

Proper 19A

Holy Eucharist

Sunday, August 9, 2026 at 10:30 AM

Church of the Redeemer

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

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



OUR VISION

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

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

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

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

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

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

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

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

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

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

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

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



*Christ has no body now but ours, no hands, no feet on earth but ours.
Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good.
Ours are the hands, with which he blesses all the world.
Teresa of Avila (Adapted)*

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

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

Where We Stand

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

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

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

Presider: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn

**God welcomes all, strangers and friends;
God's love is strong and it never ends.**

All sing

The Gathering of the Community

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

All: **And also with you.**

Kyrie Eleison: #705 (Common Praise)

All sing

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

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.

"Kyrie Eleison" (Greek meaning "Christ have mercy") is an ancient chant or song calling to the Father, the Son, and the Holy Spirit.

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

The Collect of the Day

Priest: Through the storms of life, O God,
you walk with your people
in the person of Jesus your Son.
Calm our fears and strengthen our faith
so that we may never doubt his presence among us
but proclaim that he is your Son,
risen from the dead, living forever.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

Jacob settled in the land where his father had lived as an alien, the land of Canaan. These are the descendants of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives, and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children because he was the son of his old age, and he made him an ornamented robe. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock, and bring word back to me." So he sent him from the valley of Hebron. He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.' " So Joseph went after his brothers and found them at Dothan. They saw him from a distance, and before he came near to them they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him"—that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the ornamented robe that he wore, and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat, and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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

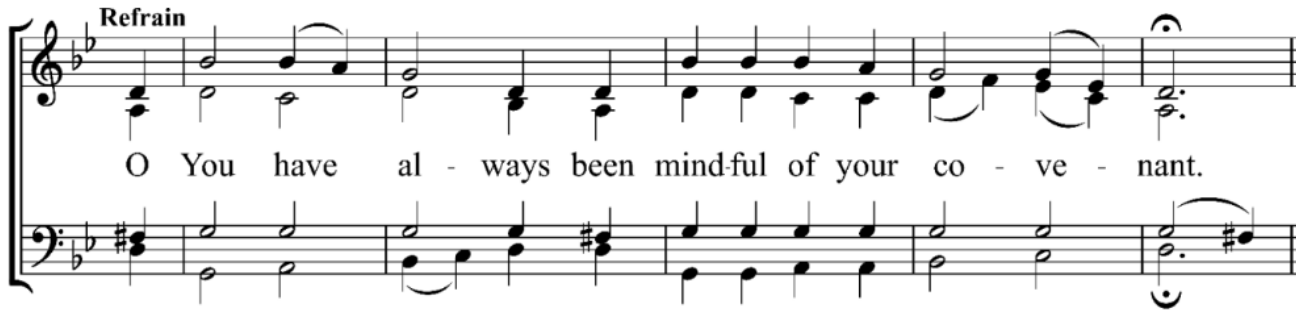
Genesis 37.1-4, 12-28

All: **Thanks be to God.**

A moment of silence is observed

Psalm 105: 1-6, 16-22, 45b (George Black)

All sing refrain



Give thanks to our God and call upon the holy Name;
make known God's deeds among the peoples.
Sing to God, sing praises to the Holy One,
and speak of all God's marvellous works. **Refrain**

Glory in the holy Name;
let the hearts of those who seek God rejoice.
Let us search for you and your strength, Ö God,
Let us continually seek your face. **Refrain**

Let us remember the marvels you have done,
your wonders and the judgements of your mouth,
O offspring of Abraham yöur servant,
O children of Jacob your chosen. **Refrain**

Then you called for a famine in the land
and destroyed the supply of bread.
You sent a man before them,
Joseph, who was sold as a slave. **Refrain**

They bruised his feet in fetters;
his neck they put in an iron collar.
Until his prediction came to pass,
The word of God tested him. **Refrain**

The king sent and released him;
the ruler of the people set him free.
He set him as master over his household,
as a ruler over all his possessions,
To instruct his princes according to his will
and to teach his elders wisdom.
Hallelujah! **Refrain**

Pronounced "sahms", the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and human emotion, from joy and praise to lament and despair..

We sing or say the Acclamation (from the Latin “acclamare,” meaning “shout in approval”) to prepare our hearts to receive the Gospel.

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

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.**

Immediately Jesus made the disciples get into a boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.”

Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and, beginning to sink, he cried out, “Lord, save me!” Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.”

Reader: The Gospel of Christ.

Matthew 14.22-33

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

Homily: Bianca Mathews

A few moments of silence are observed.

Prayers of the People

Leader: O Lord, in these early days of harvest, plentiful with peaches, corn and other fruits and vegetables, we thank you for the sun, the rain and those who work the fields, many of whom are migrants. Open our hearts to welcome those whose labour means that we are fed, making room for them the way Jacob and his family were as foreigners, when they worked in the fields of Canaan.

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

Leader: For you O Lord are Lord of the whole earth

All: **and generous to all who call on you.**

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

Leader: We pray for the refugees in Spain and elsewhere, battered by the waves, far from their homeland, enduring the cold winds of closed borders and a deepening unwillingness among nations to help them. We pray that you open our hearts to make room for all who seek safety and home.

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

Leader: For you O Lord are Lord of the whole earth

All: **and generous to all who call on you.**

Leader: We pray that the ‘on’ and ‘off’ ceasefires in the Middle East lead to a permanent and just peace, making room for a homeland for Palestinians. We pray the same for Ukraine, for Sudan, for Iran and for the many other nations torn apart by war. Raise up leaders skilled in peacemaking to help rescue those who have experienced the loss of friends and family, and who have seen their homes and communities destroyed. We pray for aid workers, doctors, nurses and relief agencies who work tirelessly in life threatening situations. We pray for the firefighters and volunteers valiantly fighting the wildfires. May they succeed in their efforts. Help us as a nation take meaningful steps to better manage these precious resources of trees, wildlife, water and communities.

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

Leader: For you O Lord are Lord of the whole earth

All: **and generous to all who call on you.**

Leader: We pray for your Church. Help us to truthfully confess you as Lord by putting your words into action. Open our eyes to see you at work not only within these walls but in every place we are engaged. Bless the ministry of the Common Table, our youth and children’s ministries, the weekly Peace Vigil and various services that take place here and elsewhere through the week. As we share the same turbulent seas as do our neighbours and friends, help us not to fear but to take hold of your hand, the hand settles the sea no matter how turbulent things get

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

Leader: For you O Lord are Lord of the whole earth

All: **and generous to all who call on you.**

Leader: We pray that those who are ill - whether in body, mind or spirit - find comfort, strength and healing from those around them. Nourish and encourage those who care for the hurting whether family, caregiver or friend. To both patient and caregiver, be present Lord, to those without food or a home, open our lives to include them. To those without family or friends, open our homes and our hearts to welcome them. We pray for those who are dying to feel your gentle presence and find deep comfort and peace in their loss.

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

Leader: For you O Lord are Lord of the whole earth

All: **and generous to all who call on you. Amen.**

The Peace

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

All: **And also with you.**

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

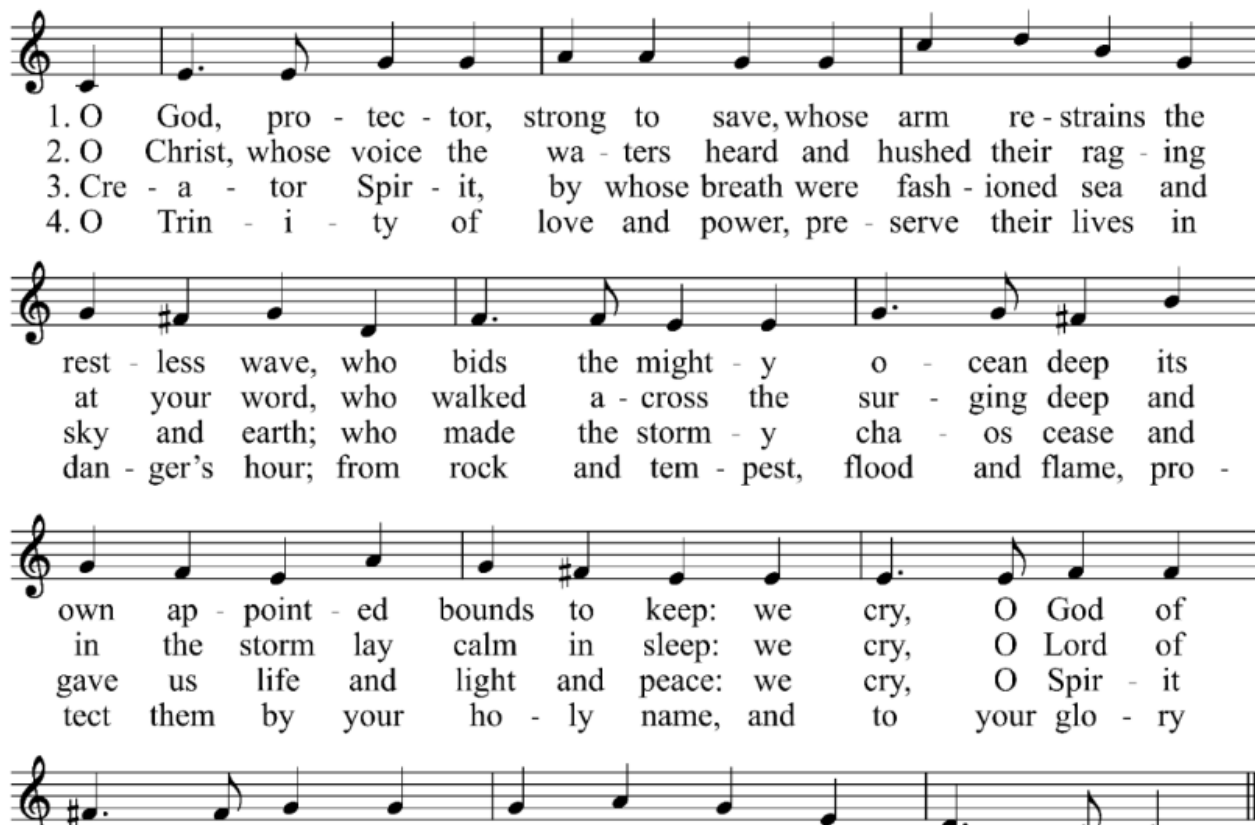
Jesus said to his disciples, “Peace I leave with you; my peace I give to you.” In these troubling times, we share his peace with each other through a nod, a handshake, or by raising our hand in the peace symbol.

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."

Offertory Hymn: #567 (Common Praise) "O God, Protector, Strong to Save"

All sing



1. O God, pro - tec - tor, strong to save, whose arm re - strains the
 2. O Christ, whose voice the wa - ters heard and hushed their rag - ing
 3. Cre - a - tor Spir - it, by whose breath were fash - ioned sea and
 4. O Trin - i - ty of love and power, pre - serve their lives in

rest - less wave, who bids the might - y o - cean deep its
 at your word, who walked a - cross the sur - ging deep and
 sky and earth; who made the storm - y cha - os cease and
 dan - ger's hour; from rock and tem - pest, flood and flame, pro -

own ap - point - ed bounds to keep: we cry, O God of
 in the storm lay calm in sleep: we cry, O Lord of
 gave us life and light and peace: we cry, O Spir - it
 tect them by your ho - ly name, and to your glo - ry

maj - es - ty, for those in per - il on the sea.
 Gal - il - ee, for those in per - il on the sea.
 strong and free, for those in per - il on the sea.
 let there be glad hymns of praise from land and sea.

Text: William Whiting (1825-1878), rev. *Hymns for Today's Church*, alt. © 1982 Hope Publishing Co. Music: MELITA. John Bacchus Dykes (1823-1876).

✠ The Holy Eucharist

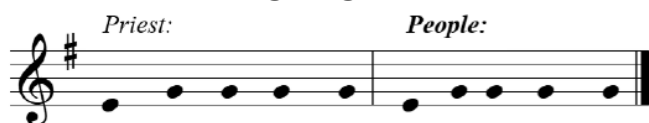
Prayer Over the Gifts

Priest: Father, 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

Priest: *People:*



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



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



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

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

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

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

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

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

Sanctus: #252 (LIFT)

Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are full of your glo - ry
Ho - san-na in the high-est. Blessed is he who comes in the name of the Lord.
Ho - san - na in the high - est.

Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

Priest: Holy and gracious God,
accept our praise,
through your son our Saviour Jesus Christ;
who on the night he was handed over
to suffering and death,
took bread and gave you thanks,
saying, "Take, and eat:
this is my body which is broken for you."

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: In the same way he took the cup, saying,
"This is my blood which is shed for you.
When you do this, you do it in memory of me."

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

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

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

All: **Amen.**

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

The Lord's Prayer

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

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

Agnus Dei: #269 (LIFT)

Lamb of God, you take a-way the sin of the world:
have mercy on us. Lamb of God, you take a-way the
sin of the world: have mercy on us. Lamb of God, you
take a-way the sin of the world: grant us peace.

Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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

The Giving and Receiving of Communion

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

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

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

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

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

The Communion



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

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

Communion Hymn: #206 (Lift) "We Walk By Faith"

All sing

1. We walk by faith, and not by sight;
 2. We may not touch His hands and side,
 3. Help then, O Lord, our un- be- lief;
 4. That, when our life of faith is done;

no gra- cious words we hear from Him who
 nor fol- low where He trod; but in His
 and may our faith a- bound, to call on
 in realms of clear- er light, we may be -

spoke as none e'er spoke;
 prom- ise we re- joice,
 you when you are near,
 hold you as you are,

but we be- lieve Him near.
 and cry, "My Lord and God!"
 and seek where you are found.
 with full and end- less sight.

Words: Henry Alford (1810-1871). Music: Eugene W. Hancock (1929-1993). Music © 1992 Eugene W. Hancock.

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

Motet: "Placido e il mar" (W.A. Mozart)

All sing

Placido è il mar, Andiamo; Tutto ci rassicura.
 Felice avrem ventura, Su su, partiamo or' or.
 Soavi zeffiri soli spirate del freddo borea l'ira
 calmate.
 D'aura piacevole cortesi siate, se da voi
 spargesi per tutto amor.

*The sea is calm; let us go; everything is
 reassuring; we shall have good fortune;
 come, let us leave at once!
 Blow, gentle breezes only; calm the
 anger of the icy north wind; be generous
 with your pleasing breath which spreads
 love everywhere.*

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.

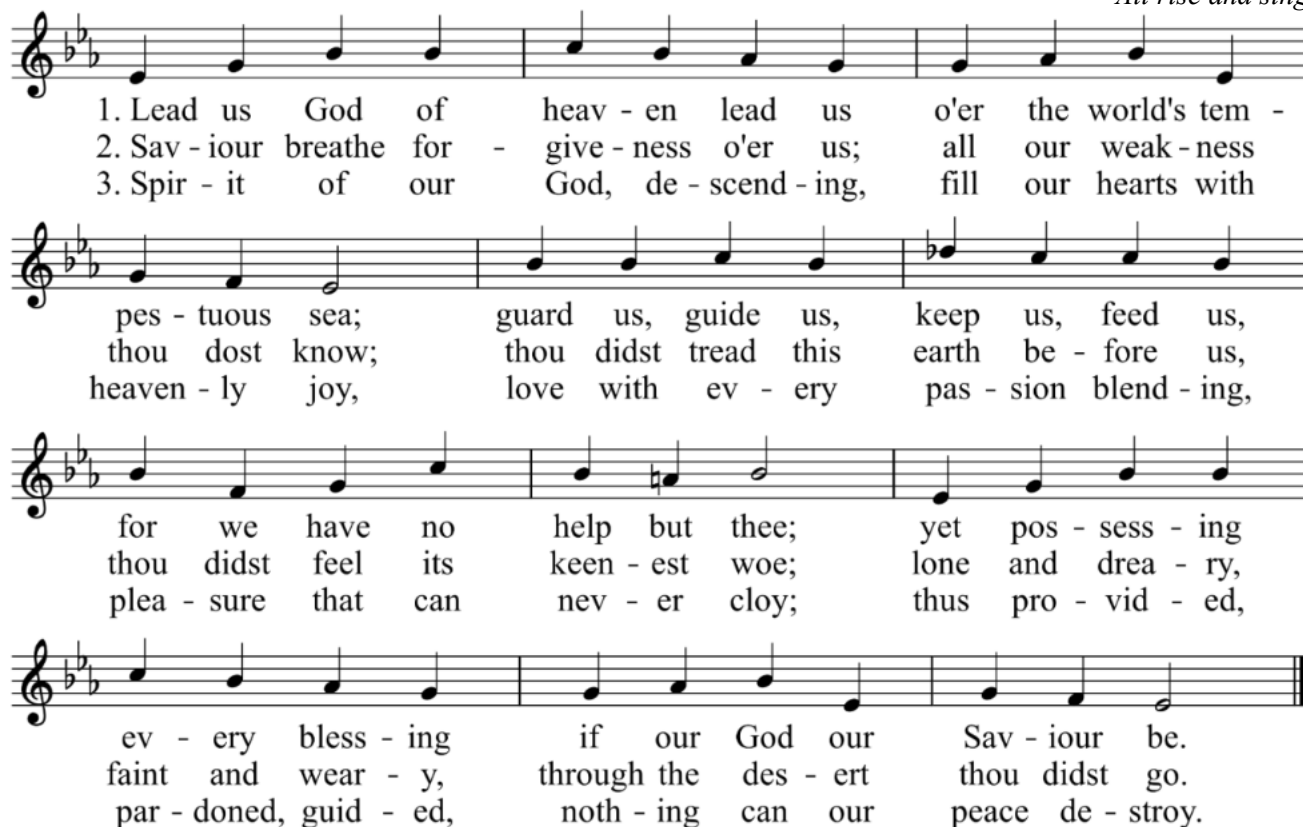
The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

Blessing and Sending of Bianca Mathews

Announcements

Concluding Hymn: #564 (Common Praise) "Lead Us, God of Heaven, Lead Us"

All rise and sing



1. Lead us God of heav - en lead us o'er the world's tem -
2. Sav - iour breathe for - give - ness o'er us; all our weak - ness
3. Spir - it of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us,
heaven - ly joy, love with ev - ery pas - sion blend - ing,

for we have no help but thee; yet pos - sess - ing
thou didst feel its keen - est woe; lone and drea - ry,
plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing if our God our Sav - iour be.
faint and wear - y, through the des - ert thou didst go.
par - doned, guid - ed, noth - ing can our peace de - stroy.

Text: James Edmeston (1791-1867). Music: MANNHEIM. Melody Friedrich Filitz (1804-1876); adapt. Thomas Binney (1798-1874); harm. Lowell Mason (1792-1872), alt.

Dismissal

Leader: Go in peace to love and serve the Lord. Alleluia!

All: Thanks be to God. Alleluia!

In the Dismissal (from the Latin "dimittere" meaning "to send away") we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from John & Deb Deacon. Prayer over the Gifts is from Alternative RCL Collects.

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WORSHIP WITH US

August 9 (Proper 19A)

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

8:00 PM – Compline (on Zoom only)

Wednesday August 12

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

Sunday August 16 (Proper 20A)

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 Zоргdrager, 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