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 a 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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8th November 2026
The Second Sunday of the Kingdom
Remembrance Sunday

Today's liturgy takes the form of a Requiem for those who died in war

The Collect

Almighty everlasting God, who sent your Son to die that we might live,
grant we pray, eternal rest to those who gave themselves in service
and sacrifice for their country; through our Lord Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit, one God
for ever and ever. **AMEN**

A reading from the book of Wisdom

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality.
Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble.
They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.

[3. 1-9**]**

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

Psalm 130

***R/* My soul waits for the Lord**

Out of the depths have I cried to you,
O Lord; Lord, hear my voice;
let your ears consider well
the voice of my supplication.
If you, Lord, were to mark what is done amiss, O Lord, who could stand?
But there is forgiveness with you,
so that you shall be feared.

***R/* My soul waits for the Lord.**

I wait for the Lord; my soul waits for him;
in his word is my hope.
My soul waits for the Lord,
more than the night watch
for the morning,
more than the night watch
for the morning.

***R/* My soul waits for the Lord.**

O Israel, wait for the Lord,
for with the Lord there is mercy;
With him is plenteous redemption
and he shall redeem Israel
from all their sins.

***R/* My soul waits for the Lord.**

A reading from the letter of St Paul to the Romans [8. 31-39**]**

If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered."
No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers. nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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

Gradual Hymn

Alleluia, alleluia!
It is my Father's will, says the Lord,
that I should lose nothing
of all he has given to me,
and that I should raise it up
on the last day.
Alleluia!

The Lord be with you
R/ **And also with you**

Listen to the Gospel of Christ according to St John

R/ **Glory to you, O Lord**

Jesus said,
"All that the Father gives me will come to me; and him who comes to me I will not cast out.
For I have come down from heaven, not to do my own will,
but the will of him who sent me;
and this is the will of him who sent me, that I should lose nothing
of all that he has given me,
but raise it up at the last day.
For this is the will of my Father, that everyone who sees the Son
and believes in him
should have eternal life,
and I will raise him up at the last day."

[6, 37 - 40]
This is the Gospel of the Lord
Praise to you, O Christ

For Your Prayers

Those who have died in war
The peoples of Ukraine, Palestine and Gaza, Israel, Iran 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.
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:
Ralph Hamilton, Sylvia Jackson; The Revd Helen Rodwell; Elisabeth; Mary; Margaret; Althea; Margi & Bob Osborne; Jenny Sherwood, Diane Parnell, Val Thompson, Liz Hall, Carole, Sue, Bruce Matthews, Arwel Griffith

For the Departed:
The recently departed; our own departed loved ones,and those whose anniversaries of death fall this week: George Sherwood, Donald Sunderland; Evelyn Lloyd, Joyce Furneaux

A Prayer of Spiritual Communion

My Jesus, I believe that you are present 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
This week's Jereoboam is based on the readings for the 20th Sunday after Trinity.

Basemath

Basemath: I do like Jesus: he's so warm-hearted and patient.
Jereboam: Patient? Yes, but I'd say he's sometimes quite impatient too...in a good way, I mean. He wants people to reform their lives urgently.
Basemath: Ah, but when I hear him speak of the impending coming of the Lord, I think of the glorious moment when God will summon me to his right hand. I know he needs to cajole people into repentance, into changing their ways, but I long to meet God face to face, for all eternity.
Jereboam: You're not at all worried at the prospect?
Basemath: Not really. I can't see I've got anything to fear. Only sinners have cause for worry. I already sense that I have a close relationship with God, which can only intensify when that great moment comes.
Jereboam: We can certainly both hope that you are granted a place in the Kingdom of Heaven. That's what Jesus calls it, isn't it?
Basemath: Yes: an odd expression, isn't it? Makes it sound like an entire nation. Of course the important thing is one's own relationship with God, the consoling, all-embracing God.
Jereboam: I'm not sure that you can discount the communal aspect of Jesus' claims. It sounds to me as if the Kingdom of Heaven will be anything but solitary. If you ask me, the self-discipline he demands grows out of his vision of a heavenly people molded and perfected according to his principles.
Basemath: But he befriends all sorts of people. You're not suggesting that they'll all reach this Kingdom of Heaven?
Jereboam: I imagine that they all hope to.
Basemath: How ghastly! I think I'll keep myself to myself when I'm there -- aside from my relationship with God, naturally. You're not telling me that's forbidden.
Jereboam: How am I supposed to know? We'll just have to wait and see.

THIS WEEK

We observe Sunday as Remembrance Sunday with a Requiem for the fallen in war, and we also make a commitment to work for the peace of the world.
Tuesday is the feat day of Saint Leo the Great, Wednesday that of Saint Martin of Tours, bishop.
The first readings at mass this week

are a mix from St Paul's letters to Titus and Philemon and from the Second and Third Letters of St John. Continuing St Luke's Gospel, we hear Jesus talk about scandal and about forgiveness. He calls us to "have faith the size of a mustard seed" in order to do extraordinary things in his name. Jesus tells us to be obedient to what God calls us to do and simply say, "we have done what we were obliged to do." We learn a lesson about gratitude when Jesus heals ten lepers and only one, "a foreigner" returns to give thanks. Jesus tells the confrontational Pharisees that the Kingdom of God's coming can't be "seen" and it won't be announced. "For behold, the Kingdom of God is among you." "But first [the Son of Man] must suffer greatly and be rejected by this generation." All we can do is to be faithful: "Whoever seeks to preserve his life will lose it, but whoever loses it will save it." Finally, Jesus tells the parable "about the necessity for [his disciples] to pray always without becoming weary." God will give justice to those who call out to him with faith.

Next Sunday brings us the familiar and powerful parable from St Matthew's Gospel about the servants who are each given sums of money to invest. We are all called upon to use the gifts we have received as gifts, and to return them, fully developed and utilized.

St Arvans Tea and Chat

2.30 – 4 p.m.
Saturday November 14th
and usually every second Saturday of the month
Childrens activity table

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.

SERVICES IN OUR CHURCHES

TODAY
The Second Sunday of the Kingdom
8th November *2026*
Remembrance Sunday

10 a.m. Sung Requiem & Act of Remembrance at St Arvan's

NEXT SUNDAY
The Third Sunday of the Kingdom
15th November 2026

10 a.m. Sung Eucharist at St Arvan's
11.30 Holy Eucharist at Holy Cross, Kilgwrrwg

Readings:
Zephaniah 1.7, 12-18
Psalm 90.1-8, [9-11,] 12 or 90.1-8
1 Thessalonians 5.1-11
St Matthew 25.14-30

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

Please note: this week the Eucharist will only be celebrated at St Arvans on Tuesday at 9.00, Wednesday & Thursday at 10.00

There will be a live-streamed only Reflection, meditation and celebration of Night Prayer on Tuesday (3rd) at 19.00

Fr Michael's day off this week is Friday

A Homily for Remembrance Sunday

+ There are two phrases most of us associate particularly with Remembrance Sunday - *"Lest we forget"* and *"We will remember them."* We come across both, of course, in our Remembrance commemorations, and inscribed on the war memorials of all shapes and sizes up and down the British Isles and their equivalents all over the rest of Europe and beyond. November, of course, for the Church is the *month* for remembering. We've already seen that the Church prays for the dead with special attention at the beginning of this month at All Saints & All Souls tide. Perhaps there's something in the declining sun and the increasing darkness of this time of year which leads us to think about those who have gone before us.
We still have secular bonfires and fireworks to remember the prevention of a foiled early seventeenth century terror plot. It's been eclipsed by Hallowe'en and largely municipialised but the fireworks still explode around us Even the pandemic didn't seem to stop that – much to the discomfort of our dogs and cats – not to mention wildlife generally.
Of course, we all know the historical reason as well for making Remembrance Sunday at this point in November - calling to mind the Armistice which ended the Great War on 11th November 1918. But anniversaries are never without irony. The Great War soon became popularly known as "The War to End All Wars." and we know how false that hope proved to be. In just over twenty years a war was to begin on an even greater scale and with even bloodier, genocidal consequences. And if we consider the brutal and bloody conflicts all over the world even today, that phrase, *"Lest we forget"* takes on a wider and universal significance, because *we are* in danger of forgetting – no, not the services like this or the civic parades, but the reason behind

them. That's even more the sace in a world for the time being mostly ruled by malignant narcissists and brutal dictators and financed by billionaires who seem to have watched too many Bond films and taken the villains as role models.

But today we should stop and remember all those who died to defend our freedoms and our security - those who lost their lives in the hope they were building a better future for those who they left behind, those who fought against tyranny and terror, and the twisted values which lead us to hate and despise our fellow human beings.

It's good to be able to come together to do this at a time when our world seems all too willing to forget their sacrifice, all too willing to forget the great lessons of recent history which Remembrance Sunday exists to remind us. Despite the divisions of the world, despite our own society's divisions and the barrage of divisive rhetoric which seems now to surround us constantly, we can come together in a common act of Remembrance which involves us all.

For all its historical faults and compromises with power and warfare, the Church has always been very clear about one thing. There can't be a meaningful act of Remembrance without a corresponding act of penitence and of sorrow. We can't express penitence and honour the fallen without also pledging to work for a better future for the world and to seek consciously to try to avoid those mistakes which our human nature seems to condemn us to make time after time, and which have made the sacrifices we honour today necessary. But we can't do that without hope.

The hope that inspires us today comes from the resurrection of Christ who overcomes death so we too can share in his life. The hope is one which shines out in the darkness of human history because it is the story of the One who becomes one of us and who is condemned to death unjustly by the powers of the world in order to restore us to life, and to help make sense of the mystery of suffering which is so much part of human life, to offer a resurrection hope that overcomes death and disaster, which triumphs over horror and violence, over oppression and tyranny, a hope that holds true despite the passing away of familiar and comfortable things – to the end of the ages. And that Resurrection hope says to us – love one another.

But how? As always in the Christian life, we are called to work out how we are to apply that belief in Christ's resurrection – in the God of overflowing love and compassion - to the concrete, practical situations in which we find ourselves.

To begin with, we have to pray; and - as we know - prayer isn't a matter of telling God what we want him to do or of convincing ourselves that our own way of looking at things or achieving things is necessarily his. Again, as we know, prayer is a risky business because it means opening ourselves to the Holy Spirit and letting go of our own preconceptions and ideas. It means letting God be God in our lives, and that is far easier said than done.

But if we speak about remembrance and penitence today in the same breath - of not forgetting what we owe to those we remember, but trying to make that remembering a practical reality - we have to be clear in saying that penitence isn't just a matter of finding the right formula of words. And we all know that feeling of helplessness when the world seems to go awry. After all, what can *I* do about it, we all think?

Well, if we're talking about global politics in a violent world, the answer for most of us is probably *not a lot*. But at a time of deep divisions and very ugly rhetoric, we need to avoid despair and, on a personal level, despite our differences, to respect each other - or if you like, to respect the Christ in each one of us, - to be able to say sorry, to express goodwill, generosity and hospitality, to take time to listen, to consider, to grant each other the courtesy to which we are entitled as human beings, as children of the same heavenly Father, brothers and sisters of Christ our brother. It may not seem like much in a fearful and increasingly unpredictable world, but for peace and hope to have a chance we always have to start with our own hearts and minds rather than with a complaint that peace and hope don't exist in the hearts and minds of others. Thomas Merton the twentieth century Trappist monk, spiritual writer and tireless campaigner for peace in the 1960s said this:

"Instead of hating the people you think are war-makers, hate the appetites and the disorder in your own soul, which are the causes of war. If you love peace, then hate injustice, hate tyranny, hate greed -- but hate these things in yourself, not in another."

The word 'remembrance' means more than just memory - the Latin origin of the word involves us in a conscious act of will. That's what we are doing today, of course, consciously setting before our minds and our hearts those who gave their lives for a better world. The question for us is whether we really want to try to make a difference, or do we want to offload the responsibility onto others? In other words, if, as many of us believe, we live in troubled times, are we prepared in our own lives - in whatever way we can - to try to make them better?

So this morning we remember - we plead the sacrifice of Christ's perfect sacrifice for all those whom we remember, for all the Fallen. It is our duty as those who remember to honour their duty and service. It's our duty to do for them the best that humankind can do and offer by pleading on their behalf the one true sacrifice; the sacrifice that alone has meaning and power because he who offers it is God himself.

But we come to this Requiem as to every celebration of the Eucharist in penitence and contrition. Our remembrance of the past here at the

altar acts also as a warning - a warning about the unspeakable things we as human beings are capable of doing to one another but for the grace of God. Again, "*Lest we forget*," *"We will remember them"*
And what we do here today is the greatest act of remembrance and Christian charity that we can perform for those who have died, and for ourselves who are here because they laid down their lives for their freedom, and for those dear to them.
Grant them eternal rest, O Lord, and let perpetual light shine upon them. +

Daily Prayer this week

This is a good week to ask Jesus what his messages are for us. What is he warning us about? What is he asking us to change? How is he encouraging us to place our trust in him? The answer will be different for each of us, but we have to pay attention and listen, in order to hear it. All of us need to hear him say, "Whoever seeks to preserve his life will lose it, but whoever loses it will save it." But each one of us needs to ask "In what ways do I seek to 'preserve my life' and in what ways do I need to 'lose' my life?"
The trouble with this kind of reflection is that we too often let ourselves off the hook by saying, "I just don't have time." And, on some days, our day is really "booked" from morning to night. Finding intimacy with God in the midst of our everyday life and becoming a contemplative in action provides a very real way to stay in focus and to reflect, even when we are very busy. This practice is meant to make use of the "free" time we have in the background of our consciousness each day.
The key to this kind of prayer is to begin each day with a moment of consciousness of what we desire, need, are asking for. Dear Lord, thank you for this day. Let me begin this day thinking of you and your love for me. Let me simply do whatever you ask me to do as your servant today. This only takes 20 seconds. We all have 20 seconds. However, we all find that it isn't easy to do this because our Lord is not very present in our day to day awareness, and we may never have simply talked with the Lord as the first thing we do when we awake. With practice, it works.
As we prepare for Sunday, we can spend a bit more moments each day, simply talking with our Lord at brief, in between, times during the day. Hopefully, we'll see in all the things around us that we are being invited by the Lord to accept him, to let him call us and open our hearts to respond generously.
To what is he calling us? A great question to ask right up to the time we go into church on Sunday. When there, we can give God thanks and praise for opening our awareness and our readiness for him.

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

Very many thanks to Miriam & Barrie, Sheena & Barney, and all those who helped organise the really enjoyable and successful St Arvans Harvest Meal on Friday 23rd October.
£1293 was raised for church funds!

Our gratitude also to all those who contributed to the Clothes for Homeless People appeal this year. **The appeal is now closed**

Harvest Appeal : St Arvans Church 2026. Knickers or Snickers! Now Closed

Last year we very successfully collected chocolate for our Harvest Appeal. The girls at the Refuge are so grateful for these personal items……..you are all life savers. Thank you for all your support of this worthwhile appeal!

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 if these matters and we have a number of other organisations in the wings for future dates in the New Year.

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

2027 St James, Devauden Calendars are now on sale

Our thanks to Jonathan Jenkins for the Remembrance Sunday installation in St Arvan's Church