



Sunday 14th September 2025

Holy Cross Day

You are most welcome.

A message to new visitors is found on page 3.

Our 10:30am order of service begins on page 5.

8:00am Holy Communion (*Book of Common Prayer*)

Celebrant: The Rector

10:30am Parish Eucharist (*Common Worship*)

Celebrant: The Rector

Preacher: The Rector

Setting: *'A People's Mass'*, *Anthony Gregory Murray with Coventry Gloria Moger Alleluia - Ordinary Time 2*

Hymns: *"Lift high the Cross"* (v1, 2, 8-12), 82, 86, *"And can it be"*

Music at Communion:

"Per signum crucis" Francisco Guerrero

"Were you there when they crucified my Lord?"

American Spiritual

Postlude: *"First Movement of Organ Concerto No 1 BWV 592"*

J S Bach

For your prayers

At This Time

Gillian Kullman, Jennie Frampton, Lindsay Gorringe, Chris Pratt, Dorothy Blyth, Keith Williams, HM The King, the bereaved, and those suffering during warfare.

Recently Departed Year's Mind

René Brunet, Graham Barsby
John Arthur Stannard, Lucy Phillips, Horace Ward, Maisie Scrase, William Frederick Tookey

Reflection for the week

The Right Reverend Doctor Michael Turnbull

One of the ways of using this leaflet is to try to find a connection between the three readings in today's service. Its not always obvious and even sometimes obscure. Today's first reading from the book of Numbers is puzzling.

The story of the serpents in the wilderness sounds very primitive to us. The people of Israel, having left their status as slaves in foreign Egypt, find themselves in trouble as they go in search of a new promised land. A very inhospitable desert makes food in short supply together with an environment which makes Egypt sound luxurious. Inevitably they begin to ask whether their whole enterprise has been worthwhile. Why did we leave? Does even Moses know where we are going? Should we go back? Our families and even our animals are suffering from malnutrition. Despair. The grumbling crescendos and put their leader, Moses, in a desperate position.

It gets worse. Some of the people are dying from the bites of serpents in the desert. They attribute this to God's punishment because of their grumbling and their doubt of Moses' leadership abilities. Their extreme position eventually causes them to ask Moses to pray and when he does, he gets a very strange answer. He is to make an image of a serpent and put it on a pole so that when the snake bitten people look at it, they are healed. That's the old testament story for today and it leaves us (at least me) no better informed but more puzzled than ever. The service moves on.

The story of the serpent lifted up as a sign of forgiveness and healing has been embedded in the Jewish mind because,

some 1400 years on, Jesus can still confidently refer to it, knowing that people will understand the reference. In the gospel passage today, Jesus, says HE must be lifted up like the serpent, as a sign of forgiveness and healing. A clear reference to the cross on which he is to die for the forgiveness and healing of the whole world.

The second reading from the letter to the second century church at Philippi takes up the same theme. In the fourth century St Helena discovered the true cross of Christ and built churches in Jerusalem over the site.

In our service today we continue that tradition with the cross on the altar and lifted by the crucifer and high above the preacher. The most common and the most powerful symbol of forgiveness and healing and freedom in the world today.

No wonder we celebrate today the Holy Cross lifted for our healing and forgiveness.

New to St Clements?

Welcome! We're delighted that you're here

There has been a place of Christian prayer on this site for more than 1,000 years. All are welcome at our services - whatever your background and whatever your faith.

Many of the words of our service can be found from page five of this booklet. Feel free to join in with the words in bold, and to stand, kneel, or sit as you feel able and comfortable. Don't worry about getting it 'right', we're all learning to pray!

The service will start with notices and a hymn. We then bring to mind the times we've not loved God, our neighbours, and ourselves fully. Though it can be uncomfortable admitting we are sinners, we want to be honest with God (and ourselves) that we're not perfect. We can trust that God is utterly loving and forgiving.

A series of readings from scripture follows, and then the sermon, in which the preacher attempts to break open the scriptures and apply them to our lives today.

We pray for the needs of the Church and world, and then the altar is prepared. Our collection is gathered before the service, for the work of St Clement's, and offered up to God at

this point. **You can still donate, if you wish and are able, on the way out of church - the giving station is to the left of the porch.**

The priest leads the Eucharistic Prayer - the prayer of thanksgiving - during which we offer bread and wine to God, and He transforms it into the Body and Blood of Christ.

All baptised Christians are welcome to receive Holy Communion (it's fine to only receive the Body or Blood if you prefer. For reasons of hygiene please don't dip the wafer into the chalice). Or do come forward holding this booklet to receive a blessing. **If you need a gluten-free wafer, or Holy Communion brought to your pew, please let someone at the door know before the service.**

We share refreshments in the Sunley Room (accessed up the ramp behind the organ), and you are most welcome to stay. Toilets may also be found here.

The Church is open daily for peace and prayer. If you'd like to know more about our worship or faith, do talk to people in the congregation or one of the priests. You can also visit our website, www.stclementschurchsandwich.org.uk

Music at 10:30am today

On this Holy Cross Day the choir sings two contrasted pieces on the theme of the Crucifixion. The first is a gentle piece of polyphony written by the Renaissance composer and Spanish Catholic priest Francisco Guerrero (1528 – 1599). “Per signum crucis” is a short and concise setting of the Communion antiphon for the Exaltation of the Holy Cross. Each line of text is given a distinctive musical idea – the first phrase “Per signum crucis de inimicis nostris, libera nos Domine, Deus noster” (By the sign of the cross from our enemies, deliver us, O Lord, our God) rises and falls in the shape of the Cross. It then moves to the words “Omnis terra adoret te” (Let all the earth adore thee) which are still and solemn and finally with the words “et psallat tibi psalmum dicat nomini tuo, Domine” (and sing to thee a psalm to thy name, O Lord), joyful counterpoint breaks out.

Contrast that with the American spiritual “Were you there?” in which the events of Good Friday and Easter Day are put side by side, with the crucifixion and the rising from the tomb. Sister Dawn Tomaszewski writes “It is hard for me to imagine the excruciating physical pain he must have endured during the act of crucifixion. But I also reflect on the psychological and spiritual suffering that must have gripped him. Why had God abandoned him? Had he not been faithful to the mission entrusted to him by a God he knew

as Abba? Oh, it does cause me to tremble”. The enslaved writer of this spiritual really emphasises that word tremble by repeating it in the chorus three times. Does this story make you tremble?

The outgoing organ voluntary is a bright movement from a set of organ concertos by J S Bach. Whilst Bach composed many concertos for other instruments, his organ music is rarely named as such. These organ concertos are however solo works for organ, transcribed and reworked from instrumental concertos originally composed by Antonio Vivaldi and the musically talented Prince Johann Ernst of Saxe-Weimar. It was not unusual at all for composers to copy or re-arrange other's music and of course the concept of copyright did not exist. In Germany it was the Prussian Act of 1837 that first introduced it whilst here in England it was much earlier with the 1710 British Statute of Anne. In Bach and Vivaldi's it was often taken as compliment to the original composer but also as a way of learning. Composed during Bach's second period at the court in Weimar, the concertos can be dated to 1713–1714. This opening movement includes long rising sequences mainly of a chordal nature played on the louder part of the organ with intervening quieter sections. Unlike Bach's typical organ music, this is truly “Vivaldi on the organ”!

Order of Service

The Gathering

*Notices are given before the service. **Stand** for the opening hymn:*

Hymn Lift High the Cross

*Lift high the cross, the love of Christ proclaim
Till all the world adore his sacred name.*

Come, let us follow where our Captain trod,
Our King victorious, Christ the Son of God. *Lift high...*

O Lord, once lifted on the glorious tree, as thou hast promised, draw us
unto thee. *Lift high...*

Let every race and every language tell Of him who saves our souls from
death and hell. *Lift high...*

From farthest regions let them homage bring, And on his Cross adore
their Saviour King. *Lift high...*

Set up they throne, that earth's despair may cease Beneath the shadow
of its healing peace. *Lift high...*

For they blest Cross which doth for all atone Creation's praises rise
before thy throne *Lift high...*

Words: G. W. Kitchin (1827-1912) Music: 'Crucifer', Sydney Hugo Nicholson (1875 – 1947)

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen. The Lord be with you. And also with you.

Almighty God, to whom all hearts are open, all desires known,
and from whom no secrets are hidden: cleanse the thoughts of our
hearts by the inspiration of your Holy Spirit, that we may perfectly
love you, and worthily magnify your holy name; through Christ
our Lord. **Amen.** *The Celebrant introduces a period of silence in which
all call to mind their sins. **Kneel or sit***

Most merciful God, Father of our Lord Jesus Christ, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our God. Amen.

The Celebrant pronounces the forgiveness of sins. All stand. The Gloria is sung, the congregation singing parts in bold. Glory to God, glory in the highest, peace to his people, peace on earth. **Glory to God, glory in the highest, peace to his people, peace on earth.**

Lord God, heavenly King, almighty God and Father. **Glory to God, glory in the highest, peace to his people, peace on earth.** We worship you, **glory in the highest**, give you thanks, **glory in the highest**, praise you for your glory. **Glory to God, glory in the highest, peace to his people, peace on earth.**

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, You take away the sin of the world; have mercy on us, **have mercy on us**. You are seated at the right hand of the Father: receive our prayer,

receive our prayer.

Glory to God, glory in the highest, peace to his people, peace on earth. **Glory to God, glory in the highest, peace to his people, peace on earth.**

For you alone are the Holy One, you alone are the Lord, You alone are the most High, Jesus Christ, With the Holy Spirit, in the glory of God, the glory of God the Father. **Glory to God, glory in the highest, peace to his people, peace on earth.** Amen. Amen.

The Celebrant introduces the Collect with the words 'Let us pray' and a period of silence. Then Let us pray: Almighty God, who called your Church to bear witness that you were in Christ reconciling the world to yourself: help us to proclaim the good news of your love, that all who hear it may be drawn to you; through him who was lifted up on the cross, and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *All sit.*

The Scriptures

Numbers 21.4-9 From Mount Hor, Moses and the people of Israel set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, 'Why have you brought

us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.' Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, 'We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.' So Moses prayed for the people. And the Lord said to Moses, 'Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.' So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

This is the Word of the Lord.
Thanks be to God.

*Remain seated as the Choir sing
Psalm Psalm 22 v23-28*

*O praise the Lord, ye that fear him
: magnify him, all ye of the seed of
Jacob, and fear him, all ye seed of
Israel;*

*For he hath not despised, nor
abhorred, the low estate of the poor
: he hath not hid his face from him,
but when he called unto him he
heard him.*

*My praise is of thee in the great
congregation : my vows will I
perform in the sight of them that*

fear him.

*The poor shall eat and be satisfied
: they that seek after the Lord shall
praise him; your heart shall live for
ever.*

*All the ends of the world shall
remember themselves, and be
turned unto the Lord : and all
the kindreds of the nations shall
worship before him.*

*For the kingdom is the Lord's :
and he is the Governor among the
people.*

Philippians 2.6–11 Christ Jesus, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This is the Word of the Lord.
Thanks be to God.

Hymn Number 82

Turn to face the Book of the Gospels as it moves to the centre of the nave. 'Alleluia' is sung. The Lord be with you. **And also with you.** Hear the Gospel of our Lord Jesus Christ, according to John. **Glory to you, O Lord.**

John 3.13-17

Jesus said to Nicodemus, 'No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.' This is the Gospel of the Lord. **Praise to you, O Christ.**

A sermon is preached.

The Creed

We believe in one God, the

Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We

acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Intercessions & Peace

Kneel or sit to pray. The following response may be used: Lord, in your mercy hear our prayer

At the end: Merciful Father, accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.

Stand for the Peace The peace of the Lord be always with you. And also with you.

The altar is prepared while we sing.

A collection, taken as the congregation arrived, is offered up to God. If you would like to make a donation please leave it in the safe beside the north porch after the service, use the cardreader there, scan the QR code here, or head to : www.stclementsandwich.org.uk/donate Thank you.



Hymn Number 86

The Eucharistic Prayer

The Celebrant prays over the offerings, and all respond Amen.

The Lord is here. His Spirit is with us.

Lift up your hearts. **We lift them to the Lord.** Let us give thanks to the Lord our God. **It is right to give thanks and praise.**

The Celebrant prays the Preface, leading into:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. *All kneel or sit*

All glory be to you, our heavenly Father, who, in your tender mercy, gave your only Son our Saviour Jesus Christ to suffer death upon the cross for our redemption; who made there by his one oblation of himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; he instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death until he comes again.

Hear us, merciful Father, we humbly pray, and grant that, by the power of your Holy Spirit, we receiving these gifts of your creation, this bread and this wine, according to your Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

Therefore, Lord and heavenly Father, in remembrance of the precious death and passion, the mighty resurrection and glorious ascension of your dear Son Jesus Christ, we offer you through him this our sacrifice of praise and thanksgiving.

Grant that by his merits and death, and through faith in his

blood, we and all your Church may receive forgiveness of our sins and all other benefits of his passion. Although we are unworthy, through our manifold sins, to offer you any sacrifice, yet we pray that you will accept this the duty and service that we owe. Do not weigh our merits, but pardon our offences, and fill us all who share in this holy communion with your grace and heavenly blessing; through Jesus Christ our Lord, by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, for ever and ever. *All say boldly: Amen.*

Preparation for Communion

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

We break this bread to share in the body of Christ. **Though we**

are many, we are one body, because we all share in one bread.

Jesus, lamb of God, have mercy on us. Jesus, bearer of our sins, have mercy on us. Jesus, redeemer of the world, grant us peace.

Behold the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper. **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

Holy Communion

Sidespeople will indicate when to move for Holy Communion. All who are baptised are welcome to receive Communion, or do bring this booklet with you to indicate that you wish to receive a blessing.

*After all have received Holy Communion, **Stand as the Celebrant says*** Let us pray: God our creator, you feed your children with the true manna, the living bread from heaven: let this holy food sustain us through our earthly pilgrimage until we come to that place where hunger and thirst are no more; through Jesus Christ our Lord. *All say* **Amen.**

All say Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. **Amen.**

And can it be that I should gain
an interest in the Saviour's blood?
Died he for me, who caused his pain?
For me, who him to death pursued?
Amazing love! How can it be
that thou, my God, shouldst die for me?

'Tis mystery all: the Immortal dies!
Who can explore his strange design?
In vain the first-born seraph tries
to sound the depths of love divine.
'Tis mercy all! Let earth adore,
let angel minds enquire no more.

He left his Father's throne above -
so free, so infinite his grace -
emptied himself of all but love,
and bled for Adam's helpless race.
'Tis mercy all, immense and free;
for, O my God, it found out me!

Long my imprisoned spirit lay
fast bound in sin and nature's night;
thine eye diffused a quickening ray -
I woke, the dungeon flamed with light,
my chains fell off, my heart was free,
I rose, went forth, and followed thee.

No condemnation now I dread;
Jesus, and all in him, is mine!
Alive in him, my living head,
and clothed in righteousness divine,
bold I approach the eternal throne,
and claim the crown, through Christ, my own.

Words: Charles Wesley (1707-1788) Music: 'Sagina', Thomas Campbell (1800-1876)

The Lord be with you. And also with you. *The Celebrant blesses and dismisses the congregation.* Go in peace to love and serve the Lord. In the name of Christ, Amen!

*The organ postlude is part of our act of worship,
please remain quiet. If you are able, do please stay for
refreshments after the service - served from The Sunley
Room (behind the organ)*

Battle of Britain Act of Remembrance

Tomorrow (Monday 15th September) a short service will be held at the town War Memorial (by St Peter's) from 10:50am (with a silence at 11:00am) to give thanks for victory in the Battle of Britain, to remember all who fought, and to keep alive the memory of those who died. All are very welcome.

Tile Floor Cleaning

Very excitingly, a leading firm in building conservation and maintenance will start work this week cleaning and repairing the floors throughout St Clement's. This major work will take between four and six weeks.

Sometimes the building will need to be closed to visitors, but we hope to remain open as much as possible. Nevertheless, if entering St Clement's please carefully follow any directions about areas that are temporarily closed, and please refrain from conversation with the contractors so that they are able to focus on their work without too many distractions.

Warm Welcome Project Update

This month marks a year since the launch of the 'Warm Welcome Project', St Clement's five-year vision to grow six particular areas of ministry, and to secure our building and finances.

The Parochial Church Council will shortly be releasing a booklet intended to bring the wider congregation up to date on how things are developing (which is largely very positive!), and to propose new ways in which members of the congregation might participate.

This booklet will be launched on Sunday 28th September, with a brief presentation (and a chance for questions and answers) being made to the congregation at Noon, following the 10:30am Parish Eucharist. All are encouraged to attend.

www.stclementsandwich.org.uk/warmwelcome

Zoom Compline

Zoom Compline (arranged by Derek Kirkaldie,
Reader) - Tuesday 23rd September at 7.30pm,
and fortnightly.

For more information see:

www.stclementsandwich.org.uk/zoom-compline

Parish Directory

PARISH OFFICE

Caroline Flynn
Parish Administrator

St Clement's Hall,
Church Street St Clement's,
Sandwich. CT13 9EH.

Monday-Friday 9:00am-12:30pm (1:00pm Fridays)

020 3089 4745 - please leave a message with BT Callminder.
admin@stclementsandwich.org.uk

THE RECTOR

The Reverend Sebastian Hamilton
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Day of Rest: Monday, Study Day: Saturday

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The week ahead



Monday 15th September - The Feast of St Cyprian, B, M

10:50am Battle of Britain Day Act of Remembrance (*See p 13*)

Tuesday 16th September - The Feast of St Ninian, B

Wednesday 17th September - The Feast of St Hildegard, Ab

10:00am Holy Communion (*Book of Common Prayer*)

Thursday 18th September - FERIA

Friday 19th September - Feast of St Theodore of Canterbury, B

9:45am Morning Prayer

From 10:00am Coffee Pot (*Church Hall*)

Saturday 20th September - Feast of John Coleridge Patteson, B, and his Companions, M

Sunday 21st September - The Fourteenth Sunday After Trinity

8:00am Holy Communion (*Book of Common Prayer*)

10:30am Parish Eucharist (*Common Worship*)

Celebrant: The Reverend Howard Pashley

Preacher: The Reverend Howard Pashley

Day	Morning Prayer	Evening Prayer
Monday	Ps 123, 124, 125, 126 + Proverbs 25.1-14	Ps 127, 128, 129 + Acts 10.34-end
Tuesday	Ps 132, 133+ Proverbs 25.15-end	Ps (134), 135+ Acts 11.1-18
Wednesday	Ps 119.153-end + Proverbs 26.12-end	Ps 136 + Acts 11.19-end
Thursday	Ps 143, 146 + Proverbs 27.1-22	Ps 138, 140, 141+ Acts 12.1-17
Friday	Ps 142, 144 + Proverbs 30.1-9, 24-31	Ps 145+ Acts 12.18-end
Saturday	Ps 147 + Proverbs 31.10-end	Ps 148, 149, 150 + Acts 13.1-12

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