



Sunday 1st February 2026

The Presentation of Our Lord in the Temple (Transferred)

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 Reverend Marc Voase

Setting: 'A People's Mass - Anthony Gregory Murray with
Coventry Gloria Celtic Alleluia. "The Presentation of Christ
in the Temple".

Hymns: When candles are lighted on Candlemas Day, 33
(Omit v 2&3), 484, In a world where people walk in darkness.

Music at Communion:

'When to the temple Mary went' Johannes Eccard

'O thou the central orb' Charles Wood

Postlude: 'Chorale Prelude "Herr Gott, nun schleuss den Himmel auf"
BWV 617" JS Bach

For your prayers

At This Time

Gillian Kullman, Jennie Frampton, Lindsay Gorrington, Chris Pratt, Jeremy Connor, David Robertson, Margaret Thompson, Lois Field, Margaret Williams, HM The King, the bereaved, and those suffering during warfare.

Recently Departed Year's Mind

Jan Coller **Those whose names hang upon our Christmas tree**
Barry Vernon Goring, Sally Josephine Ward, Isobel Mary Setterfield, Louis Snoxell, Francis Martin Garrett, Stanley Herbert Page, William George Turner, Richard John Field

Reflection for the week

Derek Kirkaldie (Reader)

Candlemas feels like a soft exhale at the end of the Christmas season. The excitement has faded, the days are still cold and dark. Into this quiet moment we hear the *Nunc Dimittis*, Simeon's tender song: "Lord, now let your servant depart in peace." These are not rushed words. They rise from a heart that has waited, hoped, and finally recognized God's promise held in his arms.

Simeon's joy is deeply human. He does not ask for more time, more signs, or more certainty. Seeing Jesus is enough. In a world that constantly pushes us to want more, achieve more, and explain everything, the *Nunc Dimittis* offers a different rhythm — one of contentment and trust. It reminds us that peace is not found in having life neatly resolved, but in knowing we are held within God's faithfulness.

This is why Candlemas still matters today. Many of us are weary from waiting: waiting for healing, reconciliation, clarity, or hope. The light we long for does not always come dramatically. Often it arrives quietly, like a small flame flickering in the dark. Candlemas invites us to notice that light, to cup our hands around it, and to trust that it is enough for now. Christ is revealed

not as overwhelming brightness, but as a gentle presence that meets us where we are.

The candles blessed on this feast speak of a light meant to be carried. Simeon does not cling to what he has seen; he releases it back to God. In doing so, he teaches us that faith includes learning when to let go — of seasons, expectations, even cherished moments — and to do so with gratitude rather than fear. There is something deeply comforting in knowing that God's work continues even when our part feels finished.

Candlemas assures us that endings can be holy, and waiting can be fruitful. As Christmas fades into ordinary time, the *Nunc Dimittis* leaves us with a quiet confidence: the light has come, and it remains with us.

Loving God, we thank you for the gentle light of your Son, revealed to us in our waiting and weariness. Give us eyes to recognize your presence in small, ordinary moments. Grant us peace when we feel uncertain, patience when hope feels slow, and courage to carry your light into the world. Teach us, like Simeon, to trust you fully and to rest in your promises. May we walk forward in your peace. Amen.

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. A collection will be taken, as 'giving' is an important part of

our Christian lives, but don't worry if you're unable to contribute as a visitor.

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 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

During the Gospel reading the choir sings a setting of the Song of Simeon - the Nunc Dimittis by Herbert Brewer (1865-1928) and who is largely remembered for this one setting of the Evensong canticles. He was Organist of Gloucester Cathedral from 1896 until his death. As is traditional with settings of the Nunc Dimittis, the music starts very gently but gradually builds in intensity towards the climactic words "to be a light to lighten the Gentiles".

During the communion the choir sings the Motet 'When to the temple Mary went' by Johannes Eccard (1533-1611). It tells today's Gospel story in a musical setting with six vocal parts - two sopranos, alto, tenor and two bass lines. Consequently, the choral texture comes over with a fairly dark and sonorous sound, but it allows the various vocal lines to interweave, imitate and echo each other. Whilst the music was written in the 16th century, the words were added by the Reverend J Troutbeck in the 19th century. The ending is particularly Victorian in style with the choir singing softly "*and when we must from earth departure take, may gently fall asleep*" and then ending strongly with "*and with thee awake!*"

It is followed by a well-loved anthem so typical of Victorian-style church liturgy. Charles Wood composed "O Thou the central orb" in 1915 with words by Henry Ramsden Bramley (1833-1917). Wood resided for most of his life in Cambridge where he was a Fellow of Gonville and Caius College and Director of chapel music there. Bramley on the other hand was an Oxford clergyman and hymnologist. The words are particularly appropriate for today as they talk of the power of the eternal light. The anthem opens with:-

*O Thou the central orb of righteous love,
Pure beam of the most high,
Eternal light of this our wintry world,
Thy radiance bright awakes new joy in
faith,
Hope soars above, above.*

This is a bright and rousing anthem, and the organ accompaniment builds right to the end to an inspiring (and very loud) choral Amen.

The outgoing voluntary is a setting by J S Bach of a chorale for the Feast of the Purification "*Herr Gott, nun schleuss den Himmel auf*", one of his set of pieces for the church's seasons known as the Orgelbuchlein (Little Organ Book). The following has been written about the piece "In this chorale arrangement, Bach aptly illustrated the text from the 1713 Geistreiches Gesangbuch from Weimar: 'I have suffered and fought, but now my life is at an end, and I can die in peace'. These are the words of the aged Simeon, who has seen his Saviour, as God had promised him. The legato yet persistent melody is played on the upper keyboard, while the left hand represents the restless feet anxious to enter the next world. Meanwhile, the pedal knocks steadily at the gates of heaven, in the firm conviction that the reward for earthly labours is close at hand".

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Order of Service

The Gathering

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

**When candles are lighted on Candlemas Day
the dark is behind us, and spring's on the way.**

*A glory dawns in every dark place,
the light of Christ, the fullness of grace.*

**The kings have departed, the shepherds have gone,
the child and his parents are left on their own. *A glory...***

**They go to the temple, obeying the law,
and offer two pigeons, the gift of the poor. *A glory...***

**But Anna and Simeon recognise there
the Christ-child who came at the turn of the year. *A glory...***

**The old who have suffered and waited so long
see hope for the world as they welcome the young. *A glory...***

**The candles invite us to praise and to pray
when Christmas greets Easter on Candlemas Day. *A glory...***

Words: Elizabeth J. Cosnett (1936-2024)

**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.**

Confessing our Sins

The Celebrant introduces a period of silence in which all call to mind their sins. Then all 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 says: Let us pray: Almighty and ever-living God, clothed in majesty, whose beloved Son was this day presented in the Temple, in substance of our flesh: grant that we may be presented to you with pure and clean hearts, by your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *All say Amen.*

The Scriptures

Malachi 3.1–5

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Then I will draw near to you for judgement; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts. This is the Word of the Lord. **Thanks be to God.**

Remain seated as the Choir sing Psalm 24

The earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory

Hebrews 2.14–end

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God,

to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested. This is the Word of the Lord. **Thanks be to God.**

Hymn 33 (Omit v 2& 3)

During which candles are lit

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 Luke. **Glory to you, O Lord.**

Luke 2.22–40

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the

Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

'Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people. To be a light to lighten the Gentiles, and to be the glory of thy people Israel.'

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.'

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him..

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

Extinguish candles. 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.

The coordinator of our Flower Arrangers is commissioned

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 484

During which candles are lit

The Eucharistic Prayer

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

The Lord be with you. **And also with you.** 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*

Lord, you are holy indeed, the source of all holiness; grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ; 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.

And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving, we bring before you this bread and this cup and we thank you for counting us worthy to stand in your presence and serve you.

Send the Holy Spirit on your people and gather into one in your kingdom all who share this one bread and one cup, so that we, in the company of Mary, Clement, Peter, Paul, and all the saints, may praise and glorify you for ever, 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.

Extinguish candles

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 instead.

*After all have received Holy Communion, **Stand as the Celebrant says** Let us pray: Lord, you fulfilled the hope of Simeon and Anna, who lived to welcome the Messiah: may we, who have received these gifts beyond words, prepare to meet Christ Jesus when he comes to bring us to eternal life; for he is alive and reigns, now and for ever. **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.*

*Hymn
(overleaf)*

During which candles are lit

In a world where people walk in darkness
Let us turn our faces to the light,
to the light of God revealed in Jesus,
to the Daystar scattering our night.

*For the light is stronger than the darkness
And the day will overcome the night.
Though the shadows linger all around us,
Let us turn our faces to the light.*

In a world where suff'ring of the helpless
Casts a shadow all along the way,
Let us bear the Cross of Christ with gladness
And proclaim the dawning of the day.

For the light...

Let us light a candle in the darkness,
In the face of death, a sign of life.
As a sign of hope where all seems hopeless,
As a sign of peace in place of strife.

For the light...

Words: Robert Willis (1947-2024)

Going out into the World

Father, here we bring to an end our celebration of the Saviour's birth.
Help us, in whom he has been born, to live his life that has no end.

Here we have offered the Church's sacrifice of praise. **Help us, who have received the bread of life, to be thankful for your gift.**

Here we have rejoiced with faithful Simeon and Anna. **Help us, who have found the Lord in his temple, to trust in your eternal promises.**

Here we stand near the place of baptism. **Help us, who are marked with the cross, to share the Lord's death and resurrection.**

Here we turn from Christ's birth to his passion. **Help us, for whom Lent**

is near to enter deeply into the Easter mystery.

Here we have greeted the light of the world. **Help us, who extinguish these candles, never to forsake the light of Christ.** *Extinguish candles*

The Lord be with you. **And also with you.** May God give to you and to all those you love his comfort and his peace, his light and his joy, in this world and the next; and the blessing...

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)

The end of Christmas, Requiem

Tomorrow (Monday 2nd) at 9:00am a quiet, said, c30 minute long Requiem Eucharist will be celebrated in St George's Chapel. This is a chance to remember before God all whose names hang upon our Christmas tree before it is removed.

Area Dean

It has been announced that Fr Sebastian is to become Area Dean of Sandwich Deanery, in addition to remaining Rector of Sandwich and Worth.

This new role will see the Rector take on additional responsibilities, in close collaboration with the Archdeacon of Ashford and the Bishop of Dover, in overseeing the united mission of Sandwich, Worth, Deal, Walmer, Easry, and other nearby parishes.

Any are welcome at **Evensong this Tuesday 3rd February at 7:00pm** in St Clement's, during which the Archdeacon will commission the Rector.

Pastoral Care Group

If you would like to know more about our new pastoral care group, or to register your interest in becoming a part of the team, please email Derek on d.kirkaldie@stclementsandwich.org.uk. There are also leaflets on display, or feel free to have a chat with Derek or the Rector. Training will be in late February, the Anna Friends Training / Pastoral Group Applications to be returned to Derek by 8/2.

Zoom Compline

The next Zoom Compline will be held on the 17th February

Parochial Church Council

Please keep the PCC, who act as Trustees of St Clement's, in your prayers this Thursday as they meet

‘Sponsor a Tile’ campaign

Around 1869, the east wall behind the high altar was paved with beautiful tiles featuring flowers, anchors, and a central cross. The whole wall was whitewashed over in 1913. We have begun the process of removing the whitewash to reveal this splendid wall, ready to be unveiled during the Easter Vigil (Saturday 4th April 2026 at 8:00pm), in the full glory of the light of the Resurrection.

To celebrate the restoration of the tiles, and to ensure the continued life of St Clement’s, we invite you to sponsor a tile. You could sponsor a tile for yourself, a friend, a family member, a Godchild... This is your chance to support the life and building of St Clement’s, to have your chosen name recorded here for generations to come, and to mark it with a gift.

All are invited to celebrate Easter here in 2026 and to witness the unveiling of our restored tiles.

Head to www.stclementsandwich.org.uk/sponsoratile to learn more about our special fundraising campaign, and to sponsor a tile, or pick up a leaflet in Church.

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

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THE RECTOR

The Reverend Sebastian Hamilton
fr.sjm.hamilton@gmail.com + 01304 746033

Day of Rest: Monday, Study Day: Saturday

CHURCHWARDENS

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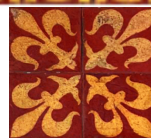
SACRISTAN

Diane Coller + d.coller@stclementsandwich.org.uk

The week ahead

Monday 2nd February - The Presentation of Our Lord
in the Temple

9:00am Requiem Eucharist



Tuesday 3rd February - **Feast of St Anskar, B**

7:00pm Choral Evensong

Wednesday 4th February - **Feria**

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

Thursday 5th February - **Feria**

Friday 6th February - **Feria**

9:45am Morning Prayer

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

Saturday 7th February - **Feria**

Sunday 8th February - The Second Sunday Before Lent

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

10:30am Parish Eucharist (Common Worship)

Celebrant: The Rector Preacher: The Rector

12:45am Holy Baptism

<i>Day</i>	<i>Morning Prayer</i>	<i>Evening Prayer</i>
<i>Monday</i>	Ps 1, 2, 3 + Genesis 24.1–28	Ps 4, 7 + John 17.1–5
<i>Tuesday</i>	Ps 5, 6, (8) + Genesis 24.29–end	Ps 9, 10* + John 17.6–19
<i>Wednesday</i>	Ps 119.1–32 + 25.7–11, 19–end	Ps 11, 12, 13 + John 17.20–end
<i>Thursday</i>	Ps 14, 15, 16 + Genesis 26.34 –27.40	Ps 18* + John 18.1–11
<i>Friday</i>	Ps 17, 19+ Genesis 27.41 – end of 28	Ps 22 + John 18.12–27
<i>Saturday</i>	Ps 20, 21, 23 + Genesis 29.1–30	Ps 24, 25 + John 18.28–end

www.stclementsandwich.org.uk