

Proper 16A

Holy Eucharist

Sunday, July 19, 2026 at 10:30 AM

Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
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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.

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect", the Collect of the Day is the prayer that unites or "collects" us in worship and praise.

Opening Hymn: #755 (Common Praise) "Today I Awake"

1. To - day I a - wake and God is be - fore me. At
 2. To - day I a - rise and Christ is be - side me. He
 3. To - day I af - firm the Spir - it with - in me At
 4. To - day I en - joy the Trin - i - ty round me, A -

night, as I dreamt, God sum-moned the day; For
 walked through the dark to scat - ter new light. Yes,
 wor - ship and work, in strug - gle and rest. The
 bove and be - neath, be - fore and be - hind; The

God nev - er sleeps but pat - terns the morn - ing With
 Christ is a - live, and beck - ons his peo - ple To
 Spir - it in - spires all life which is chang - ing From
 Mak - er, the Son, the Spir - it to - geth - er They

slith - ers of gold or glo - ry in gray.
 hope and to heal, re - sist and in - vite.
 fear - ing to faith, from bro - ken to blest.
 called me to life and call me their friend.

Text: John L. Bell (1949-). Tune: SLITHERS OF GOLD, John L. Bell (1949-) © 1989, Iona Community, GIA Publications, Inc., agent.

✠ 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

Gloria in excelsis Deo!
 Gloria Alleluia!

The Collect of the Day

Priest: O God of Jacob, you speak in the light of day
 and in the dark of night when our sleeping is filled
 with dreams of heaven and earth;
 may we be open and watchful to your presence in our midst;
 through Jesus Christ, your dream made flesh.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a stairway set up on the earth, the top of it reaching to heaven, and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring, and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go and will bring you back to this land, for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place--and I did not know it!" And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel, but the name of the city was Luz at the first.

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

Genesis 28.10-19a

All: **Thanks be to God.**

A moment of silence is observed

Psalm 139

All sing refrain



1. O God, you search me and you know me.
2. You know my rest - ing and my ris - ing.
3. Be - fore a word is on my tongue, Lord,
4. Al - though your Spir - it is up - on me,
5. For you cre - at - ed me and shaped me,



All my thoughts lie o - pen to your gaze.
You dis - cern my pur - pose from a - far,
You have known its mean - ing through and through.
Still I search for shel - ter from your light.
Gave me life with - in my moth - er's womb.



When I walk or lie down you are be - fore me:
And with love ev - er - last - ing you be - siege me:
You are with me be - yond my un - der - stand - ing:
There is no - where on earth I can es - cape you:
For the won - der of who I am, I praise you:



Ev - er the mak - er and keep - er of my days.
In ev - 'ry mo - ment of life or death, you are.
God of my pres - ent, my past and fu - ture too.
E - ven the dark - ness is ra - diant in your sight.
Safe in your hands, all cre - a - tion is made new.

Jacob is on the run, fleeing family dynamics that he created, when he is given a promise. This promise of an inheritance is tied to being a blessing for all people. This call to be a blessing will shape the rest of the story.

The Psalms (pronounced "sahms") are a collection of the joys, sorrows and longings of the ancient people of Israel. This Psalm is intended to be a word of comfort for those who feel as though God has abandoned them.

The Sequence Song (from Latin "sequentiae", meaning "following") is a song that is sung after the second reading and before the reading of the Gospel.

A parable is a short, enigmatic story, designed to challenge and sometimes provoke those who are listening to Jesus. The disciples find parables hard to understand, even when they are about normal agricultural practices, and even when Jesus explains them, as he does here. This parable provides a cautionary teaching about thinking we can root out evil without destructive consequences

Sequence Song: "You Gotta Serve Somebody" (Bob Dylan)

All sing

You may be an ambassador to England or France
You may like to gamble, you might like to dance
You may be the heavyweight champion of the world
You may be a socialite with a long string of pearls
But you're gonna have to serve somebody
Yes indeed, you're gonna have to serve somebody
Well, it may be the Devil or it may be the Lord
But you're gonna have to serve somebody

You may be a construction worker, working on a home
You might be living in a mansion, you might live in a dome
You may own guns and you may even own tanks
You may be somebody's landlord, you may even own banks
But you're gonna have to serve somebody...

You might like to wear cotton, you might like to wear silk
You might like to drink whiskey, you might like to drink milk
You might like to eat caviar, you might like to eat bread
You may be sleeping on the floor, or sleeping in a king-size bed
But you're gonna have to serve somebody...

*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

Reader: The Lord be with you.

All: **And also with you.**

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

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

Jesus put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field, but while everybody was asleep an enemy came and sowed weeds among the wheat and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No, for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest, and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

Reader: The Gospel of Christ.

Matthew 13.24-30, 36-43

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

Homily: Sylvia Keesmaat

A few moments of silence are observed.

Prayers of the People

Leader: Let us pray saying, enter our dreams, O Lord,

All: **that we might see your presence here on the earth.**

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

Leader: Creator God, we pray for your people the world over, all who are suffering and imprisoned in occupied places, those who bring healing and hope to those injured by war and violence, and all who seek to shelter the refugee and the homeless. We give thanks for the motion of solidarity with Palestinian Christians passed by the General Synod of the Church of England.

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

Leader: Enter our dreams, O Lord,

All: **that we might see your presence here on the earth.**

Leader: God of the fugitive Jacob, we pray for all those places where violence, earthquake, flood and fire have created refugees with no place to lay their heads: Sudan, Ukraine, Gaza, Lebanon, Iran, the United States, Venezuela, France, Spain, Thailand, Saskatchewan and Manitoba. We pray for those engaged in rescue operations, and for places to sleep where healing can come.

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

Leader: Enter our dreams, O Lord,

All: **that we might see your presence here on the earth.**

Leader: Suffering Saviour, we pray for all who are unjustly imprisoned and tortured, especially those unjustly imprisoned in the United States, El Salvador, Honduras, Belize, Guatemala, Ecuador, Liberia, Uganda, Russia, Israel, the United Kingdom, and here in Canada. May their bonds be loosened and freedom come.

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

Leader: Enter our dreams, O Lord,

All: **that we might see your presence here on the earth.**

Leader: Creator of our inmost being, we pray for all who are suffering in body, mind or spirit, especially for those deeply affected by the heat, both the housed and those on the streets. We pray for relief. We pray for all who have died, and those grieving the loss of those they loved. May they rest in your resurrection hope.

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

Leader: Enter our dreams, O Lord,

All: **that we might see your presence here on the earth.**

Leader: Spirit of new life, we are grateful for your presence. Even in the midst of sorrow and loss, we see your love in the creation that surrounds us, the small interactions that shape every day, and the community that surrounds us in this place.

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.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In these troubling times, we share his 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 (Greek for thanksgiving), also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace."

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

Leader: You have entered our dreams, O Lord,
All: and shown us your presence on the earth. Amen.

The Peace

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

Offertory Hymn: #434 (Common Praise) "The Love of Jesus Calls Us"

All sing

1. The love of Je-sus calls us our joy - ous praise to sing; our
 2. The love of Je-sus calls us, that we may al - ways be com -
 3. The love of Je-sus calls us to go where he would go, to
 4. The love of Je-sus calls us in swift - ly chang - ing days, to

deep - ly felt thanks - giv - ings we now to - geth - er
 pan - ions on a jour - ney, where all the world may
 chal - lenge all that lim - its, to change, to learn, to
 be God's co - cre - a - tors in new and won - drous

bring, for all God's man - y bless - ings, un -
 see that serv - ing Christ is free - dom which
 grow, to know that Christ has freed us, that
 ways; that God with all cre - a - tion may

asked yet still re - ceived, and for the gen - er -
 time does not des - troy; where Christ's com - mand is
 pris - ons are no more; for those who seek his
 so trans-form the earth, that love and peace and

a - tions who faith - ful - ly be - lieved.
 du - ty, and ev - ery du - ty joy.
 king - dom, Christ o - pens ev - ery door.
 jus - tice may give God's king - dom birth.

Text: Herbert O'Driscoll (1928-2024) ©. Music: AURELIA. Samuel Sebastian Wesley (1810-1876).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal 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.

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: Holy God, Lover of creation,
we give you thanks and praise
for in the ocean of your steadfast love you bear us
and place the song of your Spirit in our hearts.

When we turn from your love and defile the earth,
you do not abandon us.

Your Spirit speaks through Huldah and Micah,
through prophets, sages, and saints in every age,
to confront our sin
and reveal the vision of your new creation.

Joining in the song of the universe we proclaim your glory singing:

Sanctus: #255 (LIFT)



Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.



Heav-en and earth are filled with your glo - ry. Ho - san-na



in the high - est. Bless-ed is He who comes in the name



of the Lord, of the Lord. Ho - san - na in the



high - est, ho - san - na in the high - est.

As we eat the bread and drink the wine, God is present to us and reveals God's self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

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: Gracious God,
in the fullness of time you sent Jesus the Christ
to share our fragile humanity.
Through Jesus' life, death, and resurrection
you open the path from brokenness to health,
from fear to trust, from pride and conceit
to reverence for you.

Rejected by a world
that could not bear the Gospel of life,
Jesus knew death was near.
His head anointed for burial
by an unknown woman,
Jesus gathered together those who loved him.
He took bread, gave thanks to you, broke it
and gave it to his friends,
saying, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine,
gave you thanks,
and said "Drink this all of you,
this is my blood of the new covenant
which is shed for you and for many.
Whenever you drink it,
do this for the remembrance of me."
And now we gather at this table
in response to his commandment,
to share the bread and cup of Christ's undying love,
and to proclaim our faith.

All: **Christ has died.
Christ is risen.
Christ will come again.**

Priest: Breathe your Holy Spirit,
the wisdom of the universe,
upon these gifts that we bring to you:
this bread, this cup, ourselves, our souls and bodies,
that we may be signs of your love for all the world
and ministers of your transforming purpose.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, Creator of all,
and we bless your holy name for ever.

All: **Amen.**

The Lord's Prayer

Priest: *People:*



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: 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.**

Fraction Song: Love is Little *(Shaker Song arr. K Siegfried)*

Love is little, love is low,
love will make my spirit grow.
Grow in peace, grow in light,
love will do the thing that's right.

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.

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 Fraction Song (from the Latin "fractio" meaning "to break") is a song sung during the Eucharist when the priest breaks the consecrated bread.

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.

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: #69 (Common Praise) “We Who Live by Sound and Symbol” *All sing*

1. We who live by sound and sym - bol, we who learn from sight and word,
 2. Not just once with spe - cial peo - ple, not just hid - den deep in time,
 3. God, our Mak - er, send your Spir - it to per - vade the bread we break.

find these mar - ried in the per - son of the one we call our Lord.
 but wher - ev - er Christ is fol - lowed, earth - ly fare be - comes sub - lime.
 Let it bring the life we long for and the love which we for - sake.

Tak - ing bread to be his bod - y, tak - ing wine to be his blood,
 Though to sound this seems a mys - tery, though to sense it seems ab - surd,
 Bind us clos - er to each oth - er, both for - giv - ing and for - given;

he let thought take flesh in ac - tion; he let faith take root in food.
 yet in faith, which seems like fol - ly, we meet Je - sus Christ our Lord.
 give us grace in this and all things to dis - cern the hand of heaven.

Motet: “Angel Band” (*William Bradbury*)

All sing bolded text

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

My latest sun is sinking fast, My race is nearly run;
My strongest trials now are past, My triumph is begun.
**O, come, angel band, Come and around me stand;
Oh bear me away on your snowy wings To my eternal home.**

I know I'm near the holy ranks Of friends and kindred dear
I hear the waves on Jordan's banks, The crossing must be near.
O, come, angel band...

I've almost reached my heavenly home, My spirit loudly sings;
Thy holy ones, behold, they come! I hear the noise of wings.
O, come, angel band...

Oh, bear my longing heart to him, Who bled and died for me;
Whose blood now cleanses from all sin, And gives me victory.
O, come, angel band...

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.**

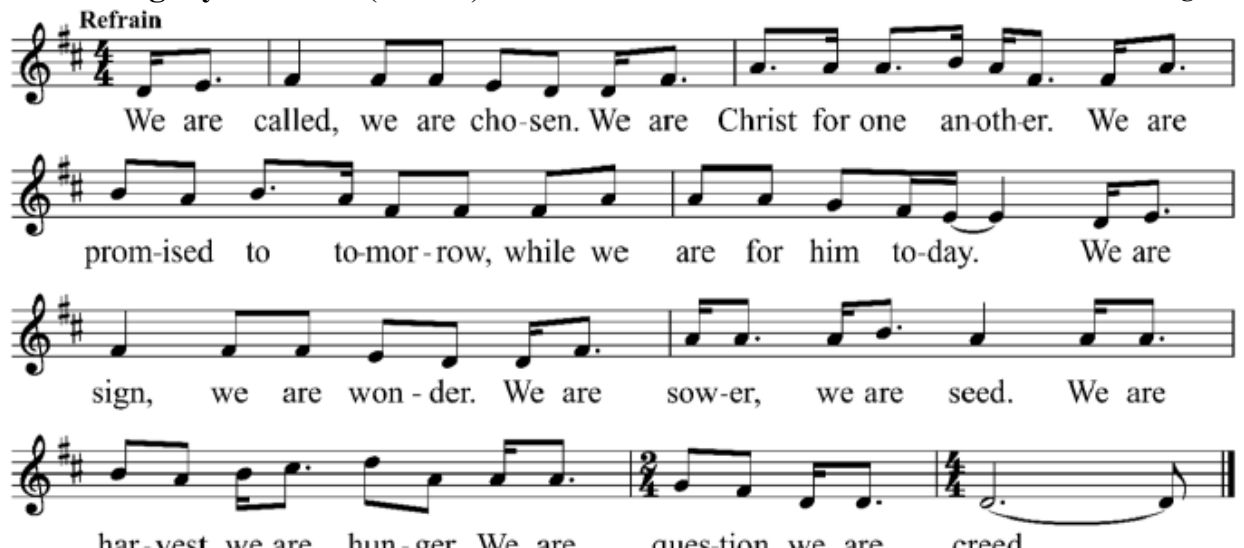
The Doxology (from the Greek “doxalogia” meaning “words of glory”) is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.”

Announcements

Concluding Hymn: #690 (Gather) "We Are Chosen"

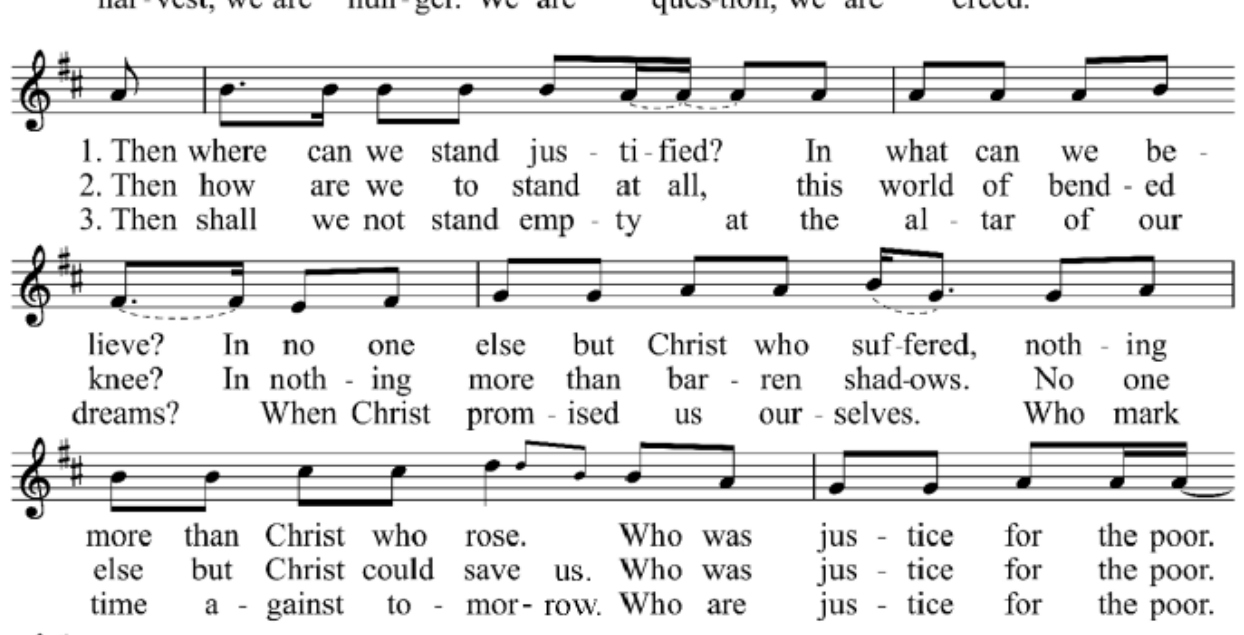
All rise and sing

Refrain



We are called, we are cho-sen. We are Christ for one an-other. We are
prom-ised to to-mor-row, while we are for him to-day. We are
sign, we are won-der. We are sow-er, we are seed. We are
har-vest, we are hun-ger. We are ques-tion, we are creed.

1. Then where can we stand jus - ti - fied? In what can we be -
2. Then how are we to stand at all, this world of bend - ed
3. Then shall we not stand emp - ty at the al - tar of our

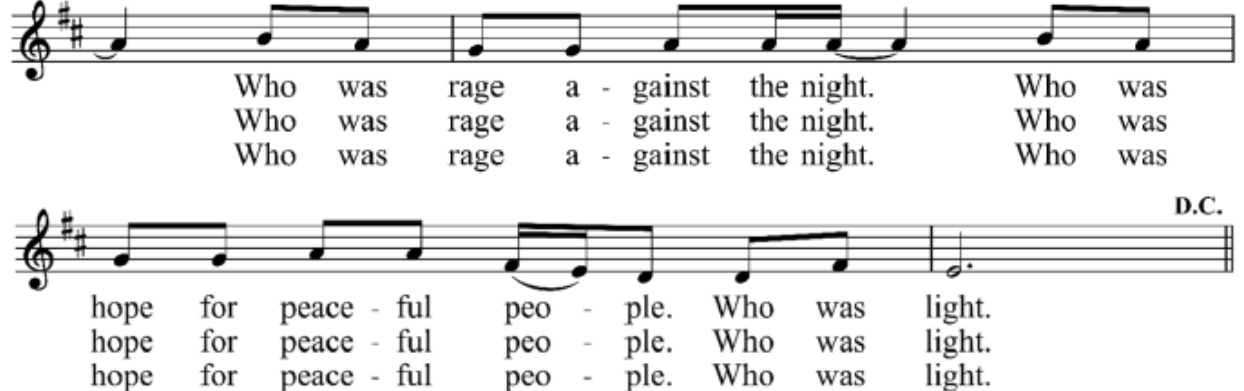


lieve? In no one else but Christ who suf-fered, noth - ing
knee? In noth - ing more than bar - ren shad-ows. No one
dreams? When Christ prom - ised us our - selves. Who mark

more than Christ who rose. Who was jus - tice for the poor.
else but Christ could save us. Who was jus - tice for the poor.
time a - gainst to - mor - row. Who are jus - tice for the poor.

Who was rage a - gainst the night. Who was
Who was rage a - gainst the night. Who was
Who was rage a - gainst the night. Who was

D.C.



hope for peace - ful peo - ple. Who was light.
hope for peace - ful peo - ple. Who was light.
hope for peace - ful peo - ple. Who was light.

Text: Tom Coury, b.1951, © 1978, New Dawn Music. Tune: Tom Coury, b.1951, © 1978 New Dawn Music; acc. by Robert J. Batistini, b.1942, © 1994, GIA Publications, Inc.

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.

Dismissal

Leader: Let us go in peace to love and serve the Lord. Alleluia!

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from Sylvia Keesmaat.

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WORSHIP WITH US

Sunday July 19 (Proper 16A)

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

8:00 PM – Compline (on Zoom only)

Wednesday July 22

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

Sunday July 26 (Proper 17A)

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