

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

15th June 2025

kept as Corpus Christi

Thanksgiving for Holy Communion

The Collect

Lord Jesus Christ,
we thank you that in this wonderful Sacrament you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries of your Body and Blood that we may know within ourselves and show forth in our lives the fruits of your redemption; for you are alive and reign with the Father in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

A reading from the book of Genesis.

King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, 'Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!'

And Abram gave him one-tenth of everything.

[14, 18 - 20]

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

Psalm 116 10-17

**R/ I will walk in the presence
of the Lord in the land of the living.**

How shall I repay the Lord
for all the good things
he has done for me?

I will lift up the cup of salvation
and call upon the name of the Lord.

I will fulfil my vows to the Lord
in the presence of all his people.

**R/ I will walk in the presence
of the Lord in the land of the living.**

Precious in the sight of the Lord
is the death of his servants.

O Lord, I am your servant;

I am your servant

and the child of your handmaid;

you have freed me from my bonds.

**R/ I will walk in the presence
of the Lord in the land of the living.**

I will offer you the sacrifice of thanksgiving
and call upon the name of the Lord.

I will fulfil my vows to the Lord
in the presence of all his people.

In the courts of the Lord's house,
in the midst of you, O Jerusalem.

Alleluia!

**R/ I will walk in the presence
of the Lord in the land of the living.**

A reading from the first letter of St Paul to the Corinthians [11. 23 - 26]

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given

thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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

Gradual Hymn

Alleluia, Alleluia!

I am the living bread which has come down from heaven, says the Lord.

He who eats this bread will live for ever
Alleluia!

The Lord be with you:

And also with you

Listen to the Gospel of Christ according to St Luke.

R/ Glory to you, O Lord.

On their return the apostles told Jesus all they had done. Then, taking them along, he slipped quietly into a city called Bethsaida.

When the crowds found out about it, they followed him, and he welcomed them and spoke to them about the kingdom of God and healed those who needed to be cured.

The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside to lodge and get provisions, for we are here in a deserted place." But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people." for there were about five thousand men. And he said to his disciples, "Have them sit down in groups of about fifty each." They did so and had them all sit down.

And taking the five loaves and the two fish, he looked up to heaven and blessed and broke them and gave them to the disciples to set before the crowd. And all ate and were filled, and what was left over was gathered up, twelve baskets of broken pieces.

[9. 11- 17]

This is the Gospel of the Lord
R/ Praise to you, O Christ.

For Your Prayers

That we may draw closer to the Lord in the Eucharist and in his Sacramental Presence
The people of Iran, Gaza, Israel, & for lasting peace in the Middle East
For wisdom, restraint and a desire for peace among the nations of the world.
For the people of the United States of America.
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
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 Leo, 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 Jackson; The Revd Helen Rodwell; Elisabeth; Anne-Louise; Mary; Peter; Kenneth Cameron; Margaret; Althea;

Margi Osborne, Val Higgs, Marilyn Humphries

For the Departed:

The recently departed: Jacqueline Thomas; Eileen Rogers; Del Belcher; Jenny Vickers; John Yearsley; Naylor Firth; own departed relatives & friends, and those whose anniversaries of death fall this week: Len Frost; Kathryn Price.

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

Daniel

Jereboam: To be honest, I didn't recognise you, Daniel.

Daniel: It was thirty years ago that we met. I was about twelve or thirteen at the time.

Jereboam: I do remember our conversation though, now you mention it. You were the lad who offered loaves and fish to feed all those people gathered to hear Jesus.

Daniel: That's right. It was an extraordinary day: the spiritual and the material in perfect combination. That happened all the time with Jesus, of course.

Jereboam: Would you still count yourself as one of his followers?

Daniel: Certainly: once I had experienced his love and authority, I

could never turn away from it. The life we lead can be difficult at times, but, as I say, I could never reject the source of such goodness, such wholeness. Once you encounter something like that, you can't dismiss it and leave it in your past: it's too valuable to lose. I've just had to allow myself constantly to be replenished by Jesus.

Jereboam: Through prayer, presumably...

Daniel: Yes, but also by receiving his Body and Blood. That's bound up with prayer too, of course. It's also bound up with that old story of the loaves and fish – "my" story, if you like.

Jereboam: What's the particular connection?

Daniel: Well, that day Jesus was able to transcend normal reality, to share my food with everyone. He saw to it that we all had what we needed. In the same sort of way he offers himself to his followers whenever we revisit his sacrifice through the Eucharist. Again he gives to any number of people what they most need and desire: somehow the usual material laws are suspended to make this possible. It's a wonderful process. Just don't ask me to explain it. I don't understand it any more than I understood what went on with the loaves and the fish. I just know it happens, that's all, and that it's very, very beautiful. **Jereboam:**

Thank you, Daniel. Maybe you'll give us another update in another thirty years' time?

Daniel: Maybe...

THIS WEEK

We keep this Sunday as Corpus Christi. We give thanks for the great gift of Jesus' Body and Blood in the Eucharist. Christ gives us his life so that we may have the strength to do his will in the world. The Gospel is St Luke's account of the feeding of the five thousand. In the U.S. is the Solemnity of the Tuesday is the important feast of the

Nativity of Saint John the Baptist with its own special readings. Friday is that of the Most Sacred Heart of Jesus.

The first reading at the Eucharist all week is a three-week journey through the Book of Genesis and begins with the call of Abram and his wife Sarai. Abraham and Lot leave each other, splitting land and herds. God makes a covenant with Abraham, who has no heir, and promises him not only a son, but that he would be the father of as many people as the stars of the sky.

This week we continue St Matthew's Gospel, with Jesus repeating his challenge to follow him more completely. "Stop judging, that you may not be judged." "Do to others whatever you would have them do to you." "Beware of false prophets, who come to you in sheep's clothing." "Not everyone who says to me, 'Lord, Lord,' will enter the Kingdom of heaven, but only the one who does the will of my Father in heaven." "Who do you say that I am?" When a leper asks if Jesus will cure him, Jesus replies, "I will do it. Be made clean." On Saturday, Matthew quotes the prophet Isaiah, "He took away our infirmities and bore our diseases."

Next Sunday is the feast day of Saints Peter and Paul, Apostles. In St Matthew's Gospel, we hear Jesus ask his disciples "Who do people say that the Son of Man is?" and follows with "But who do you say that I am," to which Simon Peter affirms "You are the Christ, the Son of the Living God."

A Homily for Corpus Christi

When we come to church, we don't necessarily expect very many surprises. And in a way that's the point, and how it should be. Worship isn't a form of entertainment and really it's not meant to be about us at all, not about what we get out of it, but about what we offer to God. That's not where today's culture is, of course. We live at a time when the words "modern" and "old" carry more than a purely descriptive meaning. "Modern" is good and "old" is, if not bad, very definitely not as good as new. It's hard sometimes for a faith which is concerned with passing on the authentic good news of Jesus Christ from one generation to the next to engage with a way of thinking which

believes in the virtue of novelty for its own sake. We are taught to look for what's new, consume it, and then move on to the next upcoming thing. Part of the vital work of mission and evangelism is about how we get people to a realisation that that's not what life is about. We have to begin, of course, by convincing others of the difference our faith makes to the way we live our lives.

In the week after the Feast of Corpus Christi, we tend to reflect upon the gift of the Eucharist, the gift the Lord Jesus made of himself on the night he was betrayed. Generation after generation the Church has celebrated the Eucharist, obedient to his command to 'do this in memory of me'.

So we Christians are a repetitive people. By our nature we have to be. These days we see that as a problem. For many people, doing the same thing over and over again helps to make life dull and uninteresting. As a culture we seem to need more and more new and better ways to ward off the demons of boredom and tedium.

But if we think about it much of our lives whether at home or at work or whatever consists of having to do the same predictable actions again and again. Most churchgoing families these days know the struggle to get children out of bed on a Sunday morning; we tend to believe that free time is for escaping from routine into spontaneity, not finding more repetitive things to do.

But - and it's a big but - doing things over and over again isn't always a negative experience. Small children who are only just learning to use their imagination love to repeat the games they play games over and over, crying 'Again!' until the adult is exhausted and begging them to stop. They take delight in the present so much that they can replay it again and again. Even dogs and cats have that delight in repetition.

There may at times be an element of this kind of play in our eucharistic lives. At the Eucharist we anticipate our final home in God the Holy Trinity, when we shall dwell in the eternal moment of the Father through the Son in the Holy Spirit.

But there is another aspect of repetition, that of our *characteristic activities* - the ones are so significant that they somehow define who we are. The kind person is one who can be relied upon to be kind not

just in occasional spontaneous moments but over and over and again.

And to get to know someone and understand them is in a way I suppose the process of finding out how they are repetitive -- what sort of things they are known for doing. The generous person gives; the prayerful person is one who keeps praying, not one who prayed only once for a long time and then moved on to something more diverting. Not all repetition enslaves us.

These kind of repeated actions make us who we are. Just imagine having to cope with someone who was utterly unpredictable, never doing the same thing twice, never having the same reactions! The word sociopath springs to mind although it's probably the wrong one! So like it or not Christianity is repetitive.

Those responsible for liturgy and worship in our re-organising diocese and province please note! Christians have literally been doing the same thing over and over again for 2000 years. St Paul writes of the mystery which was handed down to him, and which he is himself handing on, namely, how the Lord Jesus had anticipated the shedding of his blood by offering the cup of that blood to his disciples, and had offered his body to them as food.

In the Gospels, calling to mind the long history of Israel; the offering by Melchisedech of bread and wine; the blood of the Passover lamb which won freedom for the enslaved people of God; the manna rained down from heaven into the barren desert, Jesus was gathering a history of repetition together and offering a new ritual interpretation of all those events. All the events far back in history, lived and remembered again and again in prayer and sacrifice, these events find their fulfilment in the meal celebrated in the upper room by Jesus and his disciples.

And from that upper room a new repetitiveness streams forth, flowing down the generations of the Church: Do this in remembrance of me.

Do this over and over again, not as you would a mindless chore, not even as a young child would repeat a joyful game, although there is an element of that, but as activity which gives meaning and shape to your life: we are called to become what we do here.

And this sacred repetition of our Thanksgiving reminds us that the Eucharist like the Christian faith itself is not 'all about me' but it's all about God. Here we are drawn to the presence of the greatest reality of all. Throughout the liturgical season of Lent and Easter just passed we celebrated the Lord Jesus crucified, risen, ascended and glorified. And at Pentecost the Easter mystery found its fullness in the confession that the Jesus who is enthroned at the Father's right side is with us in the mission of the Holy Spirit. The Jesus who passed through death into life is with us: the Lord of all time is truly present in our world and our lives. In every Eucharist we encounter this real presence of the Lord. But why the repetition? Because the Easter mystery of Christ's sacrificial death and resurrection is given to us not just as an activity we have to live out, but as a mystery we have to become. The way we do that is continually to share in it over and over again so that we may learn to live and breathe the atmosphere of heaven and ourselves to become a perfect offering of praise and love. +

Many thanks to all those who helped with the Wine and Wander on Friday in aid of St Mary's, Penterry, and at the Church Open Day at St Arvan's on Saturday

The Annual Meeting of St Deiniol's, Itton follows the Eucharist today (Sunday 22nd)

SERVICES IN OUR CHURCHES

TODAY

kept as **Corpus Christi**

22nd June 2025

TRINITY SUNDAY

10 a.m. Sung Eucharist
at St Arvan's

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

NEXT SUNDAY

**St Peter & St Paul, Apostles
29th June 2025**

10 a.m. Sung Eucharist
at St Arvan's

Readings:

Acts 12.1-11

Psalm 125

2 Timothy 4.6-8, 17, 18

Matthew 16.13-19

Fr Michael's day off this week
is Monday.

Daily celebrations this week:

Tuesday, Wednesday & Thursday at
10 a.m. Friday's mass is at 09.30.

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

St Arvans Tea and Chat

**July 12th and usually every second
Saturday of the month**
Childrens activity table

For assistance or a lift
please ring Diane on 628084

The Ministry Area Prayer Group

meets every Thursday 7.45pm – 9pm

This week at St Deiniol's, Itton

For further details

email david@bedlambeds.com

The Nativity of St John the Baptist (24th June)

Why does the Church celebrate the Nativity (the birth) of St John the Baptist? We are told in scriptures that John surpasses all the prophets, of whom he is the last. He is the 'Great Forerunner,' the one who prepares the Way of the Lord and who recognises the Saviour when they were both in their mothers' wombs. Celebrated on Mid-Summer's Day, the Nativity of St John the Baptist can be said to anticipate the feast of Christmas and is one of the oldest and most important festivals of the Christian Church.

Falling when it does, today's Feast also 'baptised' the various pre-Christian celebrations of Mid-Summer and the solstice, many of which became naturally associated with St John's Eve or St John's Day. John the Baptist himself is described by Jesus in St John's Gospel in this way: "He was a burning and shining lamp, and you were willing to rejoice for a while in his light" (St John 5. 35). The birth of St John, then, also celebrates the triumph of light over darkness in the message of salvation in the coming of Christ which John comes to announce and prepare.

In many places in the rest of Europe, "Saint John's fires" are lit on mountains and hilltops on the eve of his feast. As the celebration of Mid-Summer, Saint John's Day has been surrounded by many folklore traditions including, in Germany and parts of Scandinavia, the blessing of herbs and the cutting of divining rods.