



**Sunday 28th June 2026**

## **The Fourth Sunday After Trinity**

**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 Reverend Robin Bendall

**10:30am Parish Eucharist** (*Common Worship*)  
Celebrant: The Reverend Robin Bendall  
Preacher: The Reverend Robin Bendall  
Setting: 'A People's Mass - Anthony Gregory Murray with  
Coventry Gloria Moger Alleluia - Ordinary Time 4  
Hymns: 465, 376, 420, 497  
Music at Communion:

*'If ye love me, keep my commandments'* Philip Wilby

*'O for a closer walk with God'* David McGregor

Postlude:

*'Festival Finale'* Malcolm Archer

### **For your prayers**

**At This Time**

Jennie Frampton, Lindsay Gorringer, David Robertson, Clive Taylor, Tony Johnston, HM The King, the bereaved, and those suffering during warfare

**Recently Departed  
Year's Mind**

William Tappenden, Elizabeth Brice  
Margaret Hickson, Mary Daisy Minshull, Kenneth Herbert George Fright, Kenneth George Sneller, Robert Raymond Chesterfield, Pat Dilnot Smith, Jean Henderson, Margaret Lee, June Doreen Walker, Peter Spall

# Reflection for the week

The Reverend Robin Bendall

Oh, là, one of the very biggest stories in The Old Testament. All sorts of thoughts and feelings are ignited with this event. We normal people, because evidently we are normal, must have a reaction to this story, even those among us with a frozen, bomb proof granite heart, must be moved by the potential infanticide of this story.

Some old soul thinks he has an instruction from God... or was it God?... could it have been a voice in his head? ... Was it just an undeniable feeling?... Was it just a moment of fantasy? Well, you cannot set off in darkness, can you? So he waits for the following morning, gathers his boy, some servants, waves a cheery à plus tard to Sarah (probably not quite cheery in the circumstances... so, why did Sarah not ask him what was wrong?) and off he trots to sacrifice his son. The son, remember, for whom Abraham and Sarah had waited so very, very long... causing the whole business with Hagar, which in turn causes the then cleft between the (then only two) Abrahamic lines; and surely all this, at her heart, cannot have been inwardly digested that joyfully by Sarah.

Just imagine a similar occurrence in our modern day society! It would seem that immediate cancellation would occur and God would have to find someone else to continue the lead role in the story. The tut-tutting in the media would only be matched by the finger wagging of the P.C. brigade baying for blood, not to mention the world wide condemnation from that trustworthy group we call world leaders and politicians. Not forgetting, of course, the animal rights groups who would get upset about the poor ram... Then, put it in the context of throwing a small child into the crocodile enclosure, only to be released on bail, because processing was not feasible at that juncture... sacrifice a child? What a heinous thing to do.

All this outrage and quite right too. Or is it? The Sacrifice of Isaac introduces us to the fundamental idea of trust. Not only what, in

evidence, is trust, but additionally what the responsibility of trust demands. A simple example. The Charge of the Light Brigade. The officers and men of that brigade heard the orders, knew that it was dangerous and knew that the order was given to achieve overall good in the situation, and they charged. They were quite convincingly decimated... for no real purpose... but we do have the gun metal from the enemy cannon out of which we make our V.C.s today.

For Abraham, things are considerably more simplistic. Fortunately, he is not dependent on the decisions issuing from any old General, holding his telescope the wrong way round, he is dealing with God. He didn't believe God one time before (to be fair, it was after one really long one time, so we blame him only if we would like to cast the first boulder), created Ishmael, and realised that disbelieving God is not a best chosen route. He has utter faith in God to do the right thing for the benefit of all, and he totters on, his little stack of kindling and logs under one arm and Isaac under the other.

Listen carefully to our Psalm this morning, and you will hear what it is all about. We may have to wait for God's reaction. This may be to the point at which we think He has forsaken us - Jesus shows us that He understands this concept during His final moments - but we would be wrong. Be sure that God will ask us to do many things, many of which will be unconscionable to us. Align this with the endless and richly generous bountifulness of His gifts and grace to us. Then, and most importantly, trust in Him that the end result will be the best for those around us and for ourselves. Must go, folks, I'm off to get a Doctor's note about my weak shoulder, just in case God asks me to put some logs under one arm, and my boy, fourteen stone and built like a muscular outhouse, under the other...

# 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

Today the choir sings two new contemporary pieces in its expanding repertoire. Many composers have been inspired to set the words taken from St John's Gospel - "*If ye love me, keep my commandments*". This is a simple but effective setting by Philip Wilby. Encouraged to take up composition by Herbert Howells, Philip graduated from Keble College Oxford in 1970 becoming a professional violinist but soon entered Leeds university as a senior tutor in composition. More recently he was awarded a Doctorate in Composition and made Professor in 2002. The is lovely and tuneful setting of these very reassuring words:-

*If ye love me, keep my commandments,  
and I will pray the Father,  
And he shall give you another  
comforter, that he may abide with you  
for ever:  
Even the Spirit of truth.*

This is followed by another new anthem in which David McGregor (b1995) sets William Cowper's words *O for a closer walk with God, a calm a gentle frame*. Cowper (1731 – 1800) was an English poet and Anglican hymnwriter who was one of the most popular poets of his time, changing the direction of 18th-century nature poetry by writing of everyday life and scenes of the English countryside. In many ways, he was one of the forerunners of

Romantic poetry. His hymn writing is more traditional but still has the feeling of being at one with nature and life, hence this hymn describing life's journey as a walk with God.

The music was composed by David McGregor is relatively short but interprets the words in a very dramatic way, contrasting the serene and gentle walk with God with the "hating of sins that made thee mourn". The anthem was the first prize winner in the Charles Wood Festival Composers Competition in 2024 and dedicated to Ian Keatley who was Organist and Director of Music at Southwark Cathedral from 2019 but died suddenly in 2024 while on holiday in Austria, aged 42.

The outgoing organ voluntary is a bright piece entitled Festival Finale by Malcolm Archer, honouring the service later on today at Worth where the choir celebrates along with their congregation their Patronal Festival of St Peter and St Paul. Malcolm Archer is a prolific composer of organ pieces and anthems for choirs and was onetime Organist of St Paul's Cathedral before moving on to Winchester College. More importantly he came to St Clements 20 years ago to give an organ recital!

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# Order of Service

## The Gathering

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

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*Hymn 465*  
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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.

*The Celebrant pronounces the forgiveness of sins. All stand.*

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

Lord God, heavenly King, almighty God and Father. Glory to God, glory in the highest, peace to his people, peace on earth.

We worship you, glory in the highest, give you thanks, glory in the highest, praise you for your glory. Glory to God, glory in the highest, peace to his people, peace on earth.

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

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

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

*The Celebrant introduces the Collect with the words 'Let us pray' and a period of silence. Then*

*The Celebrant says:* Let us pray: O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: increase and multiply upon us your mercy; that with you as our ruler and guide we may so pass through things temporal that we lose not our hold on things eternal; grant this, heavenly Father, for our Lord Jesus Christ's sake, 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 22.1 14*

After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took

the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

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

*Remain seated as the Choir sing*

*Psalms 13*

*How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?*

*How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?*

*Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.*

*Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.*

*But my trust is in thy mercy: and my heart is joyful in thy salvation.*

*I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.*

*Romans 6.12–end*

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage

you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. This is the Word of the Lord. **Thanks be to God.**

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*Hymn 376*

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

*Matthew 10.40–end*

‘Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.’

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 420*

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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.**

### Holy Communion

*Sidespeople will indicate when to move for Holy Communion. If it is your custom, you are welcome to receive Communion, or bring this booklet with you to indicate that you wish to receive a blessing.*

*After all have received Holy Communion, Stand as the Celebrant says* Let us pray: Eternal God, comfort of the afflicted and healer of the broken, you have fed us at the table of life and hope: teach us the ways of gentleness and peace, that all the world may acknowledge the kingdom of your Son 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 497*  
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### Going out into the World

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 in front of the high altar.*

### **Patronal Festival Evensong in Worth**

This afternoon our Choir will sing during Evensong in our sister parish of Ss Peter and Paul, Worth, at 5:00pm. All are welcome at this special celebratory service.

# How we use our worshipping space, testing different ideas

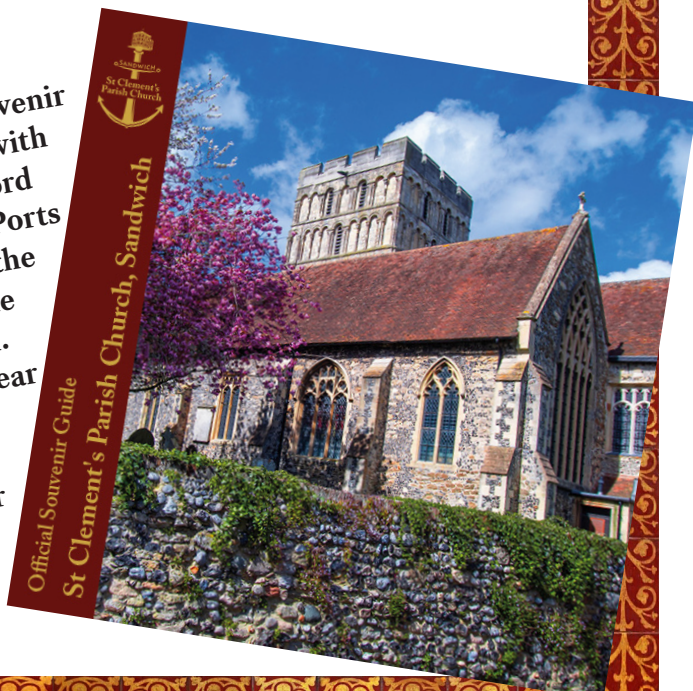
The PCC (Parochial Church Council) have been considering the many responses received to our consultation on how we use our worshipping space, thank you to all who have contributed to this discussion so far.

The primary question would appear to be what role the High Altar has for us and our worship today, and in order to consider this further we will try three different uses of the High Altar during 10:30am services, and invite feedback on how these have felt.

There is an enormous array of opinion within our congregation on the role of the High Altar, so please pray over this and keep always in mind that we are discerning this together as a community.

*Sunday 12th July - The Eucharistic Prayer (facing East) and Holy Communion will be celebrated/distributed from the High Altar.*

Don't miss our new souvenir guidebook, complete with foreword from the Lord Warden of the Cinque Ports and afterwords from the Right Worshipful the Mayor of Sandwich. Available now from near the font, £10 each. (cash in the safe beside the porch, or card reader)



## Could you be a Welcomer in St Clement's during the week?

By the time you all read this week's newsletter, we will have already started our season of church welcoming.

Although we have a good scattering of welcomers throughout the week, as you will see from the rota in the church porch, there is always room for a few more.

From my experience and from others that have spoken to me, it is a very rewarding ministry, and although I always take a book to read, I rarely get the opportunity to open it.

We have many pilgrims and tourists that include St Clements in their visit to Sandwich, and a warm welcome and a friendly chat from us, I am sure, adds much to their day. However, if they want some additional information on the history of the church, booklets are available, and soon our new audio tour will also be a great addition to their visit.

So, if you have an hour to spare in your week and you would like to find out more about joining the welcoming team, please give me a call and we can chat further.

Kevin Wright - 07714 095506

## Parish Office Telephone

The BT Callminder system on which the Parish Office telephone operates has developed a fault and is not working. We are battling to get this fixed. For now, if you require Caroline in the Office please either email [admin@stclementsandwich.org.uk](mailto:admin@stclementsandwich.org.uk), or drop in in person.

Thank you.

**ZOOM COMPLINE** Join us for our service of quiet prayer and reflection on Zoom, hosted by St Clement's Church, Sandwich.

Next Compline: Tuesday 7th July, 7:30pm (Duration 25 minutes)

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

### **ST CLEMENT'S BIBLE**

**GROUP** A new, informal discussion group is starting, following successful Lent courses. Initially the group will discuss the Gospel reading from each previous Sunday, but in time may look at particular topics of interest or follow particular courses. There is no need to attend every session, nor to sign up in advance.

First session: Wednesday 22nd July, 4:00pm (Duration 1 hour, arrive from 3:45pm), Ramparts Cottage, Knightrider Street

### **FOOD PANTRY AND BANK**

At St Clement's we support Sandwich Food Pantry with a continual collection in the porch, and the Deal Area Foodbank at particular collections during the year. Please see the notice in the porch for especially desirable items, and do bring offerings along on a Sunday or during the week.

**PASTORAL CARE TEAM** St Clement's has a team of visitors who are happy to visit those who are at home, for conversation and for prayer. The team is trained and has completed safeguarding checks. If you, or someone you know, would value a visit please contact the Parish Office.

# 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, not in-person Thursdays)*

Telephone currently out of action  
admin@stclementsandwich.org.uk  
www.stclementsandwich.org.uk

## THE RECTOR

The Reverend Sebastian Hamilton  
fr.sjm.hamilton@gmail.com + 01304 746033  
*Day of Rest: Monday, Study Day: Saturday*

## CHURCHWARDENS

Val Oates + val.oates@stclementsandwich.org.uk +07811359788  
Howard Evans + h.evans@stclementsandwich.org.uk + 07810 835389

## HON. SECRETARY

Ros Daniels + Secretary@stclementsandwich.org.uk

## HON. TREASURER

Rebecca Blake + treasurer@stclementsandwich.org.uk

## DIRECTOR OF MUSIC

Julian Sampson + julianmsampson@gmail.com

## SACRISTAN

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

# The week ahead

**Monday 29th June** - **Feast of Sts Peter and Paul the Apostles**

**Tuesday 30th June** - **Feria**

**Wednesday 1st July** - **St. Thérèse of Lisieux**

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

**Thursday 2nd July** - **Feria**

**Friday 3rd July** - **St Thomas the Apostle**

9:45am Morning Prayer

10:05am Eucharist (*High Altar*)

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

**Saturday 4th July** - **Feria**

**Sunday 5th July** - **The Fifth Sunday After Trinity**

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

*Preacher: The Reverend Robin Bendall*

10:30am Parish Eucharist

*Celebrant: The Reverend Howard Pashley*

*Preacher: The Reverend Howard Pashley*

<i>Day</i>	<i>Morning Prayer</i>	<i>Evening Prayer</i>
<i>Monday</i>	Ps 71, 113 + Isaiah 49.1–6	Ps 124, 138 + John 21.15–22
<i>Tuesday</i>	Ps 87, 89.1–18 + Judges 14	Ps 89.19–end + Romans 15.1–13
<i>Wednesday</i>	Ps 119.105–128 + Judges 15.1–16.3	Ps 91, 93+ Romans 15.14–21
<i>Thursday</i>	Ps 90, 92+ Judges 16.4–end	Ps 94 + Romans 15.22–end
<i>Friday</i>	Ps Psalms 92, 146 + 2 Samuel 15.17–21	Ps 139 + 1 Peter 1.3–12
<i>Saturday</i>	Ps 96, 97, 100 + Judges 18.1–20, 27–end	Ps 104 + Romans 16.17–end

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