

# Christ Church Deer Park

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July 5, 2026

The Sixth Sunday after Pentecost  
A Sung Service of Holy Communion

10:30 am

**Welcome!**

**We are delighted to have you worship with us.**



**“We, who are many, are one body, for we all share in the one bread”.** *1 Corinthians 10:17*

### **A Note about Today's Service**

Welcome to our first monthly Book of Common Prayer (BCP) choral Eucharist. Compiled by Archbishop Thomas Cranmer nearly 500 years ago, the BCP is often described as "the Bible arranged for worship," with an estimated 80% of its text consisting of Scripture, quoted or paraphrased. It gave the church its first English-language liturgy (from the Greek for "public work"), structured to trace the movement of grace in our lives and unite us with Christ. As a "common" or shared prayer book, its purpose is to unite us in heart and mind as we hear and say the same words together.

Please note all hymn numbers are from *Common Praise*, the blue hymnal.

## Prelude

## Welcome

*(please stand as you are able)*

## Opening Hymn – Come, Thou Fount of Every Blessing - CP #354

NETTLETON

**All** Come, thou fount of every blessing,  
tune my heart to sing thy grace;  
streams of mercy, never ceasing,  
call for songs of loudest praise.  
Teach me some melodious measure,  
sung by flaming tongues above;  
O the vast, the boundless treasure  
of my God's unchanging love.

Here I make faith's affirmation:  
thus far by thy help I've come,  
and I hope, by thy compassion,  
safely to arrive at home.  
Jesus sought me when a stranger,  
wandering from the fold of God;  
he, to rescue me from danger,  
interposed his precious blood.

O to grace how great a debtor  
daily I'm constrained to be!  
Let thy goodness, like a fetter,  
bind my wandering heart to thee.  
Prone to wander, Lord, I feel it,  
prone to leave the God I love;  
take my heart, O take and seal it,  
seal it for thy courts above.

Words: Robert Robinson

Music: *A Repository of Sacred Music*, Harrisburg 1813

*The collect (pronounced KOLL-ekt) is a gathering prayer, from the Latin collecta ("to gather"), which unites our prayers into one. The Collect for Purity echoes the words of Psalm 51:10, preparing us for worship by inviting us to open our hearts to God.*

## Collect for Purity

*(please remain standing)*

Presider Almighty God, unto whom all hearts be open, it all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**



*The BCP includes a calendar of daily readings known as a lectionary, which takes a reader through most of the Bible over a year or two. Today, many churches -- including ours -- follow the Revised Common Lectionary, a three-year cycle that sets out four readings for Sunday worship. The readings always include a Gospel reading, typically preceded by an Old Testament passage, a psalm, and a New Testament epistle (letter), usually with similar themes.*

## **The Proclamation of the Word**

*(please be seated)*

### **First Lesson**

*Read by Elsa Jones*

Reader The First Lesson is written in the twenty-fourth chapter of Genesis, beginning at the thirty-fourth verse.

Eliezer said, 'I am Abraham's servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, "You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son." 'I came today to the spring, and said, "O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, 'Please give me a little water from your jar to drink,' and who will say to me, 'Drink, and I will draw for your camels also'—let her be the woman whom the Lord has appointed for my master's son." 'Before I had finished speaking in my heart, there was Rebekah coming out with her water-jar on her shoulder; and she went down to the spring, and drew. I said to her, "Please let me drink." She quickly let down her jar from her shoulder, and said, "Drink, and I will also water your camels." So I drank, and she also watered the camels. Then I asked her, "Whose daughter are you?" She said, "The daughter of Bethuel, Nahor's son, whom Milcah bore to him." So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshipped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left.' And they called Rebekah, and said to her, 'Will you go with this man?' She said, 'I will.' So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, 'May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes.' Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw

camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, 'Who is the man over there, walking in the field to meet us?' The servant said, 'It is my master.' So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

*Genesis 24:34-38, 42-49, 58-67, NRSV*

Reader Here endeth the Lesson.

*In place of a psalm, the lectionary sometimes appoints a canticle -- a scriptural hymn drawn from elsewhere in the Bible. Canticles function as a musical or spoken response to the first reading, so they're chosen when their words mirror its themes, as in today's case, this one echoes the Genesis passage.*

**Song of Solomon 2:8-13**

Plainsong



Cantor THE VOICE of my beloved!\*

**All behold, he cometh leaping upon the mountains, skipping upon the hills.**

Cantor My beloved is like a roe or a young hart:\*

**All behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.**

Cantor My beloved spake, and said unto me,\*

**All Rise up, my love, my fair one, and come away.**

Cantor For, lo, the winter is past,\*

**All the rain is over and gone;**

Cantor The flowers appear on the earth; the time of the singing of birds is come,\*

**All and the voice of the turtle is heard in our land;**

Cantor The fig tree putteth forth her green figs, and the vines with the tender grape give a good smill.\*

**All Arise, my love, my fair one, and come away.**

## Second Lesson

Reader The Second Lesson is written in the seventh chapter of the Letter of Paul to the Romans, beginning at the fifteenth verse.

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! *Romans 7:15-25a, NRSV*

Reader Here endeth the Lesson.

*Alleluia means "Praise the Lord," and the acclamation welcomes Christ, who is among us and speaks to the Church through the Gospel ("Good News") books of Matthew, Mark, Luke, and John, our canonical records of Jesus' life, death, and resurrection.*

### Gospel Acclamation - Alleluia - CP #708

Mode VI

Cantor Alleluia, Alleluia, Alleluia

**All Alleluia, Alleluia, Alleluia**

Cantor Blessed is our Father, Lord of heaven and earth,  
who has revealed these things to the simple.

**All Alleluia, Alleluia, Alleluia**

*To emphasize Christ's presence among us, the Gospel is read in the midst of the congregation. The Gospel is traditionally read by a Deacon, whose role is to serve as a bridge between the church and the world.*

### The Holy Gospel

*(please remain standing)*

Deacon The Lord be with you.

**All And with thy spirit.**

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.

**All Glory be to thee, O Lord.**

Deacon Jesus said, "To what will I compare this generation? It is like children sitting in the market-places and calling to one another, "We played the flute for you, and you did not dance; we wailed, and you did not mourn." For John came neither eating nor drinking, and they say, "He has a demon"; the Son of Man came eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax-collectors and sinners!"

Yet wisdom is vindicated by her deeds.' At that time Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. 'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.'

*Matthew 11:16-19, 25-30, NRSV*

Deacon This is the Gospel of Christ.

**All Praise be to thee, O Christ.**

*(please be seated)*

**Homily**

*The Rev. Canon Bradley Lennon*

**Music for Reflection** - "Come Unto Me" from 12 Sayings of Jesus, HWC 605

Healey Willan

Trio Jesus, said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

*- Matthew 11:28-30*

*The Nicene Creed dates back to the Fourth Century, formulated at the Councils of Nicaea (325) and Constantinople (381). Its use in worship affirms Anglicanism's continuity with the ancient church and declares God's eternal, Trinitarian nature.*

**The Nicene Creed**

*(please stand as you are able)*

Presider Let us confess the faith of our baptism, as we say,

**All I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy,**

**Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.**

*The offertory marks our movement from the Liturgy of the Word to the Liturgy of Holy Communion. As we offer bread, wine, and money in gratitude for God's love, we also offer ourselves in union with Christ, who first gave himself to us.*

### **Offertory Sentence**

Presider Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High.

### **Offertory Hymn – Blest are the Pure in Heart - CP #439**

FRANCONIA

**All**

1. Blest are the pure in heart, for they shall see our God; the secret of the Lord is theirs, their soul is Christ's abode.	3. still to the lowly soul his presence doth impart and for a dwelling and a throne chooseth the pure in heart.
2. The Lord, who left the heavens our life and peace to bring, to dwell in lowliness with us, our pattern and our King,	4. Lord, we thy presence seek; may ours this blessing be: give us a pure and lowly heart, a temple fit for thee

Text: John Keble (alt).

Music: Johann König, adapt. William H. Havergal

### **Offertory Response**

Presider Blessed be thou, Lord God of Israel, for ever and ever. All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee.

*Intercession or intercessory prayer is the act of praying on behalf of someone. These prayers reflect the church's concern for the welfare of the whole world; the intercessory role of the congregation; and the singular mediating role of Christ, who brings our prayers to God.*

### **Intercessions (Prayers of the People)**

*(please kneel or remain standing)*

### **Invitation to Confession**

Deacon Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God.

*Where medieval church law required believers to make private confession to a priest, the BCP made private confession optional, offering communal or general confession in its place. As we confess our sins together, we acknowledge that we are all equally in need of God's mercy.*

### **General Confession**

Deacon Almighty God,

**All Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.**

*Absolution - the pronouncement of forgiveness - completes our movement from brokenness to grace before we receive holy communion and are united with Christ as one body.*

### **Absolution**

Presider Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.

**All Amen.**

*These words of Scripture reinforce God's forgiveness and mercy.*

### **Comfortable Words**

Deacon Hear what comfortable words our Saviour Christ saith unto all that truly turn to him. Come unto me all that labour and are heavy laden, and I will refresh you.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life.

*John 3:16*

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

*1 John 2:1,2*

*Having been forgiven, we move into gratitude. The Great Thanksgiving moves us closer to God, lifting up our hearts and joining us through praise to angels in heaven.*

*The opening dialogue between priest and congregation is known as the Sursum Corda (Latin for "Lift up your hearts") and dates back to the third century.*

## The Great Thanksgiving

*(please stand as you are able)*

The musical score is written in G major (one sharp) and 4/4 time. It consists of four staves. The first staff is for the Priest, with the lyrics "The Lord be with you. And with thy spir - it." The second staff is for the People, with the lyrics "Lift up your hearts. We lift them up un-to the Lord." The third staff is for the Priest, with the lyrics "Let us give thanks un - to our Lord God." The fourth staff is for the People, with the lyrics "It is meet and right so to do."

Presider It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

*Originating as two Scriptural hymns, the Sanctus ("Holy") and Benedictus ("Blessed") were combined in Christian worship by the fourth century.*

*The first hymn comes from Isaiah 6:3 ("Holy, holy, holy...") and the second from Matthew 21:9 ("Blessed is he...")*

## Sanctus and Benedictus

John Merbecke

The musical score is written in G major (one sharp) and 4/4 time. It consists of one staff for "All" with the lyrics "Ho - ly, ho - ly, ho - ly, Lord God of Hosts,"

heav - en and earth are full of thy glo - ry.

Glo - ry be to thee, O Lord most high.

Blessed is he that com-eth in the name of the Lord: Ho-san-na in the highest.

*Having sung with the angels in heaven, we now praise and give thanks to God for the gift of Jesus; we recall Jesus' instruction to remember him by sharing bread and wine together; and we prepare to offer ourselves to God and be united with Christ when we share the Eucharist together.*

**Consecration**

Presider Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood;

Who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake 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."

Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, "Drink ye all, of this; For this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded;

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

**All**            **Amen.**

*The ancient liturgical practice of greeting one another in peace reflects the reconciliation to which Christ calls us and for which we prepared earlier with our general confession. Originating as a Hebrew greeting (Shalom aleichem), "Peace be with you" were the first words spoken by the risen Christ to his disciples (Luke 24:36 and John 20:19-26).*

**The Peace**

*(please stand as you are able)*

Presider    The peace of the Lord be always with you.

**All**            **And with thy spirit.**

*Drawing on Scripture (Mark 7:28 and John 6:56) and other ancient prayers, this prayer invites us to receive the Eucharist with open and humble hearts by reminding us of our brokenness and God's reconciling mercy and sacrifice.*

**The Prayer of Humble Access**

Presider    We do not presume

**All**            **to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy 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.**

## The Communion

*(please remain standing)*

*John the Baptist described Jesus as "the Lamb of God" (Agnus Dei in Latin) in John 1:29. The phrase is chanted during the breaking of bread for communion and focuses our minds on Christ's sacrifice as we prepare to receive the Eucharist.*

### Agnus Dei

John Merbecke

**All**

O Lamb of God, that tak-est a-way the sin of the world: have mer-cy up-on us.

O Lamb of God, that tak-est a-way the sin of the world have mer-cy up-on us.

O Lamb of God, that tak-est a-way the sin of the world: grant us thy peace.

### A Note about Holy Communion

*All are welcome to receive communion with us. Please refrain from dipping the bread in the Communion Cup. If you wish to abstain from receiving the Cup, you may indicate this by crossing your arms over your chest. If you prefer simply to receive a blessing, as you reach the priest with the bread, cross your arms over your chest. Return to your seat after receiving the blessing. The response to receiving bread, wine, or a blessing is "Amen." If you require a gluten-free wafer, please tell the priest.*

*(please be seated)*

### Communion Motet – Song of the Tree of Life

Ralph Vaughan Williams

Trio

Unto them that overcometh shall be given of the tree of life,  
which is in the midst of the paradise of God.  
On either side of the river groweth the tree of life,  
the leaves of the tree are for thy healing.  
In the midst of that fair city flows the river of water of life clear as crystal.  
Whoso will, let them take of the water of life freely.  
Whoso drinketh of this water shall never thirst.  
Take thou the leaves of the tree of life.  
So shalt thou enter in through the gates of the city.  
- adapted from The Book of Revelation

*Having been fed and united with Christ at the communion table, our first response is to pray the words Jesus gave us as his own adopted siblings.*

## The Lord's Prayer

John Merbecke

Presider As our Saviour taught us, let us pray:

**All**

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 them that trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, the power, and the glory, forever and ever. Amen.

*The Gloria marks the completion of our liturgical movement toward grace. Having experienced God's grace, we now give God our thanks and praise.*

## Gloria

John Merbecke

**Priest** **All**

Glo-ry be to God on high, and in earth peace, good will towards all.  
We praise thee, we bless thee, we worship thee, we glo-ri-fy thee,

we give thanks to thee for thy great glo - ry, O Lord God, heav-en - ly King,  
 God the Fa-ther Al-might - y. O Lord, the on-ly-be-got-ten Son, Je-su Christ;  
 O Lord God, Lamb of God, Son of the Fa - ther,  
 that tak-est a - way the sin of the world, have mer-cy up - on us.  
 Thou that tak - est a - way the sin of the world, re - ceive our prayer.  
 Thou that sitt-est at the right hand of God the Fa - ther, have mer-cy up-on us.  
 For thou on - ly art ho - ly; thou on - ly art the Lord;  
 thou on - ly, O Christ, with the Ho - ly Ghost,  
 art most high in the glo - ry of God the Fa - ther. A - men.

*Echoing Romans 12:1, this prayer reminds us that as God gives God's self to us, we are called to give ourselves back in return. "Oblation" means "sacrifice."*

**Prayer of Oblation**

*(please stand as you are able)*

Presider Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is

the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

**All**      **And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.**

*The second, Trinitarian part of this blessing echoes the ancient Latin Mass.  
The first part echoes Philippians 4:7 and was added by Cranmer.  
This two-part blessing sends us out into the world with God's peace and grace.*

### **Blessing**

Presider      The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

### **Announcements**

*(please be seated)*

*(please stand as you are able)*

### **Closing Hymn – I Heard the Voice of Jesus Say - CP #508**

KINGSFOLD

**All**      I heard the voice of Jesus say,  
“Come unto me and rest;  
lay down, thou weary one, lay down  
thy head upon my breast.”  
I came to Jesus as I was,  
so weary and worn and sad;  
I found in him a resting-place,  
and he has made me glad.

I heard the voice of Jesus say,  
“Behold, I freely give  
the living water, thirsty one;  
stoop down and drink and live.”  
I came to Jesus, and I drank  
of that life-giving stream;  
my thirst was quenched, my soul revived,  
and now I live in him.

I heard the voice of Jesus say,  
“I am this dark world’s light;  
look unto me, thy morn shall rise,  
and all thy day be bright.”  
I looked to Jesus, and I found  
in him my star, my sun;  
and in that light of life I’ll walk  
till travelling days are done.

Text: Horatius Bonar

Music: English trad.; adapt, by Ralph Vaughan Williams

## **Dismissal**

Deacon      Go forth in the name of Christ.

**People      Thanks be to God.**

## **Postlude**

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If you would like to become more familiar with service music for the BCP (first Sundays of the month at 10:30am), we’d encourage you to listen to the audio demos on the Prayerbook Society’s liturgical resource page. Visit <https://prayerbook.ca/musical-settings-for-prayer-book-services/> or scan the QR code below.



***Assisting with the Liturgy***

Presider: Rev. Alison Falby

Preacher: Rev. Bradley Lennon

Deacon: Rev. Christine Lambert

Director of Music & Organist: Dr. Stefani Bedin

Vocal Trio: Emily Ding, Julia Barber, Peter Warren

Crucifer: Sunkanmi Kazeem

Subdeacon: Elsa Jones

Reader: Elsa Jones

Warden on Duty: Paul Kingston

Sidesperson / Greeter: Amy Leung

Welcome Team: Winnie Tang, Bob Shea

Verger: Rikk Scapillato

Livestream Technician: Zongfan Li

**Next Week's Worship Preview:**

**The Seventh Sunday after Pentecost – July 12, 2026 at 10:30 am (BAS Service)**

**Readings:** Genesis 25:19-34; Psalm 119:105-112;  
Romans 8:1-11; Matthew 13:1-9, 18-23

**Presider & Preacher:** Rev. Alison Falby

**Hymns:** Blessed, Jesus, At Your Word | Almighty God Thy Word is Cast |  
O God Beyond All Praising

**Anthems:** Hurford - *Litany to the Holy Spirit* | Couperin - *Jubilemus, exultemus*



## Land Acknowledgement

We acknowledge the land on which we worship is the traditional territory of many nations including the Mississaugas of the Credit, the Anishinabek, the Chippewa, the Haudenosaunee and the Wendat peoples.

This territory is part of the Dish with One Spoon Treaty, an agreement between the Anishinabek, Haudenosaunee, and allied nations to peaceably share and care for the resources around the Great Lakes. Today, Toronto is still home to many Indigenous people from across Turtle Island (North America) and we seek to live in respect, peace, and right relations with them as we meet and worship on their territory. We are grateful for the resources we are using, and honour all the First Nations, Métis, and Inuit people who have been living on this land since time immemorial.

## Visitor Information







Hearing Assistance Devices are located on the table beside the bell-tower entrance. Large Print Orders of Service are available.

## Participating in the Offertory

Thank you for your faithful generosity. Running our church is a significant undertaking that allows us to serve our congregation and the neighbourhood. Our essential weekly operating costs total approximately \$20,000. Your contributions support everything from maintaining our sacred space to funding vital community programs and staff salaries. Your ongoing support is deeply appreciated.

## Offerings and Donations

There are a number of ways to make offerings or donations to the church.

 <b>In Person</b>  Place your gifts in the collection plate during services or special events.	 <b>By Mail</b>  Send your offering by cheque to the church office.	<b>PAR</b> <b>Pre-Authorized Remittance</b>  Regular monthly offering directly from your bank.
 <b>By Credit Card</b>		
Contact: <a href="mailto:bookkeeper@christchurchdeerpark.org">bookkeeper@christchurchdeerpark.org</a> to give by PAR or Credit Card		
 <b>Scan Here</b>  It will take you directly to the CanadaHelps page.	 <b>Online</b>  Visit our website at <a href="http://christchurchdeerpark.org">christchurchdeerpark.org</a> > Give	 <b>Interac e-Transfer</b>  Submit your offering to <a href="mailto:donations@christchurchdeerpark.org">donations@christchurchdeerpark.org</a>

Official tax receipts are issued on an annual basis to those who give \$20 or more. if you wish to receive a receipt, please enclose your gift in an envelope with your name and address or donate online.