



Sunday 8th February 2026

The Second Sunday Before Lent

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 1

Hymns: 368, 391, 294, 415 (Omit V3)

Music at Communion:

'Psalm 8' Chant : F A G Ouseley

'O Lord of every shining constellation' Lord for the years

Postlude:

'Sortie" César Franck

For your prayers

At This Time

Gillian Kullman, Jennie Frampton, Lindsay Gorringer,
Jeremy Connor, David Robertson, HM The King, the bereaved,
and those suffering during warfare.

Recently Departed Year's Mind

Margaret Thompson, Jan Collier, Chris Pratt
Brenda Margery Jutson, Amy Louise Brown, Keith Michael
Turton, Megan Whale, Joan Roome, Anne Elizabeth Sargeant,
Alexander Taylor Bruce, Midge Jordan, Christopher Clogg, Jean
Elizabeth North, Doreen Evelyn Warren

Reflection for the week

The Reverend Howard Pashley

I'm thinking of last week's readings for Candlemas, and two of the main characters, Simeon and Anna. Luke gives Simeon a song to sing, and what a song! To my mind it's unfair that Anna doesn't.

Anna belonged to the tribe of Asher, which was the most northerly tribe in the northern kingdom of Old Israel. When the "Assyrians came down like a wolf on the fold" the tribe of Asher didn't stand a chance; only a small remnant would have escaped. Anna represents that small remnant. In fact, Anna represents what is left of the lost 10 tribes.

But as well as representative of those ten tribes, she is also representative of those many who give faithful and tireless service, both back then, and also now! She was a "character", who was probably remembered "back in the day". In fact some of those who heard Luke's story probably had parents or grandparents who did remember her.

When I think of Anna, I think of Jessie Harris. Jessie was Rita Cunningham's grandmother, but Jessie was also the long-standing Sacristan of St. Clements, back in the time when Canon Clark was the Rector. Jessie could be very fierce, in fact she terrified me, but to Sue who was brought up in Fisher Street, she was a respected and much loved neighbour. I'm reminded of a quote from Cicero:

"The life of the dead is laced in the memory of the living."

And so it was on the snowy afternoon of Saturday 8th February 1969, the bride exiting the Church gave the Sacristan a peck on the cheek. Yes, today is our 57th wedding anniversary.

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

Today there is a general theme of creation within our readings and today's communion music reflects that in two quite different ways. The first is Psalm 8 referring to the heavens, the moon and stars, all sheep and oxen, beasts of the field, the fowls of the air, fishes of the sea and "whatsoever walketh through the paths of the seas"! Scholars suggest that this psalm of King David was likely written during the early 10th century BC during the rise of the Israelite monarchy. It is a meditation on creation, potentially composed during his youth as a shepherd looking at the night sky. The Psalm starts and ends with the triumphant verse "O Lord our Governor, how excellent is thy name in all the world, thou has set thy glory above the heavens".

This is followed by a much more recent meditation on creation – with words by Albert Bayly (1901-1984) – O Lord of every shining constellation. Born in Bexhill on Sea in Sussex, he trained initially as a shipwright at the Royal Dockyard School, Portsmouth but then entered further education at London University and Mansfield College, Oxford. Bayly was a Congregationalist (later United Reformed Church) minister from the late 1920s until his death in 1984. His life and ministry spanned the Depression of the 1930s, the horrors of the two world wars, and particularly the years of reconstruction which followed WW2. He began writing hymns in 1945 to express a Christian response to modern scientific knowledge and to contemporary problems and opportunities, interpreting central biblical teaching for the present world. He is considered a forerunner of the 'explosion' in new English hymn writing after the Second World War and

is honoured as a pioneer of this cause throughout the English-speaking world.

Many of his poems and hymns were inspired by natural beauty, or by specific, sometimes scientific, events. Following his interest in science and astronomy this hymn was written in 1945 to express a Christian response to the dramatic revolutions of science and technology at the time, a topic of particular concern to him. Its mention within the hymn of 'the atom's hidden forces' is a reminder of the newly discovered terrors of the atom bomb in 1945 and also of the use of atomic power for peaceful uses. Other words such as 'constellation', 'cell', and 'tissue' were new to hymnody, and were a part of Bayly's distinctive contribution to modern worship. The first verse illustrates the direct and modern language he uses :-

*O Lord of every shining constellation
That wheels in splendour through the
midnight sky,
Grant us your Spirit's true illumination
To read the secrets of your work on high.*

The exuberant outgoing voluntary, and on a more tenuous creation theme, is one by the mid 19th century French composer César Franck – a Sortie – based on loosely on a French carol or Noël – "Laissez paître vos bêtes" ("Let your animals graze") from Pièces Posthumes published in 1905. Many French organists were inspired to improvise on traditional tunes that were well known to their listeners and this is just an example of such popular music for an end of a service.

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Order of Service

The Gathering

Notices are given before the service.

Stand for the opening hymn:

Hymn 368

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 God, you have created the heavens and the earth and made us in your own image: teach us to discern your hand in all your works and your likeness in all your children; through Jesus Christ your Son our Lord, who with you and the Holy Spirit reigns supreme over all things, now and for ever. *All say Amen.*

The Scriptures

Genesis 1.1 – 2.3

In the beginning when God created the heavens and the earth, the earth

was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, ‘Let there be light’; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, ‘Let there be a dome in the midst of the waters, and let it separate the waters from the waters.’ So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, ‘Let the waters under the sky be gathered together into one place, and let the dry land appear.’ And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, ‘Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.’ And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.' And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.' So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind,

and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image,

in the image of God he created them;

male and female he created them.

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning,

the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

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

for ever;

And hath delivered us from our enemies : for his mercy endureth for ever.

Who giveth food to all flesh : for his mercy endureth for ever.

O give thanks unto the God of heaven : for his mercy endureth for ever.

O give thanks unto the Lord of lords : for his mercy endureth for ever.

*Remain seated as the Choir sing
Psalm 136 v1-9, 23-27*

O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

O give thanks unto the God of all gods : for his mercy endureth for ever.

O thank the Lord of all lords : for his mercy endureth for ever.

Who only doeth great wonders : for his mercy endureth for ever.

Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

Who laid out the earth above the waters : for his mercy endureth for ever.

Who hath made great lights : for his mercy endureth for ever;

The sun to rule the day : for his mercy endureth for ever;

The moon and the stars to govern the night : for his mercy endureth for ever.

Who remembered us when we were in trouble: for his mercy endureth

Romans 8.18-25

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. This is the Word of the Lord.
Thanks be to God.

Hymn 391

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

Matthew 6.25–34

Jesus said to his disciples, ‘Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What

will we wear?” For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

‘So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.’

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 294

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.**

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: God our creator, by your gift the tree of life was set at the heart of the earthly paradise, and the bread of life at the heart of your Church: may we who have been nourished at your table on earth be transformed by the glory of the Saviour's cross and enjoy the delights of eternity; 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.

Hymn 415 (Omit V3)

Going out into the World

This is followed by the blessing and dismissal: 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)

Confirmations 2026

Bishop Rose will join us to Confirm candidates from our Deanery on Ascension Day, 14th May, at 7:00pm.

Would you, or someone you know, be interested in exploring Confirmation (or Baptism and Confirmation)? If so please speak to the Rector or a Churchwarden.



Lent 2026 at St Clement's, Sandwich

What is prayer?
What do Christians believe?
Why did Jesus die?
Why is there suffering?

Ask these and other questions
at our special discussion groups,
open to all (no faith necessary)



Programme of study & discussion groups,
special services, and lunches now in church
or online at www.stclementsandwich.org.uk

Make 2026 a year to consider faith.

Programme for Lent 2026

Pick up the programme of services and study groups today. With Lent Lunches, regular study/discussion group, evening sessions open to all (those in the congregation and those outside), and plans for Holy Week.. There is lots happening at St Clement's.

Lent begins with Ash Wednesday on Wednesday 18th February,
with Holy Communion at 10:00am and a Sung Eucharist at 7:30pm.
All are encouraged to attend, and begin this season together.

Zoom Compline

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

‘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.

Rector’s Study Leave

I am taking a week of Study Leave to prepare for Lent, I look forward to seeing everyone on Ash Wednesday

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
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Day of Rest: Monday, Study Day: Saturday

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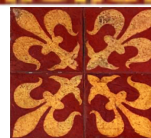
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SACRISTAN

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The week ahead



Monday 9th February - Feria

Tuesday 10th February - Feria

Wednesday 11th February - Feria

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

Thursday 12th February - Feria

Friday 13th February - Feria

9:45am Morning Prayer

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

Saturday 14th February - Feast of Sts Cyril, M and Methodius, B

Sunday 15th February - The Sunday Next Before Lent

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

10:30am Parish Eucharist (Common Worship)

Celebrant: The Reverend Doctor Jeanne Males

Preacher: The Reverend Doctor Jeanne Males

Day	Morning Prayer	Evening Prayer
Monday	Ps1, 27, 30+ Genesis 29.31 – 30.24	Ps 26, 28, 29+ John 19.1–16
Tuesday	Ps 32, 36+ Genesis 31.1–24	Ps 33 + John 19.17–30
Wednesday	Ps 34 + Genesis 31.25 – 32.2	Ps 119.33–56 + John 19.31–end
Thursday	Ps 37* + Genesis 32.3–30	Ps 39, 40 + John 20.1–10
Friday	Ps 31+ Genesis 33.1–17	Ps35 + John 20.11–18
Saturday	Ps 41, 42, 43 + Genesis 35	Ps 45, 46 + John 20.19–end

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