

Proper 20A

Holy Eucharist

Sunday, August 16, 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

Opening Hymn: #373 (Common Praise) "This is the Day the Creator Made"

Please rise as you are able and sing



1. This is the day Cre - a - tor made, its hours to
2. To - day Christ rose and left the dead, and Sa - tan's
3. Ho - san - na to the a - noint - ed King, to Da - vid's
4. Ho - san - na in the high - est strains the church on



God are known; let heaven re - joice, let earth be
em - pire fell; to - day the saints his tri - umph
ho - ly Son! Help us, O God; de - scend and
earth can raise; the high - est heavens in which he



glad, and praise sur - round the throne.
spread, and all his won - ders tell.
bring sal - va - tion from thy throne.
reigns shall give him no - bler praise.

We are in the season of 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.

Glory to God is a human 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. It focuses on the theme of the day and "collects" us to the service.

✠ The Gathering of the Community

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

All: **And also with you.**

Glory to God

All sing

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

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007)*; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Genevieve, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev © 1993 Réveil Publications.

The Collect of the Day

Priest: God of the nations, all are invited to your table, for in your family no one is a stranger. Satisfy our hunger and mercifully extend to all people the joy of salvation and faith. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit God for ever and ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

Then Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth and to keep alive for you many survivors. So it was not you who sent me here but God; he has made me a father to Pharaoh and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me; do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there, since there are five more years of famine to come, so that you and your household and all that you have will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt and all that you have seen. Hurry and bring my father down here." Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them, and after that his brothers talked with him.

One of the highlights of the story of Joseph in Egypt, where he finally identifies himself to the brothers who had betrayed and abandoned him years earlier. It recounts Joseph's remarkable trust in God's providence.

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

Genesis 45.1-15

All: Thanks be to God.

A moment of silence is observed

Psalm 133

All sing refrain

The musical score for Psalm 133 is written in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The first line of music is the refrain, marked 'Refrain' and 'To st. 1-3'. It consists of a half note G, a quarter note A, a quarter note B, a half note C, a quarter note D, a quarter note E, a half note F#, and a quarter note G. The lyrics under this line are 'Mi - ren qué bue - no, qué bue - no es! es!'. The second line of music is marked '3' and 'Second time to st. 1-3'. It consists of a half note G, a quarter note A, a quarter note B, a half note C, a quarter note D, a quarter note E, a half note F#, and a quarter note G. The lyrics under this line are '1-3 How pleas-ant and har - mo - nious when God's peo-ple are to - geth - er:'. The third line of music is marked '3' and 'To refrain'. It consists of a half note G, a quarter note A, a quarter note B, a half note C, a quarter note D, a quarter note E, a half note F#, and a quarter note G. The lyrics under this line are '1. fra - grant as pre - cious oil when run - ning fresh on Aar-on's beard. 2. fresh like the morn - ing dew that falls on Zi-on's ho - ly hill. 3. there is where God be - stows the bless - ing, life for ev - er - more.'

The Psalms (pronounced "sahms") are a collection of the joys, sorrows and longings of the ancient people of Israel. This Psalm proclaims God's delight in human unity.

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

Jesus changes his understanding of his mission in response to the persistence of a mother seeking help for her daughter.

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.

Gospel Acclamation

All sing



Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

*We turn and face the Gospel as it is processed to the midst of the gathered community.
We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed from that moment.

Reader: The Gospel of Christ.

Matthew 15.21-28

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

Homily: Ann Jervis

A few moments of silence are observed.

Prayers of the People

Leader: Bring us back to the story, Creator God.

The story where you create the world in love,
and ask us to share your love with all of creation and with all other creatures.

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

Leader: Lord, in your mercy,

All: **ground us in the story, we pray.**

Leader: Bring us back to the story, God who hears our cry.

The story where those enslaved are set free, and where the ones who did violence are forgiven. The story where the hungry are fed, the homeless find shelter, the refugees find belonging, those excluded are welcomed with open arms, those suffering are healed, and those with disabilities find themselves planning the party.

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

Leader: Lord, in your mercy,

All: **ground us in the story, we pray.**

Leader: Bring us back to the story, God of forgiveness.

The story where Joseph forgives his brothers, families are reunited, and the Canaanites are not victims of genocide but are healed because of great faith. Bring us into this story, that we might be a people of forgiveness, who decry the violence and who refuse to be enemies.

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

Leader: Lord, in your mercy,

All: **Give us strength to live the story, we pray.**

Leader: Bring us back to the story, wounded one.

The story of grief over evil and violence, the story of lament in the face of injustice, the story of a weeping creation, the story of a Creator who groans along with the earth, who bears our wounds and carries our sorrow.

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

Leader: Lord, in your mercy,

All: **help us to weep with those who weep, we pray.**

Leader: Bring us into the story, God of new life.

The story of new life springing out of death, the story of singing after mourning, the story of comfort and renewal, healing and restoration, the story of all of creation made new, the story of love poured out for us all, all creatures dancing our way into the new earth.

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

Leader: Lord, in your mercy,

All: **Surround us with new life,
we pray, that we may be your resurrection
community. Amen.**

The Peace

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

All: **And also with you.**

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: #292 (Common Praise) "We Cannot Measure How You Heal"

All sing

1. We can - not mea - sure how you heal or an - swer
 2. The pain that will not go a - way, the guilt that
 3. So some have come who need your help and some have

ev - ery suf - ferer's prayer, yet we be - lieve your
 clings from things long past, the fear of what the
 come to make a - mends, as hands which shaped and

grace re - sponds where faith and doubt u - nite to
 fu - ture holds, are pres - ent as if meant to
 saved the world are pres - ent in the touch of

care. Your hands, though blood - ied on the cross, sur -
 last. But pres - ent too is love which tends the
 friends. Lord, let your Spir - it meet us here to

vive to hold and heal and warn, to car - ry all through
 hurt we nev - er hope to find, the pri - vate ag - o -
 mend the bod - y, mind, and soul, to dis - en - tan - gle

death to life and cra - dle chil - dren yet un - born.
 nies in - side, the mem - o - ries that haunt the mind.
 peace from pain and make your bro - ken peo - ple whole.

Text: John L. Bell (1949-). Music: YE BANKS AND BRAES (CANDLER). Melody Scottish trad., alt.; arr. The Iona Community (Scotland).
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✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Loving God and Father,
 you have adopted us to be your heirs.
 Accept all we offer you this day
 and give us grace to live as faithful children.
 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.**



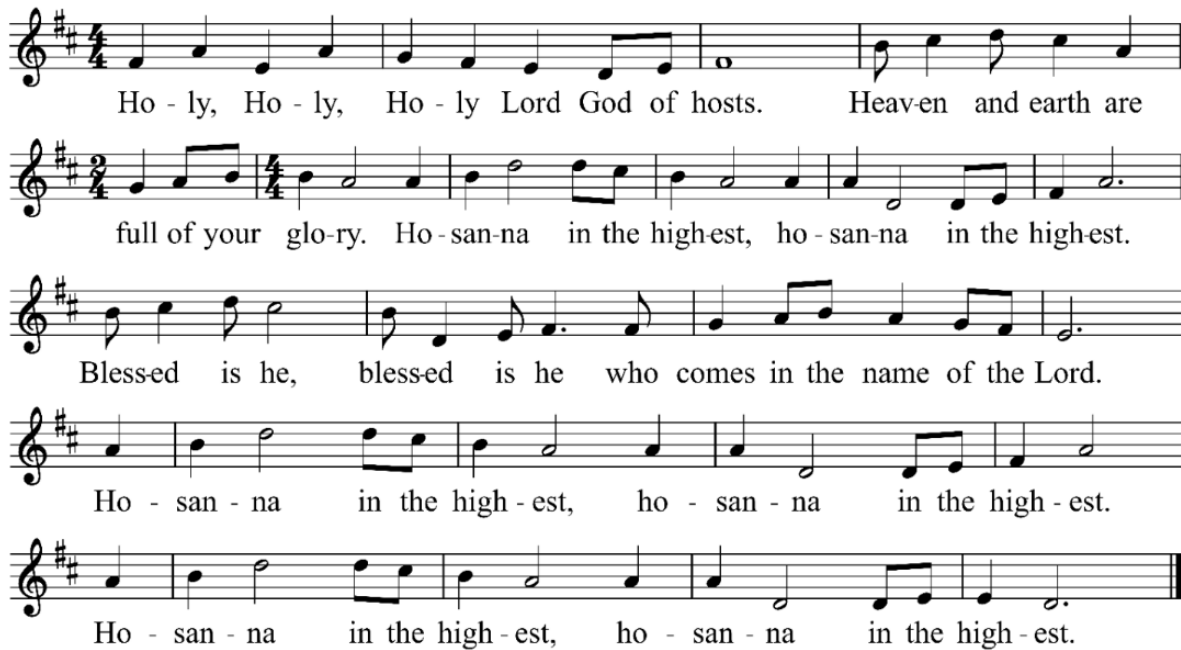
Lift up your hearts. **We lift them to the Lord.**



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

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

Sanctus



Text: ICEL, © 2010. Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

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.

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 human 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 him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us out of error into truth,
out of sin into righteousness,
out of death into life.
On the night he was handed over to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, "Take, eat: this is my body which is given for you.
Do this for the remembrance of me."
After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.
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
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. **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 Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Breaking of the Bread

Priest: "I am the bread which has come down from heaven," says the Lord.

All: **Give us this bread for ever.**

Priest: "I am the vine, you are the branches."

All: **May we dwell in him, as he lives in us.**

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

All: **Thanks be to God.**

Fraction Hymn: #180 (LIFT) "Good News!"

I got a robe up in-a that kingdom, ain'-a that good news!
I'm a-gonna lay down this world, gonna shoulder up-a my cross.
Gonna take it home-a to my Jesus ain'-a that good news!
I got a crown up in-a that kingdom, ain'-a that good news!
I got a saviour up in-a that kingdom, ain'-a that good news!

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.

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.

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: #612 (Common Praise) “Healer of Our Every Ill”

All sing

Refrain

Heal - er of our ev - ery ill, light of each to - mor - row, give us peace be - yond our fear, and hope be - yond our sor - row.

Last time

1. You who know our fears and sad - ness, grace us with your
2. In the pain and joy be - hold - ing how your grace is
3. Give us strength to love each oth - er, ev - every sis - ter,
4. You who know each thought and feel - ing, teach us all your
peace and glad - ness. Spir - it of all com - fort:
still un - fold - ing, give us all your vi - sion:
ev - every broth - er. Spir - it of all kind - ness:
way of heal - ing. Spir - it of com - pas - sion:



Text and music (HEALER OF OUR EVERY ILL): Marty Haugen (1950-). © 1987 GIA Publications, Inc.

Motet: “Call to Remembrance” (Richard Farrant)

All sing

Call to remembrance, O Lord thy tender mercies and thy loving kindness which hath been ever of old

O remember not the sins and offences of my youth: but according to thy mercy think thou on me, O Lord for thy goodness

Prayer after Communion

Please rise as you are able

Priest: Eternal God,
we have received a token of your promise.
May we who have been nourished by holy things
live as faithful heirs of your promised kingdom,
in the name of Jesus Christ our Lord.

All: Amen.

The Doxology

Priest: Glory to God,
All: whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

Announcements

Concluding Hymn: #509 (Common Praise) “Precious Lord, Take my Hand”

Rise as you are able and sing



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

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

Dismissal

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

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday August 16 (Proper 20A)

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

8:00 PM – Compline (on Zoom only)

Wednesday August 19

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

Sunday August 23 (Proper 21A)

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

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Vice-Chair: Laura Boast
Advisory Board Chair: Henry Krol
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Stewardship: Ron Waldie
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At Large: Jonathan Batty, Sheila Crummey

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Musician-in-Residence: Jill Daley

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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

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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

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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

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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)

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:
office@theredeemer.ca