

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
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6th July 2025

The Third Sunday after Trinity

The Collect

Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that we and all creation may be brought to the glorious liberty of the children of God; 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

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her – that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the LORD: I will

extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the LORD is with his servants, and his indignation is against his enemies.

[66. 10-14]

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

Psalm 66 1 - 8

R/ Be joyful in the Lord, all you lands.

Be joyful in God, all the earth;
sing the glory of his name;
sing the glory of his praise.
Say to God, 'How awesome
are your deeds!
Because of your great strength
your enemies shall bow before you.
'All the earth shall worship you,
sing to you, sing praise to your name.'

R/ Be joyful in the Lord, all you lands.

Come now and behold the works of God,
how wonderful he is
in his dealings with humankind.
He turned the sea into dry land;
the river they passed through on foot;
there we rejoiced in him.

R/ Be joyful in the Lord, all you lands.

In his might he rules for ever;
his eyes keep watch over the nations;
let no rebel rise up against him.
Bless our God, O you peoples;
make the voice of his praise to be heard,
Who holds our souls in life
and suffers not our feet to slip.

R/ Be joyful in the Lord, all you lands.

A reading from the letter of St Paul to the Galatians [6. 7-16]

Do not be deceived; God is not mocked,
for you reap whatever you sow.
If you sow to your own flesh, you will reap
corruption from the flesh; but if you sow to
the Spirit, you will reap eternal life from
the Spirit. So let us not grow weary in
doing what is right, for we will reap at
harvest time, if we do not give up. So
then, whenever we have an opportunity,
let us work for the good of all, and
especially for those of the family of faith.
See what large letters I make when I am
writing in my own hand! It is those who
want to make a good showing in the flesh
that try to compel you to be circumcised –
only that they may not be persecuted for
the cross of Christ. Even the circumcised
do not themselves obey the law, but they
want you to be circumcised so that they
may boast about your flesh.
May I never boast of anything except the
cross of our Lord Jesus Christ,
by which the world has been crucified to
me, and I to the world. For neither
circumcision nor uncircumcision is
anything; but a new creation is everything!
As for those who will follow this rule –
peace be upon them, and mercy,
and upon the Israel of God.

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

Gradual Hymn

Alleluia, alleluia!
God so loved us when he sent his Son
To be the sacrifice that takes
our sins away.
Alleluia!

The Lord be with you:
And also with you.

Listen to the Gospel of Christ
according to St Luke

Glory be to you, O Lord.

The Lord appointed seventy others and
sent them on ahead of him in pairs to

every town and place where he himself intended to go. He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, "Peace to this house!" And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, "The kingdom of God has come near to you." But whenever you enter a town and they do not welcome you, go out into its streets and say, "Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near." Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.' The seventy returned with joy, saying, 'Lord, in your name even the demons submit to us!' He said to them, 'I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.'

[10. 1-11, 16-20]

This is the Gospel of the Lord

Praise to you, O Christ

For Your Prayers

That we may proclaim the joy of the kingdom by the way we live our lives.
The people 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; Margaret; Althea; Margi Osborne, Marilyn Humphries

For the Departed:

The recently departed: Jacqueline Thomas; Eileen Rogers; Jenny Vickers; Naylor Firth; John Hall; Marian Davenport; Cynthia Duffield; Kenneth Cameron; own departed relatives & friends, and those whose anniversaries of death fall this week: Tony Hall; Niciola Plant; Alan Price; Philip Price; Brian Papps

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

Sara

Jereboam: Good morning. I'm hoping to speak to followers of Jesus.

Sara: Well, you've come to the right place. We have three of his young friends staying with us here at the moment. I think you'll find several more at the next house over there.

Jereboam: This is all very well organised, I must say. Jesus must have a whole network of contacts to set up accommodation for all these people.

Sara: No – it wasn't like that at all. They just arrived in the town and asked around, to see if anyone could put them up for a night or two.

Jereboam: So you had no prior knowledge of this...It's certainly very kind of you to welcome these people.

Sara: Think of it like this: if you've got something to offer, it's really satisfying to be able to make that contribution. You're realising your potential. And anyway, they're all lovely guests – at least I've heard nothing but glowing reports from everyone around here.

Jereboam: Look, this is going to seem really rude, but you've just reminded me of a friend of mine. He reckons that people perform acts of charity to make themselves feel good.

Sara: Well, I don't mean to sound precious, but in a sense this house belongs to God, just as everything else does. By sharing it with these good people, we're just letting go of the mistaken idea that the place was ever exclusively ours in the

first place. It's a bit like irrigation really. But what am I doing, holding you up? Boys, there's someone here to see you.

Follower of Jesus: Oh thanks, Sara. We'll be right there.

Jereboam: Come on, you can't leave it like that. What's all this about irrigation?

Sara: Well, the point of irrigation is to channel water from places where it accumulates to other areas where it's needed. That seems like a good idea to me – but it doesn't half make it complicated if you start worrying about who owns the water...Here we are, lads. This gentleman would like to speak with you.

Follower of Jesus: Thanks, Sara.

THIS WEEK

Sunday is the Third Sunday after Trinity. In St Luke's Gospel Jesus sends out the seventy-two "like lambs among wolves." Typical of Jesus' teachings, the sending reveals both the grace of being sent and a lesson of what to be thankful for. We are called not to be proud in our status as Christians, but joyous in our knowledge that we have a place in God's Kingdom.

Friday is the feast day of Saint Benedict, abbot.

The ordinary time readings at the Eucharist continue with the final week of a three-week cycle of Genesis readings. Jacob stops for the night and has a vivid dream about a stairway to heaven and the Lord telling him that the land on which he rests would be given to Jacob and his descendants. Jacob wrestles with a stranger in the night and is blessed by that stranger before they part. The readings then jump ahead ten chapters to pick up the familiar story of the famine and Joseph, Jacob's son who has been sold into slavery by his brothers. Joseph is now a powerful man in Egypt managing food in a starving world, and his brothers, are sent by their father to Egypt to beg for food. Joseph meets with his brothers finally reveals himself to them and is reunited with his now-elderly father, Jacob, who comes to Egypt. Jacob dies a

happy man, asking only that his family take his body back to their homeland for burial. The readings end as Joseph dies in Egypt, also asking to be buried in the land of his birth. It's a great story of God's fidelity.

St Matthew's gospel this week is filled with a series of healings and invitations. Jesus offers a cure and courage for the woman with hemorrhage, raises an official's daughter from dead and as "his heart was moved with pity" he continues to cure every disease and illness. Jesus summons the apostles and sends them out to continue his work, but curing illness and driving out unclean spirits. He tells them how to be a laborer in his field and cautions them of the challenges ahead. On Saturday, he offers a tender example of God's love for us in the story God's love for even the lowly sparrow. "Do not be afraid; you are worth more than many sparrows," he concludes.

Next Sunday in Luke's gospel we see Jesus challenged by a scholar who asks how to obtain eternal life. Jesus says "love your neighbor as yourself." When he is asked, "who is my neighbour?" Jesus tells the well-loved story of the Good Samaritan, who stopped to help a Levite who had been left for dead. Even though others had passed by the Levite, the Samaritan cares for him with tenderness. "Go and do likewise," Jesus tell us. St Arvans celebrates its patron saint next Sunday with its own readings.

A Homily for Trinity 3

+ Who were the seventy disciples Jesus sends ahead of him in this morning's Gospel? The short answer is that we don't know - they are not named, they are mentioned and then, once they return to him, are not referred to again. But, as we know, nothing gets a mention in one of the Gospels without it being of some significance; so what message, what aspect of the faith, does St Luke want us to understand when he includes this mission in his gospel narrative? It's not just some incidental detail. The Gospels are full of characters who we meet once, and then we move on. They appear because they make some important point about Christ and the kingdom of God, but the gospel writers

(the four evangelists) are not writing a novel or a biography, and they're not much interested in characterisation or back stories. The people who appear do so because of some encounter or other with Jesus. For the purpose of the Gospels - which are written to proclaim the resurrection of Christ, remember - we don't need to know who they are or what happened to them next, although there would have undoubtedly been those in the early Christian community who would have known them. But for us, we don't need to know, even if speculation about them is interesting. But if we do then we're back in the very different territory of the historical novelist.

It's clear Jesus' influence was growing – he has seventy disciples to send – but the important thing is *the way* in which he sent them out. If we look at the passage again, we'll see that Luke is very specific about the terms of their assignment. Firstly, we are told that the disciples are sent on ahead of Jesus. In fact, the original Greek uses the expression they were sent on "before his face." It's easily lost in translation, but it's an expression Luke tends to use a lot, and ultimately he uses it about Jesus setting his face to go to Jerusalem - that is towards the completion of his own divine mission in his suffering, death and resurrection. So there's an implication here - which we see very clearly in this morning's Gospel - of the very real possibility that they will be rejected. *But whenever you enter a town and they do not welcome you, go out into its streets and say, "Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near."*

They are sent out before the face of the One who has *himself* set his face to go to Jerusalem and be rejected in order to carry out his Father's will, and give his life for the life of the world.

The seventy are not sent out, then, in some kind of triumphal procession, or like modern charity collectors, or electioneering political party activists on behalf of their candidate - they go to proclaim by their presence the nature of the kingdom of God - and the nature of that Kingdom is such that it will lead many to reject it. Again, they're witnesses to the kingdom not canvassers on its behalf. The mercy and justice of God's kingdom aren't brought into being because people like it

or think it's a good idea. The kingdom of God is among us in the person of Christ whether we like it or not, and its values are built into the fabric of things by the one who created them. But we can choose whether to accept them or reject them. So, back to Jesus' detailed instructions: the seventy are told, after the manner of modern backpackers and pilgrims, to take a minimalist approach & carry very little with them. If you can do without it, don't take it, would be the modern advice. Over the Christian centuries many have taken this as a direct call to what's known as evangelical poverty - the kind of life style practiced by the Franciscans or those in religious communities - but probably the real point is not voluntary poverty at all but - again, (and it's amazing how some of these things come alive in a practical way when we ourselves do something similar) like modern pilgrims walking long distances, those who are sent out are told to take nothing for the journey because even what we think of in normal life as fairly basic items will only slow them down and prevent them from making progress - and probably give them blisters, but that's another story!

The key point Jesus is making here is surely one of urgency - there isn't much time, they have to be single-minded, nothing can be allowed to get in the way. So like this they enter towns and villages where they are strangers. They can't defend themselves or feed themselves - they have to rely on the hospitality of others. They have nowhere of their own to lay their heads. They are meant to be seen by us, and those they come across on the journey, as vulnerable. St Luke is making the point that *their* vulnerability mirrors *Jesus' own* human solidarity and vulnerability which leads him not only to his death but to his resurrection. The peace that they proclaim is the peace of divine identification and solidarity with the vulnerability of humanity, the peace which will be won by the shedding of Christ's blood for the redemption of the world and the remaking of creation.

St Luke tells us at the end of this morning's passage that the seventy return to Jesus triumphant at the success of their mission, and then there's that strange, rather haunting, mystical passage where Jesus says to them:

I watched Satan fall from heaven like a flash of lightning. See, I have given you

authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.' And what Jesus is saying by this is that the true joy of his disciples isn't based on any power or authority over evil, or over anything else that they might have been given, or even in what they have achieved in his name, but only in their ability to share in *what the one who sends them is all about* - God's merciful love for the world and everyone and everything in it. *It's in this way* that we recognise that the kingdom of God has come near. +

SERVICES IN OUR CHURCHES

TODAY

The Third Sunday after Trinity 6th July 2025

10 a.m. Sung Eucharist
at St Arvan's
11.30 a.m. Holy Eucharist
at St Mary's, Penterry.

NEXT SUNDAY

St Arvan

Or

The Fourth Sunday after Trinity 13th July 2025

10 a.m. Sung Eucharist
at St Arvan's *
11.30 a.m. Liturgy of the Word
at St Deiniol's, Itton

Readings:

for St Arvan *:

Proverbs 2. 1- 9; Psalm 84 1 – 11
1 Peter 2. 1 – 10; St John 21. 1 - 13

Trinity 4:

Deuteronomy 30.9-14; Psalm 25.1-10
Colossians 1.1-14; St Luke 10.25-37

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 Mary,
Penterry

For further details

email david@bedlambeds.com

St Arvans Family Fun day

to commemorate our Village and
Church patron, St Arvan.

Saturday 12th July 9am to 5pm

There will be a variety of events
throughout the day designed
to appeal to everyone.

Free breakfast, Family walk, our
regular Tea and Chat session,
Fun with Lego and Songs of
Praise.

For full details of timing and
venues, see the posters and
magazines.

The Patrol Festival Eucharist

is on Sunday 13th at 10 a.m.

Followed by coffee.

St Arvan's Summer

Barbecue:

Saturday 2nd August

(please note change of date from
that originally advertised)

at the Vicarage, St Arvans.

Tickets £15.