

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, private prayer and a time of stillness.

Our current live-streamed services are as follows:: Sunday Eucharist at 10.00 and it can be accessed on the St Arvans Parish Group page on Facebook:

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

and available to watch later

There is an online only reflection, meditation and celebration of Night Prayer (Compline) on Tuesdays at 7 p.m..

The St Arvans Parish website:

<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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4th October 2026 The Eighteenth Sunday after Trinity

The Collect

Almighty and everlasting God,
increase in us your gift of faith that,
forsaking what lies behind and reaching
out to that which is before,
we may run the way of your
commandments and win the crown
of everlasting joy; 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 [

Let me sing for my beloved my love-song
concerning his vineyard:

My beloved had a vineyard on a very
fertile hill. He dug it and cleared it

of stones, and planted it with choice vines;
he built a watch-tower in the midst
of it, and hewed out a wine vat in it; he
expected it to yield grapes, but it yielded
wild grapes. And now, inhabitants of
Jerusalem and people of Judah, judge
between me and my vineyard. What
more was there to do for my vineyard that
I have not done in it? When I expected it
to yield grapes, why did it yield wild
grapes? And now I will tell you what I will
do to my vineyard. I will remove its hedge,
and it shall be devoured; I will break down
its wall, and it shall be trampled down. I
will make it a waste; it shall not be pruned
or hoed, and it shall be overgrown with
briers and thorns; I will also command the
clouds that they rain no rain upon it. For
the vineyard of the Lord of hosts is the
house of Israel, and the people of Judah
are his pleasant planting: he expected
justice, but saw bloodshed; righteousness,
but heard a cry!

[5. 1-7]

Reader / This is the Word of the Lord

Response / Thanks be to God

Psalm 80 7 - 14

**R/ For the vineyard of the Lord
of hosts is the house of Israel.**

Restore us, O God of hosts;
show the light of your countenance
and we shall be saved.

You have brought a vine out of Egypt;
you cast out the nations and planted it.
You prepared the ground for it;
it took root and filled the land.

**R/ For the vineyard of the Lord
of hosts is the house of Israel.**

The mountains were covered
by its shadow
and the towering cedar trees
by its boughs.

You stretched out its tendrils to the Sea
and its branches to the River.

**R/ For the vineyard of the Lord
of hosts is the house of Israel**

Why have you broken down its wall,
so that all who pass by
pluck off its grapes?

The wild boar of the forest has ravaged it,
and the beasts of the field
have grazed upon it.

Turn now, O God of hosts,
look down from heaven;
behold and tend this vine;
preserve what your right hand
has planted.

**R/ For the vineyard of the Lord
of hosts is the house of Israel.**

A reading from the letter of St Paul to the Philippians [3; 4b - 14]

If anyone else has reason to be confident
in the flesh, I have more:
circumcised on the eighth day, a member
of the people of Israel, of the tribe
of Benjamin, a Hebrew born of Hebrews;
as to the law, a Pharisee; as to zeal,
a persecutor of the church; as to
righteousness under the law, blameless.
Yet whatever gains I had, these I have
come to regard as loss because of Christ.
More than that, I regard everything as loss
because of the surpassing value
of knowing Christ Jesus my Lord. For his
sake I have suffered the loss of all things,
and I regard them as rubbish, in order that
I may gain Christ and be found in him, not
having a righteousness of my own that
comes from the law, but one that comes
through faith in Christ, the righteousness
from God based on faith.

I want to know Christ and the power of his
resurrection and the sharing of his
sufferings by becoming like him in his
death, if somehow I may attain the
resurrection from the dead. Not that I have
already obtained this or have already
reached the goal; but I press on to make it
my own, because Christ Jesus
has made me his own. Beloved, I do not
consider that I have made it my own;
but this one thing I do: forgetting what lies
behind and straining forward to what lies
ahead, I press on towards the goal for the
prize of the heavenly call of God

in Christ Jesus.

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

Gradual Hymn

Alleluia, alleluia!
Your word is truth, O Lord,
consecrate us in the truth
Alleluia!

The Lord be with you:
And also with you

Listen to the Gospel of Christ
according to St Matthew

Glory to you, O Lord.

Jesus said to the chief priests and the elders of the people:

Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watch-tower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, "They will respect my son." But when the tenants saw the son, they said to themselves, "This is the heir; come, let us kill him and get his inheritance." So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They said to him, 'He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.' Jesus said to them, 'Have you never read in the scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes"? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.' When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared

the crowds, because they regarded him as a prophet.

[21.33–46]

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

For Your Prayers

That we may never betray our calling.
That we may remain faithful to the Lord
in the conduct of our lives.
Peace and reconciliation
in our own society
The peoples of Palestine and Gaza, Israel
and the wider Middle East and the Persian
Gulf. For peace and justice throughout
the region.
For world leaders – for wisdom, restraint
and respect for human life.
The government & people of Ukraine
and a just and peaceful end to Russia's
war of aggression there.
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; the 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; Mary; Margaret; Althea;
Margi & Bob Osborne; Jenny Sherwood,
Bob Main, Diane Parnell, Val Thompson,
Liz Hall.

For the Departed:

The recently departed; our own departed
loved ones, and those whose

anniversaries of death fall this week:
serge Bisono, Francis Neal

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*

Nadab

Jereboam: So you pray about
absolutely anything, do you?
Nadab: Yes: about anything at all.
Nothing is too small or too great to bring
before God. We heard Paul speaking
about that the other day: "If there is
anything you need, pray for it," he said.
"The peace of God will guard your hearts
and your thoughts, in Christ Jesus."
Jereboam: What about when
prayer doesn't work, though? Or should I
say: when it doesn't appear to work?
Nadab: That's a difficult issue, and we all
face it from time to time. I can tell you
about my own experience, if you like. This
sort of thing is personal, though, and I'm
sorry if my views don't feel right for you.
Jereboam: Don't worry about that;
I'll be interested to hear your thoughts.
Nadab: Well, if prayer doesn't appear to
work, first of all we need to keep praying.
In other words, don't give up, even if
you're praying merely out of a sense of
duty. It's always worth it. Then I'd also
suggest that you sometimes pray in a
place where other people are doing the
same. You may not know what they're
praying about; they may not know what

you're praying about, but it's still good to know that people are doing the same thing around you.

Jereboam: I'll try that. Thank you.

Nadab: I suppose there's another point too. Did you realise that I can't read or write?

Jereboam: I'm not sure that we've ever talked about that.

Nadab: Well, I can't. How would you feel if I asked you to teach me to read and write this afternoon?

Jereboam: This afternoon? I'd say that we could make a start, but you can't expect to learn everything in one afternoon.

Nadab: Precisely: it's often a bit like that with our desires and our prayers. When we think that God hasn't answered our prayers, we've often asked for something complicated, but we expect God to produce the final solution instantly, skipping all the intermediate stages. We might even reject the first part of his solution, just because we're so desperate for the final outcome. I don't mean that God can't act quickly if he wants to, but he often solves our problems in gradual stages.

Jereboam: So might that affect the way we pray?

Nadab: Perhaps: I've certainly changed over the years. Instead of saying something like: "Can you make such-and-such happen?", I'd sooner say to God: "Here's my problem; can you please help?" The next day, you find yourself asking the same thing, but from a slightly different starting-point. So you're acknowledging that any change may come slowly, and in small steps.

Jereboam: I see what you mean.

THIS WEEK

On Sunday we hear a parable about tenants who were entrusted with their master's fields. Jesus challenges the religious leaders with this story of the tenant farmers who refused to listen to the master's servants (the prophets) and abused and killed his son (Jesus) in an attempt to usurp his inheritance. Jesus tells them, "Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit."

This week at the Eucharist the first reading is from St Paul's letter to the

Galatians. He chides and encourages this early Christian community and offers some history on the challenges he has faced as a disciple.

The gospels this week are from St Luke, continuing with very familiar stories. The Good Samaritan who comes upon the robbery victim "treated him with mercy." Jesus' close friends Mary and Martha welcome him to their home, but Martha resents working while Mary listens to Jesus. "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part..." Jesus teaches us to pray with a prayer to the Father. We are encouraged to ask, seek and knock on the door to get what we want from the Father. When doubters watch Jesus drive out demons, he gets discouraged and says, "Whoever is not with me is against me, and whoever does not gather with me scatters." When a woman calls out that the womb that carried him is blessed, he replies, "Rather, blessed are those who hear the word of God and observe it."

Next Sunday we hear the story from St Matthew about the King who gave a banquet for his son and invited many guests. It is a powerful story about rejecting Jesus' own invitation and about God's universal invitation to a new group of "chosen" people.

St Arvand and Itton celebrate Harvest Thanksgiving next Sunday.

A Homily for the Eighteenth Sunday after Trinity

+ Today's Gospel is about, among many other things, power and the abuse of it. It's also if we dig deeply enough about the human propensity to seek to throw off the perceived shackles of obedience to anything, even those good impulses which make us fully human, except our own desires and impulses.

In Our Lord's parable - a sombre story which is meant to disturb us - the vineyard is the House of Israel, the servants are the prophets who were sent to Israel; and the sending of the landowner's son, is a reference to the coming of Christ himself and the fate which awaits him.

Today's Gospel about the tenants of

the vineyard was originally directed at the religious establishment of the day and their rejection of the kingdom of God come among them in the person of Jesus himself. But it's also a warning to all of us, personally and as members of the Church, the Body of Christ here on earth, not to take the great gift of the Gospel message of God's love for granted. Human institutions, even if they're not of human origin, have a habit of doing that. We have a message entrusted to us, and a presence given to us, but they don't belong to us, they belong to God himself. Because of the realities of our human nature, we are all corruptible in small ways and in larger ways when we become detached from the active presence of Christ in our midst. We can so easily become those tenants in the vineyard in the Gospel. We have to keep on returning to the source, who is Christ himself, and living in him and for him.

And moving on from that, the shortest period of reflection should be enough to remind us that the themes of this story of violence and abuse of trust and power remain very much part of our present day world. Part of this contemporary story are the power struggles going on across the globe, as well as the violence and intolerance we sometimes come across closer to home in our own neighbourhoods and towns.

But the Gospel tells us that it's not good enough simply to condemn the violence or abuse of power of others. We have always to look inside our own hearts and minds at our own tendencies - however small-scale or minor they may appear to be - towards the abuse of power, towards sin and evil of all kinds. Conversion, which is a continual process of turning to Christ and walking with him on the pilgrimage of life, (and not a one-off experience) - conversion always begins within ourselves and never with the faults of others - that's too easy and it leads nowhere - certainly not to redemption. Our lives are littered with

the consequences of the refusal to take into our very selves the message of the cross: damaged relationships, a loss of the ability to hear what others are saying to us, and above all a deafness to the voice of God speaking to us in the daily events of our lives. We said the parable was sombre. And, if we take it out of context so is the story of the Cross itself.....But, of course it is in reality an event which gives us the greatest hope imaginable. It only appears to be grotesque and hopeless when we forget what true power is, according to God's own definition. The Christian response is a ringing proclamation that the consequence of the exercise of real power is a victory of the deepest kind, an ultimate victory which overcomes death itself and everything which brings about death, both of the body and of the soul. This turns our natural expectations upside down. But the Christian faith does precisely that. For at its heart is the story of a man whose death looked like the most abject failure, but who was vindicated by his Father raising him up to the new life which he shares with all humanity. And the Faith tells us that if that is true of Jesus Christ, then it is true for us too. We look at the life of people like Maximilian Kolbe as a kind of victory, not only because we admire his courage, but because we see in it a total overthrowing of what is wrong with both our world, and also with ourselves.

And what makes this victory an ultimate one, an example of authentic power, is that we believe that this overcoming of evil will prevail ultimately and eternally, and that as a result of the death and resurrection of Christ, true God and true man, this victory is built into the fabric of the universe. It is inescapable: we cannot avoid it however hard we might try. G.K. Chesterton made the very unsettling remark that we can either embrace the cross willingly or be nailed to it against our will. What he meant was that its victory - its ultimate

victory - is assured and we can't escape it, however hard we might try. That is what we call the Christian hope - the victory of good, the triumph of those things which heal our alienation and end our dysfunction and pain. And quite against our instinctive reactions, the world looks very different when we are able to view it in the light of the death and Resurrection of the Lord. +

SERVICES IN OUR CHURCHES

TODAY

The Eighteenth Sunday after Trinity 4th October 2026

- 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 Nineteenth Sunday after Trinity 11th October 2026

- 10 a.m. Sung Eucharist
at St Arvan's
Harvest Thanksgiving
- 11.30 a.m. Harvest Thanksgiving
Liturgy at St Deiniol's, Itton

Readings: (Harvest Thanksgiving)
Deuteronomy 8.7-18
Psalm 65
2 Corinthians 9.6-15
St Luke 12.16-30

Please note: this week the Eucharist will only be celebrated at St Arvans on Wednesday at 10.00.

There will be a live-streamed only Reflection, meditation and celebration of Night Prayer on Tuesday (6th) at 19.00

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

The Ministry Area Prayer Group

Thursdays at 7.00

Please join us, everyone is welcome and no experience is necessary!

Please contact David
on 07887 853479

(david-carne@outlook.com)

for any prayers that you would like us to include or for any questions that you have.

St Arvans Tea and Chat

2.30 – 4 p.m.

Saturday October 10th

and usually every second

Saturday of the month

Childrens activity table

Daily Prayer this week

Anxiety about getting things done, fear of losing wealth and a lack of compassion for our neighbors are all themes in this week's gospel. This can be a week of asking God for the wisdom and discernment we need to find the balance in our lives and a sense of where our focus should really be.

We can do this by threading our days with an awareness of God's presence in the tiny moments of quiet time that we come across. As we awaken and sit at the side of our bed, we can simply ask, "Loving God, help me to love you today with all my heart, with all my being, with all my strength, and with all my mind. Help me to see you in my neighbor today."

Later in the day, as things seem to go faster and get more complex, we can ask again not to be anxious about so many things and to remember the great gift of Jesus' presence in our lives. As we do the laundry, go to the store, or take care of family we can again ask our Lord to let us be aware of the presence of the loved ones with whom we come in contact - the real "riches" we have in our lives.

The Our Father has been called the Perfect Prayer and this week might be a good time to focus in on it with our whole hearts. In the quiet moments before we go to bed, we can practice saying each line of the prayer, very slowly, perhaps stopping to ponder one line that calls to our hearts in a special way.

*With thanks to Creighton University's
Online Ministries (adapted)*

Clothes for Homeless People

Please donate warm clothes
clean and in good condition
for homeless people this winter

Please bring to

St Arvan's Church, NP16 6ET
or
St Thomas a Becket,
Shirenewton NP16 6RQ
(both are open daily)

Underwear and socks
to be new, please

The collection will be open
until Sunday 18 October

**THANK YOU FOR YOUR
KINDNESS AND GENEROSITY!**

Early Warning! Harvest Appeal : St Arvans Church 2026. Knickers or Snickers!

Last year we very successfully
collected chocolate for our Harvest
Appeal. We were overwhelmed by
your generosity in response and the
women and children at the Refuge
were so grateful.

This year we will be collecting
SNICKERS CHOCOLATE BARS
(or any chocolate) and most
importantly packs of small KNICKERS
(Tesco/Peacocks? sell reasonably
priced packs of ladies size 8/10/12
small) .

The girls at the Refuge are so grateful
for these personal items.....you are
all life savers.

So for our
KNICKERS OR SNICKERS APPEAL
a box will appear at the back of St
Arvans Church so that we can collect
during September/October for
distribution to the relevant centres in
early November.

Aging Well

As we get older some things in life
become more of a challenge,
physically, legally and often from
advances in technology.

We are running a set of talks
by people who may be able to help
in some of these on **the first Monday
of the month from 1.00 till 2.00
at St. Christophers Church,
Bulwark, CHEPSTOW**

We have been able to secure people
who can help lead us through some of
these matters and we have a number
of other organisations in the wings for
future dates in the New Year.

Monday 5th October
Aneurin Bevan University Health
Board

Monday November 2nd
First Aid and advice on what to do in
the event of trips or falls at home

Monday December 7th
Police and Monmouthshire Building
Society staff helping on cyber
security and scams
Monday January 4th
A local solicitor talking about wills,
power of attorney etc.

Monday February 8th
MIND 5 ways to wellbeing
(Due to holidays this will be on the
2nd Monday)

This is open to all the churches
within the Ministry Area

**St Arvans
Harvest Meal**
Friday 23rd October
in the Meeting Rooms
Tickets £25
More details soon