

Proper 17A

Holy Eucharist

Sunday, July 26, 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: Susan Haig

Welcome

Land Acknowledgement

We are in the season known as Ordinary Time. "Ordinary" (from Latin "ordo" meaning "order", or "series" as in numbered) because the Sundays in this season are numbered sequentially after Easter. It is also a time where we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him.

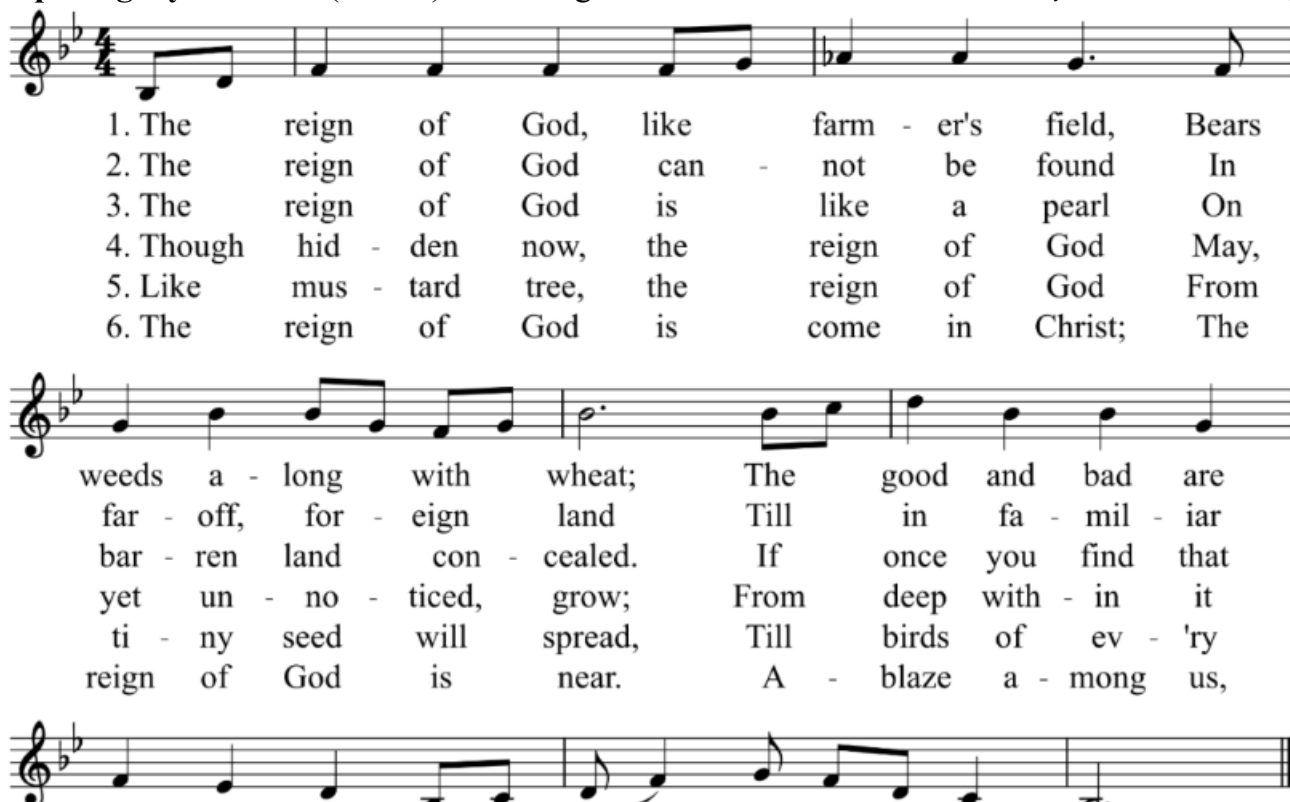
As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable and meaningful for worship.

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: #738 (Gather) "The Reign of God"

Please rise as you are able and sing



1. The reign of God, like farm - er's field, Bears
 2. The reign of God can - not be found In
 3. The reign of God is like a pearl On
 4. Though hid - den now, the reign of God May,
 5. Like mus - tard tree, the reign of God From
 6. The reign of God is come in Christ; The

weeds a - long with wheat; The good and bad are
 far - off, for - eign land Till in fa - mil - iar
 bar - ren land con - cealed. If once you find that
 yet un - no - ticed, grow; From deep with - in it
 ti - ny seed will spread, Till birds of ev - 'ry
 reign of God is near. A - blaze a - mong us,

in - ter - twined Till har - vest is com - plete.
 face and place We find it close at hand.
 pre - cious pearl, Go out and buy that field.
 ris - es up, Like yeast in swell - ing dough.
 feath - er come To nest, and there be fed.
 kin - dling hearts, The reign of God is here!

Text: Matthew 13.24-33, 44-49, Mark 4.26-34; Delores Duffner, OSB, b.1939, © 1995, 2003, GIA Publications, Inc. Tune: MCKEE; African American; adapt. by Harry T. Burleigh (1866-1949).

✠ 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

The Collect of the Day

Priest: God of eternal wisdom,
 you alone impart the gift of discernment:
 grant us understanding hearts,
 so that we may choose wisely
 between the treasures of your promised reign
 and this world's counterfeits;
 through Jesus Christ, the pearl of true value.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

Then Laban said to Jacob, "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?" Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were weak, but Rachel was graceful and beautiful. Jacob loved Rachel, so he said, "I will serve you seven years for your younger daughter Rachel." Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me." So Jacob served seven years for Rachel, and they seemed to him but a few days because of his love for her.

Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place and made a feast. But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." Jacob did so and completed her week; then Laban gave him his daughter Rachel as a wife.

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

Genesis 29.15-28

All: **Thanks be to God.**

A moment of silence is observed

Psalm 128

All sing refrain



Happy are they all who revere God,
and who follow in God's ways!
You shall eat the fruit of your labour;
happiness and prosperity shall be yours. **Refrain**

Your union shall be fruitful within your house,
your children like olive shoots round about your table.
Whoever fears God
shall thus indeed be blessed. **Refrain**

May God bless you from Zion,
and may you see the prosperity of Jerusalem all the days of your life.
May you live to see your children's children;
may peace be upon Israel. **Refrain**

Jacob, the trickster, gets his comeuppance when Laban tricks Jacob into marrying his oldest daughter, Leah, after seven years of labour. Laban then demands seven more years of labour from Jacob in order that he might also marry Laban's younger daughter, Rachel.

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 Hymn (from Latin “sequentiae”, meaning “following”) is a hymn that is sung after the second reading and before the reading of the Gospel.

Sequence Hymn: #577 (Gather) “Come, My Way, My Truth, My Life”

All sing

1. Come, my Way, my Truth, my Life: Such a
 2. Come, my Light, my Feast, my Strength: Such a
 3. Come, my Joy, my Love, my Heart: Such a

way as gives us breath; Such a truth as ends all
 light as shows a feast; Such a feast as mends in
 joy as none can move; Such a love as none can

strife; Such a life as kill - - eth death.
 length; Such a strength as makes his guest.
 part; Such a heart as joys in love.

Text: George Herbert (1593-1632). Tune: THE CALL; Ralph Vaughan Williams (1872-1958). © Stainer and Bell Publications.

*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.*

Drawing on half a dozen parables, both agricultural and domestic, Jesus continues to teach the disciples using imagery that they would have been familiar with. While the disciples claim to understand, one wonders if they, like us today, really understand “what the kingdom of heaven is like.”

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 is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.” “The kingdom of heaven is like treasure hidden in a field, which a man found and reburied; then in his joy he goes and sells all that he has and buys that field. “Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. “Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has become a disciple in the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

Reader: The Gospel of Christ.

Matthew 13.31-33, 44-52

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

Homily: Suzanne Rumsey

A few moments of silence are observed.

Prayers of the People

Leader: As we gather together in prayer, there is much on our mind, sometimes too deep for words. However, Paul reminds us today that ‘Likewise the Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words’. You are invited to add your petitions and thanksgivings silently or aloud with words you may feel are inadequate, but know they are heard by God in the midst of us.

Leader: Lord in your wisdom

All: **hear our prayer.**

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

Leader: We pray for your church throughout the world. We pray especially for those throughout the world whose faith results in persecution, discrimination, or death. We pray that your church may be a beacon of light, a place of sanctuary, a body of reconciled people.

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

Leader: Lord in your wisdom

All: **hear our prayer.**

Leader: We pray for the world. We pray for world leaders that they may be instruments of peace, guardians of your creation, and servants to all they govern. We remember victims of famine, war or disaster. We pray for refugees and prisoners.

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

Leader: Lord in your wisdom

All: **hear our prayer.**

Leader: We pray for our country and this community. We remember especially all who are affected by wildfires, directly or indirectly. We give thanks for all who have offered themselves as candidates in the upcoming municipal elections throughout the province. We pray for all who lack food, shelter or community.

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

Leader: Lord in your wisdom

All: **hear our prayer.**

Leader: We pray for all who are sick or in need of care. We give thanks for all who minister or care for them, whether as friend, family, or professional.

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

Leader: Lord in your wisdom

All: **hear our prayer.**

Leader: We give thanks for the life and example of those who have died. We offer a word of comfort, a helping hand, a handwritten note or card, a casserole, whatever our gifts, to those who mourn. We pray that we can support them in their loss and bring them to wholeness.

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: Lord in your wisdom

All: hear our prayer.

Leader: We offer these and all our prayers to the source of all goodness, remembering the word of St Paul to the people of Rome, saying together:

All: **For we are convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord. Amen.**

The Peace

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

All: And also with you.

Offertory Hymn: #372 (Common Praise) "Praise to the Holiest in the Height"

All sing



1. Praise to the Ho - liest in the height, and in the
 2. O lov - ing wis - dom of our God! When all was
 3. O gen - erous love! that flesh and blood, which did in
 4. and that the high - est gift of grace should flesh and
 5. who is the gar - den se - cret - ly, and on the
 6. Praise to the Ho - liest in the height, and in the

depth be praise, in all the words most
 sin and shame, a sec - ond Ad - am
 Ad - am fail, should strive a - fresh a -
 blood re - fine, God's pres - ence, and his
 cross on high, should teach his fol - lowers
 depth be praise, in all the words most

won - der - ful most sure in all God's ways.
 to the fight and to the res - cue came.
 gainst the foe, should strive and should pre - vail.
 ve - ry self, and es - sence all - di - vine.
 and in - spire to suf - fer and to die.
 won - der - ful, most sure in all God's ways.

Text: John Henry Newman (1801-1890), alt. Music: GERONTIUS. John Bacchus Dykes (1823-1876).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of grace,
 accept all we offer you this day,
 as we look toward the glory you have promised.
 This we ask in the name of Jesus Christ our Lord.

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: Blessed are you,
gracious God,
creator of heaven and earth;
we give you thanks and praise
through Jesus Christ our Lord,
who on this first day of the week
overcame death and the grave,
and by his glorious resurrection
opened to us the way of everlasting life.
In our unending joy
we echo on earth the song of the angels in heaven
as we raise our voices to proclaim the glory of your name:

Sanctus: #719 (Common Praise)



Ho - ly, ho - ly, ho - ly Lord, God of power and might,



heaven and earth are full of your glo-ry. Ho - san-na in the high-est.



Bless - ed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.

Music: LAND OF REST; American trad.; adapt. Marcia Pruner (1936-); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

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: 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 be in your presence.
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."
Therefore, Father, according to his command,

All: **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.
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

Priest: 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.**

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: 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.**

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 Hymn (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Hymn: #112 (SANC) “If You Only Have Faith”

If you on - ly have faith just like a lit - tle seed of
mus - tard: this is what Je - sus has
said. If you on - ly have said. You will be
a - ble to tell this moun - tain: Move a -
way! Move a - way! You will be
way! Move a - way! and then the moun - tain will
move a - way, will move a - way, will move a -
way. And then the moun - tain will move a - way.

Text: Caribbean Pentecostal chorus; English tr. Pablo Sosa, 2006, alt. English tr. © 2006 GIA Publications, Inc.
Music: ST TUVIERAS FE. Caribbean Pentecostal chorus; transcr. and harm. Jorge Lockward, 2008. Music transcr. and harm. © 2008 General Board of Global Ministries t/a GBGMusik.

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:*

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.

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.

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

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.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.

The word "anoint" comes from the Latin "ungere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

Communion Hymn: "Kingdom of God"

All sing

The king-dom of God is jus-tice and peace and joy in the Ho-ly
 Spir-it. Come, God, and o-pen in us the gates of your king-dom.

© 2014 Ateliers et Presses de Taizé. Published and distributed in North America exclusively by GIA Publications, Inc. All Rights Reserved.

Motet: "Tantum Ergo" (Maurice Duruflé)

All sing

Tantum ergo Sacramentum veneremur cernui
 Et antiquum documentum novo cedat rituri,
 Præstet fides supplementum sensuum
 defecturi.

Such a sacrament, therefore, let us venerate with bowed heads, And let the ancient testimony give way to a new ritual, Let faith provide a supplement for the inadequacy of the senses.

Genitori genitoque laus et jubilatio,
 Salus, honor, virtus quoque sir et benedictio,
 Procedenti ab utroque Compar sit laudatio.
 Amen.

To Father and Son let there be laud and jubilation, Salvation, honour and virtue also and blessing, And to him who proceeds from both of them let there be equal praise. Amen.

Prayer after Communion

Please rise as you are able

Priest: God of grace,
we have received the memorial
of the death and resurrection of your Son.
May your love, poured into us, bring us to your promises.
We ask this in the name of our Redeemer Jesus Christ.

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: #562 (Gather) "Halleluya! We Sing Your Praises"

All rise and sing

Refrain

Hal - le - lu - ya! We sing your prais - es, all our
hearts are filled with glad - ness. Hal - le - lu - ya! We sing your
prais - es, all our hearts are filled with glad - ness.

1. Christ the Lord to us said: I am
2. Now he sends us all out, strong in

wine, I am bread, I am wine, I am
faith, free of doubt, strong in faith, free of

bread, give to all who thirst and hun - ger.
doubt, to pro - claim the joy - ful Gos - pel.

Text and tune: South African. © 1984, Utryck, Walton Music Corporation, agent.

Dismissal

Leader: Go forth in the name of Christ. Alleluia!

All: Thanks be to God. Alleluia!

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."

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

Unless stated otherwise, all liturgical texts are excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Collect of the Day is from Opening Prayers (1997) alt.

Prayers of the People from Peter Bennett. Prayer over the Gifts is from Alternative RCL Collects.

Cover art is Anders Zorn, 1860-1920. Bread Baking, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=58741> Original source: https://commons.wikimedia.org/wiki/File:Anders_Zorn_-_Br%C3%B6dbaket.jpg.

WORSHIP WITH US

Sunday July 26 (Proper 17A)

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

8:00 PM – Compline (on Zoom only)

Wednesday July 29

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

Sunday August 2 (Proper 18A)

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