the
altarof repose until midnight.t

Out of profound respect for this day on
which our salvation was won, there is no
celebration of the Eucharist on **Good
Friday**. The Good Friday liturgy begins
with a Liturgy of the Word. Isaiah 52-

53 contains the last of the Suffering Servant songs. With the eyes of faith, it describes what Jesus became. The Letter to the Hebrews proclaims the good news of this day.

The gospel is the Passion from John's Gospel. It is followed by solemn intercessions, the proclamation of the Cross and Holy Communion is received from the Sacrament reserved the night before.

There is no liturgy at all during the day on Holy Saturday. We spend this day in "the in between place" - between the remembering the death of our Lord and celebrating his Resurrection.

The Easter Vigil, (Saturday – Easter Eve) which is traditionally celebrated after sunset, is the full and ancient first celebration of our Lord's Resurrection. The Liturgy of the Word has a series of eleven readings to choose from. The idea is that we remain in vigil this night, reviewing the story of our salvation - from the story of Creation, to the great story of the Exodus from slavery in Egypt, through a number of the prophets, culminating in Paul's Letter to the Romans - "Are you not aware that we who have been baptized into Christ Jesus have been baptized into his death?" The readings begin in the dark, and are then read by the light of the Easter Candle. Then the lights come on, bells are rung as we sing the Gloria. The gospel story of the Resurrection is then proclaimed in the full light, with Easter joy.

Next Sunday: During the day on **Easter Sunday**, we read from the Acts of the Apostles and hear Peter's preaching about the Resurrection. The Letter to the Colossians reminds us "You have died and your lives are hidden with Christ in God." The gospel is from St John and gives us the first story of that Easter morning - Mary Magdalene discovers the empty tomb and runs to tell Peter and the "disciple Jesus loved" to tell them. They run to the tomb and discover for themselves that it is empty.

A Homily for Palm Sunday

+ Jesus on the first Palm Sunday is a strange -looking King riding into the holy city of Jerusalem. He is mounted, not on the expected white charger, but on a donkey, "*a colt, the foal of an ass?*" It seems to us almost a parody of a triumphal entry - riding on a donkey with the cloaks of his followers thrown on the ground before him and the branches from the trees along the roadside scattered in front; isn't it a world away from the conquering heroes of history, indeed a world away from the conventional view of the time as to how the Messiah was going to ride into his city, to take possession of it and bringing about the kingdom of God. But, of course, the donkey wasn't an incidental thing - there are no incidental things in the Gospels - Jesus doesn't ride it into Jerusalem by accident, just because one happened to be available. The Gospels nowhere else describe Jesus as travelling other than on foot. The donkey is chosen to match the prophet Zechariah's vision of the Messiah's victory procession. By doing this Jesus is laying a claim. But it's a claim with a difference. In St Matthew's Gospel, after his triumphal entrance into the city, Jesus goes straight into the Temple precincts, driving out the moneychangers who had set up stalls at the entrance, he then heals the blind and the crippled and after a final confrontation with the chief priests and scribes goes out of the city again spends the night at Bethany, a village about two miles outside Jerusalem. We know it from St John's Gospel as the home of Martha, Mary and Lazarus, the friend Jesus has brought back from the dead. So what is going on? Is this a pathetic failure at a popular uprising, or are we being asked to look deeper? There is a deliberate act of parody going on here. Jesus is showing his utter disregard for the politics of power. This isn't what God's Messiah is all about, he is saying. This *is* the real thing, but it's not what people were expecting. What we see at the beginning of Holy Week is a continuation of the theme begun at the Annunciation and at the stable at Bethlehem and one with which we will be very familiar before this week is over, if we stick with it.

This isn't about triumph at all, it has nothing to do with heroics or celebrity. It's about renunciation, the self-emptying of God in solidarity with his people. The real triumphal procession through Jerusalem didn't happen on the first Palm Sunday; it happens on Friday. The Man of Sorrows, whipped and beaten through the streets on the way to his execution, this is the real triumphal progress. The real victory is the victory of the cross, which will be seen for what it truly is only on the morning of the Resurrection.

After all yesterday's drama and excitement, everything goes quiet. Jesus remains with his followers teaching them, preparing them for what must happen next, praying in a way we can hardly comprehend. This week we, too, are about to walk with Christ along the *Via Dolorosa*, along the Way of the Cross. The victory which he will win by his suffering and death is won once for all; it can't be repeated. although at the Eucharist day by day we re-present it to the Father as the only thing we have which is worth offering. We offer the saving death of Christ to the Father so that we may share the life he has won for us.

We can't *repeat* the victory of the Cross, but we *are* meant to unite ourselves to it and to the one who hangs there. What does that mean? How can we join ourselves to this once-for-all act on which the future of the world is determined. The cross is the still centre of the turning world. The cross stands, as everything - the world and everything in it, its past, present and future - revolves around it. Joining ourselves to the Lord's victory, taking up our own cross and following him means being liberated from those things which threaten to enslave us, freeing us from the fantasies which lead us to see the world from any other perspective other than God's. It is inevitably a way of renunciation, of turning our back on things which may not be too harmful in themselves but nevertheless represent a distraction from the things we need to do to grow closer to Christ. The way of the Cross is the Christian life and, like the story of Holy Week itself, is very much a matter of alternatives taken and not taken, choices made and not made, and it's a journey which lasts us a lifetime. Our Lord's way of triumph and of victory is very often the one which looks like total

failure in the world's eyes, but which ends up offering us the gift of true life, life without limit, life without end. The week ahead shows us how. +

Services in the Group for Holy Week & Easter Sunday

Sunday 10th April 2022

SUNDAY 10th April: Palm Sunday

10 a.m. Procession & Sung

Eucharist at St Arvans

11.30 a.m. Liturgy of the Word at Itton

There will be celebrations of the Eucharist at St Arvans on Monday, Tuesday and Wednesday of Holy Week at 10 a.m.

Wednesday's reflection & Night Prayer will be live streamed as usual at 8 p.m.

THURSDAY 14th April:

MAUNDY THURSDAY

7.30 p.m. Mass of the Lord's Supper and Watch until Midnight at St Arvans

FRIDAY 15th April: GOOD FRIDAY

10 a.m. Mattins, Litany

& Ante-Communion at Itton

3 p.m. The Liturgy of the Lord's Passion at St Arvans

SATURDAY 16th April:

HOLY SATURDAY / EASTER EVE

7.30 p.m. The Easter Vigil at St Arvans

SUNDAY 17th April: Easter Sunday

9 a.m. Holy Eucharist at Devauden

10 a.m. Sung Eucharist at St Arvans

11.30 a.m. Holy Eucharist at Itton

3.30 p.m. Evening Prayer at Kilgwrrwg

A Prayer for Ukraine

written by Ukrainain Christians

O Lord our God, look down with mercy on the Ukrainian people. Protect and save them from the unjust aggressors who seek to subdue them. Grant them steadfast trust in your mercy and protection.

O Mother of God, who gave us your miraculous icon at Zarvanytsia, intercede for the Ukrainian people, who run to the shelter of your mercy in their times of need.

O Lord Jesus Christ, have mercy on us. Grant peace and protection to the people of Ukraine. Give them strength and courage to defend what is good, right, and holy. Keep them safe from harm and provide for all their needs, both temporal and spiritual.

Hear our prayers, O Lord, and deliver us from distress, for You are merciful and compassionate and love mankind.

To you we give glory: the Father, the Son, and the Holy Spirit, now and for ever. **Amen.**

Prayers are being offered daily for the people of the Ukraine at St Arvans Church. The church is open during the hours of daylight, and a prayer and an icon have been placed on the Lady Chapel altar as a focus for our prayers.

The Upcycling Warehouse in Chepstow (opposite Chepstow Railway Station) is collecting refugee relief goods for Ukraine.

In connection with this, Emma Low from St Arvans is collecting items to be sent to the borders of Ukraine to assist those fleeing from the violence of the Russian invasion.

They are now in need of **first aid items and dried food (well withinin sell-by date, please)**

There is a box at the back of St Arvans Church for those who wish to donate.

Ministry Area Prayer

Dear Lord, we thank you for the opportunity to work together as a Ministry Area.

May we engage with each other with faith and encouragement.

May we manage each situation with wisdom and mutual respect.

May we serve with integrity, creativity and purpose.

May we speak with openness and gentleness.

May we offer our gifts, time and finances with generosity.

May we face each challenge with courage and the desire to grow through it.

May we all be drawn deeper into our relationship with you and be known as your disciples.

Help us to show your love, proclaim your Good News

and grow your Kingdom in this place.

We ask this in the name of Jesus

Christ, our Lord and Saviour. **AMEN**