

NEWSLETTER

for the Churches of St Arvans, St Mary, Penterry,
St Deiniol, Itton, St James, Devauden & Holy Cross, Kilgwrrwg
forming part of the Severn Wye Ministry Area

IMPORTANT - PLEASE NOTE

St Arvan's Church is open during the day both for worship and private prayer, Following the lifting of Covid restrictions, Holy Communion may once again be received in both kinds, although there is, of course, no obligation to do so.

Our live-streamed services are as follows: Sunday Eucharist at 10. a.m., and a reflection & celebration of Night Prayer usually on Wednesdays at 8 p.m. They can be accessed on the St Arvans Parish Group page on Facebook:

<https://www.facebook.com/vicaragecello1/>

and are available to watch at any time The St Arvans Parish website can be found here:

<http://www.starvanschurch.org.uk/>

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
Fr Michael Gollop,
The Vicarage, St Arvans
01291 622064;
Mobile 07867803479
E-mail: frmichael1@aol.com

24th March 2024
PALM SUNDAY B

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
in the following words.*

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
Glorify 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 hymn All Glory Laud and Honour
is sung*

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; 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** [15: 1-47]

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.

For Your Prayers

That we may walk the along the way of the cross with the Lord this Holy Week and celebrate the joy of Resurrection. All who are caught up in war or conflict All those without adequate food or shelter The peoples of Gaza and Israel & for lasting peace in the Middle East The people of Ukraine and a just and peaceful end to the war there Those who suffer as a result of the climate emergency For responsible stewardship of our planet For compassion and responsibility in those elected to govern us. For migrants & refugees, and all forced to flee from their homelands

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 Severn Wye Ministry Area, for its priests, licensed lay ministers and all its people.

For the Sick & those in need:

Roy Staples, Ralph Hamilton, Sylvia; The Revd Helen Rodwell; Elisabeth; Anne-Louise; Helen; Mary; Peter; Kenneth Cameron; Margaret; Margot Davies, Margi; Eira Firth; Sr Ruth Furneaux;

For the Departed:

The recently departed: Alan Beattie; Leslie Moulden our own departed relatives & friends, & those whose anniversaries of death fall this week: Brian Drake; Valerie Henderson; Audrey Lines; Roger Brooks; Elisabeth Davies; Keith Duffield

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)

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.

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

Eliphaz

Jereboam: I often think that there's something rather beautiful about this whole question of resurrection.

Eliphaz: I see what you mean, but we don't believe in something just because it happens to be beautiful. We believe in resurrection because...well,

because we do. Beauty doesn't come into it.

Jereboam: But you have to admit that there's something lovely about the whole idea of death and resurrection -- of regeneration, if you like. It can be relevant to everyday life in all sorts of ways. Someone might fail to achieve something, but might feel reassured that new life can be breathed into their efforts. Conflict can be followed by peace. In many circumstances the idea of resurrection offers valuable encouragement.

Eliphaz: Well, yes: again I see what you mean -- and I don't actually disagree with you. There's one thing, though. We believe that Jesus' death and resurrection transformed the world. Our relationship to God, fundamental questions about good and evil and how we deal with them...all those were changed for ever. I shouldn't want to reduce such a momentous upheaval to the level of "everything will be all right in the end; don't worry." We're talking about the crucifixion of the Son of God, not just about disappointment.

Jereboam: I didn't mean to suggest....

Eliphaz: Oh, don't worry. Let's talk about something that Jesus said: "Unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest." Those words remind me that nothing on this earth becomes godly without some element of loss, of death. Sometimes that process is difficult and even painful. Ultimately everything we are and everything we do must be refashioned, to preserve their best features in a purer form. The challenge, I suppose, is to identify those godly aspects which will survive, and strive to develop them.

Jereboam: Now we're thinking along similar lines; that's the sort of thing that I meant.

Eliphaz: But you appreciate that the idea of resurrection -- and of Jesus' resurrection in particular -- is a tougher, more demanding aspect of our faith.

Jereboam: I'm sorry if I trivialised it.

Eliphaz: I ought to thank you really: it probably did me good to articulate my thoughts.

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THIS WEEK

On Palm Sunday we make our way into Holy Week. We read the gospel about Jesus' entry into Jerusalem, Paul's invitation to us to imitate Jesus who emptied himself, and the whole Passion, this year from St Mark. The next three days - 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 (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 Holy Thursday we hear a reading from the Book of Exodus which describes the Passover celebration. St 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. Out of profound respect for this day on which our salvation was won, there is no Eucharist on Good Friday. The liturgy begins with a Liturgy of the Word. Isaiah verses 52-53 contain 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 St John's Gospel. You

might want to see this link for a description of the whole Good Friday liturgy, as well as a reflection on the Passion.

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 Liturgy, which is celebrated after sunset, is a full 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, and bells are rung as we sing the Gloria. The gospel story of the Resurrection is then proclaimed in the full light, with Easter joy.

Palm Sunday & Holy Week

Today we come together to take part in the beginning of the Holy Week liturgies - to 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. Come to the Upper room on Thursday, where he celebrates the Passover Meal with his disciples - 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. This is the most important week of the year.

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" -

SERVICES IN OUR CHURCHES TODAY

24th March 2024: PALM SUNDAY

10 a.m. Blessing of Palms, Procession and Sung Eucharist at St Arvans

Hymns: (New English Hymnal) 161 (t. St Botolph); 186; 285; 357

NEXT SUNDAY

31st March 2024: Easter SUNDAY

9 a.m. Holy Eucharist at St James' Devauden

10 a.m. Sung Eucharist at St Arvans

11.30 a.m. Holy Eucharist at St Deiniol's, Itton

Readings at the Eucharist :

Acts 10. 34-43;

Psalms 118. [1, 2,] 14-24;

1 Corinthians 15. 1-11;

St John 20. 1-18

For services in the wider Ministry Area please see www.severnwyema.co.uk

What's On

St Arvans Drop in Tea & Chat

2.30-4 p.m. at the Meeting Rooms

Everyone Welcome

April 13th and usually every second Saturday of the month

Childrens activity table

For assistance or a lift please ring Diane on 628084

Our thanks to all who helped at yesterday's very successful event!

Holy Week Concert
Wednesday 27th at 5 p.m.
at St Arvan's Church
see below

The Severn Wye Ministry Area Prayer Group meets each Thursday at 7.30 p.m. All are welcome!
For details see

www.severnwyema.co.uk

*THIS YEAR'S LENT COURSE *

INTRODUCTION TO

Christian Meditation

"Be still and know that I am God" Ps.46:10

A SIX-WEEK LENT COURSE

There is a choice between an Evening Session or a Daytime Session

Monday Evenings 19 February to 25 March at 7.30 – 8.45 pm at The Cedars, Chapel Lane, Pwllmeyric, NP16 6LE
or

Tuesday afternoons 20 February to 26 March at 2.45 - 4.00 pm at St. Thomas Becket Church Room, Shirenewton

This course provides an opportunity for those interested in finding out about Christian Meditation to experience the practice in a small group, to learn about its origins, and to discover its relevance as a form of prayer for the contemporary world.

For more information contact Canon Chris Blanchard
- email: frchris2@icloud.com
Tel 07711961237

World Community for Christian Meditation

*At St Arvan's Church
A Musical Meditation
for Holy Week*

**Wednesday 27th March
2024
5pm
With**

**Kate Price 'cello
Charles Matthews, piano**

Tickets £10

Available from the Vicarage
01291 622 064

(Profits to St. Arvans Church)

**Severn Wye Holy Week
and Easter Services 24th –
31st March 2024**

Palm Sunday

**Chepstow: 10am - Joint
Service with Chepstow
Methodists**

Starts at St Mary's Priory at
10am with procession
through town,
finishing with Eucharist in
Methodist Church c 10.30

St Arvans: 10am -

Blessing of Palms
and short procession
followed by Sung Eucharist

Shirenewton: 10am -

Blessing of Palms and Holy
Eucharist

Holy Monday

**7pm – Final week of our Lent
Course on Spiritual
Meditation**

*(see details on our website:
severnwyema.co.uk)*

Holy Tuesday

**7pm - Tenebrae Service at
Mounton Church**

*A dramatic candlelight
service. Scripture readings
chronicle Jesus's final week,
ending with his burial. After
each reading a candle is
snuffed out, until only
the Christ candle remains lit.*

Holy Wednesday

**7pm - Taizé Service at St
Deiniol's Itton**

*Taizé is a prayerful form of
music known for its simple,
yet rich and meditative
character, which is meant to
serve as a kind of musical
centering prayer.*

Maundy Thursday

**Mathern Church: 7pm -
Tenebrae Service**

**Chepstow Priory: 6pm Mass
of the Lord's Supper**, with
washing of feet. A light
supper will be served before
the Mass

**St Arvans: 7.30pm – Mass of
the Lord's Supper**, followed
by stripping of the altars, and
watching in front of the
Blessed Sacrament until
Midnight.

Good Friday

**Chepstow: 10am – Stations
of the Cross**

**Grey Hill: 10am - walk up
Grey Hill** from Wentwood
Reservoir car park

*The route is short but steep.
We stop on the way to read
and reflect on the story of
Good Friday. Coffee and hot
cross buns afterwards.
Further details on the website*

**11am - St Pierre Stations of
the Cross**

**Chepstow: 3pm Liturgy of
the Lord's Passion**

**St Arvans: 3pm Liturgy of the
Lord's Passion**

*The Good Friday Liturgy is a
starkly simple ceremony
which includes the Passion
Gospel, an address, the
Proclamation of the Cross
and Holy Communion from
the Sacrament reserved on
Maundy Thursday evening*

Holy Saturday

**Chepstow: St Mary's Priory:
1pm – 2pm Pause and
Remember**

*On this special day in the
church's calendar, we keep
solemn vigil while we await
Christ's resurrection.
St Mary's Priory will be open,
and we invite you
to come in any time during
this hour, to pray for and
remember loved ones
who have died*

**7.30pm - Easter Vigil Service
at St Arvans Church**

*Easter Vigil, also called the
Paschal Vigil or the Great Vigil
of Easter, is the first official
celebration of the
Resurrection of Jesus &
renewing of baptismal vows.
It is held in the hours of
darkness between sunset on
Holy Saturday and sunrise on
Easter Day – and is the first
celebration of Easter.*

**Easter Day – Please
see next page**

Easter Day :

Christ is Risen: Alleluia!

8am St Mary's Priory – Holy Eucharist

9am Mathern – Easter Eucharist

9am Devauden – Holy Eucharist

10am St Arvans - Sung Eucharist

10am Shirenewton - Holy Eucharist

10.15am Mounton – Holy Eucharist

St Mary's Priory - Breakfast and Easter Egg Hunt, followed by Family Worship

11.30am Itton - Holy Eucharist

11.30am St Pierre – Holy Eucharist

6.30pm Newchurch – Holy Eucharist