

Proper 22A

Holy Eucharist

Sunday, August 30, 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: #698 (Gather) "Take Up Your Cross"

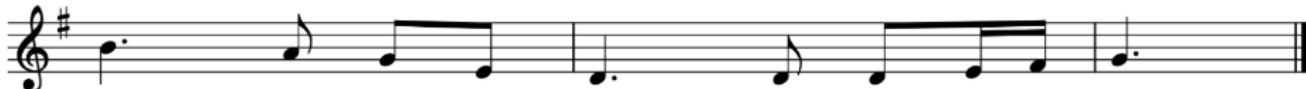
Please rise as you are able and sing



1. Take up your cross, the Sav - iour said, If you would
2. Take up your cross, let not its weight Fill your weak
3. Take up your cross, heed not the shame, And let your
4. Take up your cross, then, in his strength, And calm - ly
5. Take up your cross, and fol - low Christ, Nor think till



my dis - ci - ple be; Take up your cross with will - ing
spir - it with a - larm; His strength shall bear your spir - it
fool - ish heart be still; The Lord for you ac - cept - ed
ev - 'ry dan - ger brave: It guides you to a bet - ter
death to lay it down; For on - ly those who bear the



heart, And hum - bly fol - low af - ter me.
up, And brace your heart and nerve your arm.
death Up - on a cross, on Cal - v'ry's hill.
home And leads to vic - t'ry o'er the grave.
cross May hope to wear the glo - rious crown.

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, and loved the world.

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.

This is one of the most famous and foundational stories in the Hebrew Bible. The shepherd Moses encounters God in the burning bush. God calls him to journey to Egypt to deliver God's people from slavery and lead them to the land promised to their forebear, Abraham. The name of God is revealed to Moses: I am who I am.

✠ 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

Gloria in excelsis Deo!
Gloria Alleluia!

The Collect of the Day

Priest: O God,
whose word burns like a fire within us:
grant us a bold and faithful spirit,
so that, in your strength,
we may be unafraid to speak your word
and follow where you lead;
through our Lord Jesus Christ,
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 Exodus.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness and came to Mount Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. Now go, I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" He said, "I will be with you, and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’ ” God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.

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

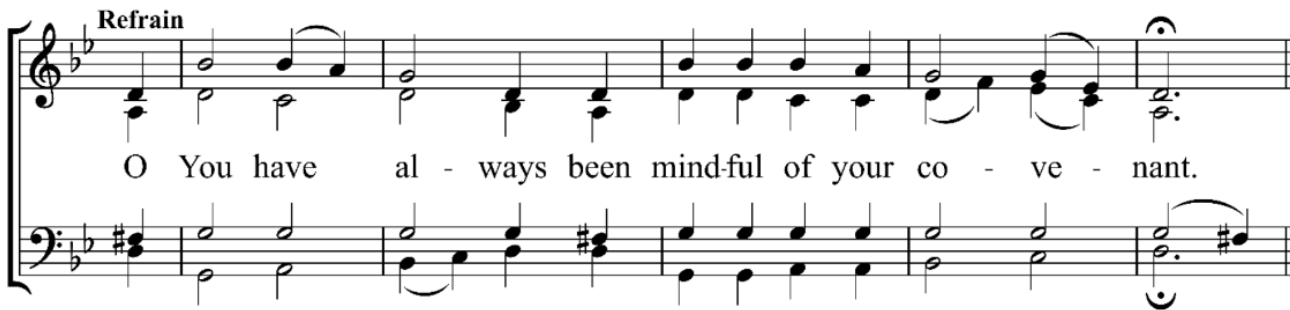
Exodus 3.1-15

All: **Thanks be to God.**

A moment of silence is observed

Psalm 105:1-6, 23-26, 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**

Israel came into Egypt,
and Jacob became a sojourner in the land of Ham.
You, God, made your people exceedingly fruitful;
you made them stronger than their enemies. **Refrain**

Whose heart you turned, so that they hated your people,
and dealt unjustly with your servants.
You sent Moses your servant, and Aaron whom you had chosen.
Hallelujah! **Refrain**

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 Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

This psalm gives thanks for God's actions throughout the history of Israel, from the calling of Abraham to the delivery of God's people from slavery in Egypt.

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

Jesus predicts his death at the hands of the religious leaders, and then declares that all who follow him must be prepared to give their lives for his sake.

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

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

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.**

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes and be killed and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me, for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any wish to come after me, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

Priest: The Gospel of Christ.

Matthew 16.21-28

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

Homily: Anne Evers

A few moments of silence are observed.

Prayers of the People

Leader: As we draw near to you in prayer, mighty Lord, we remember that you are the great I AM. You are the great life behind all life. You are the great love behind all love. You are awesome and worthy of our praise. Direct your holy Church, both here in this place and around the world. As we rest in your greatness, may we hear afresh your call to holiness of life, and bravely, by your strength and wisdom, bring light and life to your world.

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

Leader: Lord, hear us.

All: **Lord, graciously hear us.**

Leader: Lord of all creation, whose glory is around and within us: open our eyes to your wonders, that we may serve you and your creation with respect and reverence.

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

Leader: Lord, hear us.

All: **Lord, graciously hear us.**

Leader: Stir up your mighty power, O God, and come among us; guide the leaders of our nation, and every nation; bring near the day when wars and hatred shall cease and poverty and pain shall end.

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

Leader: Lord, hear us.

All: Lord, graciously hear us.

Leader: Remember us, in your love, O Lord. We commend to your faithful love those who are crying from the depths; help them to watch and pray through their time of darkness, in sure hope of the dawn of your healing and redemption. We pray for the sick and the friendless, the homeless and the captive, the weary and the depressed, the anxious and afraid, the lonely and bereaved. Give us health, comfort, and hope.

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

Leader: Lord, hear us.

All: Lord, graciously hear us.

Leader: Lord Jesus Christ, you are the way, the truth and the life: let us not stray from you who are the way, nor distrust your promises who are the truth, nor rest in anything but you who are the life, for beyond you there is nothing to be desired neither in heaven nor in earth.

All: Amen.

The Peace

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

All: And also with you.

Offertory Hymn: #347 (Common Praise) "The God of Abraham Praise"

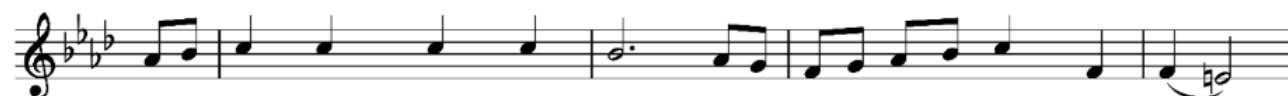
All sing



1. The God of A-braham praise who reigns en-throned a - bove;
2. The great I AM has sworn; I on this oath de - pend.
3. The good - ly land I see with peace and plen - ty blest;
4. Tri - umph - ant hosts on high give thanks e - ter - nal - ly



An - cient of ev - er - last - ing Days, and God of love;
I shall, on eag - le wings up - borne, to heaven a - scend.
a land of sac - red li - ber - ty, and end - less rest.
and "Ho - ly, ho - ly, ho - ly" cry, "great Trin - i - ty!"



Je - hov - ah, great I AM! by earth and heaven con-fessed;
I shall be - hold God's face; I shall God's power a - dore,
There milk and hon - ey flow, and oil and wine a - bound,
Hail A-braham's God and ours! One might-y hymn we raise;



I bow and bless the sac - red name for - ev - er blest.
and sing the won-ders of God's grace for - ev - er more.
and trees of life, for - ev - er grow with mer - cy crowned.
all power and maj - es - ty be yours and end - less praise!

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 Hymn, 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") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Merciful God,
receive all we offer you this day.
Give us grace to love one another
that your love may be made perfect in us.
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: 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

Cantor Ho - ly, ho - ly, ho - ly Lord, *All* Ho - ly, ho - ly ho - ly Lord,
God of power and might, heav - en and earth are full of your glo -
ry. Ho - san - na in the high - est.
Bless - ed is the one who comes in the name of the Lord. Ho -
san - na in the high - est.

Music: Red Lake Mass, Monte Mason. © Church Publishing.

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."
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.**

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.

The Eucharistic Prayer today is Eucharistic Prayer 2, from the Book of Alternative Services.

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

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 Breaking of the Bread

Priest: "I am the bread of life," says the Lord.
"Whoever comes to me will never be hungry;
whoever believes in me will never thirst."

All: **Taste and see that the Lord is good;
happy are they who trust in him.**

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

All: **Thanks be to God.**

Fraction Hymn: #194 (LIFT) “Lead me, Guide me”

Refrain

Lead me, guide me, a - long the way,
For if you lead me, I can - not stray.
Lord, let me walk each day with Thee.
Fine
Lead me, Oh Lord, lead me.
1. I am weak and I need thy strength and power to
help me o - ver my weak - est hour; Help me
through the dark - ness thy face to see,
D.C.
Lead me, Oh Lord, lead me.

Words: Doris M. Akers (1922-1995). Music: Doris M. Akers, arr. Richard Smallwood. Copyright 1953 Doris Akers. Copyright renewed, all rights controlled by Unichappell Music, Inc. (Rightsong Music Publisher). International Copyright Secured. All Rights Reserved.

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.

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.

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

The Communion



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

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

Healing/Anointing

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

Communion Song: "When You Believe" (Stephen Schwartz)

All sing

Many nights we've prayed with no proof anyone could hear,
in our hearts a hopeful song we barely understood.
Now we are not afraid, although we know there's much to fear.
We were moving mountains long before we knew we could..

There can be miracles when you believe.
Though hope is frail, it's hard to kill.
Who knows what miracles you can achieve?
When you believe, somehow you will,
you will when you believe.

In this time of fear, when prayer so often proved in vain,
hope seemed like the summer birds, too swiftly flown away.
Yet now I'm standing here with heart so full I can't explain,
seeking faith and speaking words I never thought I'd say.

There can be miracles when you believe.
Though hope is frail, it's hard to kill.
Who knows what miracles you can achieve?
When you believe, somehow you will,
you will when you believe.

Motet: "Panis Angelicus" (Cesar Franck)

Panis angelicus	<i>May the bread of angels</i>
Fit panis hominum	<i>become bread for all;</i>
Dat panis coelicus	<i>the bread of heaven puts</i>
Figuris terminum	<i>an end to all earthly forms;</i>
O res mirabilis	<i>Oh, thing miraculous!</i>
Manducat dominum	<i>The body of our God will nourish</i>
Pauper, pauper	<i>the poor, the servile, and the humble.</i>
Servus et humilis	

Prayer after Communion

Please rise as you are able

Priest: Almighty God,
you renew us at your table with the bread of life.
May your holy food strengthen us in love
and help us to serve you in each other.
We ask this 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: #675 (Gather) "The God Who Sends Us Forth" *Rise as you are able and sing*



1. The God who sends us forth, u - nit - ed in our pray'r,
2. The road a - head is filled by trav - 'lers with - out end:
3. So let us bless our God, the send - er and the one,



Has strength - ened us and tend - ed us with shep - herd's care.
The way - ward and the wan - der - er, the mi - grant friend.
And let us bless the ser - vant, Je - sus Christ the Son.



God's Je - sus makes us bold, his bod - y is our bread;
And we are Je - sus' flesh; his wel - come and his home
The Spir - it let us thank, whose love is bright in - deed,



His wine of life is full - ness for the road a - head.
We go from here to love and serve, to tend God's own.
Who lights a gen - tle path - way for a world in need.

Text: John Foley, SJ, b. 1939. Tune: John Foley, SJ, b. 1939 © 1993, GIA Publications, Inc.

Dismissal

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

All: Thanks be to God. Alleluia!

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

In the Dismissal (from the Latin "dimittere" meaning "to send away") we 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.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from Judy Burnham.

Cover art is James Tissot: *Get Thee Behind Me, Satan (Rétire-toi, Satan)*, 1886–1896. Brooklyn Museum.

The flowers are given to the glory of God and in thanksgiving by Heather and Peter Bennett in celebration of our 50th wedding anniversary. They are given in memory of our parents Herbert and Elizabeth, Peter and Jean, and in thanksgiving for family and friends who have supported us throughout our lives together.

WORSHIP WITH US

Sunday August 30 (Proper 22A)

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

8:00 PM – Compline (on Zoom only)

Wednesday September 2

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

Sunday September 6 (Season of Creation Abundant Waters)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (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

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

Program Staff

Director of Music: Dan Norman
Assistant Director of Music: Mike Daley
Musician-in-Residence: Jill Daley

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

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

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

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)

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