

Proper 21A

Holy Eucharist

Sunday, August 23, 2026 at 10:30 AM

Church of the Redeemer

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

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OUR VISION

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

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

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

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

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

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

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

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

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

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

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

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



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

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

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

Where We Stand

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

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

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

Presider: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn: #137 (SANC) "Called to Faith"

Please rise as you are able and sing



1. Called to faith, your peo - ple gath - er, Christ our broth - er,
2. Called to hope, your peo - ple serve you as they reach out
3. Called to love, your peo - ple chal - lenge all that si - lence -

in your name, know - ing need of one an - oth - er,
through your grace, seek - ing out your mis - sion's pur - pose,
es your song: pre - ju - dice and greed and mal - ice,

fac - es dif - ferent, hearts the same, grow - ing in your
be - ing Christ in ev - ery place, work - ing for sha -
weak ex - ploit - ed by the strong. Serv - ing Je - sus

ho - ly like - ness, o - pen, heal - ing, Spir - it-spurred, fam - ilies
lom and jus - tice, learn - ing how to sim - ply share so your
in self - giv - ing, choos - ing your will, not our own, we will

formed for lov - ing ser - vice, fed by bread and wine and word.
will may be en - act - ed as we ask in dai - ly prayer.
tru - ly be your peo - ple so your king - dom can be grown.

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. 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

The Collect of the Day

Priest: Gracious God,
although we once were strangers,
you receive us as friends
and draw us home to you.
Set your living bread before us,
so that we may be strengthened
to continue the work
your Son has commissioned us to do.

All: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Exodus.

Now a new king arose over Egypt who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians subjected the Israelites to hard servitude and made their lives bitter with hard servitude in mortar and bricks and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women and see them on the birthstool, if it is a son, kill him, but if it is a daughter, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives, and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall throw into the Nile, but you shall let every daughter live." Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son, and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river.

His sister stood at a distance, to see what would happen to him. The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "because," she said, "I drew him out of the water."

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

Exodus 1.8-2.10

All: **Thanks be to God.**

A moment of silence is observed

Psalm 124 (George Black) *All sing refrain*

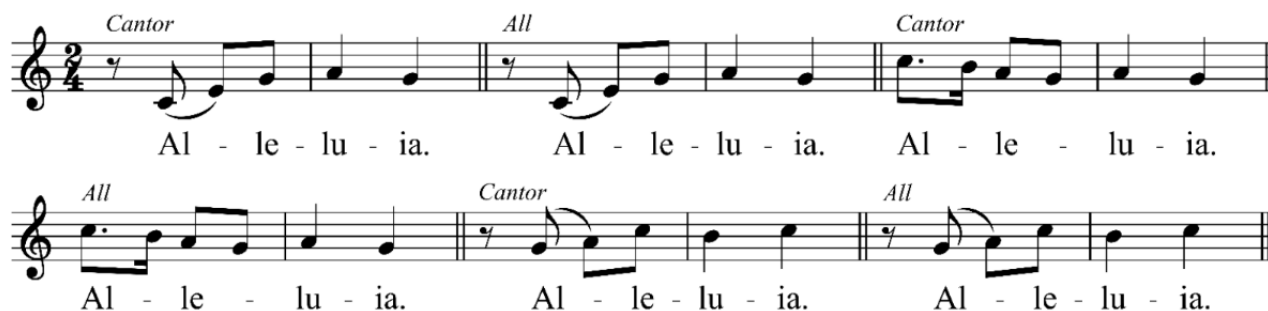


If God had not been on our side,
let Israel now say;
If God had not been on our side,
when enemies rose up against us; **Refrain**

Then would they have swallowed us up alive
in their fierce anger toward us;
Then would the waters have overwhelmed us and the torrent gone over us;
Then would the raging waters have gone right over us. **Refrain**

Blessed be God!
who has not given us over to be a prey for their teeth.
We have escaped like a bird from the snare of the fowler;
the snare is broken, and we have escaped.
Our help is in the name of God,
the maker of heaven and earth. **Refrain**

Gospel Acclamation: #263 (Gather) *All sing*



Music: *Alleluia in C*, Howard Hughes, SM © 1973, 1982, GIA Publications, Inc.

The Exodus story begins with a series of acts of subversive resistance by women: midwives Shiphrah and Puah, the mother and sister of Moses, and even, Pharaoh's daughter, proving once again that it takes a village to (save and) raise a child.

The Psalms (pronounced "sahms") are a collection of the joys, sorrows and longings of the ancient people of Israel.

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

Jesus asks the disciples who people – and who they – understand him to be. Simon Peter's answer "wins" him the leadership of the church and the keys of the kingdom, but he and the disciples are to share Peter's answer with no one.

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.

*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.**

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist but others Elijah and still others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Reader: The Gospel of Christ.

Matthew 16.13-20

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

Homily: Suzanne Rumsey

A few moments of silence are observed.

Prayers of the People

Leader: In today's Gospel we read the words of Peter. "You are the Messiah, the Son of the living God." We join together in prayer, silently or aloud, as we echo the psalmist's words

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

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

Leader: We pray for the church throughout the world. We remember that each of us are the rocks upon which your church is built. We pray for persecuted churches throughout the world, that they may draw strength from the example of the Jewish midwives in Egypt. We pray for truth, penitence and reconciliation with those whom the institutional church has harmed or exploited.

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

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

Leader: We pray for the world. Today we read of a refugee baby, born to a woman in slavery, and a regime that adopted murder as a population control mechanism. Yet in the midst of this there is a story of hope, compassion, and mercy. In today's world of warfare, genocide and refugee migration, we pray for victims. We pray for political leaders throughout the world, that they too may discover hope, compassion, and mercy.

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

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

Leader: We pray for our community. We give thanks for all those who have offered themselves as candidates in our upcoming municipal elections. We pray for victims of natural disasters, particularly those affected by wildfires in northwestern Ontario and British Columbia. We pray for our refugee committee and our pending welcome of a new family from Afghanistan. We pray for the unhoused, the underemployed and those without adequate food, remembering especially our Common Table volunteers and participants.

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

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

Leader: We commend to your prayers all those whom we know who are suffering in mind, body or spirit. We give thanks for all who care for them, be they family, friend, or medical practitioner. We remember those who have died or are approaching the end of their earthly life. We pray for those who are left to mourn, that they may find comfort and restoration.

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

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

Leader: We pray for all who are travelling or enjoying rest or recreation this summer. We pray for those in our community who may be leaving home for a new community and a new adventure at university or college. In turn, we pray that we may welcome the stranger coming to our city for their new adventure, and for our teachers who are approaching a new academic year.

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

Leader: Our help is in the name of the Lord,

All: **who made heaven and earth.**

Leader: These and all our prayers we offer in gratitude for the many gifts bestowed on us in creation, redeemed for us by a carpenter in an occupied land, and sustained by the life-giving water that flows through us in your Holy Spirit.

All: **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." 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.

Offertory Hymn: #388 (Common Praise) "Glorious Things of Thee Are Spoken"

All sing

1. Glo - rious things of thee are spo - ken, Zi - on, ci - ty of our God;
 2. See! The streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
 3. Round each hab - i - ta - tion hover - ing, see the cloud and fire ap - pear
 4. Sav - iour, if of Zi - on's ci - ty I through grace a mem - ber am,
 he whose word can - not be bro - ken formed thee for his own a - bode.
 well sup - ply thy chil - dren al - ways and all fear of want re - move.
 for a glo - ry and a cov - ering—show - ing that our God is near.
 let the world de - ride or pi - ty, I will glo - ry in thy name.
 On the rock of a - ges found - ed, what can shake thy sure re - pose?
 Who can faint, when such a riv - er ev - er flows their thirst to assuage?
 Thus they march, the pil - lar lead - ing, light by night and shade by day;
 Fad - ing is the world's best plea - sure, all its boast - ed pomp and show:
 With sal - va - tion's walls sur - rounded, thou mayest smile at all thy foes.
 Grace, which like our God, the giv - er, ne - ver fails from age to age.
 dai - ly on the man - na feed - ing which God gives them when they pray.
 sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

Text: John Newton (1725-1807), alt. Music: AUSTRIA. Franz Josef Haydn (1732-1809).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of glory, receive all we offer this day as a symbol of our love,
 and increase in us that true and perfect gift.

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: It is indeed right that we should praise you,
gracious God,
for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses and Miriam you led your people
from bondage into freedom;
through the prophets
you renewed your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

Sanctus: #284 (Gather)

All sing

The musical score is written on four staves in G major (one sharp) and 3/4 time. The first staff begins with a 4-measure rest. The lyrics are: Ho-ly, ho-ly, ho - ly Lord, God of pow-er, God of might, heav-en and earth are full of your glory. 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: *Mass of Creation*, Marty Haugen. © 1984, GIA Publications, Inc.

Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ, to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.
He healed the sick
and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.
In all things he fulfilled your gracious will.
On the night he freely gave himself to death,

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.

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 world. 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.

Priest: 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." Gracious God, his perfect sacrifice destroys
the power of sin and death; by raising him to life you give us life for evermore.
Therefore we proclaim our hope.

All: **Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Priest: Recalling his death, proclaiming his resurrection,
and looking for his coming again in glory,
we offer you, Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts, that all who eat and drink at
this table may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.
Through Christ, with Christ, and in Christ, in the unity of the Holy
Spirit, all glory is yours, almighty Father, now and 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.

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

Fraction Hymn: #75 (Common Praise) With the Body That Was Broken (Panis Vitae)”

1. With the bod - y that was bro - ken, to the bod - y
2. In the cross of Christ con - fid - ing, by the cross we
3. Fed by break - ing and out - pour - ing, joined in break - ing -
who pro claim, by the blood that is life's to - ken,
bear as sign, through the Spir - it's gifts and guid - ing,
forth of praise, given the peace of God's re - stor - ing,
for the life found in his name: so the Word - made -
with these gifts of bread and wine: so the church in
sent in peace to live al - ways: so we show forth
flesh has spo - ken, and his pres - ence here we claim.
faith a - bid - ing keeps the feast Christ made di - vine.
our a - dor - ing as God's ser - vants all our days.

Text: Carl P. Daw, Jr. (1944-). © 1989 Hope Publishing Co. Music: PANIS VITAE, Walter MacNutt (1910-1996). © 1973 Waterloo Music Co. Ltd.

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.

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: #611 (Gather) "On Eagle's Wings"

All sing

Verse 1

1. You who dwell in the shel - ter of the Lord, who a -
bide in his shad - ow for life, say to the Lord: "My
ref - uge, my rock in whom I trust!"

Refrain §

And he will raise you up on ea - gle's wings,
bear you on the breath of dawn, make you to shine like the sun, and
hold you in the palm of his hand. *Last time to coda ⊕ To verses*

Verse 2

snare of the fowl - er will nev - er cap - ture you, and
fam - ine will bring you no fear: un - der his wings your
ref - uge, his faith - ful - ness your shield. **D.S.**

Verse 3

You need not fear the ter - ror of the night, nor the
ar - row that flies by day; though thou - sands fall a -
bout you, near you it shall not come. **D.S.**

Verse 4

4. For to his an - gels he's giv - en a com-mand to
guard you in all of your ways; up - on their hands they will
bear you up, lest you dash your foot a - gainst a stone. **D.S.**

⊕ Coda

And hold you, hold you in the palm of his hand.

Text: Psalm 91; Michael Joncas (1951-). Tune: Michael Joncas (1951-) © 1979, New Dawn Music

Motet: “Tu es Petrus” (Hans Leo Hassler)

Tu es Petrus
et super hanc petram aedificabo ecclesiam meam
et portae inferi non praevallebunt adversus eam.

*You are Peter,
and on this rock I will build my church,
and the gates of Hades will not prevail against
it.*

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.

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.”

Announcements

Concluding Hymn: #620 (Common Praise) "How Sweet the Name of Jesus Sounds"

All rise and sing

1. How sweet the name of Je - sus sounds in
2. It makes the wound - ed spir - it whole, and
3. Dear name! The rock on which I build, my
4. Je - sus, my shep - herd, broth - er, friend, my
5. Weak is the ef - fort of my heart, and
a be - liev - er's ear! It soothes our sor - rows,
calms the trou - bled breast; 'tis man - na to the
shield and hid - ing place, my nev - er - fail - ing
proph - et, priest, and king, my Lord, my life, my
cold my warm - est thought; but when I see thee
heals our wounds, and drives a - way our fear.
hun - gry soul, and to the wea - ry rest.
treas - ury, filled with bound - less stores of grace.
way, my end, ac - cept the praise I bring.
as thou art, I'll praise thee as I ought.

Text: John Newton (1725-1807), alt. Music: ST. PETER. Alexander Robert Reinagle (1799-1877); desc. Alan Gray (1855-1935). Desc. © Cambridge University Press.

Dismissal

Priest: Let us bless the Lord. Alleluia!

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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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.

WORSHIP WITH US

Sunday August 23 (Proper 21A)

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

8:00 PM – Compline (on Zoom only)

Wednesday August 26

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

Sunday August 30 (Proper 22A)

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

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