



# Sunday 19th July 2026

## The Seventh 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 Rector

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

Celebrant: The Rector

Preacher: The Rector

Setting: 'A People's Mass - Anthony Gregory Murray with  
Coventry Gloria Moger Alleluia - Ordinary Time 7

Hymns: For the fruits of his creation, 461, 391

Music at Communion:

'*Hear O my Lord*' Alan Viner

'Rejoice in the Lord alway' Attrib John Redford

Postlude:

'*Carillon Sortie*' Henri Mulet

### **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**

Ann Shirley Enever, Ann Roberts, Thomas Patrick Hart, William George Hursey, Graham Claringbold, Richard McGannan, Mary Rebecca Turner, Kathleen Mary Wisdom, Nigel John Bettsworth, Maria Elizabeth Parsons, Thomas Henry Garrett, St John Burlison-Rush, Edward John Cullen, Andrew Roy, John Cuss, Kenneth Francis Tucker

# Reflection for the week

The Reverend Robin Bendall

Now, Jacob. He isn't the sort of fellow who starts off well. He bamboozles his brother into surrendering his birthright, he lies to his dad and just appears to be just the sort of bloke you don't want to be serenading your daughter down at the Dog and Duck on a Friday night.

However, before we hastily lock up said offspring and the silver in case of some random encounter with Jacob, how about thinking how many of our heroes in the Bible do have a difficult start. Let's start with Adam, who wasn't beyond a bit of scrumpying, for which he then blames Eve, and yet we are all related to him.

What about David, who wrote this morning's Psalm? He had an o.k. beginning, not that Goliath will agree with us, and went on to greater things. Meanwhile, a wee while later, doing these greater things, he spots the wife of one of his mates on a roof top, doing her ablutions one morning, perceives a glint in his eye, has his mate killed on the front line and pursues a romantic liaison with said mate's wife. What sort of den of iniquity is this? Does this have David thrown into outer darkness? Not a bit of it! He goes on to have a really good career representing God and His people. Not for him the scurrilous reaction of our inflammatory media, and having to wear a paper bag over his head in Sainsbury's (other expensive producers of food and goods for the masses also exist) for shame and sorrow.

Ooh! Did you hear that? Muttering from the back row suggesting that there are no such examples of malefactors in the New Testament. Let's take Saul, who, keeping himself amused before his pilates class one afternoon, held his buddies' coats while they stoned Steven. A man who persecuted Christians, was a thoroughly unpleasant egg, fell off his horse on the way to Damascus, got a blinding headache attached to a bright light, got a change of identity, complete with Paul as his new name, and all became very good for him from then on in... well, the very end isn't what most of us would choose, but

Paul was willing to put up with it for our Lord... for which Paul was grateful and so should we be.

Evidently, it is given to me to show the true colours of these characters, miserable sinners that they are, because I am perfection in mind, body and spirit... with a proclivity for throwing lumps of brick out of my glass house... um, yes, well... ah... and suddenly we find ourselves feeling just as guilty as our heroes felt during their completion of their service of God.

Jesus, in our reading this morning, is pretty direct. If we choose to take the wrong path, if we choose to be led astray by evil, the outcome for us is pretty bleak. It is my argument that Jesus has no wish to punish us with the gnashing of teeth and the other horrors which accompany this. It is a warning that, by choosing a way departed from God, we are imposing on ourselves said gnashing, because being with God is joy, being away from Him is the opposite - we are thoroughly ganaching ourselves - what a horrid thought, gloopily sticky, a soupçon slimy and awful for diabetics.

When our heroes change their choice, when they adhere to the way upon which they are invited by God, all is so much better for them. When we are tempted to make the incorrect choice, and we do not quite know what to do... and most of us have this internal argument every day... let us listen to the words of David's Psalm 139 and know that God knows and understands us with a profundity we could never grasp; he loves us with a passion we can barely understand or deserve, and He is keen to show us what is best for us but it is an invitation. We have choice... we have free-will... we can choose inner joy or inner general misery, for what are we waiting? Oh! It is opening time and I have a duty to the George and Dragon to keep their beer sales figures up...must be off...

# 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 the communion piece – “Here, O My Lord, I see thee face to face” written by Dr Horatius Bonar (1808-1889). Bonar viewed the sacrament as a meeting point between the worshippers and their living God. By faith they see him ‘face to face’ and ‘touch and handle things unseen’, they feed upon the ‘bread of God’ and ‘drink the royal wine of heaven’. It is set to music by Alan Viner – a contemporary composer living and working in the Shrewsbury area.

It is followed by an anthem “Rejoice is the Lord alway” attributed to John Redford but almost certainly anonymous. It is a setting of the fourth chapter of St Paul’s letter to the Philippians which forms the Epistle reading for the Fourth Sunday in Advent in the Book of Common Prayer. The only known source of this anthem is in the Mulliner Book which is held in the British Library. The music contrasts the contrapuntal style of singing where all four vocal parts are singing the words “rejoice in the Lord.....at different times, with softer sections of a more homophonic style where all parts are singing the same words ‘let your softness be known unto all men’ at the same time. It concludes quietly with the blessing ‘and the peace of God which passes all understanding.....’ The piece was sung at Queen Elizabeths’ Coronation in 1953 as part of

the Homage which followed the Enthroning.

The outgoing voluntary is the Carillon-Sortie by Henri Mulet (1878-1967). Mulet was the son of the choirmaster at the basilica of Sacré Coeur in Paris and was involved in the music there from boyhood. He progressed to the Paris Conservatoire where he was a major prize winner both on the cello and the organ and then pursued a musical career which in its earlier years brought him church and academic appointments in Paris. He wrote Carillon-Sortie during the time prior to 1917 when he was organ professor at the Ecole Niedermeyer and organist of the St Roch church in Paris. It is a brilliant final voluntary in toccata style, imitative of a melodic set of bells, and dedicated to one of the leading virtuoso organists of the day, Joseph Bonnet, who played at the Paris church of St Eustache.

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# Order of Service

## The Gathering

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

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For the fruits of his creation,  
thanks be to God;  
for his gifts to every nation,  
thanks be to God;  
for the ploughing, sowing, reaping,  
silent growth while we are sleeping,  
future needs in earth's safe keeping,  
thanks be to God.

In the just reward of labour,  
God's will is done;  
in the help we give our neighbour,  
God's will is done;  
in our worldwide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,  
God's will is done.

For the harvests of his Spirit,  
thanks be to God;  
for the good we all inherit,  
thanks be to God;  
for the wonders that astound us,  
for the truths that still confound us,  
most of all, that love has found us,  
thanks be to God.

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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: Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; 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 28.10–19a*

Jacob left Beer-sheba and went towards Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, 'I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you

back to this land; for I will not leave you until I have done what I have promised you.' Then Jacob woke from his sleep and said, 'Surely the Lord is in this place—and I did not know it!' And he was afraid, and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.'

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel. This is the Word of the Lord. **Thanks be to God.**

#### *Remain seated as the Choir sing*

##### *Psalm 139 v1-11 & 23-24*

*O Lord, thou hast searched me out and known me : thou knowest my down-sitting and mine up-rising, thou understandest my thoughts long before.*

*Thou art about my path, and about my bed : and spiest out all my ways.*

*For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.*

*Thou hast fashioned me behind and before : and laid thine hand upon me.*

*Such knowledge is too wonderful and excellent for me : I cannot attain unto it.*

*Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?*

*If I climb up into heaven, thou art there  
: if I go down to hell, thou art there also.*

*If I take the wings of the morning: and  
remain in the uttermost parts of the  
sea;*

*Even there also shall thy hand lead me  
: and thy right hand shall hold me.*

*If I say, Peradventure the darkness  
shall cover me: then shall my night be  
turned to day.*

*Yea, the darkness is no darkness with  
thee, but the night is as clear as the day  
: the darkness and light to thee are both  
alike.*

*Try me, O God, and seek the ground of  
my heart: prove me, and examine my  
thoughts.*

*Look well if there be any way of  
wickedness in me: and lead me in the  
way everlasting.*

### ***Romans 8.12–25***

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we

may also be glorified with him.

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

*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 13.24–30, 36–43***

Jesus put before his disciples another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; but

while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn." '

Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' He answered, 'The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of

his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears.' 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.*



## *Hymn 461*

### 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: Lord God, whose Son is the true vine and the source of life, ever giving himself that the world may live: may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever.

*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 391*

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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.*

# **Ride and Stride 2026**

Saturday 17th October 2026

On Saturday 12th September 2026, the annual sponsored 'Ride and Stride' for The Friends of Kent Churches takes place.

This is a great opportunity to raise money for Kents churches and chapels, by walking, cycling or being a welcomer in our churches.

Anyone who is riding or striding gets themselves sponsored and spends the day visiting as many churches and chapels as they wish - there is 600 places of worship in Kent - so loads to choose from!

Unlike years ago, when it was purely a bike ride, you can now use public transport, car or 'shanks pony' as your mode of transport.

Half of the money raised goes to a church or chapel of your choice and the other half contributes to the funds of The Friends of Kent Churches.

Last year a total of £153,000 was raised, and churches can then apply for grants to assist with their own maintenance or restoration projects. St Clement's has in the past benefitted from assistance from the fund.

If you would like to participate, there are some sponsorship forms on the black leaflet stand by the hymn books in the church or contact me, and I can get a form to you.

Once you start to collect sponsors, let me know and I can add you to our list of Riders and Striders. If you have any questions, please give me a call. Many thanks and happy riding and striding!

Kevin Wright 07714 095506

Kevinwright63@btinternet.com

## **Choral Visit to Southwark Cathedral**

Saturday 17th October 2026

Members of the congregation are invited to journey with the Choir for Evensong in Southwark Cathedral. Please see posters in Church 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: Wednesday  
22nd 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. For more information please speak to Ros Daniels (secretary@stclementsandwich.org.uk).

First session: Wednesday 22nd July, 4:00pm (Duration 1 hour, arrive from 3:45pm), **St Margaret's Chapel within St Clement's** (future meetings at Ramparts Cottage, Knighttrider 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 OFFICE UPDATE**

Our Parish Administrator, Caroline Flynn, has taken on an additional job, and the PCC has agreed to a three-month trial of reduced working hours. Please see page 15 for updated office hours.

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).

# Parish Directory

## PARISH OFFICE

Caroline Flynn  
*Parish Administrator*

St Clement's Hall,  
Church Street St Clement's,  
Sandwich. CT13 9EH.

*Tuesday and Friday 9:00am-12:30pm*  
*(Monday and Thursday working remotely during mornings)*

Telephone currently out of action  
[admin@stclementsandwich.org.uk](mailto:admin@stclementsandwich.org.uk)  
[www.stclementsandwich.org.uk](http://www.stclementsandwich.org.uk)

## THE RECTOR

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

## CHURCHWARDENS

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## DIRECTOR OF MUSIC

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# The week ahead

**Monday 20th July - Feria**

**Tuesday 21st July - Feria**

**Wednesday 22nd July - Feast of St Mary Magdalene**

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

4:00pm St Clement's Bible Group (*see p14*)

7:30pm Zoom Compline

**Thursday 23rd July - Feria**

**Friday 24th July - Feria**

9:45am Morning Prayer

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

**Saturday 25th July - Feast of St James the Apostle**

**Sunday 26th July - The Eighth Sunday After Trinity**

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

*Preacher: The Rector*

10:30am Parish Eucharist

*Celebrant: The Rector*

*Preacher: Derek Kirkaldie (Reader)*

| <i>Day</i>       | <i>Morning Prayer</i>              | <i>Evening Prayer</i>               |
|------------------|------------------------------------|-------------------------------------|
| <i>Monday</i>    | Ps 1, 2, 3 + 1 Samuel 10.1–16      | Ps 4, 7 + 2 Corinthians 11.1–15     |
| <i>Tuesday</i>   | Ps 5, 6, (8) + 1 Samuel 10.17–end  | Ps 9, 10* + 2 Corinthians 11.16–end |
| <i>Wednesday</i> | Ps 30, 32, 150+ 1 Samuel 16.14–end | Ps 18 + 2 Corinthians 5.14–17       |
| <i>Thursday</i>  | Ps 14, 15, 16+ 1 Samuel 12         | Ps 18 + 2 Corinthians 13            |
| <i>Friday</i>    | Ps 17, 19+ 1 Samuel 13.5–18        | Ps22 + James 1.1–11                 |
| <i>Saturday</i>  | Ps 7, 29, 117 + 2 Kings 1.9–15     | Ps 94 + Mark 1.14–20                |

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