



Sunday 14th June 2026

The Second 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 Doctor Jeanne Males

Preacher: Derek Kirkaldie (Reader)

Setting: 'A People's Mass - Anthony Gregory Murray with
Coventry Gloria Moger Alleluia - Ordinary Time 2

Hymns: 232, 394, 485, 435 (omit *verses)

Music at Communion:

'The Chorister Prayer' Philip Stopford

'I will sing with the spirit' John Rutter

Postlude:

'Paeon' John Marsh

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

Margaret Rawlinson, Ineke Horst, Jeanette Cynthia Young, Albert Waters, Lily Amy Ruth Blackmore, Mr Stuart Garston Barber, Reginald Leslie Broom, Joyce Violet Cornelius, Hilda Marvier, Edna Miles, Emily Ivy Smith, Timothy Drayson

Reflection for the week

From the Church Times Reflection on the opening of today's Gospel by the Revd Dr Cally Hammond, Dean of Gonville & Caius College, Cambridge

MATTHEW 9.35 has “a nice rhythm”, my commentary says, highlighting three activities of Jesus: “teaching”, “proclaiming”, and “healing”. That is Jesus’s ministry in a nutshell. Other elements of his being are revealed by different ways. The Passion, for example, reveals his identity as Saviour. The incarnation reveals him as the Word. In this summary of Jesus’s ministry, the Evangelist adds some information. “Teaching” refers to communications of truth in groups gathered together to learn about God (the word “synagogue” means a coming together of people). “Preaching” moves out from faith communities, showing Jesus active in the wider world, spreading the good news to outsiders. “Healing” brings in a third aspect of ministry: not telling people about God, but showing people about God. For this, the NRSV refers to people’s “disease and sickness”. Other modern translations take a similar path. But the second word used (malakia in Greek) means first “softness”, then “weakness”, rather than “sickness”. Only Matthew attaches this noun to Jesus’s healing ministry. It occurs three times

(4.23, 9.35, 10.1), always after the word for diseases (nosoi). But it is not mere verbal variation. “Weakness”, after all, is not the same thing as disease.

Two possibilities suggest themselves. One is that Matthew is thinking of different ways of needing healing: one for diseases (infections, viruses, cancers), the other for debilities such as paralysis, blindness, deafness, mutism. The other possibility is non-physical: outside the New Testament, this noun for “weakness” is used, in some non-Christian texts, to mean moral weakness, ranging from cowardice to “effeminacy” — a word hardly current, for good reasons, in modern moral discourse (the adjective, malakos, is found in Matthew 11.8, Luke 7.25, and 1 Corinthians 6.9). I think it unlikely that Matthew is trying to represent Jesus as being on a moral crusade against — another dated term — “unmanliness”. Rather, he is ensuring that his audience understands the whole range of physical needs over which Jesus has healing power and authority.

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

This Sunday the choir celebrates what has become known as Music Sunday as promoted by the Royal School of Church Music (RSCM) - an annual remembrance and thanksgiving of the role and contribution made by musicians to regular Sunday worship across the whole world. The RSCM was founded on 6th December 1927 at Westminster Abbey by Sir Sydney Nicholson who was the organist at the Abbey at the time. Initially established as the School of English Church Music (SECM), it was created as a training college for church musicians (the College of St Nicolas) and an association of affiliated churches dedicated to improving the standard of music in worship. At the command of King George VI, it was granted its Royal title in 1945. Today, the RSCM is an international ecumenical charity that supports thousands of affiliated churches, schools, and individual members worldwide from its administrative centre in Salisbury.

So, the choir sings two contemporary anthems during the communion that are very much on this theme of service and singing. The first, The Choristers Prayer was composed in 2016 by the young and increasingly successful contemporary composer Philip Stopford who writes in a very lyrical “Rutter-esk” style, bringing out well-crafted and tuneful melodies. The words are: -

“Bless, O Lord, us thy servants, who minister in thy temple. Grant that what we sing with our lips, we may believe in our hearts; and what we believe in our hearts, we may show forth in our lives. Through Jesus Christ our Lord. Amen”

A recent Church Times article by Ben Stephens comments “The Chorister Prayer, as it has become known, stands in a long tradition of invocation of blessing on those who have a singing-leadership ministry in the Church. It was certainly not new - as early as about 398, the Fourth Council of Carthage declared that those exercising the ministry of cantor should be blessed in a similar way; and, after the Council of Trent (1545-63), the Roman Church included a similar blessing in the rite of priestly ordination. Similar prayers reappeared in the Church of England in various forms with the choral revival of the mid-19th century”.

It is followed by John Rutter’s anthem “*I will sing with the spirit*” - the very words of the RSCM motto “I will sing with the spirit, and I will sing with the understanding also” with words taken from 1 Corinthians 14:15 but adding in the frequently repeated “alleluia”.

The outgoing voluntary is a hymn of praise - a “*Paean*” by the Bristol organist John Marsh.

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Order of Service

The Gathering

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

Hymn 232

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: Lord, you have taught us that all our doings without love are nothing worth: send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtues, without which whoever lives is counted dead before you. Grant this for your only Son 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 18.1–15 [21.1–7]

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, 'My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.' So they said, 'Do as you have said.' And Abraham hastened into the tent to Sarah, and said, 'Make ready quickly three measures of choice flour, knead it, and make cakes.' Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, 'Where is your wife Sarah?' And he said, 'There, in the tent.' Then one said, 'I will surely return to you in due season, and your wife Sarah shall have a son.' And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself,

saying, 'After I have grown old, and my husband is old, shall I have pleasure?' The Lord said to Abraham, 'Why did Sarah laugh, and say, "Shall I indeed bear a child, now that I am old?" Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.' But Sarah denied, saying, 'I did not laugh'; for she was afraid. He said, 'Oh yes, you did laugh.'

[The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, 'God has brought laughter for me; everyone who hears will laugh with me.' And she said, 'Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.']

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

Remain seated as the Choir sing

Psalms 110

The Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people

offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent : Thou art a priest for ever after the order of Melchisedech.

The Lord upon thy right hand : shall wound even kings in the day of his wrath.

He shall judge among the heathen; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

He shall drink of the brook in the way : therefore shall he lift up his head

Romans 5.1-8

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for

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

Hymn 394

*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 9.35 – 10.8 [9–23]

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.’

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the

Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: ‘Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, “The kingdom of heaven has come near.” Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

[‘Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgement than for that town.

‘See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death,

and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.'] **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 485

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: Loving Father, we thank you for feeding us at the supper of your Son: sustain us with your Spirit, that we may serve you here on earth until our joy is complete in heaven, and we share in the eternal banquet with 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 435 (omit *verses)*

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 the peace of Christ, alleluia, alleluia. **Thanks be to God, alleluia, alleluia!***

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.

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)

Official Souvenir Guide

St Clement's Parish Church, Sandwich



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 21st June - Holy Communion will be distributed from the High Altar

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

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

Zoom Compline

Join us for our service of quiet prayer and reflection on Zoom, hosted by St Clement's Church, Sandwich. Next Compline: Tuesday 23rd June, 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.

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, or drop in in person.

Thank you.

Rector's Annual Leave

I am on annual leave until 16th June, but the Parish Office and Churchwardens remain contactable.

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)

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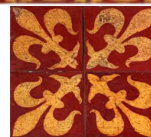
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The week ahead

Monday 15th June - Evelyn Underhill et St Germaine



Tuesday 16th June - Feast of St Richard, B et Sts Cyr and Julietta, M

Wednesday 17 June - Feria

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

Thursday 18th June - Feria

Friday 19th June - Feria

9:45am Morning Prayer

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

Saturday 20th June - Feria

Sunday 21st June - The Third Sunday After Trinity

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

10:30am Parish Eucharist

Celebrant: The Rector

Preacher: The Rector

Day	Morning Prayer	Evening Prayer
Monday	Ps44 + Judges 2	Ps 47, 49 + Romans 9.1–18
Tuesday	Ps 48, 52 + Judges 4.1–23	Ps + Romans 9.19–end
Wednesday	Ps 119.57–80 + Judges 5	Ps 59, 60, (67) + Romans 10.1–10
Thursday	Ps Psalms 56, 57, (63*) + Judges 6.1–24	Ps 61, 62, 64 + Romans 10.11–end
Friday	Ps 51, 54 + Judges 6.25–end	Ps 38 + Romans 11.1–12
Saturday	Ps68 + Judges 7	Ps 65, 66 + Romans 11.13–24

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