

Proper 18A

Holy Eucharist

Sunday, August 2, 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

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: #585 (Common Praise) "Lord, Whose Love in Humble Service"

Please rise as you are able and sing

1. Lord, whose love in hum - ble ser - vice bore the
 2. Still your chil - dren wan - der home - less; still the
 3. As we wor - ship grant us vi - sion till your

weight of hu - man need, who up - on the cross, for -
 hun - gry cry for bread; still the cap - tives long for
 love's re - veal - ing light in its height and depth and

sak - en, worked your mer - cy's per - fect deed:
 free - dom; still in grief we mourn our dead.
 great - ness dawns up - on our quick - ened sight,

we, your ser - vants, bring the wor - ship not of
 As you, Lord, in deep com - pas - sion healed the
 mak - ing known the needs and bur - dens your com -

voice a - lone, but heart; con - se - crat - ing to your
 sick and freed the soul, by your Spir - it send your
 pas - sion bids us bear, stir - ring us to ar - dent

pur - pose ev - ery gift which you im - part.
 pow - er to our world to make it whole.
 ser - vice, your a - bun - dant life to share.

Text: Albert Frederick Bayly (1901-1984), alt. © 1961 Oxford University Press. Music: BEACH SPRING. Melody The Sacred Harp, Mason, 1844; attrib. Benjamin Franklin White (1800-1879); arr. © 1978 Lutheran Book of Worship. Reprinted by permission of Augsburg Fortress.

✠ 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.

Gloria: #178 (SANC)

All sing

¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!

Y_en la tie - rra paz pa-ra_a-qué llos que_a - ma el Se - ñor.

The Gloria is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

The Collect of the Day

Priest: God of compassion: your heart goes out to the hungry and destitute; you take what we have and transform it into much; give us the bread that satisfies, the food without price, so that our lives may show forth your overflowing love; through Jesus Christ, the breaker of bread. **Amen.**

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

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

The same night Jacob got up and took his two wives, his two maids, and his eleven children and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone, and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket, and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

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

Genesis 32.22-31

All: **Thanks be to God.**

A moment of silence is observed

Psalm 17:1-7, 15 (George Black)

All sing refrain

Refrain

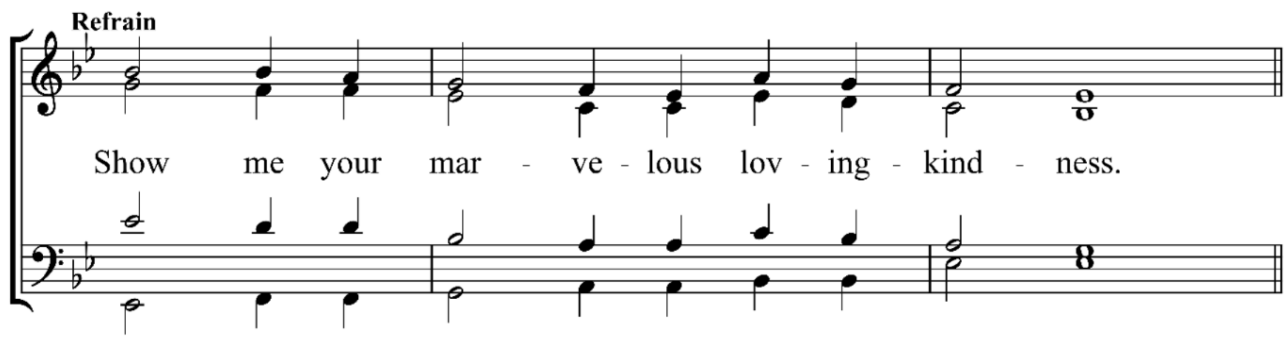
Show me your mar - ve - lous lov - ing - kind - ness.

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.

Hear my plea of innocence, O God; give heed to my cry;
listen to my prayer, which does not come from lying lips.
Let my vindication come forth from your presence;
let your eyes be fixed on justice. **Refrain**

Weigh my heart, summon me by night,
melt me down; you will find no impurity in me.
I give no offence with my mouth as others do;
I have heeded the words of your lips. **Refrain**

My footsteps hold fast to the ways of your law;
in your paths my feet shall not stumble.
I call upon you, O God, for you will answer me;
incline your ear to me and hear my words. **Refrain**



Show me your marvelous loving-kindness,
 O Saviour of those who take refuge at your right hand
 from those who rise up against them.
 Whose bellies you fill with your treasure,
 who are well supplied with children
 and leave their wealth to their little ones. **Refrain**

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

Gospel Acclamation

All sing

*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.**

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd, and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven and blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled, and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Reader: The Gospel of Christ.

Matthew 14.13-21

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

Homily: Susan Haig

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.

Prayers of the People

Leader: Let us pray: We open our hearts to you, O God. Like the dry ground awaiting the rain, so our soul thirsts for you. Guide us through the darkness of anger, hurt, bitterness, and sorrow and make us open to the light of your love. Help us learn to lean on you, trust in you, and remember you from hour to hour and day to day.

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

Leader: God of compassion,

All: **we turn to you.**

Leader: Lord Jesus, we pray for all who follow you, here in this community and all around the world. When the business of life distracts us and pulls us in every direction, help us to carry only the burdens you give us. Reveal the special gifts you have given to each of us, and enable us to better fulfil your purpose and plan for our lives. Help us to cherish and share our faith, showing respect, dignity, curiosity, and humility to others.

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

Leader: God of compassion,

All: **we turn to you.**

Leader: Creator God, we pray for the natural world. Help us to delight in your good creation and find joy and wonder in all your works. Give to us and to all our leaders the wisdom and resolve to bring healing and wholeness to the whole earth.

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

Leader: God of compassion,

All: **we turn to you.**

Leader: Sovereign Lord, we pray for peace, justice and reconciliation throughout the whole world. Comfort and help all those who suffer from violence, hatred and oppression, and give them an oasis of respite and shelter. We thank you Lord for all who bring food, medicine, comfort to those in need. Send them encouragement, keep them safe, and bless their efforts for good.

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

Leader: God of compassion,

All: **we turn to you.**

Leader: Great Physician, stretch out your hand to bring wholeness to all who suffer in body, mind, or spirit. Support and encourage all medical workers and caregivers. Remember for good all those who have no work, and those whose work is stressful, dangerous or unfulfilling. Bring your special comfort to the lonely, the dying, and the bereaved. Come close to us and enfold us in your love.

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

Leader: God of compassion,

All: **we turn to you.**

Leader: God our maker and redeemer, we offer you our love and our labours. May we be worthy of your love and labours for us.

All: **Amen.**

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."

The Peace

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

All: And also with you.

Offertory Hymn: #397 (Common Praise) "Praise the One Who Breaks the Darkness" *All sing*

1. Praise the one who breaks the dark - ness with a lib - er -
 2. Praise the one who blessed the chil - dren with a strong yet
 3. Praise the one true love in - car - nate: Christ who suf - fered
 a - ting light. Praise the one who frees the pris - oners, turn - ing
 gen - tle word. Praise the one who drove out de - mons with a
 in our place. Je - sus died and rose for ma - ny that we
 blind - ness in - to sight. Praise the one who preached the
 pier - cing two - edged sword. Praise the one who brings cool
 may know God by grace. Let us sing for joy and
 gos - pel, heal - ing ev - ery dread dis - ease, calm - ing
 wa - ter to the des - ert's burn - ing sand. From this
 glad - ness, see - ing what our God has done. Praise the
 storms and feed - ing thou - sands with the ve - ry bread of peace.
 well comes liv - ing wa - ter, quench - ing thirst in ev - ery land.
 one re - deem - ing glo - ry, praise the One who mkes us one.

Text: Rusty Edwards (1955-). © 1987 Hope Publishing Co. Music: NETTLETON. *A Repository of Sacred Music: Part Second*, Harrisburg, 1813.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God,
 receive all we offer you this day,
 and grant that in this eucharist
 we may be enriched by the gifts of the Spirit.
 We ask this 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: 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: #201 (Gather)



Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

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 soul 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.

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 Breaking of the Bread

Priest: God of promise, you prepare a banquet for us in your kingdom.

All: **Happy are those who are called to the supper of the Lamb.**

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

All: **Thanks be to God.**

Fraction Hymn: "We Will Take What You Offer" (John Bell)

We will take what you offer,
We will live by your word;
We will love one another
And be fed by you, God

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

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.

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: #456 (Common Praise) "He Comes to Us As One Unknown" *All sing*

1. He comes to us as one un - known, a breath un -
2. He comes when souls in si - lence lie and thoughts of
3. He comes to us in sound of seas, the o - cean's
4. He comes in love as once he came by flesh and
5. He comes in truth when faith is grown; be - lieved o -

seen, un - heard; as though with - in a heart of stone, or
day de - part, half - seen up - on the in - ward eye, a
fume and foam; yet small and still up - on the breeze, a
blood and birth; to bear with - in our mor - tal frame a
beyed, a - dored: the Christ in all the scrip-tures shown, as

shriv-eled seed in dark-ness sown, a pulse of be - ing stirred.
fall - ing star a - cross the sky of night with - in the heart.
wind that stirs the tops of trees, a voice to call us home.
life, a death, a sav - ing name for ev - ery child of earth.
yet un - seen, but not un - known, our Sav - iour and our God.

Text: Timothy Dudley-Smith (1926-2024); first line from Albert Schweitzer (1875-1965), *The Quest of the Historical Jesus*, 1910. © 1984 Hope Publishing Co.
Music: LOBT GOTT, IHR CHRISTEN. Melody Nikolaus Herman (1480?-1561); adapt. and harm. Johann Sebastian Bach (1685-1750).

Motet: "O Sacrum Convivium" (Giovanni Croce)

O sacrum convivium,	<i>O sacred banquet,</i>
In quo Christus sumitur,	<i>in which Christ is received,</i>
Recolitur memoria passionis eius;	<i>the memory of his Passion is renewed,</i>
Mens impletur gratia,	<i>the mind is filled with grace,</i>
Et futurae gloriae, nobis pignus datur.	<i>and a pledge of future glory is given us.</i>
Alleluia.	<i>Alleluia.</i>

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

Prayer after Communion

Please rise as you are able

Priest: Eternal God, grant to your Church the unity and peace that we have tasted in this eucharist, the fruit of your life-giving Spirit. 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: #486 (Common Praise) "Love Divine, All Loves Excelling" *All rise and sing*

1. Love di - vine, all loves ex - cel - ling, joy of heaven to
2. Come, al - might - y to de - liv - er; let us all thy
3. Fin - ish, then, thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing;
grace re - ceive; sud - den - ly re - turn, and nev - er,
let us be; let us see thy great sal - va - tion

all thy faith - ful mer - cies crown. Je - sus, thou art
nev - er more thy tem - ples leave. Thee we would be
per - fect - ly re - stored in thee, changed from glo - ry

all com - pas - sion; pure un - bound - ed love thou art; vis - it
al - ways bless - ing, serve thee as thy hosts a - bove, pray and
in - to glo - ry, till in heaven we take our place, till we

us with thy sal - va - tion, en - ter ev - ery trem - bling heart.
praise thee with - out ceas - ing, glo - ry in thy per - fect love.
cast our crowns be - fore thee, lost in won - der, love and praise.

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: Go forth in the name of Christ. Alleluia!

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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Inclusive Church (2009) Prayers of the People from Judy Burnham. Prayer over the Gifts is from Alternative RCL Collects.

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Swanson, <https://www.johnaugustswanson.com/>.

WORSHIP WITH US

Sunday August 2 (Proper 18A)

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

8:00 PM – Compline (on Zoom only)

Wednesday August 5

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

Sunday August 9 (Proper 19A)

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, Renate 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

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Vice-Chair: Susanne Hunter
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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:
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