

# 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,

**Our live-streamed services are as follows: Sunday Eucharist at 10. a.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

**13<sup>th</sup> April 2025  
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.**

**A**nd 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 hymn All glory, laud and honour is sung in procession:*

## 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;  
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]

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*

**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**

**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,  
*CHIEF PRIESTS:* "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,  
*CHIEF PRIESTS:* "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 chastise him and  
release him."

*EVANGELIST:* But they all cried out  
together,  
*CROWD:* "Away with this  
man, and release to us Barab'bas" --  
*EVANGELIST:* 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,  
*PILATE:* "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,

*CHIEF PRIESTS:* "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"

*EVANGELIST:* 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.

## For Your Prayers

That we may walk the way of the cross which leads to the glory of the Resurrection

The government & people of Ukraine and a just and peaceful end to Russia's war of aggression there.

All who are caught up in war or conflict  
All those without adequate food or shelter  
The people of Gaza, Israel, Lebanon & Syria, & for lasting peace in the Middle East

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, & 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;  
The Revd Stuart Jackson; Anne-Louise;  
Mary; Peter; Kenneth Cameron; Margaret;

Althea; Naylor & Eira Firth; Margi & Bob Osborne, Yvette; Val Higgs, Jeabn Papps.

### For the Departed:

The recently departed: Ron Painter; our own departed relatives & friends, and those whose anniversaries of death fall at this time: Roger Colthart; John Watson

## 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 people whose lives have been affected in some way by Jesus Christ and his teaching.*

## Gardener, Sharon and Esther

**Gardener:** 'Morning.

**Jereboam:** Lovely day, isn't it?

**Gardener:** Makes you glad to be alive, a morning like this...

**Jereboam:** Oh, yes. I tell you what: we could do with some good weather, after all the terrible goings-on of the last few days. What with...Look, would you excuse me, I've just seen that woman over there. She's a friend of mine, and she looks rather upset. I ought to go and check she's all right.

**Gardener:** Of course; you do what you need to do. It was good to meet you.

**Jereboam:** Sharon, are you all right? I imagine you're still upset about Jesus.

**Sharon:** It's even worse than we thought. Jereboam, someone's

stolen his body.

**Jereboam:** They've what?

**Sharon:** Exactly what I say. I went to the tomb where they laid his body on the eve of the Sabbath. Someone has rolled away the boulder that was covering the entrance, they've unwrapped his body and removed it. After all we've been through! You wouldn't imagine that people could stoop so low.

**Jereboam:** I must say, that's really awful. I feel quite shaken myself, and I wasn't even one of his followers. People like you must be...

**Esther:** Sharon! Sharon!

**Sharon:** Oh, Esther, have you heard about Jesus? His body's been... *Esther:* No, he's alive!

**Sharon:** What?

**Esther:** Mary's just seen him. She started off thinking he was the gardener, but it was Jesus. He's alive!

**Sharon:** But he's dead – I was there when they took his body down from the cross. Mary's making a mistake: she's just too upset to think straight.

**Esther:** She's not upset; she's...she's radiant. There's no question about it: he's alive.

**Jereboam:** Excuse me, but did you say that Mary had thought Jesus was the gardener?

**Esther:** Yes. They were talking for quite a while about this and that. At first she just didn't recognise him, didn't realise what had happened. Mind you, it's understandable. Things like that don't exactly happen every day, do they?

**Jereboam:** No, I suppose not. As a matter of fact I rather think I've just seen him myself, except I didn't notice who he was either. I can't believe I was so stupid: he was with me and I didn't realise it! Come on; let's see if we can find him. He was over here...

## THIS WEEK

On Palm Sunday we make our way into Holy Week. We hear the gospel about Jesus' entry into Jerusalem, St Paul's invitation to us to imitate Jesus who emptied himself, and the story of the whole Passion, this year from St Luke's Gospel.

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, 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 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 – thirty pieces of silver - to deliver Jesus into the hands of his enemies.

The stage is now set for the Triduum - On Maundy 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 St 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 celebration of the Eucharist on Good Friday. The 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. There is no liturgy at all 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 St 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 to 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 presents an odd-looking figure to us as he rides into the holy city of Jerusalem. He is mounted, not on the expected martial-looking war horse, but on a lowly donkey, "a colt, the foal of an ass?" It's a deliberate parody of a triumphal entry – as he sits 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; it's a world away from the conquering heroes of history, a world away from the conventional view of how the Messiah was going to ride into his city, to take possession of it and bringing about the kingdom of God.

And, of course, the donkey wasn't an incidental detail - there are very few 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 exactly is going on? Very clearly, this isn't a half-hearted attempt at a popular uprising. We are being asked to look a lot 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, at the stable at Bethlehem and on the banks of the river Jordan, and it's one with which we will be very familiar before this week is over. 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 through any lens other than from that of the values of the Gospel. It's inevitably, then, a way of renunciation, of turning our back on things which may seem to promise us a huge amount in terms of worldly success and prestige, but which are meaningless in terms of the things we need to do, and the people we need to become, in order 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 can show us how. +

## SERVICES IN OUR CHURCHES

### TODAY

#### PALM SUNDAY

*Holy Week begins*

**13<sup>th</sup> April 2025**

10 a.m. Palm Procession  
& Sung Eucharist  
at St Arvan's

### NEXT SUNDAY

#### EASTER SUNDAY

**20<sup>th</sup> April 2025**

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

#### Readings:

Acts 10.34-43

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

1 Corinthians 15.19-26

St John 20.1-18

*For all services in the wider Ministry Area  
please see [www.severnwyema.co.uk](http://www.severnwyema.co.uk)*

**There are Lent boxes available**  
at St Arvan's for the work of A.C.S.  
(The Additional Curates' Society)

## The Ministry Area

### Prayer Group

meets every Thursday 7.45pm – 9pm  
at David Carne's house, The Cedars,  
Chapel Lane, Pwllmeyric.  
email [david@bedlambeds.com](mailto:david@bedlambeds.com)

## St Arvans Tea and Chat

**April 12<sup>th</sup> and usually every second  
Saturday of the month**  
Childrens activity table

*For assistance or a lift  
please ring Diane on 628084*



# Severn Wye Ministry Area Holy Week Services 2025

## **PALM SUNDAY 13<sup>TH</sup> April**

**St Mary's Priory, Chepstow:**  
**8am Morning Eucharist**  
**10am Procession of Palms, with donkeys,** starting at the Priory and processing to the Methodist Church. Eucharist at the Methodist Church commencing around 10.30am  
**6.30pm Taizé Service.** A contemplative service with prayers and Taize music

**Mathern: 9am**  
**Eucharist with Hymns**

**St Pierre: 11.30am**  
**Eucharist with Hymns**

**Shirenewton: 10am Eucharist**  
**with Hymns**

**St Arvans: 10am**  
**Procession of Palms** from the car park, followed by Sung Eucharist

## **MONDAY 14<sup>TH</sup> APRIL**

**St Arvans:**  
**10 a.m. Holy Eucharist**  
**St Christopher's:**  
**7pm Lent Course final session**

## **TUESDAY 15<sup>TH</sup> APRIL**

**St Arvans:**  
**10 a.m. Holy Eucharist**  
**Shirenewton:**  
**7pm Night Prayer**

## **WEDNESDAY 16<sup>TH</sup> APRIL**

**St Arvans:**  
**10 a.m. Holy Eucharist**

**St James Devauden:**  
**7pm Taizé service**

## **THURSDAY 17<sup>TH</sup> APRIL: Maundy Thursday**

**Mathern: 6pm Tenebrae –** a contemplative candle light service with Eucharist

**St Mary Priory:**  
**6pm Agape supper, followed by Holy Eucharist at 7pm**

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

## **GOOD FRIDAY 18<sup>TH</sup> APRIL**

**Shirenewton**  
**9am Nature Walk, breakfast and treasure hunt.** Meet at the church

**St Christopher's:**  
**10am Stations of the Cross**

**St Pierre:**  
**11am Stations of the Cross,** led by *Bishop Cherry*

**Kilgwrrwg:**  
**11am Prayers at the foot of the Cross.** In churchyard, dogs welcome

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

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

## **HOLY SATURDAY 19<sup>TH</sup> APRIL**

**St Arvans:**  
**7.30pm: Easter Vigil with lighting of the new fire and the Paschal Candle**

(This is a Combined Ministry Area service)

## **EASTER SUNDAY 20<sup>TH</sup> APRIL**

**Christ is Risen:  
Alleluia!**

**St Mary's Priory:**  
**8am Holy Eucharist**

**Mathern:**  
**9am Easter Sunday Eucharist**

**Devauden:**  
**9am Easter Sunday Eucharist**

**St Mary Priory:**  
**10am Easter Morning Family Eucharist** (with Easter Egg hunt and breakfast)

**St Arvans:**  
**10am Easter Sunday Sung Eucharist**

**Mounton:**  
**10.15am Easter Sunday Eucharist**

**St Pierre:**  
**11.30am Easter Sunday Eucharist**

**Itton:**  
**11.30am Easter Sunday Eucharist**

**Newchurch:**  
**5.30pm Easter Sunday Eucharist**