



**Sunday 15th March 2026**

**The Fourth Sunday of Lent  
Laetare/Mothering Sunday**

**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  
Glastonbury Kyrie Harper Gospel Acclamation - "From Ash  
Wednesday ...."

Hymns: 186, 182, 185, 413

Music at Communion:

'*Ave Maria*' Caccini arr Gwyn Arch

'*For the beauty of the earth*' John Rutter

Postlude:

'*Marche Triomphale : Nun danket alle Gott, Op. 65*'

Karg-Elert

**For your prayers**

**At This Time**

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

**Recently Departed  
Year's Mind**

Jeremy Connor  
Winifred Margaret Nower, Mrs Margaret Alice Patricia Barker,  
Mary Elizabeth Franks, William Major, Percy Belgrave  
'Laddie' Lucas, John Beach, Roy Pollard

# Reflection for the week

The Reverend Robert Bendall

Receiving the instructions from our wonderful Rector to write on not only Mothering Sunday but also 'lectura', my mind went spinning off to those heady confused days of my slightly dusty, if not positively rancid, Latin and I remembered a passage which used the word to mean admonishment. Boris Nagelscherer, my resident manicurist, set about tidying up my admonishment finger so that it might be used with panache and style - it is important to have a neat and orderly wagging forefinger.

Meanwhile, knowing that I am a sinner like the rest of you, it was with a heavy heart; it is not my role, my way nor my intent to admonish anybody. Betimes, the doorbell rang and, this causing a change of spectaculaires, it became clear that it wasn't 'lectura' but 'Laetare' a celebration of joy and joyfulness which the Rector and our remarkable music department will develop for you just now.

My dear ol' Mum could waggle a finger, always out of love and care, most frequently because I had tried to pull the wool over her eyes, through which she always saw. Always with a view to judicious guidance, inevitably with a desire to demonstrate her love and to bring us the best. We three brothers were the lucky ones for which we are very grateful; I miss her every day. Some were/are not so fortunate, and it is part of our job amongst the truths that abound today to pray for them and hold them in our hearts.

My Housemaster was one of those omnes scientes people. I snuck down the fire escape after lights out to go and while away thirty minutes or so in a very secluded snug of the Jolly Brewer, having a pint of lemonade and I thought myself so very clever and courageous, enjoying every drop of Sam Smith's finest, when George (the Landlord) said: "Robin, (you always know that there is a slippery, slimy slope not far away when the Landlord knows you by your Christian name, as an underage lemonade consumer,) Bob (Housemaster) is in the main bar enjoying also some of Sam's finest (the blood

left all the extremities of my body) and he was just musing by and by whether, when he returns to the House in five minutes to check on all his sleeping angels, he will find you snoring, fast asleep dreaming steadfastly of a little Yorkshire village where they only use the best hops and all natural ingredients." Ah, the athleticism of youth.

Frankly, Jesse should have known better. To think you can play fast and loose with Samuel is one thing, to have a go at hoodwinking God is surely another. Indubitably, it was never going to work. What was Jesse imagining would come out of such a deal? No more, I fear, than his own selfish aims and goals. Paul reminds us of the same, let not our dark desires and nefarious plans come between us and the Lord and which dark corner of the Jolly Brewer do you think you are in, if you think that you can hide your darkness from God?

Jesus wanders gently in, at this juncture, and speaks about blindness. And you lot know that when Jesus talks about blindness, the least of what he is talking is about the physical absence of sight. What are the bits and pieces we are doing, to which we are (innocently?) blind, but which are difficult, dangerous or unpleasant? It is only a little white lie... o.k., just one more for the road... it won't harm if I try just one... he/she/it/they won't mind if I borrow...perhaps I can just turn a blind eye to knife crime, Iran, abuse... even if you cover it with clay, God will see through it and it is you who must go out of your own free will to the Pool of Siloam to free yourself of it. And Jesus finishes off with the brilliance that is curing on the Sabbath i.e. do not be bound by the law, necessarily, do what is kind, always.

You see... God is unlikely to appear wagging His beautifully manicured fore finger but His Rod and His staff will protect us, our cup runneth over, and all He demands is love in return. It is all about love.

I love you, Father. I love you, Mum.

# New to St Clements?

Welcome! We're delighted that you're here

**T**here 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](http://www.stclementschurchsandwich.org.uk)

# Music at 10:30am today

Traditionally we have themes today of Mary, the Mother of Jesus Christ but also of Mother Earth. These two are reflected in anthems sung during today's communion.

Many composers have set the words of the Ave Maria. That sung today is an aria composed by Vladimir Vavilov around 1970 and often misattributed to the Italian baroque composer Giulio Caccini. A similar misattribution happened to Albinoni's famous Adagio. It is believed that organist Mark Shakhin, one of the performers on the original LP, first ascribed the work to Caccini after Vavilov's death, and gave the "newly discovered" scores to other musicians and its popularity surged.

Musically the piece is based on a repeated eight bar bass line and chordal sequence over which the wonderfully serene melody floats effortlessly. Whilst written as a piece for a single soloist, this arrangement has been made for a four-part choir by the late Gwyn Arch (who was the father of the band leader Dave Arch of Strictly Come Dancing fame!).

We follow that with Rutter's classic anthem *For the beauty of the earth*, with words by the west countryman, classical scholar and delightfully

named Folliott Sandford Pierpoint (1835-1917). It is essentially a hymn of praise for God's creation, but is there more to it? The answer lies in the fact that this is indeed a Eucharistic hymn. The chorus, which we now sing as "Lord of all, to thee we raise this our joyful hymn of praise" was originally written as "Christ our God, to thee we raise this our sacrifice of praise" - the word 'sacrifice' being the eucharistic thanksgiving. Whatever, let's think of the anthem as one for dual use - thanks for creation and Mother Earth as well as his sacrifice for us!

The concluding voluntary is Karg Elert's famous and well-loved triumphal march on the hymn tune sung to the words of our final hymn today - Nun Danket - 'Now thank we all our God'. It is described as an improvisation on the hymn tune, but the melody is not very easily recognisable, but it is indeed there!

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# Order of Service

## The Gathering

*Notices are given before the service.  
Where you can, please **stand** for the opening hymn.*

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## *Hymn 186*

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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: Merciful Lord, absolve your people from their offences, that through your bountiful goodness we may all be delivered from the chains of those sins which by our frailty we have committed; grant this, heavenly Father, for Jesus Christ’s sake, our blessed Lord and Saviour, 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

#### *1 Samuel 16.1-13*

The Lord said to Samuel, 'How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.' Samuel said, 'How can I go? If Saul hears of it, he will kill me.' And the Lord said, 'Take a heifer with you, and say, "I have come to sacrifice to the Lord." Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.' Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, 'Do you come peaceably?' He said, 'Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.' And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, 'Surely the Lord's anointed is now before the Lord.' But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does

not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.' Then Jesse called Abinadab, and made him pass before Samuel. He said, 'Neither has the Lord chosen this one.' Then Jesse made Shammah pass by. And he said, 'Neither has the Lord chosen this one.' Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, 'The Lord has not chosen any of these.' Samuel said to Jesse, 'Are all your sons here?' And he said, 'There remains yet the youngest, but he is keeping the sheep.' And Samuel said to Jesse, 'Send and bring him; for we will not sit down until he comes here.' He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, 'Rise and anoint him; for this is the one.' Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

*Remain seated as the Choir sing  
Psalm 34 v11-20*

*Come, ye children, and hearken unto me : I will teach you the fear of the Lord.*

*What man is he that lusteth to live : and would fain see good days?*

*Keep thy tongue from evil : and thy*

*lips, that they speak no guile.*

*Eschew evil, and do good : seek peace, and ensue it.*

*The eyes of the Lord are over the righteous : and his ears are open unto their prayers.*

*The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.*

*The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.*

*The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.*

*Great are the troubles of the righteous : but the Lord delivereth him out of all.*

*He keepeth all his bones : so that not one of them is broken.*

### *Ephesians 5.8–14*

For once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’

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

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### *Hymn 182*

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

### *John 9.1–41*

As he walked along, he saw a man blind from birth. His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.’ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, ‘Go, wash in the pool of Siloam’ (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began

to ask, 'Is this not the man who used to sit and beg?' Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' But they kept asking him, 'Then how were your eyes opened?' He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' They said to him, 'Where is he?' He said, 'I do not know.'

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.'

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, 'Is this your son, who you say was born blind? How then does he now see?' His parents answered, 'We know that this is our son, and that he was born blind;

but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, 'He is of age; ask him.'

So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' They said to him, 'What did he do to you? How did he open your eyes?' He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.' The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a

person born blind. If this man were not from God, he could do nothing.’ They answered him, ‘You were born entirely in sins, and are you trying to teach us?’ And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ He answered, ‘And who is he, sir? Tell me, so that I may believe in him.’ Jesus said to him, ‘You have seen him, and the one speaking with you is he.’ He said, ‘Lord, I believe.’ And he worshipped him. Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become blind.’ Some of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see”, your sin remains.’ 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](http://www.stclementsandwich.org.uk/donate)  
Thank you.*

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*Hymn Number 185*  
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**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, whose blessed Son our Saviour gave his back to the smiters and did not hide his face from shame: give us grace to endure the sufferings of this present time with sure confidence in the glory that shall be revealed; 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.

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*Hymn 413*  
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### 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)*

## Little Gardens of Sandwich Call for raffle prizes

The Little Gardens of Sandwich takes place on **Saturday 6th June**. The Grand Raffle which accompanied last year's event helped to raise over £3,000 of the £8,500 raised.



Are you able to donate a prize this year? Last year one generous couple donated time at their home in France, some donated wine, two people gave an afternoon tea, and some people pooled together to buy a meal and overnight stay at a popular hotel. The Grand Raffle is a way of making a donation to St Clement's go very far.

If you might have an idea or offer of a prize, or know of a person or business who might, please contact Rhys Llewellyn-Harries, Little Gardens Secretary ([littlegardens@stclementsandwich.org.uk](mailto:littlegardens@stclementsandwich.org.uk))

## 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.

## Children and Young People

**This Thursday 19th March at 7:15pm** (Evening Prayer will be said at 7:00pm for those who wish to join, Eucharist earlier at 6:00pm) the PCCs of Sandwich and Worth will come together for an open meeting to discuss our work with children and young people.

We'll look at where we have come from, Jen Tobin (Diocesan Lead Officer for Children & Youth Ministry) will talk about young people today, and we'll discuss exciting plans of what we could offer in the future. All those interested are welcome & encouraged to attend.

## 'Sponsor a Tile'

### **Donation Matching offer - don't miss today!**

The restored tiles behind our High Altar are 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 help build momentum for our Tile Sponsorship Appeal, we are delighted to announce a special £500 Donation Matching Offer!

**From 8th March to the 15th March (today) an anonymous donor has pledged to match gifts up to £500 for all anchor or fleur de lis tiles sponsored.** This means that every qualifying donation made during that week will effectively be doubled, helping us towards funding the 328 tiles more quickly as we prepare for Easter.

If you have been considering sponsoring a tile, whether for yourself, in memory of a loved one, as a gift for a godchild, or simply as a sign of thanksgiving, this will be a particularly powerful moment to do so.

Today Rhys Llewellyn-Harries will be available after the 10:30am Parish Eucharist to complete sponsorship forms, and to receive payments in cash if preferred, during this exciting £500 Donation Matching period of time.

*Thank you to the generous, anonymous donor.*

## **‘From the Desert to Evensong’ Talk Morning and Evening Prayer**

**After the 10:30am Parish Eucharist next week**

Morning and Evening Prayer are ancient ways of offering the day to God, and of praying in company or in private. Over the centuries they have taken many forms, in this 30 minute presentation the Rector will talk through some of this history, with suggestions of how these services could be used by any of us today.

## **‘The Joy of the Gospel’**

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.

There are still some spaces to join for the final few sessions, with no need to have read the book on which the conversation is based (‘The Joy of the Gospel’, by Paula Gooder, exploring how we can find and celebrate joy in our lives and the world) in advance, please contact the Parish Office for more information.

## **Zoom Compline**

Join us for our service of quiet prayer and reflection on Zoom, hosted by St Clement’s Church, Sandwich. Next Compline: Tuesday 17th March, 7:30 pm (Duration 25 minutes)

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

# Parish Directory

## PARISH OFFICE

Caroline Flynn  
*Parish Administrator*

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

020 3089 4745 - please leave a message with BT Callminder.  
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## THE RECTOR

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# The week ahead

**Monday 16th March** - Feria

**Tuesday 17th March** - **Feast of St Patrick, B**

7:30pm Zoom Compline (*See p14*)

**Wednesday 18th March** - **Feast of St Cyril of Jerusalem, B, D**

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

3:30pm 'The Joy of the Gospel' Lent Group (*See p14, held elsewhere*)

**Thursday 19th March** - **Feast of St Joseph**

6:00pm Said Eucharist

7:00pm Evening Prayer

7:15pm Children and Youth Ministry Discussion (*See p13*)

**Friday 20th March** - **The Precious Blood**

9:45am Morning Prayer

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

11:40am Sir Roger Manwood's Visit

From 12 Noon Lent Lunch (*Parish Hall, see p12*)

**Saturday 21st March** - **Thomas Cranmer, B, M**

9:30am Churches Together Prayer Breakfast (*CANCELLED*)

**Sunday 22nd March** - **The Fifth Sunday of Lent Passion Sunday**

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

10:30am Parish Eucharist *Celebrant/Preacher: The Rector*

12:00pm 'From the Desert to Evensong' The History of Morning and Evening Prayer (*See p14*)

Day	Morning Prayer	Evening Prayer
Monday	Ps 70, 77+ Exodus 2.11–22	Ps 25, 28+ John 9.18–end
Tuesday	Ps 54, 79 + Exodus 2.23–3.20	Ps 80, 82+ John 10.1–10
Wednesday	Ps 63, 90+ Exodus 4.1–23	Ps 52, 91 +John 10.11–21
Thursday	Ps 25;147. 1-12 + Isaiah 11. 1-10	Ps 1; 112+ Matthew 2.13-end
Friday	Ps 102+ Exodus 6.2–13	Ps13, 16 +John 11.1–16
Saturday	Ps 32 + Exodus 7.8–end	Ps 140, 141, 142 + John 11.17–27

