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| **PLEASE NOTE** **CONSENT- Please sign a form at the back of the church to consent to a) live-streaming or recording of services [in which you/your children could be shown] &/or b) receiving communications about church activities etc. Consent may be withdrawn at any time. For further details, please see the form.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 **All Saints, Perry Street.****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****Reader** **Emeritus** – Mavis Prater 812330**Sunday School** - Ann Ashurst 567300; Amy Payne - **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 **Charity No. 1130169** |
| See the source image | WELCOME TO OUR WORSHIP TODAY | See the source image |
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| **SUNDAY 24th MARCH 2024 – PALM SUNDAY**  | **African american palm sunday clipart kid** |
|  **9.50am Meet in Church Hall for Procession to Church** |
| **10.00am Sung Parish Eucharist**  |
| ***Palm Sunday******Passion*** | } | **Mark 11**: 1-11 (NT Page 45)**Mark 14 & Mark 15** (NT page 49) |
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| **Wed 27th**  | **8.30am** | **Morning Prayer** |
|  | **9.30am** | **Eucharist (said)** *Reading****:* Isaiah 50**: 4-9a (OT page 624)*Gospel:***John 13**: 21-32(NT page 103) |
|  | **1.00pm** | **Little Rainbows** – Hall (for pre-schoolers & carers) |
|  | **7.00pm**  | **Agapé Meal** – Lounge[This will be a 'help yourself' cold buffet .  To assist with catering, please add your name to the list at the back of the church if you are hoping to come - a donation of £4 per head would be appreciated] |
| **Thu 28th**  | **8.00pm** | **Liturgy of Last Supper & Vigil** |
|  |  *OT Reading****:* Exodus 12**: 1-14 (OT page 55) *Psalm:* **116, verses 9-end**  *NT Reading:* **1 Corinthians 11**: 23-26 (NT page 164) *Gospel::***John 13**: 1-17, 31-35 (NT page 103) |
| **Fri 29th**  | **3.00pm** | **Good Friday Liturgy***Psalm:* **22** *OT Reading:* **Isaiah 52:**13-53 (OT page 626) *Gospel:***John 18: 1-19** (NT page 107) | MCRE00017_0000[1] |
|  **For details of Easter Sunday’s Service, please turn over →** |
| **SUNDAY 31st MARCH 2024 – EASTER SUNDAY**  | **MCj01553680000[1]** |
| **10.00am**  | **Sung Parish Eucharist** |
|  | *Psalm:* **118, verses 1,2.14-24** *NT Reading:* **Acts 10**: 34-43 (NT page 123) *Gospel:***Mark 16:** 1-8 (NT page 52) |
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| **SUNDAYS IN LENT**Instead of the Gloria, we sing Lord Have Mercy, Christ Have Mercy, Lord Have Mercy but in Greek, as follows: **Kyrie Eleison (x3), Christe Eleison (x3), Kyrie Eleison (x3)** |
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| **http://www.oztorah.com/wp-content/uploads/2011/03/knot.gif** | **START OF BRITISH SUMMER TIMEDon’t forget to set clocks & watches FORWARD one hour before going to bed next Saturday** |  |
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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 APRIL 2024(other than the usual services for which please see above)**  | **MCj04242160000[1]** |
| **Wed 3rd**  | **10.15am** | (approx) **Coffee Morning** (after the 9.30am Eucharist) |
| **Fri 5th**  | **9.00am** | **The Holy Rosary** - Ladychapel |
| **Wed 10th**  | **2.00pm** | **Aidan Ladies** – West Room |
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| **From the Vicar**From the VicarWelcome 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 MFrom the VicarWelcome 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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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, for Palm Sunday.***Hosanna!***And so we enter Holy Week after the journey of Lent through the dust of the desert, to the outskirts of Jerusalem, the holy city.In the Benedictine spiritual practice of *Lectio Divina* (holy reading), the reader moves through a bible reading slowly, repeating the reading a few times until they feel the reading taking root in their mind and imagination. Then, the idea is that you gradually imagine yourself there, in the ‘scene’ of the reading. For Palm Sunday this is a very evocative thing to do: imagine being there, by the side of the road, jostled by the growing crowd who have heard that the Messiah is coming. What is the place like? Can you see the trees which will soon have their branches cut to lay on the road? Do you feel the hot sun on your back and the dust of the road in your throat? Suddenly, some way off, a cry goes up. Further voices join in-it is some moments before you can make out what is being said; yes, there it is- ‘Hosanna!’ *Lord, save us!*. There is a surge behind you as the crowd strains forward to see down the road-there is a cloud of dust from a bunch of folk in the road, clustered around a solitary figure riding on a young donkey. People push past you and lay cloaks on the road; the richer folk making a show of laying their fine vestments in the dust for all to see. Others tear off branches and add these, too, but you stand and watch, hoping for a glimpse of the Master as he passes by.What would it feel like to be there?Imagine Jesus passing directly by, and for a moment, a fleeting second, he turns and his eyes meet yours.What does it feel like? What does it mean to you?Doing this isn’t to go off on a flight of fancy, but to place ourselves in the story so we can feel that we are part of it. All of this happened for us. Jesus enters the city to free us from sin-why not go there today and watch him pass by?Of course, there is another reason for placing ourselves in the story: in a few days the joyful ‘Hosanna’ becomes ‘Crucify!’- imagine being in *that* crowd- do you dare to imagine that you are there, in the middle of an angry mob, jeering the bruised Jesus?What is our part in the trial and death of Jesus? How do we, in our modern world, continue to cry ‘Crucify!’ when we should cry ‘Hosanna!’There is much for each of us to reflect on as we enter Holy Week.May you be blessed, and challenged, as you do.Blessings, *Fr Michael* |
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