

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
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Mobile 07867803479
E-mail: frmichael1@aol.com

2nd November 2025
kept as
ALL SAINTS DAY

The Collect

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord:
grant us grace so to follow your blessed saints in all virtuous and godly living that we may come to those inexpressible joys that you have prepared for those who truly love you; 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 book of Revelation

I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, saying, "Do not damage the earth or the sea or

the trees, until we have marked the servants of our God with a seal on their foreheads." And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel. After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

[7. 2- 4, 9 - 14]

Reader/ This is the Word of the Lord

R / Thanks be to God

Psalm 34: 1- 10

**R/ Those who trust in him
will understand truth and the faithful
will abide with him in love.**

I will bless the Lord at all times;
his praise shall ever be in my mouth.
I will glory in the Lord;
let the humble hear and rejoice.
Proclaim with me
the greatness of the Lord;
let us exalt his name together.

**R/ Those who trust in him
will understand truth and the faithful
will abide with him in love.**

I sought the Lord and he answered me
and delivered me out of all my terror.
Look upon him and be radiant,
and let not your faces be ashamed.
I called in my affliction and the Lord
heard me and saved me from all
my troubles.

**R/ Those who trust in him
will understand truth and the faithful
will abide with him in love.**

The angel of the Lord encompasses
those who fear him,
and he will deliver them.
Taste and see that the Lord is good;
happy are they who trust in him!

**R/ Those who trust in him
will understand truth and the faithful
will abide with him in love.**

Fear the Lord, you that are his saints,
for those who fear him lack nothing.
The young lions lack and suffer hunger,
but those who seek the Lord
lack nothing that is good.

**R/ Those who trust in him
will understand truth and the faithful
will abide with him in love.**

**A reading from the first letter
of St John** [3. 1 - 3]

See what love the Father has given us,
that we should be called children of God;
and that is what we are. The reason the
world does not know us is that it did not
know him. Beloved, we are God's children
now; what we will be has not yet been
revealed. What we do know is this: when
he is revealed, we will be like him, for we
will see him as he is. And all who have
this hope in him purify themselves, just as
he is pure.

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

Gradual Hymn

Alleluia, alleluia!
Come to me, all you who labour
and are overburdened,
and I will give you rest, says the Lord.
Alleluia!

The Lord be with you:
And also with you

**Listen to the Gospel of Christ
according to St. Matthew** [5. 1 - 12]

R/ Glory to you, O Lord.

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:
"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
"Blessed are those who mourn,
for they will be comforted.
"Blessed are the meek,
for they will inherit the earth.
"Blessed are those who hunger and thirst for righteousness, for they will be filled.
"Blessed are the merciful,
for they will receive mercy.
"Blessed are the pure in heart,
for they will see God.
"Blessed are the peacemakers,
for they will be called children of God.
"Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.
"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
Rejoice and be glad, for your reward is great in heaven,
for in the same way they persecuted the prophets who were before you.

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

For Your Prayers

That we may follow the Saints in faith
hope and love.
For the departed who are one with us in
the Communion of Saints
All pilgrims to the holy places of the faith.
The people of Gaza, & Israel, & for lasting
peace in the Middle East
For wisdom, restraint and a desire for
peace among the nations of the world.
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, &
Archbishop of Wales; 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, Nathan;
Sue Neal

For the Departed:

The recently departed: Ken Smith; Marilyn
Humphries; our own departed relatives
& friends, and those whose anniversaries
of death fall at this time: Sylvia Gravelle;
Richard Leigh Clay.

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*

Mahalon

Jereboam: So what's new in the
life of the Church?

Mahalon: Well, we've been
hearing a lot recently about what a
wonderful gift faith is. Several of the
elders have been praising the faith of
Abraham, for example.

Jereboam: You know...forgive my
rudeness...I never quite see the point
of commending faith like that.
Presumably the idea is to encourage
you to believe more fervently, but that
doesn't really make sense. Teach
people about your faith, by all means.
Encourage them to express their faith
through good works: fine...but telling
them to believe more strongly – well,
surely they can't achieve that just by
trying harder, can they?

Mahalon: It's not quite like that.
We reassure one another about the
value of our faith, encouraging
ourselves to have the confidence to
believe. That's important. If you're
surrounded by enough people who
regard your faith as unnecessary or
inadequate in some way, their
opinions can easily start to affect you.
Listen to this: one of our friends was
recently advised that she ought to give
up her belief in Jesus and her
membership of the Church. Apparently
she'd become healthier!

Jereboam: What? That's a
strange attitude...

Mahalon: It is an extreme
example. But even in everyday life you
encounter little criticisms or jokes
made at your expense. Sometimes
they're genuinely meant in a friendly
way, and you like to think that you can
laugh them off, but eventually this all

starts to have an impact, wearing you down. Then your faith begins to become cautious, wary...it's blunted, if you like. That's one reason why the Church is so important, and why we need to remember the glorious faith of our forefathers. Their resolve reminds us what is possible, encourages us to trust our convictions, and – how can I put this – it urges us to let faith trickle into every last corner of our being.

Jereboam: I see.

Mahalon: ...and by the way I didn't think you were being rude at all.

Jereboam: Thank you.

THIS WEEK

We keep Sunday 2nd November as the great feast of All Saints, transferred from 1st – it is followed by All Souls Day on Monday. The living and the departed are all one in Christ and one with us in the Communion of Saints

The weekday readings at the Eucharist conclude a four-week series of first readings from Paul's letter to the Romans. He reminds us, "Who has known the mind of the Lord?"

In the Gospel according to St Luke we see Jesus living out his daily life with challenging honesty. He calls us to extend an invitation out of our hearts, not with an eye on an invitation in return: "invite the poor, the crippled, the lame, the blind." Then Jesus tells the parable of the invited guests who made excuses to decline the invitation. He sends his servants to invite everyone. Jesus tells a crowd that they have to renounce their possessions to be his disciple and that to do something really important, we have to prepare and be ready. When the religious leaders complain, "This man welcomes sinners and eats with them," Jesus tells parables of the man who finds his lost sheep and the woman with the lost coin, both of whom rejoice in finding what was lost. A steward protects himself by pardoning those who owe his master. We end the week with Jesus asking which is more important, God or money? "No servant can serve two masters."

Next Sunday is kept as Remembrance Sunday. We offer the Eucharist for the fallen in war, for those who died to preserve our freedom.

A Homily for All Saintstide

+ We're into November, and we've now entered the season of colds, sneezes, and bugs of all kinds. From now until March or April if we're lucky - it could be longer- we will be passing on all kinds of germs and viruses as if it were a kind of extended Christmas for micro-organisms. It's part of the penalty we pay for social interaction in a cool climate, we could say. But, fortunately for civilisation, the common cold or the flu virus or for that matter, Coronavirus, aren't the only things we hand on to one another. We could think of quite a list if we had a mind to, including the use of language and shared value systems and social customs of all kinds. And somewhere in that list - depending on how much it means to you - comes the handing on and sharing of faith and belief. But like social customs of all kinds, our faith isn't something which we receive from somewhere out of the ether as a personal, private revelation. Inevitably it has to come to us from others, the community of faith which traces its origins and it's beliefs from the Apostles, those who were called by the Risen Lord to be the witnesses of his Resurrection; the community of faith which we believe has at its heart and centre the living person of Jesus himself, crucified, risen, ascended and glorified, made present today in the most holy sacrament of the altar, the Eucharist itself.

Whether we like it or not, faith can't exist authentically in isolation from other people. The Lord, as the scriptures faithfully record, founded not a philosophy or a lifestyle, or even a "religion," but a community of human beings led initially by the Apostles and then by their successors. Ultimately, we *catch* the faith from other people. These people are not always the ones we see around us, we feel - sometimes it's almost tangible when we celebrate the Eucharist or, as T.S. Eliot so memorably puts it when we stand "in the draughty church at smoke fall" - the continuing influence and inspiration of those whose witness to Christ stretches back down the ages to the Apostles themselves. In this respect, and it's good for us to recognise this, as humility isn't one of the twenty-first century's most obvious cultural qualities - we are pygmies standing on the shoulders of giants.

This season of All Saints is the time when we recognise what we might call the "ordinary" saints - as someone has called them, in the words of Shakespeare's *Henry V*, the Church's "warriors for the working day", that huge number, impossible to count from every nation, race, tribe and language as the Book of Revelation puts it. It's the feast of all those who have been gentle and merciful. It's the feast of those who have mourned and been pure in heart. It is the feast of those who have striven to follow the words of the Lord in the beatitudes - those who have been peacemakers and thirsted after what is right and good and true. It's the feast of those who have been persecuted in the cause of what is right. We celebrate the grace of God in the "ordinary" Christian people down the ages who have been extra-ordinary.

What we are not doing at All Saints tide is remembering only the canonised and beatified Saints of the Church. It's not primarily about those who have been formally recognised in any way, although, of course, in a sense it *is* about them as well, in that they are all part of that same stream of faith and holiness. But perhaps we ourselves might remember these "ordinary saints" as kind old relatives, or as neighbours who were always there for us, and for whom nothing was too much trouble, maybe those we knew who sat next to us here at the Eucharist – people who hear the words of Jesus in today's Gospel and don't think how impractical or impossible they are but try to live by them. . People we ourselves will have met but never realised the depth of their faith or their gentle and merciful love or the extent to which their lives were permeated by the grace and holiness of God. Others won't be remembered at all by this or any other generation, only by God himself.

The great feast of All Saints reminds us that the Church is not a small band of eccentrics, isolated in a present-day culture which considers them irrelevant, but a communion of men, women and children united in faith, hope and charity, united in Christ even if parted by death. All Saints is a sign of faith in the forgiveness of our failings and our sins, a sign of faith that with God nothing is impossible. Heaven will be - *and is* - full of the most unlikely people - those who have recognised their need for the mercy of God and who have reflected that mercy in

their dealings with others. If we ourselves get there – we should expect to see an incongruous and pretty unrespectable collection of God's childrens.

This feast of All Saints is about the great revelation that heaven isn't for a carefully selected group of the ultra-religious but for people like you and me, people who started out without any great claims for holiness or outstanding faith, people who have been wounded and scarred in the battles of life, but those whose scars became not a shield to keep others out, but a badge of honour identifying them as open and vulnerable to Christ and his eternal self-sacrificial love. The saints are those who have become able to love God and to see him in their neighbour. The saints are those who have not been afraid to fail and who know that it's not failure that is important, but the willingness to get up again and continue the pilgrimage of faith towards the vision of God.

That's what we are talking about with added emphasis at this time of year - at All Saints tide - the great and mysterious Christian belief in the Communion of Saints where we all, living and departed are united in the life and love of the resurrection. In the Church we are bound together in a relationship where the boundaries of time and space are broken down, we and those who have gone before us, live in this tremendous mystery. We need some words of encouragement, particularly at the moment. So whenever we are tempted to think of the Church in a merely earthly way, with all its divisions, its problems, its bureaucratic and managerial idiocies, we should remember the saints in heaven who started off very much like us and we should call to mind those greater, supernatural, realities which All Saintstide celebrates: forgiveness and redemption and mercy, and the greater and future reality of which we get a foretaste at this Eucharist when we are fed with the living reality of Christ himself.

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The Ministry Area

Prayer Group

meets every Thursday 7.45pm – 9pm

For further details

email david@bedlambeds.com

23rd October and onwards

at *The Cedars*

SERVICES IN OUR CHURCHES TODAY

ALL SAINTS DAY

2nd November 2025

- 10 a.m. Sung Eucharist
at St Arvan's
- 11.30 a.m. Holy Eucharist
at St Mary's, Penterry.
- 4 p.m. Family Eucharist
at St James, Devauden

NEXT SUNDAY

The 2nd Sunday

of the Kingdom

Remembrance Sunday

- 10.30 a.m. Requiem and Act
of Remembrance
at St Deiniol's, Itton.

Readings:

Wisdom 3. 1-9;

Psalms 130;

Romans 8. 31-39;

St John 6, 37 - 40

Daily Celebrations of the Eucharist at St Arvans: Monday, Wednesday, Thursday and Saturday at 10.00, Friday at 09.30
Please check as times may alter

The Eucharist for All Souls Day will be said at 10 a.m. on Monday (3rd)

Fr Michael's day off is Tuesday this week

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

St Arvans Tea and Chat

November 8th and usually every
second Saturday of the month
Childrens activity table

For assistance or a lift
please ring Diane on 628084

**'Jazz in the Arv' with
The Fraser Smith Quartet
Friday 21st November 7 p.m.**

St Arvans Church

Tickets £20

Bar and raffle

Harvest Appeal St Arvans Church.

On Sunday 12th October we hold our Harvest Festival in St Arvans.

As usual we like to have a contemporary appeal at the same time, to mark that we have plenty and to share with others.

The days of apples, pears and wheat sheafs are gone, but in the past we have donated to the local hospitals and food banks.

This year I thought we could collect CHOCOLATE

The homeless refuges and food banks like to give out chocolate bars at Christmas time so please can we all bring a bar of chocolate to church throughout October.

These will be collected in early November and taken to the appropriate refuges etc for distribution.

**CUT OFF DATE FOR COLLECTION
FROM CHURCH : SUNDAY 16TH
NOVEMBER** (This will give Verena time to get them to their destination).

Thank you all in anticipation

**BOX IN BACK OF THE CHURCH AS
USUAL.**