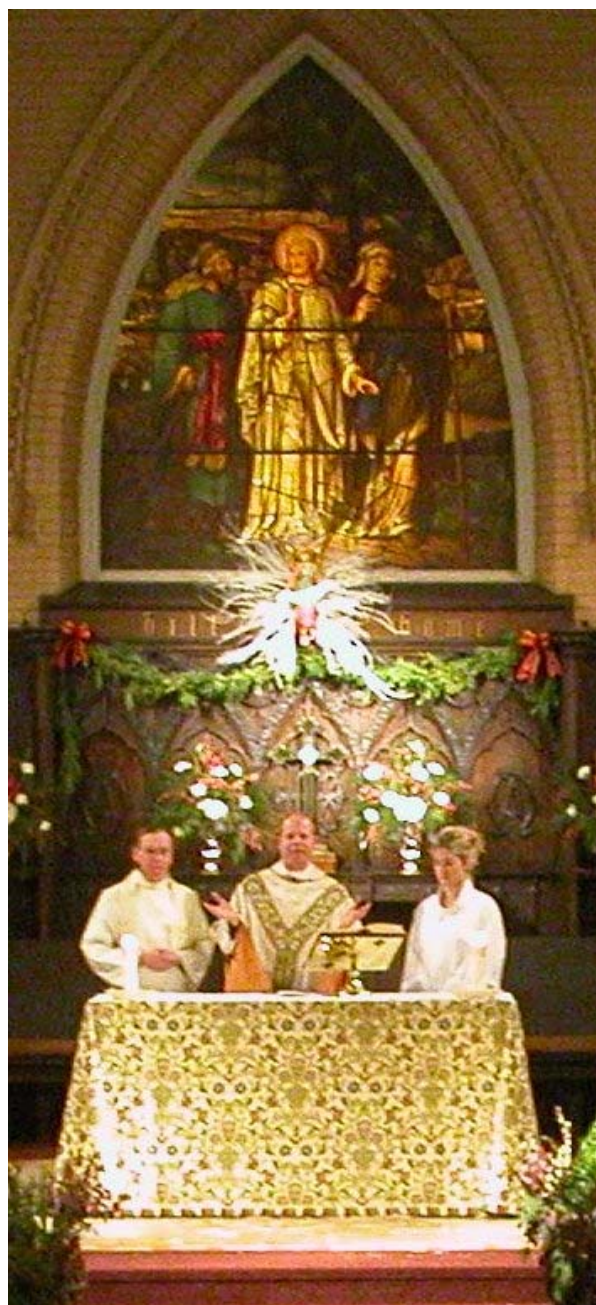


The Work of the People

Worship Leadership Guidebook



Servers Guild 2007

Introduction

Season by season, Sunday by Sunday, worship service by worship service, the many people who give of their time and talent to ensure that all is ready, who welcome, read, pray, serve, offer bread and wine are part of our treasure as a parish. *You* are part of that treasure.

In this guidebook you will find some reminders of things you already know but have perhaps forgotten; details of things that may be new to you; and hopefully shared wisdom that will help you in your role in worship leadership.

When you welcome in the visitor and the parishioner alike, we meet Christ in one another. When you read scripture and help the listener hear the story, perhaps for the first time, you help draw them in. When you offer intercessions you put into words or give space for words that which we need to offer up to God. When you assist the clergy as a server you help to put the liturgy in motion. When you offer the bread and the wine you feed the gathered community. When you work behind the scenes to set the holy hardware and the gifts of wine and bread in place you ensure that we are ready – ready to welcome, the listen, to pray and to be fed.

Thank you for all that you do to support the worship life of the parish.

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Altar Servers

Before the service

- PLEASE ARRIVE 30 MINUTES BEFORE THE SERVICE.
- Get Vestry key, which is to be found in top drawer of the Sacristy; if it is not there, go directly to the Vestry and check whether another server has preceded you. If you find the door locked and no one answers your knock, seek another key holder.
- If the vestry door is closed, *ALWAYS knock first*, even when you have the key in hand. Enter, and put on your alb, remembering to adjust your pleats. You may want to consider wearing a solid-coloured shirt underneath to avoid a print showing through your alb.
- Check in with one of the clergy about what is going to happen with the service that might be out of the ordinary (for example, lighting candles, procession, baptism...) On occasion another staff or lay member will be designated to run any necessary rehearsals.
- Check the rota to see who else is scheduled for altar service. *A copy of the current rota is posted on the "Liturgy" board in the narthex; there are also copies on both prayer desks in the chancel. Start looking for a possible replacement if one of the persons designated to serve has not shown up by 11:00 a.m.*
- About 15 minutes before the service, light the candles – first the "Epistle" candle (on the right hand when facing the altar), then the "Gospel" candle. If the Paschal (or "Christ") Candle needs to be lit, then the order is "Paschal, Epistle, Gospel". The Paschal Candle is to be lit on every Sunday in Eastertide, through the Day of Pentecost. Outside of Eastertide, it is lit whenever there is to be a baptism (and for funerals.)
- Ensure that there are hymnbooks out for servers with the leaflet positioned at the first hymn of the service.
- Bring the cross and candles to the narthex (the open space at the rear of the church), if that is where the procession is starting. If no procession is planned, ensure they're out of the sacristy and in the rack by the credence table.
- Gather with the clergy, light the tapers, and await the signal of the presiding celebrant [henceforth, PC] to say a preparatory prayer.
- Regarding hands: Unless you are holding something (a taper, a processional cross, a hymnbook, a bulletin), hold your arms akimbo, with your hands folded in front of you. (The strict rule is, hold your left hand folded into your right hand; but you will not be struck dead by a bolt from heaven if you do the reverse. No such assurance can be given if you

let your arms dangle at your sides, fold them in front of you, or clasp your hands behind your back.)

Your role

- At 9:30 a.m. service *only*, the crucifer helps at the table
- At 11:15 a.m. service, the crucifer only carries the cross. The Epistle acolyte carries a taper and helps at the table, while the Gospel acolyte carries a taper and occasionally helps clear the table only. (There are no acolytes during Lent or in the summer months, however.)
- At Evensong (7 p.m.), normally there is only one server. The designated server
 - ensures that s/he has a hymnbook and bulletin in the server's seat
 - lights the candles on the altar
 - acts as crucifer, leading the officiant into the chancel by way of the side corridor behind the chapel and, at the end of the service, out by the same way.
 - extinguishes the altar candles – “Gospel” side first, “Epistle” side second.

Procession:

- There are three ways the service begins:
 - NO procession – you take your seat with the clergy (just make sure that you have put the processional cross in the rack by the credence table!)
 - Entrance from the side – usually to “traveling music” rather than to a hymn.
 - Crucifer goes to centre of the aisle and up the steps until s/he and acolytes are in line abreast just in front of the altar (Crucifer only for most 9:30 a.m. services).
 - Wait for the clergy to fall into place, in line abreast, behind you. The clergy will take a second to reverence (bow towards) the altar. Wait for the PC to tell you to turn and file off. (Crucifer and servers should also watch the shadows on the floor to get a sense of where the clergy are. The crucifer, however, is the one who triggers the turn and move-off.)
 - Put the cross and candles in the rack and go to your seats. If there is more than one server, wait until all three reach their seats and then sit down in unison.
 - Entrance up the center aisle to the processional hymn.
 - Crucifer starts walking when the congregation begins to sing.
 - Remember that all processions are done at a steady pace – not a snail's pace and not a race.
 - Once again, you will end up in line abreast in front of the altar, and continue as above.

Collect, readings & psalms:

- Remain seated or standing in unison with the PC.

Gospel Procession:

- When you go down into the congregation depends on the length of the “sequence” (the technical name for the hymn or other music which covers the movement of the gospeller at this point).
- If it is a regular hymn you need to watch for a signal to lead the procession; if an Alleluia verse is sung instead, you will likely need to go sooner than later.
- The gospeller, seated in the deacon’s place, normally will be the one to signal when it is time to go. If the gospeller appears to be oblivious to anything but the hymn, look to the PC for a signal. If everyone has started singing the last verse of the hymn, and you still have received no signal, do not wait any further – go!
- To start the procession, carry the cross and candles in front of the kneeling rail (rail on your left, altar on your right) – cross only for most 9:30 a.m. services – then right to the centre of the top step, facing the altar.
- Wait for the gospeller to reverence the altar. When s/he turns, you turn, too.
- Lead the gospeller down into the congregation and stop just before the steps in the midst of the congregation. Turn and face the front. You can rest the base of the cross on the floor (you don’t have to hold it aloft during the reading). When the people respond at the end of the reading, lift the cross and lead the gospeller back to the chancel.
- The pace for this procession is “slow and steady” for the trip down; slightly faster for the trip back. Think of it as “reluctantly leaving the altar; returning with joy”... Or more graphically – there is an elastic band on each prayer desk – it provides resistance to you leaving the altar and “propels” you back when you return to the chancel.
- As with the entrance procession – you go and stand just in front of the altar and wait for the gospeller to reverence the altar before you return to your seat. If there is more than one server, wait until they reach their seat and then seat down in unison. Servers remain seated throughout the sermon.

Special processions:

- Certain celebrations may require an additional procession to the font, such as a baptism. This would typically take place after the Gospel procession and before the prayers for the people. Clergy will provide instructions on timing before the service. You can follow general procession rules regarding pace and returning, above.

Preparation of the Gifts and Celebration of the Eucharist: The assisting server at the altar

- After the exchange of the peace – *all in chancel party* go and wash their hands in the sacristy.
- The designated “table server” then waits at the credence table until the deacon is at the altar. Pick up the principal (veiled) chalice and turn to face the congregation, then walk towards the deacon. (At this point in the 9:30 a.m. service, the congregation leave their pews in the nave and begin to form a circle around the altar. So be prepared to dodge traffic.)
- Either place the chalice directly onto the corporal on the altar (if possible, on the centre square of the corporal’s nine folds) OR into the hands of the deacon. (Remember to bow each time you hand something to the deacon, or the deacon hands something to you.)
- If it’s an 11:15 a.m. service, return to the credence table and pick up the small bread box and the rectangular box with the rice wafers. When you arrive at the altar, the gift bearers will be there, too, with the wine, the ciborium of wafers, and an attendance record. If the crowd numbers more than 150, the deacon will take extra wafers from your bread box and as many as are needed from the rice wafer box. Once he/she has done so, or if none were needed, return the bread boxes to the credence table. **Please note** that these extra wafers are not consecrated and therefore do not need to be put in the sacristy.
- Now pick up the water cruet. As you turn to approach the altar, hold it in the palm of your right hand with the handle facing away from you and open the lid, making it easy for the deacon to use.
- When you arrive at the altar, it is likely that the deacon will hand you the small wine cruet (whose contents will have been emptied into the chalice) as you hand off the water. Receive this wine cruet with your left hand and transfer it to the right. Wait for the water and receive it with your left hand. Put both of these back on the linen of the credence table. At some point you will also be given the stopper for the larger wine cruet; this also goes on the linen of the credence table.
- When the gifts (bread and wine, in their proper vessels) are prepared, bring the missal stand from the sacristy and put it on the table. (The PC will ensure that it is positioned as s/he wants it.)
- Now that the altar is set, the PC will now come to the altar to celebrate the Eucharist.
- Stand reasonably close to the PC, without crowding him/her. Stand in such a way as to be turned slightly to your right and facing the gifts. (You should be seen to be attending to *the action of the eucharist*, not searching the congregation to see who is or isn’t there that morning.)
- Keep an eye on the PC’s progress through the printed text of the missal. Be prepared to turn pages for the PC, whether or not s/he requests you to do so.

- Remain there throughout the Eucharistic Prayer (EP) and reciting those parts in the liturgy assigned to “People” or “All”.
- Bow whenever the PC does in the course of the EP. This varies from PC to PC. For those PCs who are fond of bowing in reverence, the following will be the likeliest occasions:
 - At the Sanctus (from “Holy, holy, holy” through “full of your glory”);
 - at every mention of the name of Jesus (the cue for this bow is when the PC brings down her/his arms from the *orans* position* to join hands on the rim of the altar;
 - at the conclusion of the Eucharistic Prayer.
- As soon as the PC has proclaimed “The gifts of God for the people of God,” turn to the inside (perpendicular to the table). Immediately after you have received communion, turn and bring the other two (at 11:15) or three (at 9:30) chalices one at a time and EITHER set them on a free area of the altar, as close to the corporal as possible, OR hand them to the deacon.
- After the clergy and communion ministers have received communion and are preparing to give communion to others, either find a place in the circle (9:30 a.m.) or sit down in the sedilia with the other servers (11:15 a.m.).
- When the deacon comes back to the altar to begin to “clear the table,” you also need to return to the altar take items back to the sacristy. Take only one item at a time. This shouldn’t look like a juggling act to the congregation. If there are a lot of items, and it’s an 11:15 a.m. service, the gospel acolyte may pitch in and help.
- Eventually everything should be off the table except the missal.
- When all is cleared you return to your position at the left hand of the altar, beside the PC. The PC will do the last prayers. Then, at the 9:30, a hymn will be sung, followed by announcement time. At the 11:15, the order is reversed – announcement time, then recessional hymn.
- As soon as the concluding doxology (“Glory to God, whose power...”) is finished, all ministers leave the altar. Go back to a spot in the circle (at the 9:30), or to your seat (at the 11:15), for the announcements.

End of Service

- At the 9:30 a.m. : After the Dismissal and most of the people have cleared out of the chancel, extinguish the candles – Gospel first, then Epistle. The Paschal Candle (if used) can be left lit.
- At the 11:15 a.m. : Unlike the 9.30 service, there is a recessional (a march out, to the singing of a hymn). Look to the PC during the final hymn for the nod to leave. The exit is usually up the centre aisle, so you do things the same as for the Gospel procession – except that you continue up the steps in the nave, pass the wooden lectern, and stop just before the exit doors, then turn and face the front.

* The *orans* position: From the present participle of the Latin verb *oro, orare*, “to pray”. It is a posture of praying, in which the arms are extended or outreached, with palms upward.

- During Lent, however, the “little exit” – by way of the side corridor behind the chapel; so if you are crucifer, you do need to find out where to lead the chancel party!
- Assist the clergy with their robes, return the cross and tapers to the sacristy, extinguish the candles – Gospel first, then Epistle; the Paschal Candle (if used) is extinguished after the 11:15, and is the last candle to be extinguished. Remove the hymnbooks and put them back in the shelves over the long counter in the sacristy.

Notes on bowing and the Sign of the Cross:

- Whenever possible, servers should bow in unison. The following is a list of appropriate times to bow. If you forget an appropriate time, follow the lead of the PC. Do not bob up and down if you miss the appropriate time, as if to make up for it; wait until the next appropriate time.
 - Regular bows (a slight, gentle bob of the head):
 - At the name of Jesus
 - During the *Gloria in excelsis*:*
 - ◆ When we sing or say “we worship you” in the second stanza;
 - ◆ and again, when we sing or say “receive our prayer” in the third stanza.
 - Profound bows (from the waist, with a slight inclination of the upper torso; not so deep as to double over):
 - During the Nicene Creed, at the “Incarnatus” – i.e. while reciting the words: “he became incarnate from the Virgin Mary, and was made man [human]”. Resume upright position immediately after we have said “man [human]”.
 - At the Sanctus (from “Holy, holy, holy” through “full of your glory”. Resume upright position as soon as we have sung or said the word “glory”).
 - At the end of the Eucharistic prayer. (N.B. In the recent past, some PCs desired to give a more profound bow at this point, as an act of reverence to the presence of Christ in the sacrament. This act has become somewhat inconvenient since we started singing the Lord’s Prayer, because the Music Director tends to give the incipit* for the Lord’s Prayer immediately after the people have finished singing their “Amen” to the EP. But be aware that some PCs might perform this deeper reverence, regardless.)
 - Making the Sign of the Cross. You join the tips of your first two fingers with that of your thumb, touch first your forehead, then touch your stomach; bring the joined fingers up and touch your left shoulder, then touch your right shoulder and move the hand to touch the centre of your breast (more or less

* “Glory in the highest”: This the longer “Glory to God,” which (when it is used at all) is sung immediately after the Greeting.

* Incipit: Latin, “it begins” - the music notes for the line which introduces a sung text.

at the breast-bone). There are variants on this gesture, but this has become the typical Anglican way of “making the sign” (“signing yourself” is another expression for the gesture). It is meant to be an outward and visible mark of your inward and spiritual “taking up the cross”.

- **N.B.** Making the sign of the cross is something that may be helpful in worship for some servers and not for others. We do not require anyone to make the Sign of the Cross if they are not comfortable doing so.
- The following list is meant simply to help those who are comfortable with the gesture, to know when it is appropriate to make the Sign of the Cross:
 - At the invocation of the Trinity (for example, the opening Greeting: “The grace of our Lord Jesus Christ, and the love of God....”).
 - At the “the resurrection of the dead” in the Nicene Creed, at “the resurrection the body” in the Apostles’ Creed. (Making the Sign at this point in either Creed is meant to be an outward and visible sign that you “seal” the whole Creed – the whole of the Christian faith – on your life, body and soul.)
 - At the Absolution, following the General Confession.
 - Before you receive communion.
 - At the Blessing, when the PC pronounces one at the end of the celebration. (Now very infrequent.)

After the service:

- If there are three servers, one should return the cross, another should return the tapers and the third should assist the clergy with their robes.
- Extinguish the altar candles as soon as possible while the music is still playing.
- Put your hymn books back on the bookshelf.

Notes on the rota / attendance

- We really, really, really appreciate your service. We’re also dedicated to ensuring that services take place without a hitch, to facilitate worship. So, when you receive the new rota, please take a moment to review the dates you are scheduled and put them into your calendar.
- As a courtesy to the other members of the chancel party including the servers, please arrive on time. There are occasions when last minute changes to the service need to be conveyed to all. If there is a call for a rehearsal prior to a worship service (and particularly for special services) it is important that you make every effort to be present at the designated call time. If you are running late, please join the rehearsal in progress and then vest.

- If you are scheduled on a day that you are unavailable, please contact two or three servers about switching dates as soon as possible. If you have exhausted the list and can't find anyone to switch, contact the head altar server.
- When you get a copy of the availability sheet for the next rota, please take a moment to fill it out and send it to the office. This is the best way to ensure that you don't get scheduled on days that you're unavailable. If you are regularly being scheduled on days that you're unavailable, or are experiencing conflicts with your other ministries (such as communion ministry, readings, or prayers for the people), please speak to the head altar server. Please be patient as coordinating the schedule can be a complicated juggling act.
- If you are scheduled to serve but are suddenly ill or otherwise detained that day, please contact the head altar server as early as possible i.e. either the night before or at 8 a.m. If you can't reach the head altar server, try another server on that day or the office (416-922-4948). Thank you!

Glossary of Terms

Alb – the white robe worn by altar servers. (From the Latin word *alba*, “white [garment]”.)

Boat person – a server (typically younger) who accompanies the thurifer (see below) and carries the “boat” – a vessel containing grains of incense – during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints.

Burse – a case made of two squares, covered with the same material of the same colour and design as the veil (see below). It sits on top of the veiled chalice, and contains the corporal (see below) or, more often here at CoR, an extra purificator (see below). The word is derived from the same Latin word that gives us the term “purse”.

Breadbox – small silver box for communion wafers; typically found on the credence table

Chalice – a cup used to hold the wine during the celebration of the Eucharist, and by means of which the consecrated wine is distributed.

Chancel – the part of the church where the altar stands.

Ciborium – a tall, silver, cup-like container (usually with a lid) which holds communion wafers during the Eucharistic Prayer (or consecration); brought up by the gift-bearers at the beginning of the Offertory.

Credence table – the small table (a side-table, really) on which the communion vessels are placed while not in use at the altar. At CoR, it stands to the left of the sacristy door.

Crucifer – literally, “cross-bearer”. The altar server who carries the cross (and serves table at the 9:30 a.m. service)

Cruet – a glass or silver vessel which contains either wine or water. At CoR, wine is normally in one of two glass cruets, both of which are brought up by the gift-bearers at the Offertory: (1) a large one, which remains on the altar for the Eucharistic Prayer, and (2) a smaller one, whose contents are emptied into the principal chalice, and which then is taken to the credence table.

Epistle acolyte – carries a taper behind and to the right of the processional cross, and serves the table at the 11:15 a.m. service.

Gospel acolyte – carries a taper behind and to the left of the cross.

Liturgical colours – the colours proper to the seasons of the Church Year. They are traditional in the sense of being customary, not in the sense of belonging to the non-negotiable foundations of Christian faith and worship. The colours are as follows:

- Green – for use in “Ordinary Time,” the numbered Propers after Christmas/Epiphanytide and before Lent, and after Pentecost until Advent. Green is the colour of the growing seasons, spring and summer. Why do we also don it in January and February? Probably because it is the default-mode colour for more than half the Church Year; what other colour can we wear when we are no longer doing Christmas and Epiphany, and have not yet entered our penitence-mode? Here at CoR, the altar and the clergy continue to be vested in green through Ordinary Time, but we no longer have a green burse and veil (see above and below); the last remaining green set became too threadbare for use around 1995, and the decision was made not to replace it.
- White (or gold) – for use from the Easter Vigil/Easter Day until the Day of Pentecost; and on all feasts of our Lord – e.g. Epiphany (January 6th) and the Baptism of the Lord (Sunday following Epiphany), the Presentation (February 2nd), the Annunciation (March 25th), the Transfiguration (August 6th), St Mary the Virgin (August 15th), All Saints’ Day (November 1st), the Reign of Christ (Proper 34/The Last Sunday after Pentecost), &c. Also to be used for weddings and funerals. White is the colour associated with the purifying mission of Jesus Christ (the incarnation and the resurrection) – humanity’s sins have been bleached out by his person and work, there is no alloy of any other colour to compromise us any more. (Gold also has the same symbolism – pure gold is metal utterly refined and purged in the crucible, without any contaminating allot.)
- Red – for use on all days of Holy Week (Palm Sunday through Good Friday), the Day of Pentecost, and Holy Cross Day (September 14th). Also to be used on the feast-days of martyrs. Red is the colour of blood that has been shed; it is also the colour of flame (as at Pentecost’s “tongues as of fire”).

- Blue – for use through the season of Advent only. In the usage of the mediaeval English church, blue was the colour associated with the Blessed Virgin Mary – hence the hue known as “Marian blue”.
- Purple – for use throughout the season of Lent (Ash Wednesday until Palm Sunday). Why purple should have been specially associated with penitence is one of the more puzzling puzzles of the Christian tradition.

Nave – the main body of the church, where the pews are. The term seems to have been derived from *naos*, the Greek word for “temple” – not (as has sometimes been supposed) from *navis*, the Latin word for “ship”.

Narthex – the open space at the back of the church, behind the nave and inside the inner doorway, where we gather after the liturgy for refreshments and conversations.

Pall – a square of cardboard, stiff plastic, or (occasionally) glass, covered with white linen, which sits atop the chalice. It is designed to protect the wine from flies and other insects that may take a dive into the cup and drown happy in the beverage. (If such an accident happens during the Eucharistic Prayer the PC – or if during the communion, the minister administering the chalice in question – is expected to remove the insect and dispose of it as discreetly and unfussily as possible. The normal procedure is to consume the now sacrament-soaked bug. It is considered extremely bad form for the unfortunate minister to leave the dead thing in the sacrament, or to make anybody else consume the offending bug.)

N.B. The word *pall* may also describe the large cloth covering (formerly black or purple, now usually white or gold) draped over a coffin at funerals.

Paten – a plate that holds the principal loaf or the priest’s host (see below) to be used during the Eucharistic Prayer. Most patens at CoR are small silver plates which sit atop the chalices, until unpacked and readied for distribution of communion. (The “principal paten,” however, is the gold-plated one, which goes with the “principal chalice,” whose inner bowl is also gold-plated.) At the 9:30 liturgy, there is a very large silver paten on which rests the loaf of bread; this, with the loaf on it, is brought forward by the gift-bearers at the Offertory.

Priest’s host – the large wafer on the principal paten, for use at the 11:15 liturgy. The term is derived from the Latin word *hostis*, meaning, “sacrifice” or “oblation”. Formerly, only the PC and, by courtesy, any other clergy who happened to be present (bishops and priests, but not

deacons) could receive the host in communion. We at CoR treat this custom as a matter left to the discretion of the PC.

Purificator – white linen cloth (actually a linen handkerchief, normally with a cross embroidered into the upper right-hand corner) used to wipe the chalice clean after each use when giving communion.

Thurifer – a server who carries and swings the *thurible* (a.k.a. *censer*) during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints. The terms *thurible* and *thurifer* come from the Latin word *thus*, *thuris*, “incense”. So a thurible is an incense-container, and the thurifer is the incense-bearer.

Veil – a large square of silk cloth, which covers the principal chalice and paten until they are placed on the altar at the Preparation of the Gifts. The veil is in one of the liturgical colours of the Church Year (see above) and often has symbols embroidered in gold thread. (These appliqués are called orphries, and indicate the front of “the communion pack”. This means that, when a server places a veiled communion-pack on the altar, the orphrey should always face the congregation – not the deacon.) As noted above, CoR has no veil (or burse) in green.

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