

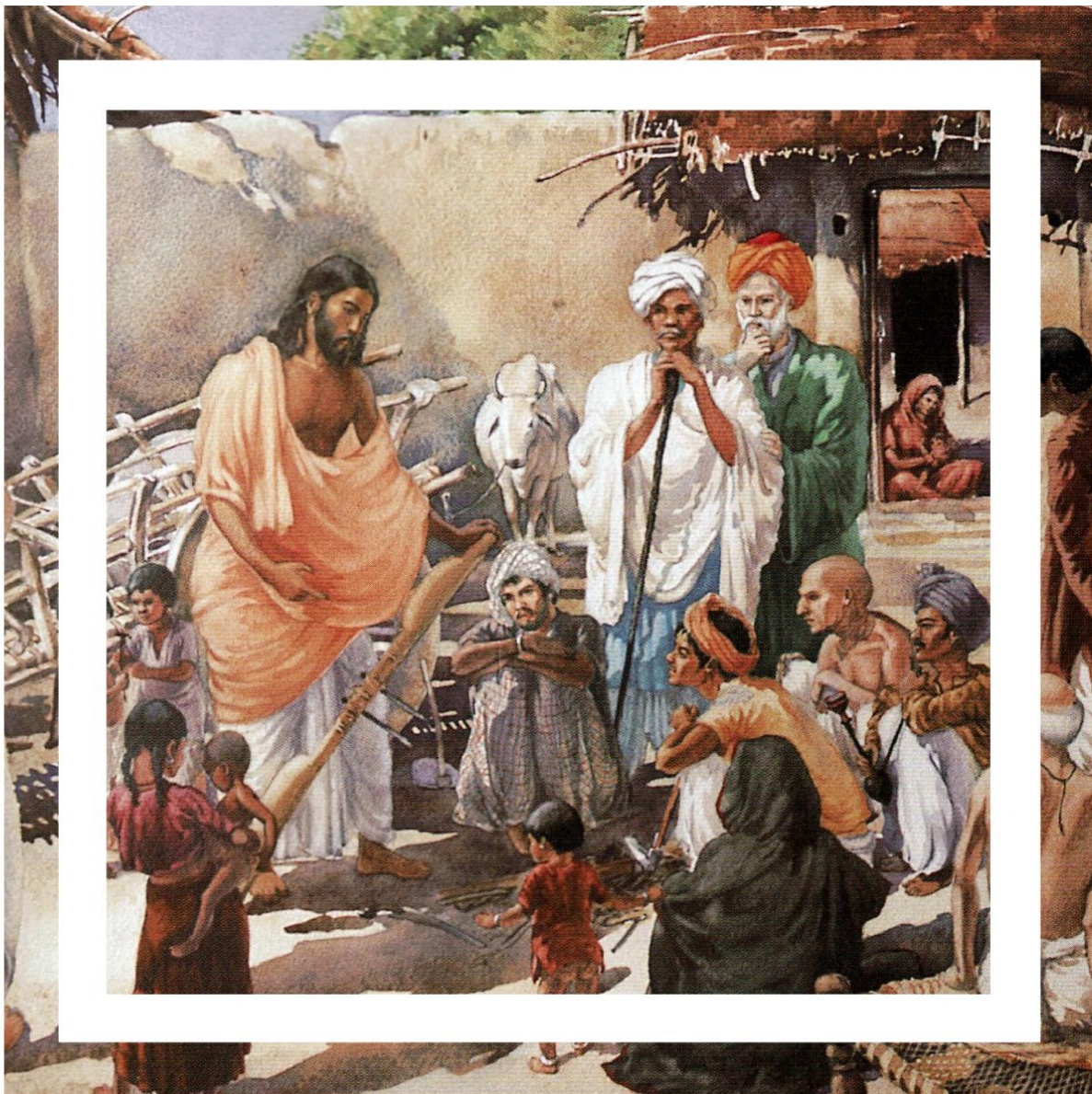
# Proper 14A

## Holy Eucharist

Sunday, July 5, 2026 at 10:30 AM

### Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4  
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



## OUR VISION

### Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

## OUR VALUES

**Compassion:** meeting every soul with tenderness and dignity

**Openness:** welcoming questions, embracing differences, and following the movement of the Spirit

**Respect:** honouring each person's unique story and gifts, and the inherent worth of all Creation

**Inclusion:** making room for all to enter, find a place, and participate fully

**Stewardship:** nurturing respect for our resources and partnerships for long-term vitality



*Christ has no body now but ours, no hands, no feet on earth but ours.*

*Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good.*

*Ours are the hands, with which he blesses all the world.*

Teresa of Avila (Adapted)

# WELCOME TO THE CHURCH OF THE REDEEMER!

## Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

## Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

**Presider:** Liska Stefko

## Welcome

## Land Acknowledgement

## Opening Hymn: #508 (Common Praise) "I Heard the Voice of Jesus Say"

*Please rise as you are able*



1. I heard the voice of Je - sus say, "Come un - to me and  
2. I heard the voice of Je - sus say, "Be - hold, I free - ly  
3. I heard the voice of Je - sus say, "I am this dark world's



rest; lay down, thou wea - ry one, lay down thy  
give the liv - ing wa - ter; thirs - ty one, stoop  
light; look un - to me, thy morn shall rise, and



head up - on my breast." I came to Je - sus as I was, so  
down and drink and live." I came to Je - sus and I drank of  
all thy day be bright." I looked to Je - sus and I found in



wea - ry, worn, and sad; I found in him a  
that life - giv - ing stream; my thirst was quenched, my  
him my star, my sun; and in that light of



rest - ing place, and he has made me glad.  
soul re - vived, and now I live in him.  
life I'll walk till trav - elling days are done.

We are in the season traditionally known as "Ordinary Time". During this time we celebrate the everyday, or "ordinary", work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable and meaningful for worship.

## ✠ The Gathering of the Community

*Priest:* The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*All:* **And also with you.**

### Kyrie Eleison

*All sing*

Kyrie eleison (Greek, meaning "Christ have mercy") is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Musical notation for Kyrie Eleison, consisting of two staves of music in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below the notes.

Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.

Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.

Music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

### The Collect of the Day

*Priest:* God of heaven and earth,  
you reveal your wisdom to the childlike;  
may we learn from your Son humility of heart,  
so that we find refreshment and rest  
even as we shoulder the cross of Christ;  
who, with you and the Holy Spirit,  
lives and reigns, one God, now and for ever.

*All:* **Amen.**

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of Genesis.

So he (Issac) said, "I am Abraham's servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old, and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites in whose land I live, but you shall go to my father's house, to my kindred, and get a wife for my son.' "I came today to the spring and said, 'O Lord, God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" --let her be the woman whom the LORD has appointed for my master's son.' "Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder, and she went down to the spring and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.'

So I put the ring on her nose and the bracelets on her arms. Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left." And they called Rebekah and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes." Then Rebekah and her maids rose up, mounted the camels, and followed the man, and the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi and was settled in the Negeb. Isaac went out in the evening to walk in the field, and, looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

*Reader:* Hear what the Spirit is saying to the Church.      Genesis 24.34-38, 42-49, 58-67

*All:*      **Thanks be to God.**      *A moment of silence is observed*

**Psalm 145.8-14** (George Black)

*All sing refrain*

**Refrain**

God, you o - pen wide your hand to feed all liv - ing things.

God is gracious and full of compassion,  
 slow to anger and of great kindness.  
 You, O God are loving to everyone  
 your compassion is over all your works. **Refrain**

All your works praise you, O God,  
 and your faithful servants bless you.  
 They make known the glory of your majesty  
 and speak of your power; **Refrain**

That the peoples may know of your power  
 and the glorious splendor of your majesty.  
 Your reign is everlasting  
 your dominion endures throughout all ages. **Refrain**

You, O God, are faithful in all your words  
 and merciful in all your deeds.  
 You uphold all those who fall;  
 and lift up those who are bowed down. **Refrain**

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

## Gospel Acclamation

All sing

The Gospel Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

Refrain

Al - le-lu - ia, al - le-lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

*We turn and face the Gospel as it is processed to the midst of the gathered community.  
We do this as a sign of respect and to symbolize that  
its message is at the centre of our lives and its truth is always before our eyes.*

## The Gospel

*Priest:* The Lord be with you.

*All:* **And also with you.**

*Priest:* The Holy Gospel of our Lord Jesus Christ according to Matthew.

*All:* **Glory to you, Lord Jesus Christ.**

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

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

*Priest:* The Gospel of Christ.

Matthew 11.16-19, 25-30

*All:* **Praise to you, Lord Jesus Christ.**

**Homily:** Liska Stefko

*A few moments of silence are observed.*

## Prayers of the People

*Leader:* Let us pray: Loving God, as we gather together and open our hearts to you; speak to us. Enable us to listen to your voice and lay down our burdens at your feet. Draw us close that we may discern your will for our lives, and follow you faithfully, step by step, day by day.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* God our guide,

*All:* **we turn to you.**

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

*Leader:* Circle us, Lord. Keep darkness out, keep light within. Keep hatred out, keep love within. Guide and protect the leaders of this nation, and every nation. Equip them for the work set before them in the days ahead. May our nation which has been so blessed, become a beacon of hope and welcome to the world.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* God our guide,  
**All: we turn to you.**

*Leader:* God of truth and justice, hear our prayer for all who suffer, and especially for those who suffer because of oppression, cruelty, bigotry and hatred. Remember for good all the victims of war, calamity and violence. Inspire us and all who hear your voice to bring food, shelter, medicine, clean water and help to those who are in need.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* God our guide,  
**All: we turn to you.**

*Leader:* Crucified Saviour, you knew pain; you knew the loneliness, the weakness and the despair it brings. Bring your loving and healing touch to all who suffer illness in body, mind or spirit.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* God our guide,  
**All: we turn to you.**

*Leader:* God of compassion, we remember the grief of those who stood at the cross. We commend to you those who have died, and those who grieve their loss. Lead us beyond our fear of death to the joyful knowledge of eternal life.

*Leader:* God our guide,  
**All: we turn to you.**

*Leader:* God our guide, your light shows us the path we should walk and your love sustains us on the journey. Be with us in the pilgrimage of our lives, that in moments of loneliness we would know your presence, in moments of uncertainty we would know your direction and in moments of pain we would know your peace, through the one who came to walk alongside us as our friend, even Jesus Christ our Lord. **Amen.**

## **The Peace**

*Priest:* The peace of the Lord be always with you.  
**All: And also with you.**

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the Prayers of the People, we offer to God our cares and concerns, our joys and hopes, using the pauses to name them aloud or in our hearts.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Song, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

The Eucharist is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

## Offertory Hymn: "Jesus, You Have Truly Called Us"

All sing



1. Je - sus, you have tru - ly called us. Still, to - day, we hear your  
 2. Je - sus, save us from poor choic - es. Ha - tred, run - ning like a  
 3. Je - sus, save us from our weak - ness, from de - ceit and from de -



voice. Lead us on - ward, lead us up - ward, till all peo - ple can re -  
 thread through the fab - ric of our his - tr'y, mars our faith and leaves us  
 spair. Move us on to new cre - a - tion in a world that's free and



joice.  
 dead. Meet us in our time of tri - al, fill us with your Spir-it's  
 fair.



power. As we stand be - fore op - pres - sion, give us cour - age for this hour.

Words: Daniel Charles Damon. Music: BEACH SPRING. Attr. B.F. White, *The Sacred Harp*, 1844; arr. Daniel Charles Damon.  
 Words and Music: Arr. © 2019 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of heaven and earth,  
 receive our sacrifice of praise,  
 and strengthen us for the perfect freedom of your service,  
 through our Saviour Jesus Christ.

*All:* Amen.

### The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

*Priest:* We give you thanks and praise, almighty God,  
through your beloved son, Jesus Christ,  
our Saviour and Redeemer.  
He is your living Word,  
through whom you have created all things.

By the power of the Holy Spirit  
he took flesh of the Virgin Mary  
and shared our human nature.  
He lived and died as one of us,  
to reconcile us to you,  
the God and Father of all.

In fulfillment of your will  
he stretched out his hands in suffering,  
to bring release to those who place their hope in you;  
and so he won for you a holy people.

He chose to bear our griefs and sorrows,  
and to give up his life on the cross,  
that he might shatter the chains of evil and death,  
and banish the darkness of sin and despair.  
By his resurrection  
he brings us into the light of your presence.

Now with all creation we raise our voices to proclaim the glory of your name:

## Sanctus

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are  
full of your glo-ry. Ho-san-na in the high-est, ho-san-na in the high-est.  
Blessed is he, blessed is he who comes in the name of the Lord.  
Ho - san - na in the high - est, ho - san - na in the high - est.  
Ho - san - na in the high - est, ho - san - na in the high - est.

Text: ICEL, © 2010. Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

The  
Eucharistic  
Prayer today is  
Prayer 2.

The Sanctus  
(from the Latin  
word "holy") is  
an ancient  
hymn that is  
always sung  
during the  
Eucharistic  
Prayer. It is  
from Isaiah's  
description of  
his vision of  
the throne of  
God, and from  
Matthew's  
telling of the  
people calling  
out "Hosanna!"  
when Jesus  
entered  
Jerusalem.

*Priest:* Holy and gracious God, accept our praise,  
 through your Son our Saviour Jesus Christ;  
 who on the night he was handed over  
 to suffering and death,  
 took bread and gave you thanks,  
 saying, "Take, and eat:  
 this is my body which is broken for you."  
 In the same way he took the cup,  
 saying, "This is my blood which is shed for you.  
 When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection,  
 we offer you this bread and this cup,  
 giving thanks that you have made us worthy  
 to stand in your presence and serve you.

We ask you to send your Holy Spirit  
 upon the offering of your holy Church.  
 Gather into one all who share in these sacred mysteries,  
 filling them with the Holy Spirit  
 and confirming their faith in the truth,  
 that together we may praise you  
 and give you glory through your Servant, Jesus Christ.

All glory and honour are yours,  
 Father and Son, with the Holy Spirit in the holy Church,  
 now and for ever. **Amen.**

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

### The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,	
your king - dom come, your will be done, on earth as in heav - en.	
Give us to - day our dai - ly bread. For - give us our sins	
as we for - give those who sin a - gainst us.	
Save us from the time of trial and de - liv - er us from e - vil.	
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

## The Breaking of the Bread

*Priest:* We break this bread to share in the body of Christ.

*All:* We, being many, are one body, for we all share in the one bread.

*Priest:* The gifts of God for the People of God.

*All:* Thanks be to God.

## Agnus Dei

*Cantor:* Lamb of God, you take away the sin of the

*All:* world, have mercy on us. world, grant us peace.

*To repeat* | *Last time*

Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was originally spoken by John the Baptist in reference to Jesus.

## The Giving and Receiving of Communion

*Priest:* Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

*One:* O Christ, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

## The Communion



*All in the church are invited to come forward to receive communion. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer. If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Communion Hymn: #98 (SANC) "Take, O Take Me"

*All sing*

Take, O take me as I am; sum - mon out what I shall be;  
set your seal up - on my heart and live in me.

Text and music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

### **Motet:** "Rise Up My Love" (*Healey Willan*)

Rise up, my love, my fair one, and come away;  
for lo, the winter is past, the rain is over and gone;  
the flowers appear upon the earth;  
the time of the singing of birds is come;  
arise, my love, my fair one, and come away.

### **Prayer after Communion**

*Please rise as you are able*

*Priest:* O God,  
may we who have shared in holy things  
never fail to serve you in your world,  
and so come to the fullness of joy,  
in the name of Jesus Christ our Lord.

*All:* **Amen.**

### **The Doxology**

*Priest:* Glory to God,  
*All:* **whose power working in us  
can do infinitely more than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever. Amen.**

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives."

### **Announcements**

**Concluding Hymn: #87 (Common Praise) "Strengthen for Service, Lord"** *All rise and sing*

1. Strength - en for ser - vice, Lord, the hands that  
2. Lord, may the tongues that "Ho - ly" sang keep  
3. The feet that tread thy ho - ly courts from

ho - ly things have ta - ken; let ears that now have  
free from all de - ceiv - ing; the eyes which saw thy  
light do thou not ban - ish; the bod - ies by thy

heard thy songs to clam - our nev - er wak - en.  
love be bright, thy bless - ed hope per - ceiv - ing.  
bod - y fed with thy new life re - plen - ish.

Text: The Liturgy of Malabar; tr. Charles W. Humphreys (1840-1921). Adapt. Percy Dearmer (1867-1936). Tr. and adapt. © Oxford University Press.  
Music: ACH GOTT UND HERR. Melody *Neu-Leipziger Gesangbuch*, 1682; adapt. and harm. Johann Sebastian Bach (1685-1750).

**Dismissal**

*Priest:* Go forth in the name of Christ. Alleluia!

*All:* **Thanks be to God. Alleluia!**

In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

**FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday July 5 (Proper 14A)**

**4:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Wednesday July 8**

**12:00 PM** – Mid-week Eucharist (in the Church)

### **Sunday July 19 (Proper 15A)**

**9:00 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Holy Eucharist (in the Church and through YouTube)

**4:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)



# CHURCH OF THE REDEEMER LEADERSHIP

## Pastoral Staff

**Incumbent:** Steven Mackison  
**Associate Priest:** Liska Stefko  
**Children, Youth & Family Minister:** Lor Maroney  
**Honorary Assistants:** Jim Boyles, Susan Haig, Ann Jervis, Renata Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey  
**Theological Intern:** Bianca Mathews

## Program Staff

**Director of Music:** Dan Norman  
**Assistant Director of Music:** Mike Daley  
**Musician-in-Residence:** Jill Daley

## Common Table Staff & Leads

**Director:** Tom More  
**Outreach Worker:** Jim Willis  
**Volunteer & Kitchen Coordinator:** Beverley Galandzy  
**Kitchen Coordinator:** Natalie Buyniak  
**Counsellors:** Jane Brushey-Martin, Francis Martin  
**Art Studio Lead:** Katy Waugh  
**Fundraising Committee:** Peter Burgess, David Burt, Jonathan Hines, Anne Keyes, Steven Mackison, Tom More, Dan Richards

## Ministry Support

**Administrative Assistant:** Brianna Davies  
**Bookkeeper & IT Support:** Nasir Qamar  
**Facilities Manager:** Craig Martin  
**Communications:** Ann Cope  
**AV & Sound Tech:** Morgan  
**Duty Custodian:** Lloyd Simangan

## Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

## Board of Management

**Chair:** Carol Scovil  
**Vice-Chair:** Laura Boast  
**Advisory Board Chair:** Henry Krol  
**Property:** Susan Graham Walker  
**Stewardship:** Ron Waldie  
**Finance:** James Newman  
**HR:** Wesley Acheampong  
**At Large:** Jonathan Batty, Sheila Crummey

## Advisory Board

**Chair:** Henry Krol  
**Vice-Chair:** Susanne Hunter  
**Board of Management Chair:** Carol Scovil  
**Creation Matters:** Grant Jahnke, Andrew Scorer  
**ISWG:** Stephen Allen  
**Redeemer Explorers:** David Townsend, Deb Deacon  
**At Large:** Christina Chang, Mark Ebden, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zorgdrager, Salome Pinto

## Redeemer Ministry Leads

**Accessibility Advocate:** Carol Scovil  
**Archives:** Nancy Luno  
**Catechesis:** Georgi Georgievski  
**Creation Matters:** Grant Jahnke, Andrew Scorer  
**Hospitality:** Tony Crosbie  
**Human Resources:** Tim Hadwen  
**Indigenous Solidarity Working Group:** Stephen Allen  
**Liturgy Animator:** Ann Cope  
**Martha League:** Richard Van Delft  
**Meditation Group:** Lilian Junkin  
**Pastoral Care:** Tony Crosbie  
**Property:** Susan Graham Walker  
**Redeemer Explorers:** David Townsend, Deb Deacon  
**Redeemer Pilgrims:** Susan Haig  
**Refugee Settlement:** Alison Colvin, Henry Krol  
**Stewardship:** Ron Waldie  
**Trans Ministry:** Margaret Rodrigues  
**Young Adults:** Shirley Park  
**Zoom Moderators:** Anne Lee

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:  
[office@theredeemer.ca](mailto:office@theredeemer.ca)