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| **PLEASE NOTE**  **MOBILE ‘PHONES** should be switched to **silent** during Services, please.  **HEARING AIDS** should be switched to the ‘T’ setting to pick up from the ‘loop’.  **EMERGENCY EVACUATION** – In the unlikely event that this becomes necessary listen for instructions. There are 3 exits – the main door (through which you came in); the Powerhouse exit door (at the rear of the building, accessible through the door near the kitchen serving hatch then through the double doors on the left) and the Vicar’s Vestry (in front and to the left of the pipe organ – there are some steps on this route). The assembly point is outside on the grass in front of the Hall.  **MINISTRY TEAM** - If you would like a visit from one of the team, please contact **vicar.staidans@gmail.com** or telephone 352500.  **SAFEGUARDING-** The safeguarding of children and vulnerable adults is very important to us. Any safeguarding matters may be shared with the Vicar or with the Parish Safeguarding Officer,  Mrs Janet Trevor 01474 352230 janet.trevor@blueyonder.co.uk. Further contact details are on the blue poster in the entrance vestibule.  **OUR PRAYERS** are asked this week for the people and parish of **St Mark, Rosherville/**  **DONATIONS-**you can donate to us in church in cash, by using the card reader, or online at <https://www.staidangravesend.org.uk/donate-to-us>.  **BIRTHDAYS / CELEBRATIONS** – To the usual tune, we sing -   ‘Happy Birthday/Celebration to you; to Jesus be true. May God’s richest blessings, be showered on you.’ | | | | | | | | | | | | | | |
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| **CURRENT INFECTION PRECAUTIONS**  **1. You may exchange the Peace with those in your immediate vicinity by saying ‘Peace be with you’ but not by handshake or touch.**  **2. If you do not wish to receive from the chalice during the distribution of Holy Communion, simply leave the altar rail after receiving the consecrated wafer. (Please do not dip your wafer into the chalice).** | | | | | | | | | | | | | | |
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| **WHO’s WHO AT ST AIDAN’S**  [Area code (if required) for Gravesend is **01474**]  **Vicar -** The Revd Michael Payne352500 or e-mail: **vicar.staidans@gmail.com**  **Churchwardens** – Dennis Ashurst 567300  - Robert Hollands 07970 208403 or e-mail: **rholljan@aol.com**  **Anna Chaplain (ministry with the elderly, also community links) -** Sylvia Munns 356941  **Lay Reader (Preaching, Study and Faith)** - Dr Peter Harris  [**pjharris7869@hotmail.com**](mailto:pjharris7869@hotmail.com)  **Reader** **Emeritus** – Mavis Prater 812330  **Sunday School** - Ann Ashurst 567300; Amy Payne - [**amychaili@hotmail.com**](mailto:amychaili@hotmail.com)  **Parish Safeguarding** **Officer** – Janet Trevor 352230 – **Janet.trevor@blueyonder.co.uk**  **PCC Secretary &** **Powerhouse Manager** – Mike Welch 567722  **Church Hall Lettings** – Barbara Potter 746702 (for regular bookings **only**)  **Nursery School Manager** –  mobile 077 1533 7816 or e-mail:   - **gayle\_st\_aidans@yahoo.com** | | | | | | | | | | | | | | |
| **Space for notes on the sermon or any questions you may wish to ask afterwards**  **↓ (Pencils are available at the back of the church) ↓** | | | | | | | | | | | | | | |
| **StAidansLogo-slogan** | | | | | | | | | | | | | | |
| **OUR CORE VALUES** - We are a **Committed**, **Compassionate**, **Respectful**, **Confident** Church.  **Find us online:** [www.staidangravesend.org.uk](http://www.staidangravesend.org.uk)  **Find us Facebook:** [www.facebook.com/StAidansChurchGravesend](http://www.facebook.com/StAidansChurchGravesend)  **Follow us on Twitter:** @AidansGravesend | | | | | | | | | | | | | | |
| See the source image | | | | WELCOME TO OUR WORSHIP TODAY | | | | | | | See the source image | | | |
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| **SUNDAY 14th JANUARY 2024 – EPIPHANY 2**  **10.00am Sung Parish Eucharist with Sunday School** | | | | | | | | | | | | |  | |
| *OT Reading*  *Psalm*  *NT Reading*  *Gospel* | | | | | **1 Samuel 3**: 1-10 (OT page 234)  **139, verses 1-5, 12-18**  **Revelation 5**: 1-10 (NT page 237)  **John 1**: 43-end (NT page 88) | | | | | | | |
|  | | | | | | | | | | | | | | |
| **ACTIVITIES THIS WEEK** | | | | | | | | | | | | | | |
| **Wed 17th** | | **ANTHONY of EGYPT** | | | | | | | | | | | | |
|  | | **8.30am** | | | | | | | **Morning Prayer** | | | | | |
|  | | **9.30am** | | | | | | | **Eucharist (said)**  *Reading****:* Philippians 3**: 7-14 (NT page 188)  *Gospel:***Matthew 19**:16-26 (NT page 20) | | | | | |
|  | | **1.00pm** | | | | | | | **Little Rainbows** – Hall (for pre-schoolers & carers) | | | | | |
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| **SUNDAY 21st JANUARY 2024 – EPIPHANY 3**  **10.00am Sung Parish Eucharist with Sunday School** | | | | | | | | | | | | |  | |
| *OT Reading*  *Psalm*  *NT Reading*  *Gospel* | | | | | **Genesis 14**:17-20 (OT page 11)  **128**  **Revelation 19**: 6-19 (NT page 246)  **John 2**: 1-11 (NT page 89) | | | | | | | |
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| **A Prayer as Children leave for Sunday School**  **May God guide each of us, whatever our age or experience, in the way of Christ. The love of God be with us all. Amen.** | | | | | | | | | | | | **MC900128551[1]** | | |
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| **CURRENT PATTERN OF SERVICES**  **(for any variations to this, please see the front page or refer to ‘What’s On’, below)** | | | | | | | | | | | | | |
| **Sunday** | | | **10.00 am Sung Parish Eucharist -** Live-streamed on Facebook (see note **#)**  ([www.facebook.com/StAidansChurchGravesend](http://www.facebook.com/StAidansChurchGravesend))  ***(Note # - Apologies - live-streaming has been temporarily halted pending acquisition of equipment which will provide a better quality of streaming)***  (1st Sunday in the month – All Age format)  (2nd & 3rd Sundays in the month - with Sunday School)  (5th Sunday in the month – Healing & Wholeness (with laying on of hands & anointing) | | | | | | | | | | |
| **Wednesday** | | | | | | **8.30 am Morning Prayer (said)**  **9.30 am Eucharist (said)** (from BCP on last Wednesday in the month) | | | | | | | |
| **Friday** | | | | | | **9.00 am Holy Rosary** (on the First Friday in the month) | | | | | | | |
| **Sunday, Monday, Wednesday (on line)**  **8.00 pm** **Night Prayer** - on Facebook (address above) | | | | | | | | | | | | | |
| **Please complete a Consent Form (at the back of the church, or on-line) to indicate that you consent to the Service being filmed/live-streamed where you could be identified** | | | | | | | | | | | | | |
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| **WHAT’S ON IN FEBRUARY 2024 (other than the usual services for which please see above)** | | | | | | | | | | **See the source image** | | | |
| **Wed 7th** | | **10.15am** | | | | | | (approx) **Coffee Morning** – Lounge & West Room | | | | | |
| **Wed 14th** | | **9.30am** | | | | | | **ASH WEDNESDAY  Eucharist with Imposition of Ashes** | |  | | | |
|  | | **2.00pm** | | | | | **Aidan Ladies –** West Room | | | | | | |
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| *Tea, coffee (or squash) and a biscuit are available after Sunday morning’s service.* | | | | | | | | | | MCj02508040000[1] | | | |
|   **CHURCHES TOGETHER UNITED SERVICE**  The annual united service during the Week of Prayer for Christian Unity will be held at St Mary's Church, Chalk on Sunday 21st January at 6pm - all are welcome. | | | | | | | | | | | | | |
| **MC900045140[1]** | | | | | | | | | | | | | |
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| **From the Vicar**  From the Vicar  Welcome to our worship today.  Give to Caesar what is Caesar’s…  In our recent gospel readings we have been travelling through a few parables in  which Jesus speaks out against the religious authorities of his own day and indeed  anyone from inside his own religious group who ‘should know better’, to coin a  phrase. Jesus is rather fed up with the chief priests, temple elders and such like  because he keeps seeing time and again a kind of religious arrogance mixed with  apathy. It’s as if they think they don’t need to do anything outside of what tradition  dictates because they are God’s ‘chosen ones’. Jesus is very clear that the  scriptures he knew (what we call the Old Testament) record clearly the ways in  which God’s chosen people Israel had repeatedly failed to make good on their side  of the covenant God made with them in the desert. Jesus is astounded and angry  that in his own day, centuries after the events of the time of Moses, the heirs of this  covenant still ‘don’t get it’. His parables are a way to teach his hearers about how to  live by giving examples of what not to do-once the elders realise that he is using  them as an example of wrongness they respond not with humility but with plots and  plans to have Jesus destroyed; it is a profoundly depressing response by these men  and alas we see this kind of response still alive and well in our own time: the desire  of the powerful to hang on to that power and privilege at almost any cost.  The elders try to trick Jesus into worshipping the Roman Emperor, which would be  blasphemy (only God should be worshipped). They do this by trying to get him to  encourage people to pay their taxes (thus helping the hated Roman occupiers) but  Jesus as ever is ahead of the game. ‘Give to Caesar what is Caesar’s and to God  what is God’s’ is his reply. In other words, do what you have to do in this world to get  by and obey the worldly laws, but remember where your duty really lies; i.e with God.  His enemies have no reply to this, but a steady determination to finish Jesus burns  brighter within them.  For us, we too must do what we have to do in our own society, but be sure to give  the best of our efforts over to the worship of God, and the living out of that worship in  the things we know we should do.  Blessings,  Fr M  From the Vicar  Welcome to our worship today.  Give to Caesar what is Caesar’s…  In our recent gospel readings we have been travelling through a few parables in  which Jesus speaks out against the religious authorities of his own day and indeed  anyone from inside his own religious group who ‘should know better’, to coin a  phrase. Jesus is rather fed up with the chief priests, temple elders and such like  because he keeps seeing time and again a kind of religious arrogance mixed with  apathy. 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The elders try to trick Jesus into worshipping the Roman Emperor, which would be  blasphemy (only God should be worshipped). They do this by trying to get him to  encourage people to pay their taxes (thus helping the hated Roman occupiers) but  Jesus as ever is ahead of the game. ‘Give to Caesar what is Caesar’s and to God  what is God’s’ is his reply. In other words, do what you have to do in this world to get  by and obey the worldly laws, but remember where your duty really lies; i.e with God.  His enemies have no reply to this, but a steady determination to finish Jesus burns  brighter within them.  For us, we too must do what we have to do in our own society, but be sure to give  the best of our efforts over to the worship of God, and the living out of that worship in  the things we know we should do.  Blessings,  Welcome to our worship today, which includes Sunday School. Children gather after the first hymn and go to the Lounge at the back of church before rejoining later. Parents and carers may accompany their children if they wish.  ***A ‘true Isaraelite’***  John’s gospel has great depth to it, particularly in what is called Christology-the way in which Christ is written about, thought of and talked about. In John we see Jesus as the one who is with God before creation; in fact he *is* God-of one being with the Father, as we say in the Creed each Sunday.  Next week, we look at Jesus’ first ‘miracle’. The transformation of water into wine at the wedding in Cana-this reveals Jesus as master of creation and of the laws of what is possible. Throughout John, we see Jesus as a mystical figure who is human indeed in a true sense, but whose being is constantly infused with divinity; later in the gospel we encounter passages in which Jesus refers to himself as the ‘Bread of Life’- he seems more aware of his divine personhood in John than in the earlier gospels.  However, Jesus is also able to recognise important qualities in others: in today’s reading he sees Nathanael (who only appears in this gospel) and declares him to be ‘a true Israelite in whom there is no deceit’- this is a heavily loaded remark. The Israelites were God’s chosen people, spoken of in the Old Testament. By Jesus’ own time, the word ‘Israelite’ wasn’t really used to describe this community, they had started to be known as ‘Jews’, so why does Jesus use ‘Israelite’ and why a ‘true’ one?  The story of the Old Testament is often about the failure of God’s people to uphold their end of the agreement made with God, which would make them his Chosen People-their task was to worship only him, to love and serve him always as children of a heavenly father but sadly they soon stray from this way of life. Jesus is saying that there is something genuine about Nathanael: he is a child of God, a loving servant, he is ‘true’, unlike his Israelite ancestors.  I think that the next step is to look inwardly at ourselves: how true to God are we? The birth of Christ made the whole of humanity God’s people so we are inheritors of the promise made to those first Israelites. This means that we too are ‘bound’ by the terms of that agreement: to love and serve God always. Let’s use the quiet, reflective weeks of Epiphany as a time to explore this agreement with God, to renew our will to love and serve God in all we do.  Blessings, *Fr. Michael* | | | | | | | | | | | | | |
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