



Sunday 22nd February 2026

The First Sunday of 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 and Preacher: The Rector

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

Celebrant: The Rector

Preacher: The Rector

Setting: 'A People's Mass - Anthony Gregory Murray with
Glastonbury Kyrie Harper Gospel Acclamation - "From Ash
Wednesday"

Hymns: 67, 373, 64

Music at Communion:

'*Call to remembrance*' Richard Farrant

'*O Lord my God*' S S Wesley

Postlude:

'*1st Movement from Sonata No 12*' Josef Rheinberger

For your prayers

At This Time

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

Recently De parted

Jan Coller

Year's Mind

Barrie Roberts, John Frank Phillips, Kenneth James Hammond,
Betty Pope, Ernest Albert Kemp, Joyce Valerie Hayward, Carol
Robertson, David Overy, Albert Tweddle, Howard Dale Holroyd

Reflection for the week

The Right Reverend Dr Michael Turnbull

‘England are not on the bus yet’. So said a commentator as England were down 17-0 after ten minutes. It reminded me of wife saying to me ‘You’re there but your lights aren’t on.’ Maybe it’s an exclusively male thing (though, of course, I doubt it) that you can wake up and realise you have missed the last 10 minutes of a discussion or even a television programme.

It even happens in church. You’re listening to a reading and realise you haven’t really heard how it began because you were admiring the reader’s shoes. Or you get to the end of a hymn and haven’t understood what it’s about but remembered only the tune. You are amused by the preacher’s story and paid no attention to the rest of the sermon. You’re there but your lights aren’t on.

Please don’t be anxious about it. All those pious looking people around you are in the same boat. Yet between us we can do something about it. Even Jesus needed time to reflect on where his life on earth was going. He needed time to bring his humanity into a deeper understanding of his purpose. Hence, he had a time when he could focus on the fundamentals of his calling. For six weeks he totally changed his routine and his surroundings. He took with him only the memories of his parents, his Jewish upbringings and the voice which he heard at his baptism, ‘this is my son, my beloved’. He

courageously wandered into the wilderness and rewrote his priorities. After that the gospels take on a different speed. The team of disciples is built. The wonderful teaching of the beatitudes springs up. The sick are healed. The hypocrites are confronted. The Kingdom is under construction.

He gave us a model for that time when we courageously face the fact that there are times when we haven’t yet got on the bus. We can stay at the bus stop or we can choose to go into unknown territory and take the risk of thinking and praying it all over again. There are many opportunities for us to do that over the next six weeks. Facing key questions with the Rector and remembering our own christian beginnings. Sharing honestly with fellow Christians in the intimacy of a home. Eating and drinking informally with friends in order to support those in greatest need.

Lent is a time for feeding our starving souls, being brave enough to disturb our normal patterns and discovering truths to which we have been blind. It is a time for being bold and honest with ourselves. We will not only be here, but our lights will be on.

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

On this first Sunday in Lent the choir sings a short anthem by Richard Farrant (c. 1525 – 1580). He was one of the Gentlemen of the Chapel Royal in the 1550s and sang there during the reign of Mary Tudor, taking up the post of Master of the Choristers at St George's Chapel in 1564. Also known as a musical dramatist and theatre founder, he presented the choristers to the Monarch every winter and produced a play which was staged by them.

This Lenten anthem – *Call to remembrance* has as its theme of the need for forgiveness following our earlier hymn's theme of temptation (*Forty days and forty nights*), for having fallen to temptation, repentance must follow as equally as regularly. The text comprises two verses from Psalm 25. Its title is merely a 'Psalm of David' and, as we believe that David was so often in trouble, it could have been written at one of many different points in his life. It is a wonderful display of the heart of a well-taught believer having a crisis of conscious. Charles Haddon Spurgeon, the nineteenth century Baptist preacher, described David in this Psalm as "a faithful miniature. His holy trust, his many conflicts, his great transgressions, his bitter repentance and his deep distresses are all here; so that we see the very heart of 'the man after God's own heart'."

*Call to remembrance, O Lord,
Thy tender mercies and Thy loving kindness,
which hath been ever of old,
O remember not the sins and offences of my
youth:
but according to Thy mercy think Thou on me,
O Lord, for Thy goodness.*

Moving on some 300 years or more, the Farrant is followed by a setting of King Solomon's prayer based on I Kings 8, *O Lord*

my God composed by Samuel Sebastian Wesley (1810–76). Wesley the great nephew of the Methodist Preacher John Wesley. He was the outstanding church musician of Victorian England, being successively organist at the Cathedrals of Hereford, Exeter, Winchester and Gloucester and he spent seven years at Leeds Parish Church between the second and third of these appointments.

King Solomon's prayer refers primarily to his dedication of the Temple, a long, earnest plea for God to hear Israel's prayers, forgive sins, and maintain the Davidic covenant. He asked for wisdom to govern rather than wealth or long life and requested that God forgive his people when they repent, even from exile. Wesley sets these penitential words as a short, accompanied anthem (as was the style in Victorian times) rather than the choir sing without organ.

O Lord my God, hear thou the prayer thy servant prayeth, have thou respect unto his prayer. Hear thou in heaven thy dwelling place and when thou hearest Lord, forgive.

The outgoing voluntary is a movement from a Sonata by the prolific organ composer Josef Rheinberger (1839 – 1901), a Liechtensteiner organist residing in Bavaria for most of his life. Today, Rheinberger is remembered above all for his elaborate and challenging organ compositions including two concertos, 20 sonatas in 20 different keys (of a projected set of 24 sonatas in all the keys), 22 trios, and 36 solo pieces. His organ sonatas were once declared to be "undoubtedly the most valuable addition to organ music since the time of Mendelssohn. They are characterised by a happy blending of the modern Romantic spirit with masterly counterpoint and dignified organ style".

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Order of Service

The Gathering

Notices are given before the service. Where you can, please stand as the Choirenter, and sing the ancient 'Lent Prose' is sung.

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.

Kyrie, eleison

Kyrie, eleison

Christe, eleison

Christe, eleison

Kyrie, eleison

Kyrie, eleison

(Lord have mercy, Christ have mercy, Lord have mercy). The Celebrant pronounces forgiveness. The Gloria is not sung.

The Celebrant says: Let us pray: Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin: give us grace to discipline ourselves in obedience to your Spirit; and, as you know our weakness, so may we know your power to save; through Jesus Christ your Son 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

Genesis 2.15 17; 3.1-7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"? The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die." ' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

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

*Remain seated as the Choir sing
Psalm 32*

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Romans 5.12-19

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's

trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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

Hymn 67

Turn to face the Book of the Gospels as it moves to the centre of the nave. A Gospel proclamation 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 4.1-11

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.' But he answered, 'It is written,

"One does not live by bread alone, but by every word that comes from the mouth of God."

Then the devil took him to the holy

city and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down; for it is written,

"He will command his angels concerning you",

and "On their hands they will bear you up,

so that you will not dash your foot against a stone."

Jesus said to him, 'Again it is written, "Do not put the Lord your God to the test."

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, 'All these I will give you, if you will fall down and worship me.' Jesus said to him, 'Away with you, Satan! for it is written,

"Worship the Lord your God, and serve only him."

Then the devil left him, and suddenly angels came and waited on 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 373

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.**

In Lent, we say We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us. Amen.

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 God, you have renewed us with the living bread from heaven; by it you nourish our faith, increase our hope, and strengthen our love: teach us always to hunger for him who is the true and

living bread, and enable us to live by every word that proceeds from out of your mouth; through Jesus Christ our Lord. *All say* Amen.

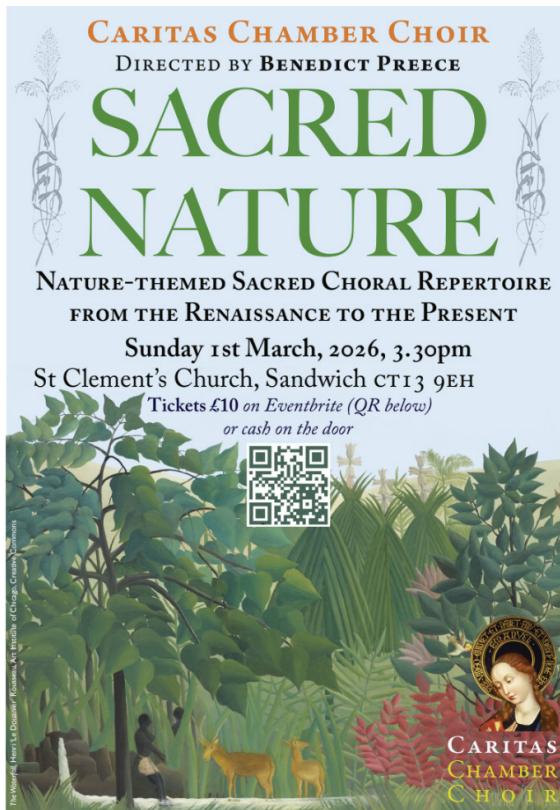
All say Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

Hymn 64

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)



Exploring Christianity Discussion Groups

A chance to learn more about Christianity, with presentations and discussions on the following topics. All are welcome, including any from the surrounding areas who just have big questions about life and wonder what answers God may provide.

No booking needed! You don't need to attend every session. Just turn up in St Clement's for those you wish to be a part of. Please email admin@stclementsandwich.org.uk if you would have difficulties using stairs for any of these events.

How do we find belief? Finding faith in a broken world.

Thursday 19th February 7:00pm-8:30pm

What is prayer and how do we do it? Can God find us a parking space, or bring about world peace?

Thursday 26th February 7:00pm-8:30pm

Can I be a Christian on my own? Finding faith in a broken Church.

Thursday 5th March 7:00pm-8:30pm

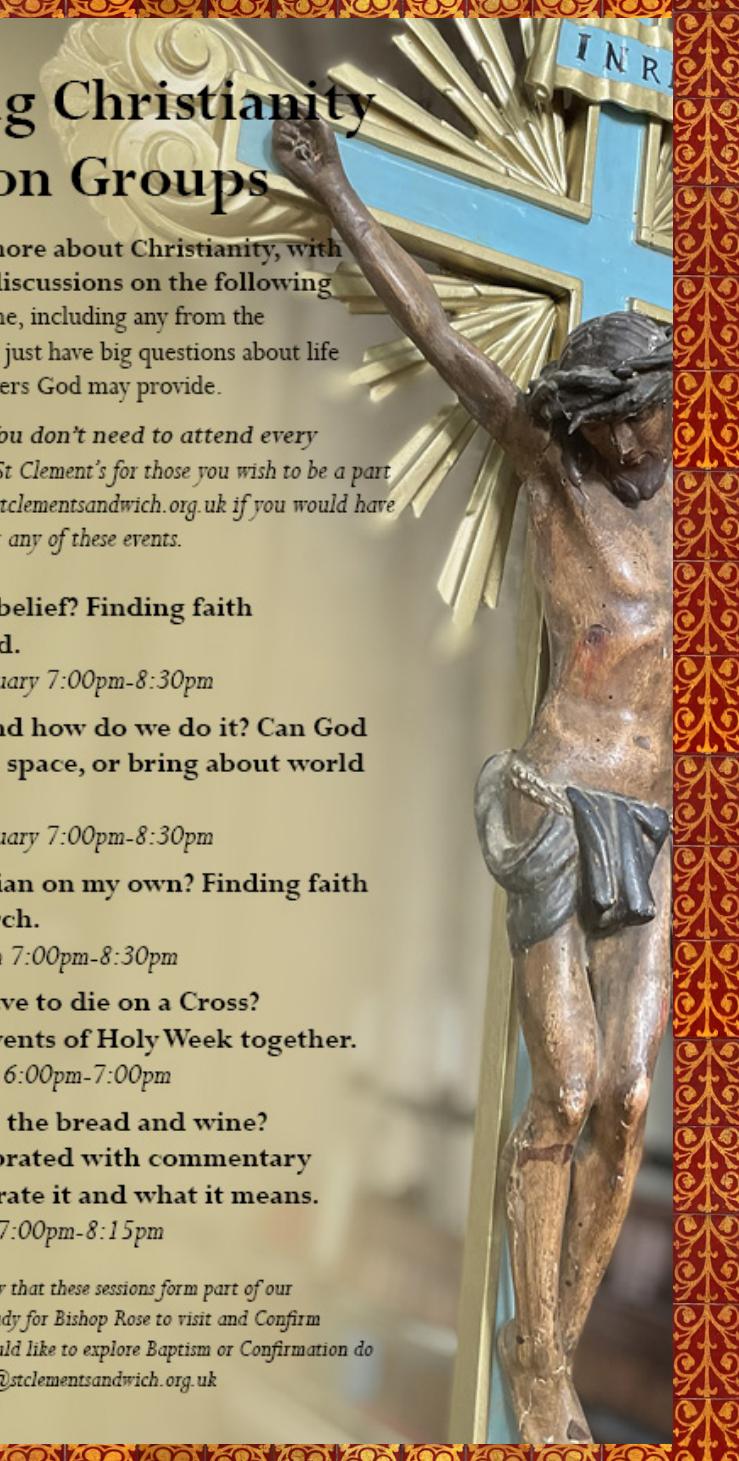
Why did Jesus have to die on a Cross? Discussing the events of Holy Week together.

Tuesday 31st March 6:00pm-7:00pm

What happens to the bread and wine? A Eucharist celebrated with commentary on why we celebrate it and what it means.

Thursday 9th April 7:00pm-8:15pm

You may be interested to know that these sessions form part of our Confirmation preparation ready for Bishop Rose to visit and Confirm candidates in May. If you would like to explore Baptism or Confirmation do come along, or email admin@stclementsandwich.org.uk





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 Lunches

Homemade soup and good company offered every Friday from this week during Lent, until 27th March. Serving from Noon until 1:30pm in the Church Hall.

‘The Joy of the Gospel’

In addition to the Exploring Christianity groups (p12) every Wednesday from 25th February during Lent, until 25th March, a relaxed, informal group led by a member of the congregation, in a member of the congregation's home. Guided by the book 'The Joy of the Gospel' by Paula Gooder.

Registering attendance in advance is necessary, please,
via the Parish Office.

Reimagining our Worshipping Space Together

The PCC discussed the 50 responses to the 'Reimaging our Worshipping Space Together' consultation at their most recent meeting. The first response is 'thank you'. A great many people gave a great deal of thought to their responses, and it has been both inspiring and moving to hear what St Clement's means to so many.

Several ideas have emerged amidst the great diversity of responses and feelings. PCC members will carefully consider and pray over these, and discuss them in more detail at the next meeting. Several people asked about financing for this work, since we are running at a deficit. Our 'general fund' (running costs etc) indeed runs at a frightening deficit, but regular income from a generous legacy that is restricted to fabric (i.e. the building, and cannot be used for anything else) allows us to explore these ideas confidently.

Be assured that no changes will happen without full further consultation, discussion, explanation, and notice. What has emerged most clearly is the unified desire for St Clement's to always be, first and foremost, a church - a place of worship and of prayer. 'How awesome is this place, this is none other than the house of God!'

Zoom Compline

Join us for our service of quiet prayer and reflection on Zoom, hosted by St Clement's Church, Sandwich. Next Compline: Wednesday 4th March, 7:30 pm (Duration 25 minutes)

To join, please visit: www.stclementsandwich.org.uk and go to Services -> Worship & Prayer -> Zoom Compline for login details.

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.

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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SACRISTAN

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The week ahead

Monday 23rd February - **Feast of St Polycarp, B, M**

Tuesday 24th February - Feria

Wednesday 25th February - Feria
10:00am Holy Communion (*Book of Common Prayer*)

Thursday 26th February - Feria
7:00pm Exploring Christianity Discussion Group (*see p12*)

Friday 27th February - **Feast of George Herbert, P**
9:45am Morning Prayer
From 10:00am Coffee Pot (*Parish Hall*)
From 12 Noon Lent Lunches (*Parish Hall, see p14*)

Saturday 28th February - **The Sacred Lance and Nails**

Sunday 1st March - **The 2nd Sunday of Lent**
8:00am Holy Communion (*Book of Common Prayer*)
10:30am Parish Eucharist (Common Worship)
Celebrant: The Rector
Preacher: Derek Kirkaldie (Reader)
3:30pm 'Sacred Nature' concert (*Caritas Chamber Choir, p11*)

Day	Morning Prayer	Evening Prayer
Monday	Ps 10,11+ Genesis 41.25–45	Ps 12, 13, 14+ John 5.1–18
Tuesday	Ps 44+ Genesis 41.46–42.5	Ps 46, 49 + John 5.19–29
Wednesday	Ps 6, 17+ Genesis 42.6–17	Ps 9, 28 +John 5.30–end
Thursday	Ps 42, 43 + Genesis 42.18–28	Ps 137, 138, 142 + John 6.1–15
Friday	Ps 22 + Genesis 42.29–end	Ps 54, 55 + John 6.16–27
Saturday	Ps 59, 63 + Genesis 43.1–15	Ps 4, 16 + John 6.27–40