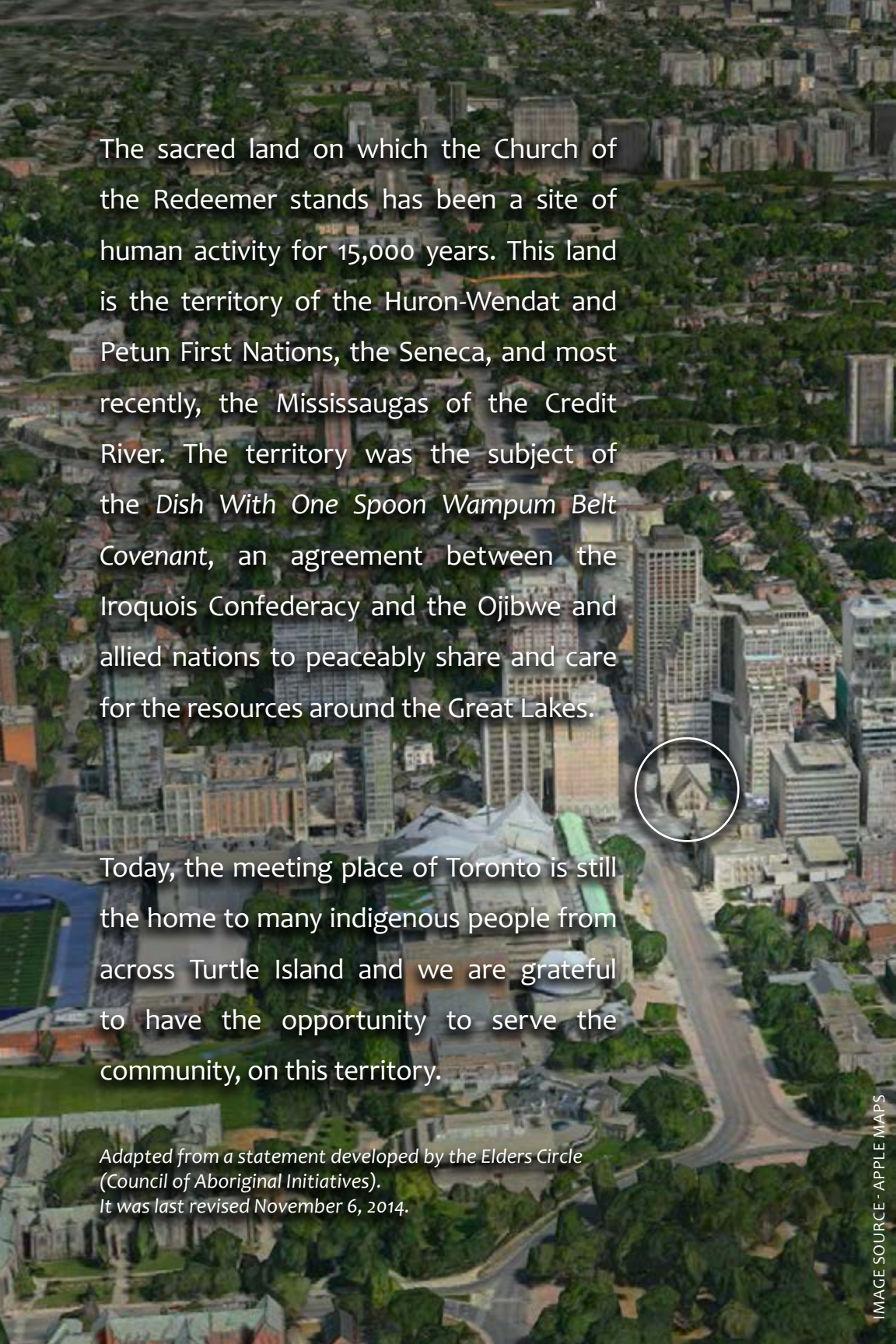


Church of the Redeemer ☒ Toronto



Parish Profile ☒ 2016

UPDATED 2019

An aerial photograph of a dense urban area in Toronto, showing a mix of high-rise buildings, lower residential structures, and green spaces. A white circle is drawn around a church building with a prominent steeple, located in the lower right quadrant of the image. The church is situated near a large, modern building with a white, tent-like roof.

The sacred land on which the Church of the Redeemer stands has been a site of human activity for 15,000 years. This land is the territory of the Huron-Wendat and Petun First Nations, the Seneca, and most recently, the Mississaugas of the Credit River. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

Today, the meeting place of Toronto is still the home to many indigenous people from across Turtle Island and we are grateful to have the opportunity to serve the community, on this territory.

*Adapted from a statement developed by the Elders Circle (Council of Aboriginal Initiatives).
It was last revised November 6, 2014.*



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Executive Summary

The Church of the Redeemer is a parish bursting with life, seeking to respond to the complex and changing needs of a community that is figuratively and literally at the crossroads of business, culture, government, and education. We often use the phrase “at the corner”—as you will see in this profile—to describe not only our physical location, but also our spiritual equilibrium.

Our community has faced death and embraced resurrection. When the diocese considered closing the church in the late 1970s, we heeded the call of the Spirit to “do infinitely more than we could ask or imagine,” taking up the challenge to transform, to embrace, to minister. Since then, our community has engaged seriously with what it means to be God’s Church in the world: we make room for those from all walks of life, we practise reconciliation, we proclaim the Good News. We challenge our received ideas about God and we incline our ear to the call of the Spirit. We set Christ’s table for all, and we worship the Lord with all our hearts, our minds, and our voices.

We live out that worship in a variety of ways. We advocate for the marginalized through many programs and priorities. We run an extensive Drop-In Meal Program (now called The Common Table), which provides meals, spiritual succor and more to those experienc-ing poverty, hopelessness, and homelessness. Through our Indigenous Solidarity Working Group, we work to honour, respect,



and understand Indigenous peoples, while engaging in reconciliation with them. We have a Refugee Settlement Committee, and are currently working on settling our third group, this time from Eritrea. We seek out diverse styles of music to worship God, from classical choral works to pop songs arranged for congregational singing. Our Church School and Youth groups nurture our youngest members, who in turn enrich our spiritual life with their wisdom and joy. We provide pastoral care to our brothers and sisters through personal visits, special worship services, and hospitality. We steward our resources of time, talent, and treasure; we dream bold dreams and create active plans through our committees and boards to realize our part in the Kingdom of God.

At this point in our journey, we are facing new challenges: do we have enough space and resources to embrace all who want to be part of our parish community? Are we truly fulfilling the needs of our parishioners and the local community? Are we listening closely to God's call? We look forward to welcoming a new incumbent who will envision, collaborate, and discern with us what our future will be.

We live our Christian witness guided by four core values: compassion, openness, respect, and diversity. As we move forward into the next phase of our communal life, we want to build on our strong foundation in order to respond afresh to "do infinitely more than we can ask or imagine."





Our Worship and Liturgy – How We Celebrate the Presence of God

The Church of the Redeemer is a vibrant worshipping community in the heart of bustling downtown Toronto. We offer a number of opportunities for members and visitors to gather for worship, prayer, and reflection on Sunday and throughout the week.

We also gather to mark the major feasts and fasts of the liturgical year. This includes Advent Lessons and Carols, Holy Eucharist at Christmas (four services), Ash Wednesday, and a full observation of Holy Week and Easter. Holy Week is observed as a single liturgy from Palm Sunday through the Solemn Triduum, with the hope that parishioners will attend as many services as they are able. There are two Good Friday services: an all-ages dramatic telling of the narrative from Christ's entry into Jerusalem to the crucifixion; and a noonday service with hymns, full choir and musicians providing classical choral selections. Communion is offered from the reserved sacrament, and there is opportunity for prayer and veneration of the cross.

The Book of Alternative Services (BAS) forms the foundation for all of the liturgies at Redeemer. On occasion, Eucharistic prayers and worship materials from other sources—those of our Lutheran partners and Aboriginal communities, for example—are included in our services. The Sunday service bulletins contain all prayers and responses except the hymns, so that book-juggling is minimized.

We strive to offer liturgy that is meaningful and deeply spiritual. We have preaching that is Scripturally grounded and relevant to our contemporary lives. Our lit-

Sunday Mornings at Redeemer

8:00 am: A small community gathers in the chancel for the Eucharist using the BAS. This said liturgy offers time for silence and quiet – a meaningful way to begin the day.

9:30 am: Creative liturgy, varied music and preaching styles, the congregation gathered around the altar for the Liturgy of the Table, and Church School and Youth Group participation are hallmarks of this service.

11:15 am: Broad-church liturgy in the Anglican tradition incorporating a variety of hymns and choral offerings, inspiring preaching, and stirring celebrations of high festivals are the key features of this more traditional Eucharistic service.

urgies restore, encourage, challenge, and send us out transformed for discipleship within our diverse vocations and relationships. The liturgies express the changes and rhythms of each liturgical season by incorporating time for reflection, penitence, celebration, dance, and diverse musical styles. On the first Sunday of each month, we offer the laying on of hands with prayers for healing.

We try to make worship as inclusive as possible: youth ministry is emphasized once a month; we offer large-print bulletins (and, if requested, send a file to print in Braille); sound amplification devices are available for the hearing-impaired; and our recent renovations have made all parts of the building and worship space fully accessible for those with mobility concerns.

We are blessed with many members who offer their time and talent in worship. At the 9:30 am service, worship teams provide leadership each Sunday. Each team greets those attending the service, prepares the gifts table, reads the Hebrew Bible and New Testament lections, leads the prayers of the people, and hosts the coffee time following the service. Worship Guilds provide leadership at the other Sunday services: chancel, greeters, servers, readers, intercessors, and Communion ministers. Worship teams and guild members also provide leadership during special services throughout the year. We have developed a *Worship Leadership Handbook* to help guide volunteers in their roles.

Weekdays & Occasional Worship

We offer our space for prayer and worship in response to the needs and deepest yearnings of our neighbourhood and the world. In times of need, the church



opens its doors to offer a place of quiet and refreshment. Most recently, in the days following the murders in Orlando, the church was opened and a large wooden cross—normally used on Good Friday—was shrouded with a rainbow cloth and set in the entrance way to be a visible sign of support and welcome for the LGBTQ+ community on our busy corner.

We offer regular mid-week and seasonal worship opportunities:

Tuesday Meditation: over the noon hour (12:15 - 12:45 pm) there is a meditation group that meets in the Chancel. Participants are of all faith traditions, while some are of no faith background. The approach is open and inclusive.

Lunch Time Eucharist: the Eucharist is celebrated on Wednesdays and Fridays at 12:15 pm. This gathering takes place in the Chancel. Quiet, calm, and meditation form the base for this gathering. Eight to 12 people from the community usually gather for worship.

Advent Chapel: In late Advent, the church is opened in the evening 5:00 - 7:00 pm to offer a quiet space for anyone who wants a reprieve from the busy-ness associated with Christmas. Members of both choirs, along with interested parishioners, sing carols on the front steps of the church the Thursday before Christmas as a reminder of “the reason for the season.”

Blue Christmas: This service, followed by a time of fellowship, is offered by Pastoral Care in mid-December. We offer space for those who are unable to be with family or friends at Christmas, who have had a significant life change, or are for some reason unable to enter into society’s approach to Christmas.

Sunday 7:00 pm

Sunday evenings feature a wide range of liturgical offerings, which rotate on a weekly basis. Worship through music is the focus of the Sunday evening services.

Services offered include **Evensong**, **Bach Vespers**, **Rock Eucharist**, and on the fourth and fifth Sundays of the month, a candle-lit **Taizé** prayer service.





Our Music – How We Make a Joyful Noise

Redeemer has a lively musical tradition, which is integral to our worship life. Each Sunday, music is selected to be accessible and involving, not performance. Hymns, motets, and service music are selected to reinforce Scripture readings, to facilitate shifts in the liturgy, and to echo with worshippers long after the service has ended. We have several leaders, both paid and honorary, who take leadership at the various services offered: Director of Music and Organist, Assistant Music Director, Musician-in-Residence, Director of Music Emeritus, and our current George Black Fellow.

Our 9:30 am service uses contemporary music rather than organ-accompanied music. The hymnbook *Gather* is used for congregational singing. Leadership is provided by a small vocal group accompanied by piano and instrumentalists, including violin, guitar, and bass guitar.

Our 11:15 am service is more traditional, and uses the *Common Praise* hymnal. A mixed voice choir of 25 with paid section leads provides leadership for service music and congregational song. Our choir offers musical selections from various cultures and languages, and from a range of historical periods, including contemporary Canadian composers.

Our 7:00 pm services offer unique musical experiences. Evensong and Taizé

are led by a *schola* of four voices, accompanied by the organ or piano. Hymns from *Common Praise* and chants from the Taizé community are incorporated. About once per month, Bach Vespers incorporates a cantata or chorale (with full choir, soloists, and guest musicians) into the service of Evensong. Rock Eucharist integrates a service of Holy Communion with popular music, often with guest vocalists and bands.

The George A. Black Fellowship in Liturgical Music

George Alexander Black (1931-2003) was a member of the Church of the Redeemer. He was a professor of French literature, a liturgist, a hymnist, a church musician and a composer. George believed that music is an integral part of liturgy, that the choir's role is to lead, and that the congregation's work is to sing with purpose. He led by example; he mentored clergy, lay readers, and musicians for his entire life.



A liturgical fellowship was established at the Church of the Redeemer in George's name. The program aims: (1) to develop skills of individuals who demonstrate a high standard of scholarly achievement in undergraduate and graduate studies in music and who are interested in pursuing a career in church music, and (2) to help train future leaders of the church in areas of music and liturgy.

The first George A. Black Fellowship was awarded in 2008.



Our Teaching and Learning – How We Form and Nurture Children and Adults

Forming disciples through education is a vital part of our communal life. We are aware that everything we do is an opportunity for spiritual growth for lives of love, service, and advocacy in the world.

Our educational activities are rooted in Jesus's teachings and call to action: love God and our neighbours. Programming is intentional and guided by a mission statement. Educational events serve a variety of learners, ages, interests, and stages on the spiritual journey. We value life-long learning, intellectual excellence that is informed by the wisdom of the heart, and openness to new ideas. We encourage questioning and debate. We recognize the importance of spiritual growth, renewal, and leadership development. We aim to forge a connection between learning and worship in our Church School, Youth Group, Adult Catechesis, and Learning@Redeemer programs.

Children at Redeemer

We welcome our infants and children as full members and encourage them to participate actively in our programs. Our youngest (under 3) are offered care in the nursery by an ECE-trained caregiver. During the 9:30 am service, children (ages 4 - 12) explore their faith with their Church School teachers (we have 16 children registered). All who feel called to this ministry are eligible after one

year of parish membership, and must undergo mandatory Responsible Ministry training in accordance with Diocesan policies. Children's Ministry is supervised by our associate priest.

Drawing teachers and volunteers from a broad base allows us to benefit from everyone's gifts and helps us better accommodate children's needs. This has also allowed us to overcome the difficulty of parents teaching their own children and in turn, helped children develop relationships with adults other than their parents. The teachers are sensitive to children's special needs and the related anxieties of their parents.

Church School begins with Gathering Time—all children and teachers meet in the parish hall for song and prayer—then moves into class time when the children divide into age groups with their teachers. Physical space for the Church School is a concern—often classes have to move, at times squeezing into a small office. Though not ideal, sometimes the change has positively altered the dynamic of the class. After class, the children join their families for Communion around the altar.

At our 11:15 am service, parents and children sit together. An activity station is available in the narthex. At times, opportunities are created for the children to

greet, carry the offering, serve at the altar, and set out food for hospitality.

Our children also express themselves creatively beyond Sundays. On Ash Wednesday they come together for the whole day to learn, pray, and prepare the ashes for the services. They are actively involved in Holy Week—waving palms, assisting with foot washing, and telling the Good Friday story; drama, dance, and song on Easter Day. There is interest in further integrating our children into liturgies. Parishioners responded positively during Lenten Sundays in 2016 when children set the table for the 9:30

Nursery and Church School 2018

Total Registered: **16**

Weekly Attendance: **7-10**

Number of Teachers: **11**

Youth and Young Adults

Youth attending Sunday programming: **6-13**

Young Adults – contacts: **47**

Brunch average attendance: **16**





Eucharist using a ceramic Communion set they crafted on Ash Wednesday. By increasing the inclusion of children, the Eucharistic experience is enriched for all ages.

Welcoming new families is a hallmark of our Church School. Long-standing and new families are all invited to participate in events such as lighting the Advent candles.

Parents welcome opportunities to build relationships and benefit from each other as resources—parents of older children provide mentorship to those of younger ones. We are eager to help parents foster a strong community in the Church School, which in turn builds their sense of belonging at Redeemer. By doing so we hope that we also attract more parents of young children to better balance our age demographic. Our parents and teachers seek resources to help answer the “big questions” and issues that arise, such as death and grief, and hope to align conversations at home with themes explored at church.

Youth at Redeemer

Our youth are led by our Pastoral Associate for Youth and Young Adults. In their own words, they “take [themselves] seriously but not too seriously.”

They have explored issues relating to the LGBTQ+ community, Indigenous peoples, and organizations such as Amnesty International. Some years they have studied other world religions. They wish to explore questions of the Christian faith, though it appears challenging for them to articulate what their Christian education needs or interests may be.

Our youth are attracted to less traditional liturgies, such as our Rock Eucharist and 9:30 am service. In the past, a youth catechesis program tailored to meet the teens' specific questions was offered when the group discerned the time was right.

On Youth Ministry Sunday in June, our youth provide all the lay leadership, including a high school graduate who preaches her or his first sermon.

One Sunday each month, along with adult volunteers, our youth help prepare food for The Common Table. Most years a summer service trip or pilgrimage provides an opportunity for our youth to develop and live out their faith in another community. In recent years members have gone to Kentucky, Mattagami, Montreal, New York, New Orleans, Trosley-Breuil and Taizé, and Curve Lake. In 2016-17-18 Youth had an exchange programme with a parish in Yukon. While the parish has a budget for these trips, the youth also participate in a variety of fundraising activities.

The reality of a yearly changing membership of our Youth Group can make it difficult to plan and meet for educational or social events. We have had Junior and Senior Youth Groups in the past, but have merged them into a single group. Combining the groups was, in part, due to having fewer teens than in past years. We seek to build, not lose this age group and our ministry with them.

Adult Catechesis

Each Lent, our Catechesis program offers intentional study for Anglicans and non-Anglicans, members and non-members. Catechesis is typically offered for those from other Christian denominations wanting to understand the "Anglican way." It has increasingly attracted those with limited or no experience of Christianity or the Church. Catechumens are matched with sponsors from the parish who attend sessions and accompany

Learning by the Numbers 2018

2018 Catechesis

10 Catechumens

8 Sponsors

Adult / Intergenerational Activities

27 Events in 7 Series

Total attendance 332





them on the journey from Ash Wednesday to the Easter Vigil. Participants may start with the intention of deepening their faith and understanding, but many ultimately opt for a sacramental expression of their faith: baptism, reaffirmation of baptismal vows, reception into the Anglican Communion, or the receiving of an episcopal blessing.

Learning@Redeemer

Learning@Redeemer endeavours to provide resources to help parishioners and the wider community engage with issues of faith and practice, and to deepen their understanding and experience of Christian faith. It offers *ad hoc* learning opportunities centred on three closely related core areas: Scripture, spiritual formation and radical discipleship. In addition, a Redeemer Readers group meets midweek, five times a year. The chosen texts usually centre on a single theme. Learning@Redeemer also aims to reach out to the larger community by sponsoring debates and lectures on current interest topics. John Ralston Saul led a discussion of his book *A Fair Country*, Justice Murray Sinclair spoke prior to the submission of the Truth and Reconciliation Commission report in 2015, and we held an ecumenical gathering to hear the story of a Torah scroll that survived the Holocaust. All three attracted large gatherings.

Our core Learning@Redeemer team is transitioning from a narrowly focused ministry to a group that serves to coordinate the teaching and programming efforts of several groups. During this time of evolution, the team is rebuilding its membership to fulfill its mandate. A number of ministries gather quarterly in a “cluster meeting” to plan and coordinate the delivery of a wide range of learning opportunities. Other groups participate alongside the core Learning@Redeemer team, including: Getting Connected, Creation Matters, Aboriginal Issues Working Group, Pastoral Care, Outreach, Church School, Accessibility, and Stewardship.

Ministry areas overlap and collaborate on some initiatives. Pastoral Care teams up with the Church School and Youth to organize “Redeemer Gifts” at Christmas. Our youth bake and package Christmas cookies to include with poinsettias for parishioners who have experienced some difficulty during the year. The Church School children make appropriate cards to include with the gifts and gently learn that Christmas isn’t a happy time for everyone.





Our Service, Outreach, and Advocacy – How We Engage with the World

Our service is deeply informed by our worship, study, and prayer, and expresses our four core values: compassion, openness, respect and diversity. We are not content with a comfortable status quo. We strive to stretch ourselves and take risks to pursue our vision of service inside our walls and outside our doors. We offer a radical, genuine welcome to all comers, recognizing that every person—of any background, status, means, age, ability, ethnicity, gender identity, sexual orientation, or history—is a gift from God to our Redeemer community.

We begin programs in response to vital needs we discern within the Church and our community. Programs end organically when needs are met or priorities shift. With each program, we are responding to what we hear God calling us to do in our community, looking for ways to engage and connect people in new and meaningful ways.

Three major service opportunities currently hold priority in our parish: Pastoral Care, The Common Table, and reaching out to our neighbourhood.

A highly visible parish church on one of the busiest corners in Toronto is bound to be visited on occasion by people in need. In the mid-1980s, the parish secretary at the time began to see more and more individuals coming to the parish asking for food. At first, she kept bread and peanut butter on hand to give sandwiches to those who came asking for help. As word spread that the Church of the Redeemer was feeding those who needed it, more and more visitors began to show up each day. Eventually, more volunteers were needed to keep up with the demand, and a higher volume of food was served out of the newly renovated kitchen space in the rear of the nave. The Redeemer Drop-in Meal Program was born.

Pastoral Care:

We have a strong, caring Pastoral Care team. In addition to pastoral visits, this ministry includes keeping in touch with parishioners with “thinking of you” cards made by the Church School children; organizing or providing meals to individuals or families experiencing a crisis; and annual events such as the Blue Christmas Service and the preparation and delivery of Redeemer Gifts. As we grow as a community, it becomes less possible for clergy and the Pastoral Care Team to provide all the individualized pastoral care that is needed.

The team currently operates on a model where individuals discern a call to pastoral work within the community. The challenge and opportunity is in discerning how we might all become involved in care for one another within the boundaries of Responsible Ministry. We need further discussion and guidance around how to recognize verbal and non-verbal expressions of reaching out; how to respond appropriately without crossing boundaries; how to know when to involve the Pastoral Care Team or the clergy in serious life events. Parishioners have expressed an increased desire for personal and individualized pastoral care in recent years, and we expect that the demand will continue to grow. This is an area in which we want to improve and expand.

The Common Table:

In 2018, we served over 32,000 breakfasts and lunches to our drop-in community, comprised of people experiencing homelessness, unemployment or underemployment, and social isolation. Hundreds of people see our space as a welcoming



one where they can receive the food, acceptance, and encouragement they need in a comfortable and safe atmosphere. The goal of our program is not to “fix” anyone’s life, but to build God’s kingdom, one interaction at a time. Services include nursing care, housing and legal help, counseling, spiritual support, a book club, “Talk and Pray,” guitar lessons, and an artist-led visual art program. The Common Table staff also provides referrals to citywide services. Our clergy take an active and present role in this program, talking, praying, and eating with our guests.

Some participants become volunteers in the program, using their experience to gain skills and rebuild self-esteem. They are able to use this experience in their search for ongoing employment.

The Common Table is funded primarily through parish offerings, and augmented by special fundraisers and solicitation of sources beyond the parish. We are, however, con-

THE COMMON TABLE

Redeemer’s Drop-in Community

I love this ministry. It provides such opportunities to walk with a very vulnerable population whose lives are not filled with fun, colour, laughter and creative ventures. We are not “fixing” anyone’s life, but we are offering a place to relax, grow and experiment with various media. We are building God’s realm one painting, one collage, one picture, one colour, one laugh, one cry at a time.

– Common Table Art Studio
Volunteer

cerned about the limitation of our physical space and the growing poverty in our city and in our neighbourhood, especially among Indigenous persons and seniors. We believe pursuing partnerships is the way to expand, given our own limited space, staff, and financial re-sources.

Reaching Out to Our Neighbourhood:

Several new condominium towers have been built or are under construction in our immediate neighbourhood. This means that the number of residents within a few blocks of us is growing. If we welcome 1% of the expected influx of people into our parish bounds, this could mean welcoming 100 new regular attendees into our church. The neighbourhood has many hotels, and some of the hotel guests look for a welcoming, spiritual home while away from their own homes. Students at the University of Toronto seek a place where they can experience a vibrant, caring community as they pursue their studies. We welcome cyber-neighbours who experience the community by visiting us on Facebook and Twitter, reading eNews, or perusing the website. During a recent community town hall, we learned that nearby businesses and our local library are interested in engaging in our current programming and co-hosting new programs. We are excited about a future of growth, but apprehensive about how we can serve all these needs given our already full physical space and fully engaged volunteers.

Social Justice at Redeemer

People know the Church of the Redeemer for our call to advocate for those who are marginalized and excluded. We are an active community of faith, both a

refuge and a base from which we engage and change the world.

We act compassionately, seeking justice in our own spheres of influence. For causes and issues that deeply affect lives but which are beyond our resources to address, we collaborate with like-minded groups to effect change on a larger, systemic level.

Redeemer participates in social justice in many ways, officially and unofficially. Causes that are supported by committees include:

Indigenous Solidarity Working Group

Creation Matters@Redeemer

Refugee Settlement Committee

Redeemer Amnesty Action Circle

The Aboriginal Issues Working Group works intentionally with groups across the Greater Toronto



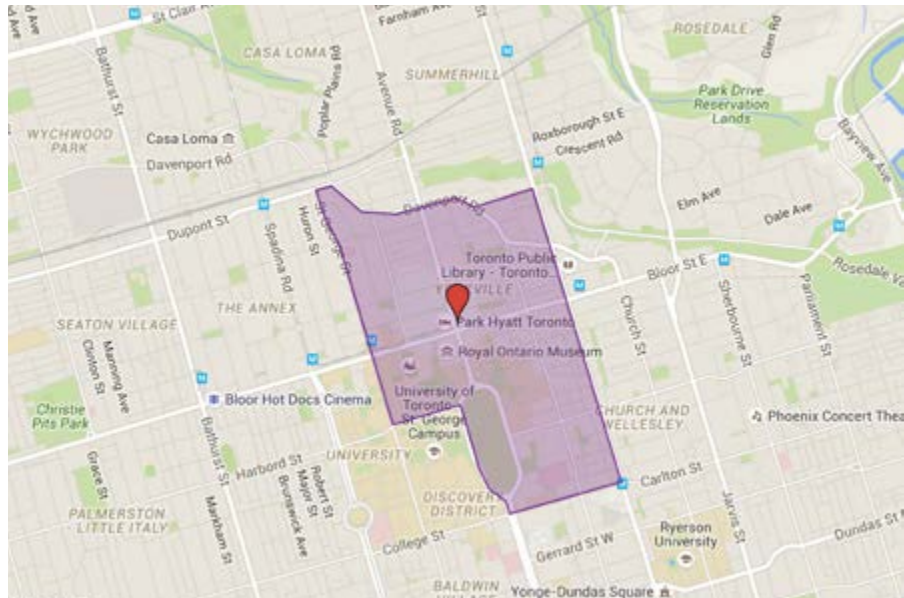
area to educate, encounter, and engage with every aspect of the Aboriginal story so that we might contribute to the work of reconciliation.

An Amnesty Action Circle meets regularly to write letters, send postcards, sign petitions, and learn more about: Indigenous rights in Canada and in Colombia, human rights in Iran, corporate responsibility, and women's rights.

Our Refugee Settlement Committee, working with the Anglican-United Refugee Alliance (AURA), are currently sponsoring four Eritrean men to settle in Canada. This settlement follows ones for a young man from Gambia, and a Karen family from Myanmar

LGBTQ+ rights are very important to the Church of the Redeemer. We display the rainbow flag on our church sign, and our parishioners participate each year in the Pride Parade. The parish participates actively in LGBTQ+ consultations around the diocese.

We proclaim our physical presence by ringing our recently restored bell. We proclaim God's presence through discussion, study, and action in support of those whose voices may not otherwise be heard by those with power and influence.



Our Parish – Where We Are and Who We Are

The Spirit at the Corner

The Church of the Redeemer does not draw exclusively from its parish boundaries. Recent surveys indicate that slightly less than half of parishioners live within the parish bounds or in areas immediately adjacent to them. A large number of parishioners travel from all over the downtown core and across the Greater Toronto Area to worship, learn, and attend special events at the church. Most parishioners indicate they live within either a 20-minute walk or a 20-minute drive from the church building. Many take public transit. The church is accessible by two subway lines and several bus and streetcar routes.

Anchored by the church building at the northeast corner of Avenue Road and Bloor Street, the Church of the Redeemer's traditional parish includes parts of the neighbourhoods of Yorkville and the Annex. The parish area also includes a growing high-rise residential area between Bloor and College Streets, and along the Yonge Street and Bay Street corridors. We count as our neighbours many businesses—housed in the high-end retail shops that line the streets of Yorkville—government offices, and numerous office towers located in every direction. Our geographical parish is also a hub for cultural activities and education.



Within blocks of the church building stand the Royal Ontario Museum, the Royal Conservatory of Music, and much of the St. George Campus of the University of Toronto including the University of Trinity College, Wycliffe College, Victoria University, the University of St. Michael's College, and the Toronto School of Theology. Queen's Park, the home of the Ontario Provincial Parliament, is located directly south of the church.

Hospitality and Fellowship

Our location and flexible space makes Redeemer a wonderful venue not only for worship, but also for hospitality. We love a good party!

The all-ages Mardi Gras party, the Resurrection Party following the Easter Vigil, and the Christmas Eve party are given on the parish calendar. We clear away the chairs, set-up tables and enjoy live music that inspires dancing, and often attracts passersby who come in from Bloor Street to join in the celebration.

Dinners for fundraisers, Catechesis, newcomers, and "just because," along with Rock 'n' Roll dances, are held in the narthex as means of getting to know one another informally.

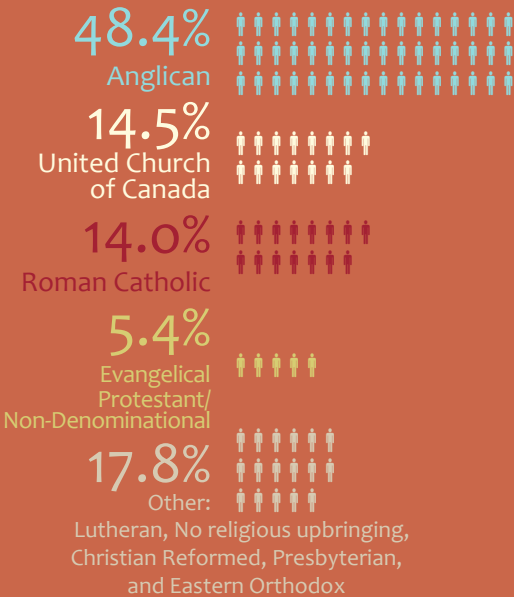
Funeral receptions may be held in the narthex in the same way that we offer hospitality after the 9:30 am and 11:15 am services.

We recognize that sharing food with one another is a means of sharing our joys and sorrows, hopes and dreams, and opens a way of entering into the community.

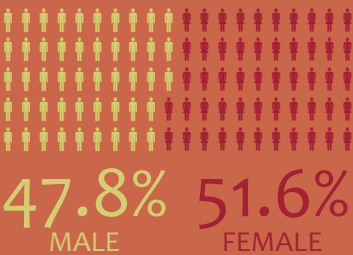
Our Community

A Snapshot of Who We Are (2016 data)

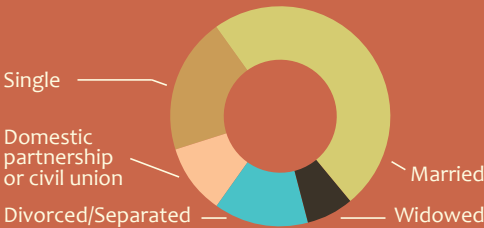
RELIGION – My religion of origin is:



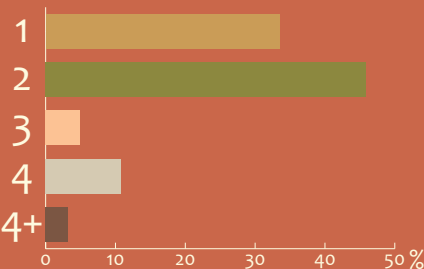
GENDER – I identify as:



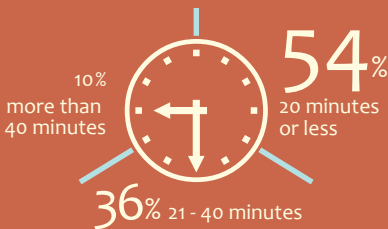
SINGLE/PARTNERED FAMILIES – Which of the following best describes your current relationship status?



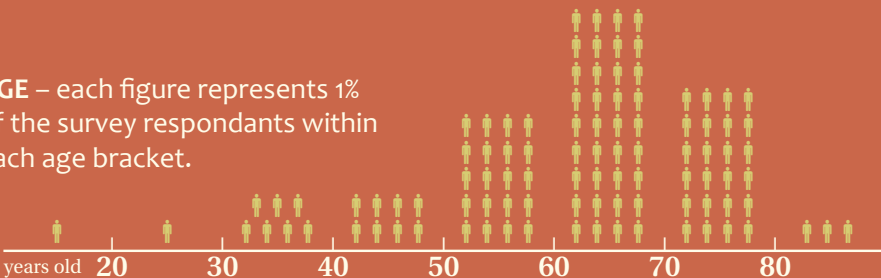
HOUSEHOLD – I live in a household of:



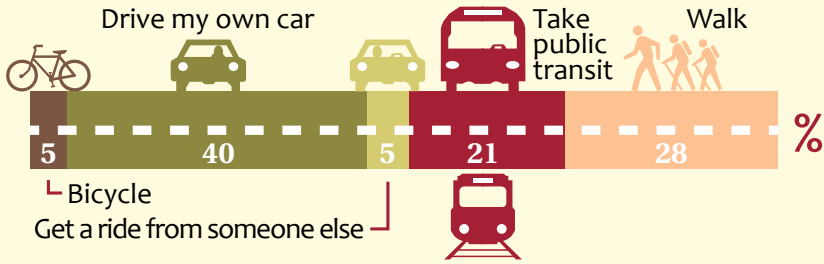
DISTANCE – How long does it take us to get here?



AGE – each figure represents 1% of the survey respondents within each age bracket.



HOW WE GET TO CHURCH



6

Weekly Worship Services

18

Holy Week Services
(Palm Sunday Through Easter Day)

25

Ministry Areas

\$1.087

2016 Budget (million)

MEMBERSHIP VITALS

1,091

Members

411

Average Total Weekly Attendance

751

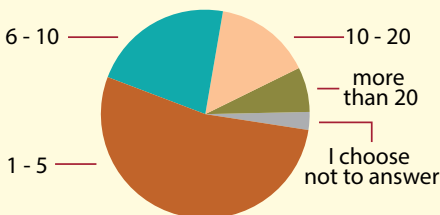
Eligible to Vote at Vestry

5

Members of Synod

VOLUNTEERING

62.5% volunteer or assist with parish ministries, programs, and/or special events. The average number of hours per month reported was:



160+

Parish Volunteers

70+

Common Table Volunteers

Our Size and Recent Trends

In the last 25 years, we have successfully transitioned from a family-sized parish, to a pastoral-sized parish, to a program-sized parish. In 2001, average Sunday attendance was 290, and Easter attendance was 394. Average Sunday attendance (not including Easter) at Redeemer has been at or above 350 since 2008, but has seen a marginal decline in each of the past three years.

In recent years, we have been attempting to navigate a transition from a program-sized parish to a corporate-sized parish. Approximately half of current parishioners indicate they have been attending Redeemer regularly for 15 years or less. This suggests we are a fledgling corporate-sized parish with significant institutional memory of life as a pastoral- and program-sized community.

The paradox presented by such tremendous growth is that it is no longer as possible for the incumbent, staff, and lay leaders to form close, pastoral relationships as when we were a smaller parish. This is especially challenging when individuals, couples, or families do not attend on a regular basis. We are making efforts to ensure that our community welcomes new members, and also that relationships are established to encourage them to stay.

For newcomers who are eager to make their way into such a large and complex parish, it can be difficult to “get connected.” We have a Getting Connected team was established to address the needs of those who have come to the parish and want to make their way into the community, and of those who want to become more actively involved. Getting Connected representatives make announcements on Sunday mornings and make themselves available to answer questions about the parish, and to make introductions and connections for visitors and parishioners. We also facilitate involvement of newcomers through offering a quarterly series for newcomers. This allows those who are new to the community an opportunity to get to know others over a meal and to learn about the parish.



Our History and Building – Making Room at the Corner

Ours is a rich history marked by success and failure, loss and redemption, hard work and faithfulness, death and resurrection. We are learning from our past so as to enrich our future in Christ.

The landscape and the community around the church have changed from one generation to the next, transforming from country lanes, to suburban boulevards, to a bustling downtown core. Life inside our building has changed as well. From its foundation and early growth, through two World Wars, through the rough-and-tumble Yorkville of the 1960s, and ultimately to decline, death, and new life—the Church of the Redeemer has endured as a constant presence at the corner of Bloor Street and Avenue Road for nearly 145 years.

Founded in 1871, the cornerstone for the present church building was laid in 1876 at the corner of Bloor Street and Avenue Road. The building was designed in the High Victorian Gothic style and was completed in 1879. The exterior of the building is clad in Georgetown rubble-stone from the Credit River Valley with other features of carved Ohio sandstone. The interior walls are finished in polychrome brick—off-white with red brick bands in geometric patterns. The original church





structure was reported to have a maximum seating capacity of 800, utilizing the nave and two balconies.

The parish grew in the first century of its life, but did not keep pace with the changes occurring around it. By the 1970s the parish had fallen into financial hardship, due largely to declining membership. Thanks to the efforts of a group of undaunted women, the church was allowed to continue at the corner, but it was disestablished in 1979 and entered receivership to the Diocese of Toronto. The funds generated in 1980 by the sale of the church's air rights to the developer of the adjacent Renaissance Centre were placed in investment funds.

The influx of capital enabled the parish to undertake extensive renovations to the interior of the nave and chancel, to execute a partial excavation of the basement level, and to build the third floor meeting space. These renovations were undertaken in 1981-82 to make the remaining space functional for a small parish with no outbuildings.

With a renewed focus on mission, and through hard work, faith, and a commitment to proclaiming the Gospel at the corner of Avenue Road and Bloor Street, the parish community began to grow once again. The parish was re-established in 1986.

After nearly 20 years of steady growth, the dawn of the 21st century at Redeemer saw increased membership, along with outreach programs, a Church School, adult-learning initiatives, and worship services that had expanded to the point where there was a shortage of physical space. In 2000 we embarked on an am-

bitious construction program. The partial excavation of the lower level was extended under the nave and chancel to make way for gathering space, meeting rooms, an industrial kitchen, washrooms, and offices. A mechanical and electrical systems upgrade was completed at the same time. Construction was completed in the fall of 2001 at a cost of \$3.5-million.

In 2010—once again due to growing membership—the narthex was opened up to create more seating and better sightlines, and a new sound system was installed to enhance the worship experience. The Price Memorial Chapel was decommissioned, and the space in the east arm of the transept was made available for additional seating.

In 2015, accessibility was the focus of our renovation project. The chancel was reconfigured and a new ramp added to allow full accessibility during the distribution of Communion and other activities. The pulpit and sounding board were removed, and an additional ramp was constructed on the east side of the Nave. The baptismal font, which was displaced by the new chancel ramp, was mounted on wheels and the two rows of pews in front of the chancel steps were removed to allow for greater liturgical flexibility. A new automated lift was installed to replace the manually operated one in place on the west side of the church. The masonry on the façade and bell tower structure was refurbished, which has, for the first time in a decade, allowed the bell to sound for Sunday services.

A 2016 project saw the re-building of the front stairs and sidewalk plaza. Opening up the corner made the existing side-door ramp more visible and part of our front entrance. The installation of new exterior lighting and signage enhanced our visibility in the neighbourhood and reinforced our presence at the corner. More projects are planned for the future to improve the church's interior lighting, the existing main-level washrooms, the entry vestibule, and the narthex kitchen.

As a result of the renovations of the interior since the 1980s and the elimination of the two balconies, the current church structure seats approximately 300 in the pews, with overflow capacity.

More details on our history prior to 2000 can be found in Appendix A. A description of the physical plant and floor plans of all three levels of the church building are available in Appendix F.



Our Planning for Mission – How We Seek the Kingdom of God at the Corner

Working for the Kingdom of God is risky business, and the Church of the Redeemer is no stranger to taking risks. From the faithful women who asked the bishop to keep the doors open when reason suggested otherwise, to welcoming all into our worship space week after week, risk characterizes our decision-making as a community.

But risk does not imply rashness or foolhardiness. We plan carefully and, we hope, faithfully, in order to bear the fruits of the Spirit at the corner of Bloor Street and Avenue Road.

In 2013, Vestry approved our strategic plan: *Growing with the Spirit at the Corner* which guided our planning, budgeting, decision-making, and ministry review for the following years. We now have a 2018 new strategic plan (in draft form, available on the Church website).

The pillars of *Growing with the Spirit at the Corner* are:

Proclaiming God's Presence

- We reach beyond our place at the corner,
- Uphold a community of welcome and hospitality, and
- Demonstrate what it means to be a Christian community

Maintaining a Strong Foundation

- We steward our resources faithfully,
- Manage risk and make good decisions,
- Support our ministry through our generosity

Breaking Down Walls

- We sustain an inclusive sacred space,
- Engage and challenge people of all ages and life stages to grow in faith,
- Connect more widely and deeply with each other

Building a Spiritual Home

- We form Christians of all ages,
- Promote opportunities to be and to become Christian leaders,
- Are a place of spiritual renewal where people are nurtured and fed

Realizing Bold Dreams

- We tell our story so it inspires our future,
- Risk giving what we have to serve,
- Believe in a future of abundance



Our Leadership and Governance – How We Make Decisions

The governance structure of the Church of the Redeemer is unlike other parishes of the Anglican Church of Canada. We have two distinct boards: the Board of Management and the Advisory Board. The chairs of the two boards function canonically as Redeemer's churchwardens. The link between the two boards is reinforced by the fact that the chair of the Board of Management sits on the Advisory Board; and likewise, the chair of the Advisory Board is a member of the Board of Management. The incumbent sits on both boards. The associate priest is the designated clergy representative on the Advisory Board.

Both boards meet monthly from January to June and from September to December. At certain strategic times, the boards' monthly meetings are meetings of the joint boards.

The chairs and vice-chairs of both boards meet with the incumbent once a month to discuss matters that need immediate attention, to flag potentially difficult issues, and to look ahead to the upcoming board meetings.

Board of Management

The officers of the Board of Management include: chair, vice-chair, treasurer, and secretary. A few members are members-at-large. Normally, board members function as leads in relation to the various areas of management. The board oversees:

- Finance & Budgeting
- Stewardship
- Property
- Communications Policy
- Information Technology
- Human Resources
- Strategic Planning

Advisory Board

The Advisory Board exercises oversight for worship, learning, pastoral care, welcoming, and outreach, and is made up of the chair, the vice-chair, representatives of ministry areas, and four members-at-large. The current board has representatives from the following areas: Aboriginal Issues Working Group, Accessibility, Church School, Youth Program, Getting Connected, Learning@Redeemer, Outreach, and Pastoral Care. The members-at-large take on special projects of particular concern to the whole parish, e.g. liaison with the Refugee Settlement Committee.

Lay Leadership

Together with the chairs and vice-chairs of the boards, the incumbent oversees a parish leadership team of approximately 30 with well over 200 volunteers actively involved in parish programs. In addition, The Common Table draws on its own volunteer group, which involves parishioners, drop-in participants, neighbourhood residents, office workers, and University of Toronto staff and students.

We have had extremely capable and long-serving lay leadership in all dimensions of parish life for many years. Strong processes and practices are in place to support volunteer leadership including reference documents and handbooks, stored on secure websites to facilitate access. For example, the secure Joint Boards website, which is available to all members of the Board of Management and the Advisory Board, houses policies, terms of reference, meeting agendas, minutes, and documents for review.



In an effort to be intentional about inviting new parishioners to become engaged on either board or in other leadership roles, a volunteer management infrastructure is in the early stages of development. This will link the Getting Connected team to onboarding and training for new ministry leads to support individuals who take on leadership roles.

Areas for Improvement

Volunteer leadership has been both competent and faithful over the years. As a result of our growth, our desire to address critical social justice issues, and the rise of social media, we have seen a significant increase in the number of meetings needed to make and implement decisions, a need to engage and manage more volunteers, and a demand for timely communications. Skilled volunteers have taken on—in some cases, on a near full-time basis—work that the paid office staff are too overloaded to take on. This is particularly true for maintaining the website, the Facebook page, and the Twitter account. Recruiting kitchen team leads to sustain The Common Table is an ongoing need. Meeting the requirements of the Diocese's Responsible Ministry policy is another area that requires involvement of volunteers to manage. The board chairs are continually monitoring the engagement, retention, and risk of burnout for volunteers, especially given an aging demographic. It is also clear that the hours of work required on the part of the board chairs to keep operations running smoothly is well over and above what someone could reasonably be expected to manage in addition to a full-time job outside the parish.



Our Finances and Stewardship – How We Manage Our Resources

Our approach to funding our ministry is built on inviting people to serve and grow through stewardship of their time, talent, and treasure. We celebrate the consistent and inspiring generosity of our community, and are grateful to the many people who give sacrificially to support our ministry. More than 80% of the operating budget is funded by offerings from parishioners.

Our annual budget, approved at Vestry, is a direct reflection of the wide range of activities and ministries carried out by our Redeemer community. The budget reflects our on-going emphasis on spiritual growth, worship, outreach, and the commitment to be welcoming to all.

We are grateful for our highly capable staff and engaged members who bring discipline, clarity and strong financial management to our operations.

Operating Revenue and Expenditures

Our operating budget is just over \$1.4-million (see Appendix B). The bulk of our expense is for personnel, split relatively equally among clergy, music program, and lay staff. It is our hope that funding for personnel will increase in future years so that additional staff can be hired to support growing ministries.

In 2018 the parish received approximately \$110,000 in funds from the City of To-

ronto's *Investing in Neighbourhoods* program. These funds offset the cost of hiring four part-time staff trainees who performed caretaking, administrative, and The Common Table support activities. (more on parish staff in Appendix E)

The Common Table budget line represents food costs only; the cost of the program's staff is covered in the personnel line. The total cost for running The Common Table is estimated at \$150,000 per year or almost 10% of our operating budget. Building-related maintenance expenses are included under the property budget line.

We are committed to donating 5% of our income to the ministry of FaithWorks, the annual appeal of the Anglican Diocese of Toronto to provide financial support to ministries offering help and hope to people in need throughout south-central Ontario and around the world. Redeemer is among the largest contributors to the FaithWorks program in the Diocese.

Financial Stewardship

Our Stewardship group works closely with the incumbent and the treasurer and is represented on the Board of Management. Stewardship takes the lead in soliciting annual pledges, providing education around Christian stewardship and planned giving, and recognizing contributions. The Church of the Redeemer has a bequest policy.

Investment Funds

As of December 2015 our church investment funds totaled about \$1.4-million (Diocese of Toronto's Consolidated Trust Fund (DCTF) – \$555,719 and church-controlled investment fund – \$846,341). About 15 years ago these funds totaled approximately \$3-million and at that time nearly half of the money required for parish operations came from these funds. The reduced amount of money left in the investment funds after the 2000-2001 renovations forced us to reduce our reliance on investments as a source of funds for church operations to prevent depletion of this important financial reserve. Over the past 15 years we have been successful in increasing donations to the point that a relatively small amount of money has been withdrawn from investment funds in recent years.

2013 Capital Campaign

A capital campaign was mounted in 2013 to raise money for improvements to the church interior, restoration work on the south face of the church, and rebuilding of



the stairs leading to the main entrance. Built into the campaign was a commitment to participate in the Diocese of Toronto's *Our Faith-Our Hope* campaign. By the end of 2015, donations totaling \$1.479-million were received and the balance of the donations are expected in 2016 (\$430,000) and 2017 (\$50,000). The majority of the improvement and restoration work was funded through this capital campaign.

Financial Controls

Policies and procedures are in place to manage and control cash receipts, cash disbursements, and church-controlled investments. We established a cash receipts process to create an environment of security and accountability for the church and for individuals involved in the process.

The Board of Management has an investment policy to guide the management of the church-controlled investment fund. The goal of the policy is to ensure that the assets of the fund are prudently invested, so our assets are preserved for the church into the future to meet extraordinary and unforeseen needs or challenges, and that any investment income not designated for re-investment may be used to supplement the annual operating budget of the church, if required.

A Chartered Professional Accountant performs an independent financial review of the parish's financial statements each year. The results are presented at our annual Vestry meetings.





Our Present Reality and Vision for the Future

This profile was informed by the results of a parish-wide survey, town hall meetings, and consultations with key groups within the parish. (See Appendix J) What we learned from these conversations has confirmed for us a key self-understanding: we are a group of fellow-pilgrims who offer a safe space for anyone seeking a deep, Christian spirituality developed and expressed through worship and liturgy, and through outreach and service.

Three major themes emerged through our process of discernment as most emblematic of our present and our future: Capacity, Collaboration, and Community.

Capacity

We have seen significant growth over the last 15 years, both in membership numbers and in the ministries we offer at the corner. As a result, we have reached our capacity in many ways, both in physical worship, meeting, and office space and in the time available from both paid staff and volunteers.

Our vision for the future in this regard is one of capacity building. We have a dedicated cadre of volunteers and an outstanding staff. Parishioners step up time and again to offer their treasure, in addition to their time and talent. We are well positioned to build on this strength into the future.

Collaboration

Redeemer has a long tradition of collaborative leadership. Our many ministry areas have long worked together through the Advisory Board and other mechanisms to share space and resources. We are getting our feet wet with external collaborations, in particular through the Indigenous Solidarity Working Group and the Refugee Settlement Committee.

We have identified a number of unmet needs in our area as a result of our recent community consultations, and there is interest among parishioners to be involved in supplying those needs. We firmly believe that, given the limitations on our physical space, partnerships in the wider community are the way to engage going forward.

Community

The paradox of growth is in evidence at Redeemer. We have the wonderful challenge of being a thriving, busy parish. And yet, as we navigate the transition to a corporate-sized parish, we find that it is more difficult to provide adequate pastoral care to all those who need it. It likewise becomes more difficult to foster the kind of meaningful relationships that drew so many people into the parish, so that they feel welcomed, connected, and supported.

We are acutely aware of our potential to grow even more. We feel our vibrancy allows us to offer a spiritual home to new residents of the neighbourhood. It is a matter of determining the extent to which we can attract new neighbours with liturgies and programs, and how to make ourselves known to them. We have tried our hands at small group ministry through our Summer Redeemer Reads book groups. This has met with success, and we have recently added staff: a Scholar in Residence and a Pastoral Associate for Youth and Young Adults to initiate and sustain this new way of doing parish ministry. This is an area ripe for further exploration.

We believe that we will, with God's help, continue to have a strong and vital presence at the corner, offering a radical welcome to be part of a caring community with a tradition of creative and inclusive worship, liturgy, and service.



Our New Incumbent

In the years since re-establishment, our incumbents have challenged the parish to be and to do “more than we could ask or imagine.”

The glimpse of future possibilities gained through the recent parish survey, town hall, and consultations, in addition to the work being done by current ministry areas, suggest that we are being called to be Church, and proclaim God’s presence in even more daring ways. We are in the heart of a vibrant and flourishing city where there is also deep longing for welcome, reconciliation, and wholeness.

We are open to risk in following the leading of the Spirit when everything suggests taking a cautious approach. We seek an incumbent who will discern with us what we are being called to be and to do, through our liturgy, music, study, prayer, intentional reflection, and works.

We know the power of patiently and diligently working step by step to realize a vision. We seek an incumbent who will guide us to implement our new strategic plan of our shared ministry and work alongside staff, lay leaders, and volunteers to pragmatically and faithful-ly steward all our resources in its implementation.

We recognize that many hearts, minds, and hands are needed to be Church in the 21st century. We seek an incumbent who is skilled at discerning, with staff and lay leaders, the range of gifts needed and offered to further God's work within and beyond the parish. We seek an incumbent who embraces the value and right use of technology, implements transparent and sustainable administrative processes, and develops healthy best practices as means of accomplishing the work.

We have been humbled by financial hardship in our history and we have also been honoured to share our abundance. We seek an incumbent who has the financial acumen—and the pastoral understanding—openly to discuss and to address our financial circumstances with decision-makers and parishioners alike.

We have learned that effective ministry happens when we encourage one another to maintain health and wholeness in our lives. We seek an incumbent who carves out time for family, friends and leisure to sustain relationships and renew energy, and recognizes the importance of Sabbath rest for all who serve as staff and volunteers.

We embrace those who have experienced deep pain and suffering inflicted by the Church but who have held onto and grown in their faith. We seek an incumbent who weeps with all who have been harmed and guides us as we learn and model the difficult work of reconciliation.

We all experience joys and sorrows in our lives. We seek an incumbent who shares our times of joy and ministers in times of trouble, illness, or grief.

We make room at the table for all.

We seek an incumbent who challenges us to offer radical welcome to individuals, families, children, youth, and elders; to invite the stranger, the prodigal, the seeker, and the disenfranchised; and to offer pastoral caring to all.

Appendix A – Our History

On September 3, 1871, the Rev. Septimus Jones presided over the first worship service of the Church of the Redeemer—a mission church of St. Paul’s (Anglican) on Bloor Street. The Rt. Rev. A. N. Bethune, Bishop of Toronto preached to the almost 300 parishioners in attendance to mark this important moment. The fledgling parish met in “Old Saint Paul’s.” This was a wooden structure that had been moved upon the completion of St. Paul’s new stone structure to the Toronto General Burying Ground near present-day Yonge Street and Bloor Street, where it served as a chapel of ease.

On October 16, 1878 the cornerstone for the present church building at the corner of Bloor Street and Avenue Road was laid by Archdeacon Whitaker, provost of Trinity College, acting for the Bishop. Before long, the Church of the Redeemer enjoyed enough growth and prosperity that in 1885 the parish planted a mission of its own at the corner of Davenport Road and Avenue Road, now called Church of the Messiah. A Parish Hall was built on the north side of the property in 1881 and a Rectory, to the east of the church, was erected in 1891.

By the late 1970’s, the Church of the Redeemer had—like many other downtown churches—fallen on hard times. Attendance had dropped so dramatically that by 1979 the community could no longer pay its way. A small group of women, each of whom was convinced that there should continue to be an Anglican presence at the corner of Avenue Road and Bloor Street, approached Bishop Lewis Garnsworthy to advocate against closure. As a result of their efforts, a way forward was devised. On June 18, 1979, a special Vestry voted to disestablish the parish and enter receivership to the Diocese of Toronto. The land around the church building—including the Parish Hall, which had been condemned, and the Rectory—was sold, along with the church’s air rights to the developers of the Renaissance Centre in 1980.

During this time, oversight of the church and its activities was given to a Board of Management, which was made up of equal numbers of parishioners and diocesan representatives. With support from the diocese, capable lay leadership, and a new priest-in-charge, the parish was encouraged to have difficult conversations about what God was calling the parish to do and to become. As a result of this work, the parish emerged with a renewed focus on mission.

The parish also began to revitalize its worship life. The worship culture of Redeemer during this period in its life was characterized by an understanding that well-executed and meaningful liturgy was key to the formation of parishioners and the mission of the parish. Growing attendance at Sunday worship, including a new service, demanded that attention be paid to liturgical life at Redeemer. Lay leadership of the 9:30 am service involved much thoughtful planning and consultation in the development of the liturgy. Customaries for worship in the parish were developed and expanded. New traditions were born. The Easter Vigil service was introduced during this time, and the worship life of the parish expanded beyond the constraints of two services on Sunday mornings.

On April 20, 1986, the Parish Church of the Redeemer was re-established, and in 1989 the Diocese of Toronto returned control of Redeemer to the Incumbent and wardens of the parish. At re-establishment, the parish adopted a novel model of governance—opting to retain the Board of Management, but with all members elected by the parish, along with the Advisory Board. The chairs of the two boards became the parish’s churchwardens.

During Redeemer's revitalization in the 1980's, the 9:30 Eucharist and Church School played a significant role in the growth of the parish. Having found a welcome at the Church of the Redeemer, a collection of young couples and a handful of parents with an interest in new liturgy made Redeemer their spiritual home and a 9:00 am Church School was reopened for the formation of a small group of children, which met in the newly constructed third floor.

Appendix B – Financial Overview (audit pending)

	Actual 2018	Budget 2019
Revenue Summary		
Donations	1,040,895	1,110,362
Rental Income & Subsidies	216,074	318,770
Investment Income	24,7531	24,000
Refugee settlement	23,950	48,000
Total Revenue	1,305,672	1,501,132

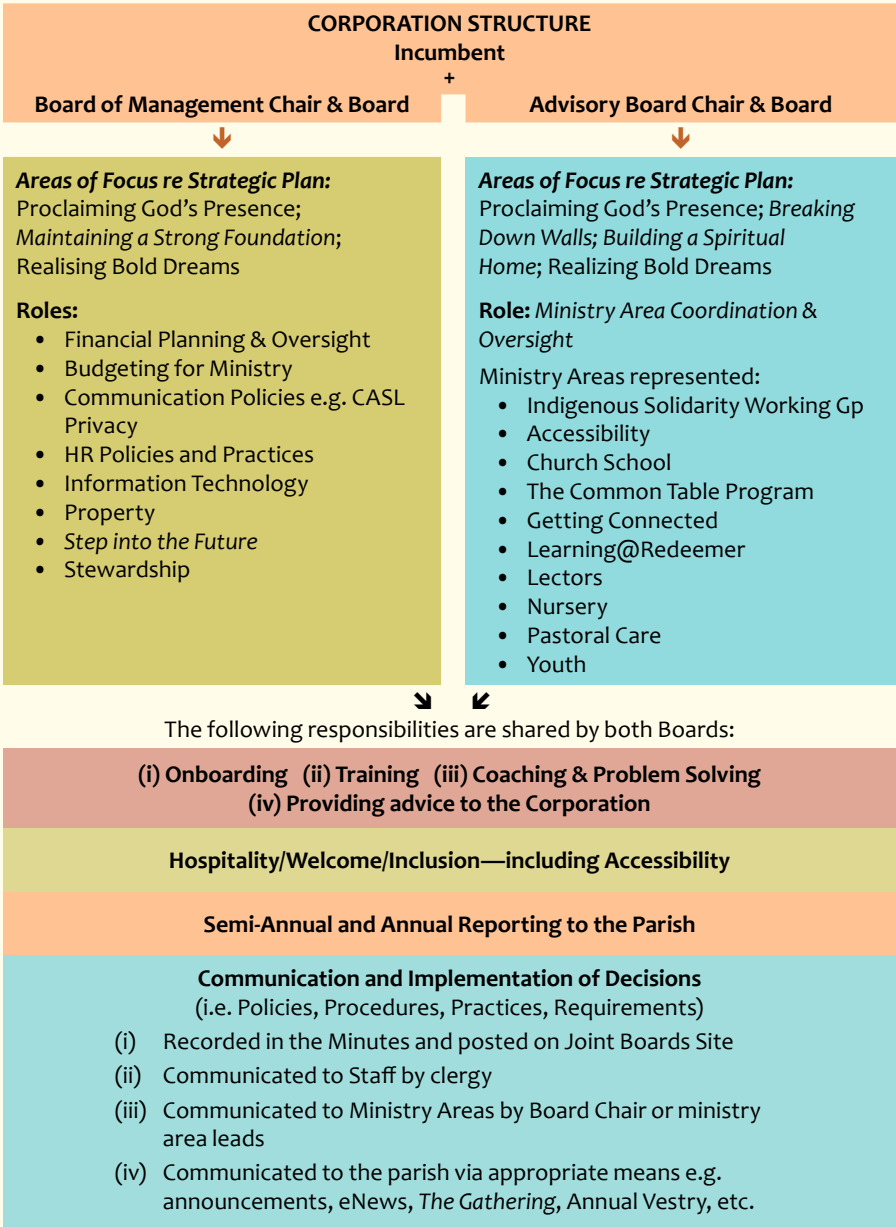
Expense Summary		
Personnel	771,887	939,988
Property	129,183	136,500
Church Program	72,929	75,594
Common Table Meal Program	26,208	41,600
General Office Expenses	123,184	84,700
Diocesan Assessment	133,956	134,000
Faithworks	35,507	40,750
Refugee Settlement	50	48,000
Total Expense	1,292,903	1,501,132
Surplus / (Deficit)	12,769	0

As a non-profit organization, the Church of the Redeemer uses fund accounting to manage its financial affairs. We have four active funds:

- 1) **Operating Fund:** This fund accounts for the bulk of our income and expenses, and source of revenue and the major expense categories are summarized in the table above.
- 2) **Capital Fund:** Bequests and capital activity are tracked in this fund. The multi-year *Step Into The Future* capital campaign is also managed within this fund.
- 3) **Maintenance Reserve Fund:** Three years ago Vestry approved setting aside \$15,000 per year for major repairs. This fund allows a more level budgeting process and provides a cushion against expensive repair work that we know will occur from time to time.
- 4) **Refugee Settlement Fund:** Over \$100,000 has been donated to support the sponsorship of refugees. As the pledged donations are received, they are segregated in a

separate account, and are used to support the work of the Refugee Settlement Committee.

Appendix C



Appendix D – Capital Campaigns

Since the turn of the millennium, as Redeemer has continued to grow, the Heritage Restoration Project and the Making More Room Project were undertaken and are ongoing. The Step Into the Future campaign is the most recent effort by the parish to refresh its physical plant to support the worship services, formation programs, and the growing number ministries and outreach opportunities that utilize the space.

Appendix E – Parish Staff

The Incumbent of the Church of the Redeemer currently supervises the following staff members:

Full Time

- Assistant Curate
- Facilities Manager
- Office Manager
- Pastoral Associate for Community Outreach (The Common Table)

Part Time

- Associate Priest (with responsibility for Pastoral Care)
- Pastoral Associate for Youth and Young Adults
- Director of Music
- Assistant Director of Music
- Musician in Residence
- George Black Fellow in Liturgical Music
- Scholar in Residence (staff support for adult Christian formation)
- Administrative Assistant*
- Caretakers (3)*
- Outreach Support Staff (2)*
- Bookkeeper
- Nursery Coordinator

*Funded in whole or in part by a grant from the City of Toronto's *Investing in Neighbourhoods* program.

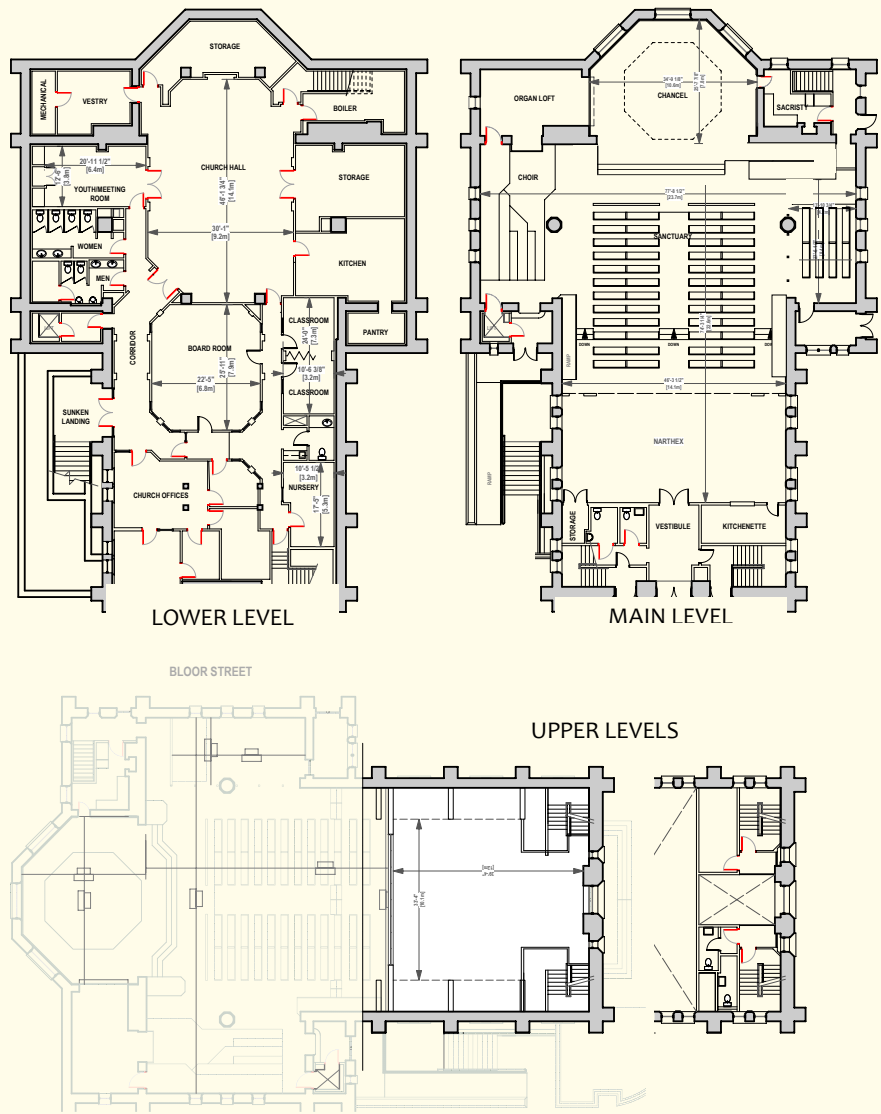
The Incumbent, Associate, Assistant Curate, music staff, and the Office Manager meet weekly with a focus on planning and reviewing liturgies. In addition, the Incumbent, Associate and Assistant Director of Music meet quarterly with the 9:30 am Worship Teams Coordinators to prepare for upcoming services, especially those that involve children and youth.

In addition to the paid staff noted above, eight (8) Honourary Assistants are scheduled on the rota to preach and preside at Sunday celebrations of the Eucharist, and at noon Eucharists on Wednesday and Friday. The parish also enjoys the continued participation of our Director of Music Emeritus, who served the parish for 30 years, and who provides musical support for worship on an occasional basis. Both the honorary and emeritus staff are paid an honorarium for each worship service for which they provide leadership. Our honorary and emeritus staff also actively participate in various ministries at the parish, e.g. Catechesis, Art Studio, Refugee Settlement, and the Aboriginal Issues Working Group.

Over the last number of years, we have typically also had an assistant curate (and have one now). The Incumbent has also supervised theological students from either Wycliffe College or the Trinity College Faculty of Divinity on an ongoing basis. Parishioners welcome and genuinely support theological students. We currently do not have a theological student during our interim period.

Appendix F – Physical Plant

The footprint of the church building defines the church’s property line. The Church of the Redeemer does not have a rectory, a cemetery, or on-site parking. Free parking for attendees at Sunday morning worship is available in a nearby city-operated parking lot.



Appendix G – Parish Statistics, a 2018 snapshot

Average Attendance at Sunday Services

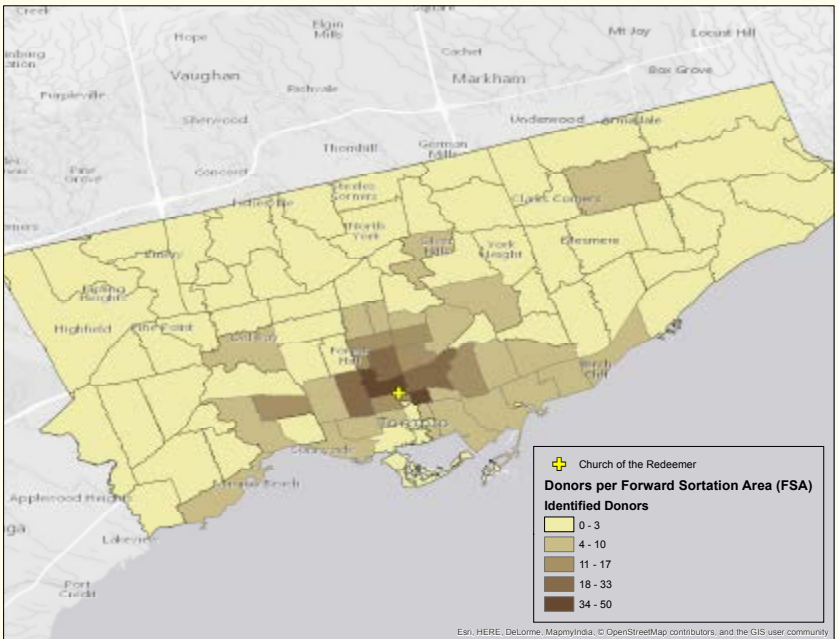
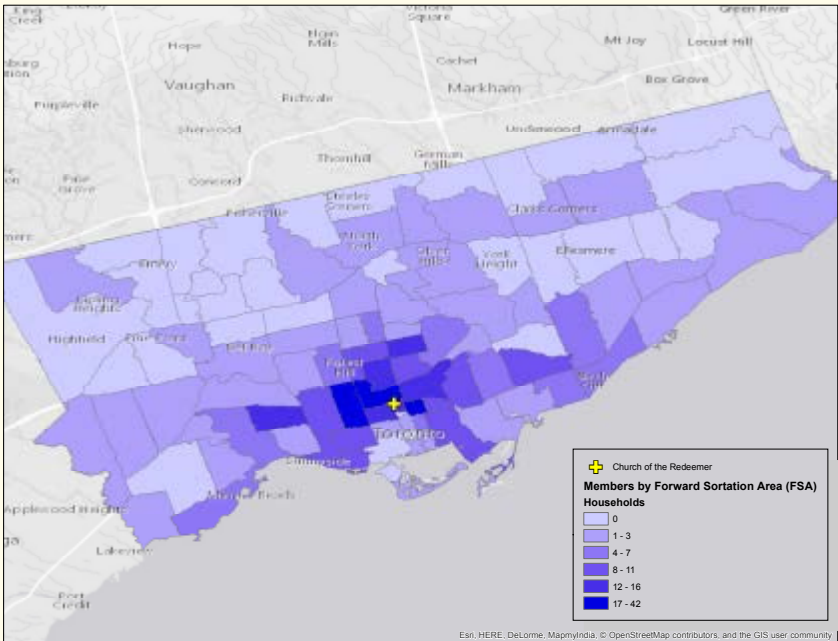
8:00 am	7
9:30 am	120
11:15 am	126
7:00 pm	60
Average Total Sunday Attendance including the Easter Vigil	328

Average Total Weekly Attendance 362

Sunday attendance and all other Anglican midweek services, except the daily office, weddings and funerals (for purposes of calculating Synod Membership)

Administration of the Reserved Sacrament	56
Total Nursing Home Services	10

Appendix I – Mapped locations of 2015 Member Households and Donors (City of Toronto only)



Appendix J – Description of parish consultations in 2016

To begin data gathering for the profile, we solicited feedback from the parish in the form of a parish selection survey, which had a high response rate (n=186). The responses to these questions provided much of the demographic information presented in the profile, and enabled us to determine the right questions to ask to build this profile.

Following up on the survey, we hosted a Saturday morning Town Hall Meeting, inviting representatives of the community outside the walls to join us and share with us their impressions of Redeemer and how we might address the unmet needs of our neighbours. Our community panelists were:

Councillor Kristyn Wong-Tam, Ward 27 - Toronto City Council
Sgt. Matthew Moyer, Toronto Police Department 52 Division
Zoe Johnstone, Yorkville Branch Head – Toronto Public Library
Jean Blacklock, Owner – Prairie Girl Bakery

After the panel discussion and Q & A, parishioners were asked to respond to the following questions:

1. In recent years, we have been largely a ‘destination’ parish. With many condos having gone up in the last few years and many more to come, we have the potential to become more of a “neighbourhood parish.”

In fact, Redeemer is in a neighbourhood that is growing! In the next 5 years, the Bloor Yorkville area (south of Davenport and down to St. Mary St, west of Yonge St., along Bloor and north along Avenue Road,) will increase by about 10,000 residents living in condo towers. We anticipate that the residents will be single, urban professionals in their 30s and 40s; some may be families with young children because of the proximity to Jesse Ketchum School, but the majority are likely to be couples who are “empty nesters” moving to the area from the suburbs.

Many of the new residents would not necessarily be Anglicans or even have a church background.

If we attracted 1% of the estimated 10,000 residents as members, we could add 100 people to the parish list. At the very least, we stand to attract new residents as potential visitors to services, events or programs.

A big question for us: How do we meet and invite these new neighbours? How might we make known our “radical welcome” that our new neighbours are welcome to attend services, programs, events?

2. In addition to offering Sunday and mid-week liturgies (6 services/week), with exceptional preaching, and music, the Redeemer community undertakes a wide-range of ministries.

In your view, what ministry areas should have priority going forward?

What ministry/ministries could we consider given what we have heard in this session?

3. In the bulletin and elsewhere, we describe ourselves as “a vibrant Christian community that celebrates diversity: singles, couples, gays, lesbians, children and the elderly. Almost half of us grew up in the Anglican Church and most of us have come from every other denomination under the sun.”

How do we presently live up to these words? How might we intentionally focus on expanding our diversity, particularly our ethnic/cultural diversity?

Follow-up meetings were held the next day after Sunday morning services to involve parishioners who were not able to attend the Saturday morning Town Hall.

Finally, we hosted a series of consultations with key groups in the parish, including the Youth Group, Church School parents, and our The Common Table.

Profile Design: Thomas Evers

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Copy Editing: Paul Pynkoski

Church of the Redeemer

162 Bloor Street West
Toronto, ON M5S 1M4
facebook.com/RedeemerAnglican
twitter.com/TheRedeemerTO
www.theredeemer.ca
416-922-4948



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