

The Fifth Sunday after Pentecost

July 2, 2023

In Celebration of American Independence

About this weeks Service

WHEN Riverton was laid out, the Episcopal Church was still using the American Book of Common Prayer adopted in 1789. In Britain, in the Oxford Movement (sometimes called the Tractarian Movement) was gathering strength, and in the 1850's there were many Episcopal clergy in the U.S. who had come to agree with the arguments to revise Anglican-style worship to more closely resemble Roman Catholic worship. But there were some deeply-entrenched Episcopalians who resisted that change. By the 1870's The Oxford Movement was well established, and that became obvious in the construction and furnishings of Episcopal churches, even though the Book of Common Prayer was not changed until 1893.

CHRIST Church (the building now in Palmyra dating from 1859) was constructed to accommodate the liturgical changes that were coming. And by the time the current structure of Christ Church, Riverton was designed (1885), the new style of worship was firmly in place.


TODAY'S Service will be based on the Service for Communion from the 1789 Book of Common Prayer. Some portions of what was optional are left out. The environment of the current building was not designed for that Service, so adaptations have been made. In 1789, The Service for Eucharist would be conducted at a simple table. (It is interesting to note that an Episcopal Bishop in the 1850's refused to consecrate any church that did not use a movable table for the Eucharist.) In 1789, very few Episcopalians had access to a Prayer Book, and there were none left in the pews. For that reason, I suppose, the priest carried the greater part of the Service. As a service that was very "Protestant," the main feature would be the sermon, which regularly lasted for nearly an hour. You will forgive me, I hope, if today's sermon is considerably shorter.

WE celebrate this week the Declaration of Independence, which was finally ratified on August 6, 1776. The Constitution was ratified by the last of the states in the summer of 1789. In 1789, representative clergy from nine original dioceses of the Episcopal Church (signified by the nine crosses on the Episcopal flag) met in Philadelphia to ratify the church's initial constitution and a new American Book of Common Prayer. The Episcopal Church was thereby formally separated from the Church of England in 1789.

The service which follows is from the Book of Common Prayer 1789, which remained in use until 1892.

Christ Church
Riverton, New Jersey
Fifth Sunday after Pentecost
THE HOLY EUCHARIST BOOK OF COMMON PRAYER 1789
2 July 2023 — 9:00 A.M.

On Entering the Church

 LORD, I am in thy holy House. Help me to keep my thoughts on thee, that I may hear thee speaking in my heart, through Jesus Christ. Amen.

**The Order for
The Administration of the Lord's Supper or Holy Communion**


The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel.

Prelude "March in F"

A. Guilmont

Entrance Hymn 569 "God The Omnipotent"

The Minister, standing at the right side of the Table, shall say the Lord's Prayer, the People kneeling:

 UR 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, and the power, and the glory, for ever and ever. **Amen.**

Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

The Decalogue.

 OD spake these words and said;

I am the Lord thy God; Thou shalt have none other gods but me.

People: Lord have mercy upon us and incline our hearts to keep this law.

Minister: Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People: Lord have mercy upon us, and incline our hearts to keep this law

Minister: Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt do no murder.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not commit adultery.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not steal.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not bear false witness against thy neighbour.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

Minister: Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then may the Priest say, Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Here shall be said, The Lord be with you

People: And with thy spirit.

Minister: Let us pray.

Collect of the day.

LORD God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen. .

And immediately after the shall read the Epistle be read, saying,

The Epistle is written in the Sixth Chapter of Paul's Letter to the Romans beginning at the Twelfth Verse.

DO not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations.

For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Reader: Here endeth the Epistle.

Gospel Hymn 652 “*Dear Lord And Father Of Mankind*”

Then shall be read the Gospel (the People all standing up) saying

The Holy Gospel is written in the Tenth Chapter of St. Matthew, beginning at the Fourth Verse.

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

After the reading the People shall say, Glory be to thee, O Lord.

Then shall be said by all the Creed commonly called the Nicene,

IBELIEVE 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 His 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; By 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, and 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 Catholick and Apostolick 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.

Then the Minister shall declare into the People what Holy-days, or Fastingdays, are in the week following to be observed and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

The Sermon.

The Rev. Leslie Mazzacano, Deacon

After which the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

BLESSED be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli. 1.*

The Deacon shall then place upon the Table so much Bread and Wine as he shall think sufficient. And when the Alms and oblations are being received and presented, there may be sung a Hymn, or an offertory Anthem in the words of the Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

Offertory Duet *"Come Blessed Savior"*

Saint-Saens

Then shall the Reader say, Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men.; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice,

and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

Then shall the Priest say to those who come to receive the Holy Communion,

DE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a 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, devoutly kneeling.

Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, 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.**

Then shall the Priest (the Bishop, if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who 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. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

St. Matt. xi. 28.

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

St. John iii. 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 Tim. i. 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 St. John ii. 1, 2.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

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.

WHO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Priest and People: **HOLY, HOLY, HOLY, Lord God of hosts,
Heaven and earth are full of thy glory: Glory be to thee,
O Lord Most High. Amen.***

When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to Thee Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ 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 memory of that His precious death and sacrifice, until His coming again:

FOR in the night in which He was betrayed, He 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 Testament 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 Lord and heavenly Father according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them 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.

AND we earnestly 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 here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him.

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; 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; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

And now, as our Savior Christ hath taught us, we are bold to say,

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, and the power, and the glory, for ever and ever. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume 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.*

Then shall the Priest first receive the Communion in both kinds himself and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and, after that, to the People also in order, into their hands all devoutly kneeling.

Communion Duet *“It Is Well With My Soul”*

When all have communicated, the Minister shall return to the Lord’s Table and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say, Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung, all standing Gloria in excelsis; or some proper Hymn from the Selection.

GLORY be to God on high, and on earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in glory of God the Father. Amen.

Then the Priest (the bishop if he be present) shall let them depart with this blessing.

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.*

Closing Hymn “*A Patriotic Collage*”

1. My country, 'tis of thee, sweet land of liberty, of thee I sing; land where my fathers died, land of the pilgrim's pride, from every mountainside let freedom ring.
2. O beautiful for spacious skies, For amber waves of grain, For purple mountain majesties Above the fruited plain! America! America! God shed His grace on thee, And crown thy good with brotherhood From sea to shining sea!
3. Mine eyes have seen the glory of the coming of the Lord; He is trampling out the vintage where the grapes of wrath are stored; He hath loosed the fateful lightning of His terrible swift sword; His truth is marching on.

The Deacon, or the Celebrant, dismisses them with these words

Go in peace to love and serve the Lord and one another. Alleluia, Alleluia.

People: Thanks be to God! Alleluia, Alleluia

Postlude “*The Rejoicing for a Peace Celebration*”

G. F. Handel

+ + +

THE FLOWERS AT THE ALTAR TODAY are given to the glory of God and in memory of *Walter W. and Marie D. Salmon*, by The Rev. Canon Dr. Alan K. Salmon.

THE CHAPEL SANCTUARY LIGHT is lit in memory of Nephews *Thomas Bradford Wargny and John Thomas Wargny* by Helen, Jeff and Ken Mack

Participating in the 9am. Service

Duets: Susan Engel & Grace Gagliardi

Lector: Joanne Grimes *Acolyte:* Shea Gulbin, Christian Gulbin, Jeff Mack

Ushers: Glenn Gulbin, Fred Hill *Videographer:* Bob Engel

Altar Guild: Terri Bradshaw, Robin Vetter

Counters on duty this month: Don Dietz, Bob Engle

THE TRADITION OF CHRIST CHURCH ON JULY 4 is to ring our church bell once for each year since the Declaration of Independence. That's 247 times this year. Volunteers are needed to ring the bell. Because streets will be closed for the parade, it will be necessary to plan ahead to make your way to the church. A flag pin will be awarded to each volunteer this year. Ringling will commence at 9:00 A.M.

HANDBELLS ANYONE? We are going to put together a handbell choir to ring at the service on July 9. Rehearsal with lunch will be on July 6 at 10:30. Would you like to join us? It is important that you text Peter Homan if you would like to ring so that we will have music for you. It would be helpful if you were able to read a bit of music! Text him at 856-952-5132.

MID-WEEK SERVICE A celebration of the Eucharist is held every Wednesday at 10:00. It includes special mention of the persons on the parish prayer list and asks for God's healing for the world. The Service lasts about 20 minutes.

THURSDAY STUDY GROUP will not be meeting during the rest of the month of June. We will meet again on Thursday, July 6 at 10 a.m. in the Parlor with a one-time showing of Rob Bell's "Everything is Spiritual".

MEN'S GROUP. We will meet for about an hour every first and third Saturday of each month @ 9:00 am (so you can still have your day), and we will talk about the things that are important for a man's spiritual life. It's an opportunity to deepen relationships with other men of the parish, too. All men are invited!

NEW MEDITATION GROUP begins on Monday, July 10, at 2:30 p.m. until 4 p.m. in the Parish House Parlor. We will begin with meditation, followed by a teaching video and then a discussion. All are welcome to join us - those new to meditation and those who currently practice. Contact Mel Caron at 478-234-3698 or melanieannecaron@gmail.com if you have questions.

St. Paul's Episcopal Church, Camden
Let's Get Ready for Camp Faith 2023 · Please Help Us!

Since the 1980's, the Episcopal Church has provided a 5 week summer camp experience for Camden city children. It is a free camp for all children in the city of Camden ages 4-12

Last year St. Paul's Camp Faith though smaller than in past years was a great success. The kids had trips to Johnson's Farm in Medford, swimming, bowling and skating, crafts, games and Bible Study. Most of all, what they learned was the value of being together and respect for one another.

We are truly humbled by your support and the faith it implies in our oversight of this important formation event in the lives of these young people.

Camp Faith 2023 will run from July 5th - Aug. 4th. The camp activities will build friendships, teach teamwork, and keep the children safe during these summer weeks. Activities include: Arts and Crafts · Skits and games · Talent Show Sports and Athletics · Bible Stories · Swimming (at Neshaminy Pool) · Field Trips (Skating, Bowling, Johnson's Farm, Camden Waterfront Aquarium) Other activities based on the talents of staff and volunteers

St Paul's and Project Interaction needs our help!

The overall camp program cost is projected at \$30,000.00. We estimate it will cost approximately \$500.00 a child for the 4 week program. Cost per Camper includes transportation to and from camp, daily supplies, cleaning , staff salaries and stipends, registrar, counselors and a kitchen manager. Any donation is greatly appreciated.

Can you pay for a camper's day at \$25.00_____, 1 week at \$125.00_____, 2 weeks cost at \$250.00_____, or All 4 weeks for one camper at \$500.00_____.

Please provide all contributions to this important outreach to:
Deacon Leslie at the 9 o'clock service

Please make checks to: St. Paul's Church Camp Faith 2023

If you don't see Deacon Leslie in church you can mail the checks to:
Christ Church 500 4th Street, Riverton, NJ 08077
Blessings!

Fr. Don will be in-parish four days a week,
Sunday, Monday, Wednesday, and Thursday.
You can reach him at the parish office or you can email him at
donaldcaron1@gmail.com

For emergencies,
Fr. Don can be reached at almost all times by phone at
478-234-3697.



Follow us at our Facebook page!
[facebook.com/christchurchriverton](https://www.facebook.com/christchurchriverton)



Christ Church

(Episcopal / Anglican)

Main and Fourth Streets

Riverton, New Jersey 08077-1240

Tel. 856-829-1634 + Fax: 856-829-2663

E-mail: christriverton@juno.com

<http://www.christriverton.org>

The Rev. Don Caron, *Priest in Charge*

The Rev. Leslie Mazzacano, *Deacon*

Peter Homon, *Organist* • Joan Sanders, *Parish Secretary*