

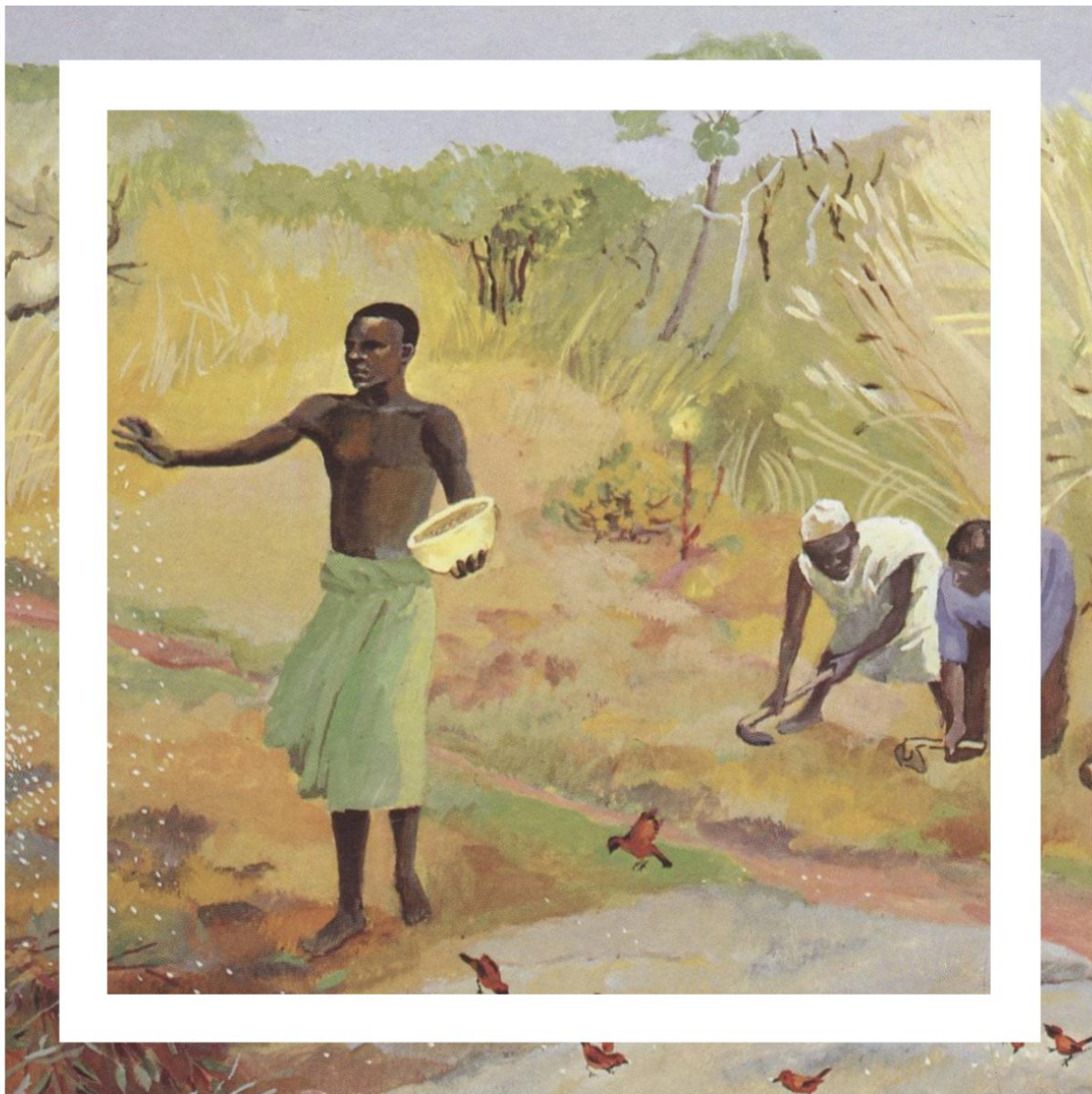
Proper 15A

Holy Eucharist

Sunday, July 12, 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

Anglican tradition called this season "Ordinary Time." Ordinary Time refers to the seasons of the church year outside of major feast periods (e.g. Easter to Advent, Epiphany to Lent). The word "ordinary" comes from "ordinal" (derived from Latin "ordo," referring to a series), because the Sundays are numbered sequentially from Easter.

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

Opening Hymn: "All the Colours of the Rainbow"

1. All the co - lours of the rain-bow live un -
 2. All the bo - dy's parts are wan-ted, nor can
 3. Ev - ery lang - uage gains more mu - sic when the
 4. Teach us, God, our need of oth - ers; through them

seen in dai - ly light, but their splen - dours find ex -
 one de - spise the rest: head and hand must work to -
 words for peace ap - pear: Pax, Sa - laam, Ei - ri - ni,
 help us ful - ly live. Wean us from our sel - fish

pres-sion when re - leased to hu - man sight; so the
 ge - ther, as must eye and ear and chest; so the
 Hei - wa, Pa - ce, San - ti, Frie - den, Mir. Though our
 hab - its; let us list - en, learn, for - give. May we

church re - veals most beau - ty where di - ver - si -
 church needs all its mem-bers for a range of
 tongues make sounds that va - ry all be - speak a
 see your longed - for im - age in each hu - man

ty is real: breath of race and class and gen - der,
 min - i - stries: var - ied gifts with one great mis-sion,
 com - mon home: long - ing for the end of con - flict
 heart and face, and be - hold how those a - round us

room for doubt and space to heal.
 "Do this for the least of these."
 and a new life in God's Sha - lom.
 can be chan - nels of your grace.

Text: Carl P. Daw. Music: ABBOT'S LEIGH Cyril V. Taylor. Words © 1942, ren. 1970 Hope Publishing Company

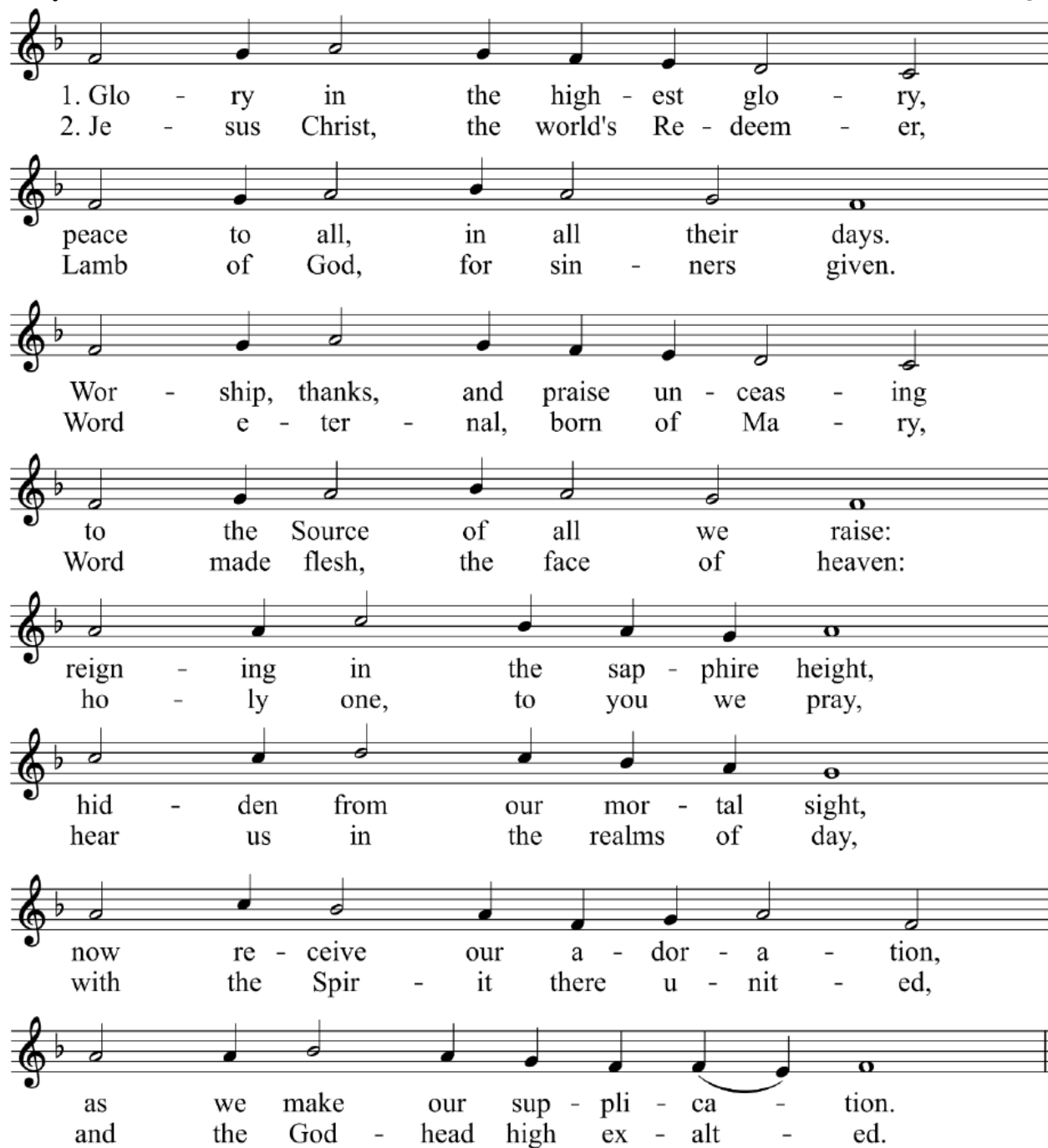
✠ The Gathering of the Community

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.**

Glory to God

All sing



1. Glo - ry in the high - est glo - ry,
 2. Je - sus Christ, the world's Re - deem - er,
 peace to all, in all their days.
 Lamb of God, for sin - ners given.
 Wor - ship, thanks, and praise un - ceas - ing
 Word e - ter - nal, born of Ma - ry,
 to the Source of all we raise:
 Word made flesh, the face of heaven:
 reign - ing in the sap - phire height,
 ho - ly one, to you we pray,
 hid - den from our mor - tal sight,
 hear us in the realms of day,
 now re - ceive our a - dor - a - tion,
 with the Spir - it there u - nit - ed,
 as we make our sup - pli - ca - tion.
 and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007)*; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1995 Réveil Publications.

Written in the first century, the "Glory to God" is a timeless song of praise that is based on the song that the angels sang to the shepherds to announce to the whole world the glorious arrival of the baby Jesus.

The Collect of the Day

Priest: God of the earth,
 all creation awaits your gift of new life.
 Prepare our hearts to receive your Word
 so that it may grow within us
 and yield a hundredfold harvest;
 through Jesus Christ, the Sower

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.

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife because she was barren, and the Lord granted his prayer, and his wife Rebekah conceived.

The children struggled together within her, and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other; the elder shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle, so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel, so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau because he was fond of game, but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

Reader: Hear what the Spirit is saying to the Church.

Genesis 25.19-34

All: **Thanks be to God.**

A moment of silence is observed

Psalm 119.105-112 (*George Black*)

All sing refrain

Refrain

You di - rect me, that I might keep your sta - tutes!

Your word is a lantern to my feet
and a light upon my path.

I have sworn and am determined
to keep your righteous judgments. **Refrain**

I am deeply troubled;
preserve my life, O God, according to your word.
Accept, O God, the willing tribute of my lips,
and teach me yöur judgments. **Refrain**

My life is always in my hand,
yet I do not forget your law.
The wicked have set a trap for me,
but I have not strayed from your commandments. **Refrain**

Pronounced "sahms", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and read for private meditation. They cover emotions from the lowest lament to utter joy.

Your decrees are my inheritance for ever;
truly, they are the joy of my heart.
I have applied my heart to fulfil your statutes
for ever and to the end. **Refrain**

Gospel Acclamation

All sing



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.

That same day Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on a path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched, and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. If you have ears, hear! "Hear, then, the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet such a person has no root but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of this age and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields in one case a hundredfold, in another sixty, and in another thirty."

Priest: The Gospel of Christ.

Matthew 13.1-9, 18-23

All: Praise to you, Lord Jesus Christ.

Homily: Susan Haig

A few moments of silence are observed.

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

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.

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.

Prayers of the People

Leader: Lord, you are a precious lamp to our feet and you are our way forward. We praise you for setting us free from sin and death and condemnation. Lead us into the experience of your peace.

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

Leader: For life in our mortal bodies and your Spirit within,

All: **we thank you Holy Spirit for freedom and life.**

Leader: Lord, we are grateful for your extravagant desire to spread your good news everywhere. Whether strongly resisted, or joyfully received, your words change the trajectory of this world from death to life and from violence to peace. Help us to see your way prosper in this neighbourhood at Bloor and Avenue Road, and help us distribute food, generosity, and hospitality to all, so that none are excluded from your love. Help us to reconcile with those we have wronged.

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

Leader: For life in our mortal bodies and your Spirit within,

All: **we thank you Holy Spirit for freedom and life.**

Leader: We hear in the ancient story of Jacob and Esau, the story of siblings divided, which tragically extends into our time. We pray for countries fractured by civil war - Ethiopia, Afghanistan, Myanmar, Nigeria, Syria, Somali, Sudan, the DRC, Burkina Faso, Mali and Haiti. We pray for peace and for peacemakers to bridge these great divides. We pray also for Ukraine, Russia, Gaza, Palestine, Israel and Iran. We pray for peace and a cease fire which is lasting and just. We pray for healing in our land, for the courage to reconcile with those we've wronged.

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

Leader: For life in our mortal bodies and your Spirit within,

All: **we thank you Holy Spirit for freedom and life.**

Leader: We pray for the sick that you would help them get well. We pray for those who hunger that they would be fed. We pray for those enduring injustice, for the support they need to persevere. Regardless of which side of privilege we are, help us all to ensure that equanimity abounds, that the dishonoured find respect and the alienated are heard. Give us, your church, the courage to stand with the marginalized, in both word and deed. We pray for our political, business and religious leaders to put aside personal grievances and ambition for the common good for all. We pray for the Common Table, Sanctuary, All Saints, and other agencies rooted in compassion, advocacy and care. We pray that they prosper in the good that they do.

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

Leader: For life in our mortal bodies and your Spirit within,

All: **we thank you Holy Spirit for freedom and life.**

Leader: We pray for those who are dying, that the Spirit of life strengthen them on their journey. We pray for those who care for young children, for patience and joy in their work. We pray for those who care for the elderly or for homeless people or for the neighbour next door. We pray for those we now name quietly before you - that you meet them where they are.

Leader: For life in our mortal bodies and your Spirit within,
All: **we thank you Holy Spirit for freedom and life. Amen.**

The Peace

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

Offertory Hymn: #658 (Gather) "Bring Forth the Kingdom"

All sing



1. You are salt for the earth, O peo-ple: Salt for the
2. You are a light on the hill, O peo-ple: Light for the
3. You are a seed of the Word, O peo-ple: Bring forth the
4. We are a blest and a pil - grim peo-ple: Bound for the

King-dom of God! Share the fla-vour of life, O peo - ple:
Cit - y of God! Shine so ho - ly and bright, O peo - ple:
King-dom of God! Seeds of mer - cy and seeds of jus - tice:
King-dom of God! Love our jour-ney and love our home-land:

Life in the King - dom of God!
Shine for the King - dom of God!
Grow in the King - dom of God!
Love is the King - dom of God!

Refrain

Bring forth the King-dom of mer - cy, Bring forth the
King-dom of peace; Bring forth the King-dom of jus - tice,
Bring forth the Cit - y of God!

Text: Marty Haugen, b. 1950. Tune: Marty Haugen, b. 1950. © 1986, GIA Publications, Inc.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy God,
your word creates in us a yearning for your kingdom.
Receive all we offer you this day,
and keep us in your peace;
for the sake of Jesus Christ the Lord. **Amen.**

There is much in our world, our community, our church, and in our personal lives 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.

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."

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.

People:



Priest: Blessed are you,
gracious God,
creator of heaven and earth;
you are the source of light and life for all your creation,
you made us in your own image,
and call us to new life in Jesus Christ our Saviour.
Therefore we praise you,
joining our voices to proclaim the glory of your name.

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.

Priest: We give thanks to you, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

On the night he was handed over
to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, "Take, eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.

All: Therefore, Father, according to his command,
we remember his death,
we proclaim his resurrection,
we await his coming in glory;

Priest: and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation,
this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.

The
Eucharistic
Prayer today is
Prayer 3 from
the Book of
Alternative
Services.

Priest: Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.
In the fullness of time,
reconcile all things in Christ,
and make them new,
and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church,
and the author of our salvation;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father,
now and for ever.

All: **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.	

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: "I am the bread of life," says the Lord.
"Whoever comes to me will never be hungry;
whoever believes in me will never thirst."

All: **Taste and see that the Lord is good; happy are they who trust in him!**

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

All: **Thanks be to God.**

Agnus Dei (John Bell)

Behold the Lamb of God, *Agnus Dei,*
who takes away the sin of the world. *qui tollis peccata mundi.*

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.

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: "I am the Bread of Life" (Steve Angarisano / Tom Booth)

All sing

I am the Bread of Life, I am bread for the world,
I am the hope in night, hope for the hopeless.
I am the door wide open, I am the shepherd's might,
I am the truth and light, I am the way and life,
Come to me, and know that I'll always be there with my arms open wide.
I Am Who Am and I am for you: Come and follow me.
I give my heart to those in sorrow, I come to those who are in need;
hope for today and for tomorrow, light for all who want to see.

Motet: : "Locus Iste" (Anton Bruckner)

Locus iste a Deo factus est, *This place was made by God,*
Inaestimabile sacramentum, *a priceless sacrament;*
irreprehensibilis est. *it is without reproach.*

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.

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.

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

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.”

Prayer after Communion

Please rise as you are able

Priest: Living God, in this sacrament we have shared in your eternal kingdom.
May we who taste this mystery forever serve you in faith, hope and love.
We ask this in the name of Jesus Christ the 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.

Announcements

Concluding Hymn: #662 (Common Praise) “The Trees of the Field”

All rise and sing

%

You shall go out with joy and be led forth with peace.

The moun-tains and the hills will break forth be - fore you.

There'll be shouts of joy and all the trees of the

field will clap, will clap their hands. *Last time* And all the trees of the

field will clap their hands, the trees of the field will

clap their hands. The trees of the field will clap their hands,

To beginning at %

while you go out with joy. You shall go

Text: Isaiah 55.12; para. Steffi Geiser Rubin (1950-). Music: THE TREES OF THE FIELD. Melody Stuart Dauermann (1944-); harm. Patrick Wedd (1948-2019) ©. Para. and melody © 1975 Lillenas Publishing Co. (Administered by The Copyright Company, Nashville, TN). All rights reserved. International copyright secured. Used by permission.

Dismissal

Priest: Let us bless the Lord. Alleluia!

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from Deb & John Deacon.

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WORSHIP WITH US

Sunday July 12 (Proper 15A)

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

8:00 PM – Compline (on Zoom only)

Wednesday July 15

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

Sunday July 19 (Proper 16A)

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 Ebdon, 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