

Harvest Thanksgiving

Holy Eucharist

Sunday, October 11, 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>.

President: Liska Stefko

Welcome

Land Acknowledgement

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

Please rise as you are able



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 - lenc -

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.

An early Hebrew word for thanksgiving is "todah" meaning gratitude, confession, praise, and offering. When giving thanks in the truest biblical sense, we offer God our praises, and acknowledge that God is the source of our lives and the giver of all gifts we receive. Since the 1500s, Canadian Thanksgiving has been influenced by Indigenous practices, early European settlers, and harvest rituals. Today, we come with hearts full of thankfulness.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable, and meaningful for worship.

✠ Gathering of the Community

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

All: And also with you.

Gloria



Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

Collect of the Day

Priest: God, whose word is engrained
in all we eat and drink:
free us from the greed
that destroys the roots of life;
teach us to eat the living bread
in whom all hungers are satisfied
by the life that gives of itself,
Jesus Christ, the living Word.

***All:* Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Deuteronomy.

For the Lord your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the Lord your God for the good land that he has given you. “Take care that you do not forget the Lord your God by failing to keep his commandments, his ordinances, and his statutes that I am commanding you today. When you have eaten your fill and have built fine houses and live in them and when your herds and flocks have multiplied and your silver and gold is multiplied and all that you have is multiplied, then do not exalt yourself, forgetting the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock. He fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you and in the end to do you good. Do not say to yourself, ‘My power and the might of my own hand have gotten me this wealth.’ But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today.

Based on the song the angels sang to the shepherds announcing the glorious arrival of Jesus, the Gloria is a timeless song of praise.

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.

As they are about to leave the uncertainty of life in the wilderness and begin a more secure and settled life in the land, the people of Israel are given some instructions. They are here warned against forgetting that all good gifts come from the Creator God rather than from their own power and strength.

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

All: **Thanks be to God.**

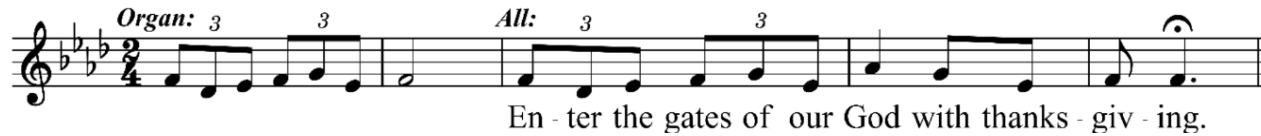
Deuteronomy 8.7-18

A moment of silence is observed

Psalm 100 (*Peter Hallock*)

All sing refrain

ANTIPHON



Be joyful in God all you lands;
worship with gladness
and come before God's presence with a song. **ANTIPHON**

Know this: The Most High is God;
who made us and claims us;
who leads us and shepherds us. **ANTIPHON**

Enter the holy gates with thanksgiving;
go into God's temple with praise;
give thanks and call upon the name of God. **ANTIPHON**

For our God is good,
everlasting in mercy;
God's faithfulness endures from age to age. **ANTIPHON**

A moment of silence is observed.

Second Reading

Reader: A Reading from the Second Letter of Paul to the Corinthians.

The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not regretfully or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. As it is written, "He scatters abroad; he gives to the poor; his righteousness endures forever."

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us, for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your partnership with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!

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

All: **Thanks be to God.**

2 Corinthians 9.6-15

A moment of silence is observed

This is part of a longer passage warning the people against forgetting the God who has provided for them; such forgetting will lead to becoming a community of oppression, like the Egyptian empire they were rescued from.

The Psalms contain the songs and prayers of ancient Israel. This Psalm calls all of creation to praise God because God's love and faithfulness can be relied upon always.

The Corinthian community is being asked by Paul to contribute money to a fund for the impoverished believers in Jerusalem. He reminds them that generosity is at the heart of our response to all that God has provided for us.

The Sequence Song (from Latin "sequentiae", meaning "following") is a song that is sung following the second reading and before the Gospel.

Sequence Song: "Jubilate! Jubilate!" (Sr. Thelma-Anne SSJD/Sr. Rosemary Anne SSJD)

1. Ju - bi - la - te! Ju - bi - la - te!
 2. Ju - bi - la - te! Let the peo - ples
 3. Wide the tem - ple gates are stand - ing;
 4. Gra - cious is our God and kind - ly.

Let all lands ex - ult - ant sing;
 own their Ma - ker and their God;
 en - ter now with shouts of praise.
 Love di - vine as liv - ing flame

sing in wor - ship, sing with glad - ness,
 God who made and claims us whol - ly,
 Praise to God most high and ho - ly,
 light - ens ev - ery heart in mer - cy,

and their faith - ful hom - age bring.
 leads us where the saints have trod.
 joy - ful al - le - lu - ias raise.
 ev - er - last - ing - ly the same.

Words: Sr. Rosemary Anne, SSJD. Music: Sr. Thelma-Anne, SSJD. © 1999, Sisterhood of St. John the Divine.

*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 Luke.

All: Glory to you, Lord Jesus Christ.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten men with a skin disease approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus's feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? So where are the other nine? Did none of them return to give glory to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

Priest: The Gospel of Christ.

Luke 17.11-19

All: Praise to you, Lord Jesus Christ.

A moment of silence is observed.

We frequently encounter people in the gospels who are considered to be outside the circle of acceptability: Samaritans, tax collectors, centurions. Repeatedly, it is those people who demonstrate what Jesus' new community looks like; in this case, a community of gratitude.

Homily: Sylvia Keesmaat

A moment of silence is observed.

Prayers of the People

Leader: Creator God, we gather in gratitude for the delights that we experience in creation. For the scent of the pine trees, the sparrow's song in a city park, the chickadee's sidelong look, the scent of flowers on the evening air, the light streaming through the window.

Please add your prayers either silently or aloud.

Leader: For all your gifts

All: **we offer thanks.**

Leader: Creator of all lands and nations, we rejoice in the diversity of mountains, rivers, valleys, deserts, lakes and forests that have birthed the many creatures and peoples of this world. We savour the many songs, dances and languages that celebrate your world and its creatures. We grieve over those places where your earth and your creatures are being destroyed: Ukraine, Sudan, Palestine, the tar sands, and all the mines feeding the hunger of our technology.

Please add your prayers either silently or aloud.

Leader: For all your gifts

All: **we offer thanks.**

Leader: Show us how to halt this destruction, that these places might offer up praise to you once again.

Please add your prayers either silently or aloud.

Leader: For all your gifts

All: **we offer thanks.**

Leader: Creator of abundance, we offer up our thanks for the ways your creation sustains us: for the savoury tastes that feed our hunger, the comforting textures that surround our skin, the rough walls that protect us from wind and cold. We pray for those who do not have access to the abundance of creation, for those tasting only emptiness, those without adequate clothing or shelter, those whom the wind and rain too intimately embraces.

Please add your prayers either silently or aloud.

Leader: For all your gifts

All: **we offer thanks.**

Leader: Increase our gratitude, so we might extend creation's bounty to all.

Please add your prayers either silently or aloud.

Leader: For all your gifts

All: **we offer thanks.**

Leader: Creator who entered into our bodily life, we are grateful for all the ways we can enjoy your creation: beautiful colours, moving sound, comforting touch, evocative scents. We pray for those for whom bodily life brings only pain, for those who experience grief in the sounds and scents that remind them of loss, those who lament the loss of other creatures, and of their loved ones.

Please add your prayers either silently or aloud.

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.

Through our collective Prayers of the People, we are drawn closer to God, closer to those in need, closer to our suffering world, closer to each other, and closer to God's creation, which sustains us.

Peace is mentioned several times throughout the New Testament and has been celebrated during Christian worship since the second century. Through the gesture of a nod, a handshake, or raising of your hand, we reconcile all things with one another and with God.

While singing the Offertory Hymn, we have the opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

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.”

Leader: So work your healing in us all, that all of our life might break forth in praise.

For all your gifts

All: we offer thanks.

The Peace

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

All: And also with you.

Offertory Hymn: #425 (Common Praise) “Joyful, Joyful We Adore Thee”

All sing



1. Joy - ful, joy - ful we a - dore thee, God of glo - ry,
 2. All thy works with joy sur - round thee, earth and heaven re -
 3. Thou art giv - ing and for - giv - ing, ev - er bless - ing,
 God of love; hearts un - fold like flowers be - fore thee,
 flect thy rays; stars and an - gels sing a - round thee,
 ev - er blest, well - spring of the joy of liv - ing,
 o - pening to the sun a - bove. Melt the clouds of
 cen - tre of un - bro - ken praise. Field and for - est,
 o - cean depth of hap - py rest! Car - ing for us
 sin and sad - ness, drive the dark of doubt a - way;
 vale and moun - tain, flow - ery mead - ow, flash - ing sea,
 like no oth - er, all who live in love are thine;
 giv - er of im - mor - tal glad - ness, fill us with the light of day.
 chant - ing bird and flow - ing foun - tain call us to re - joice in thee.
 teach us how to love each oth - er, lift us to the joy di - vine.

Text: Henry van Dyke (1852-1933), alt. Music: HYMN TO JOY. Ludwig van Beethoven (1770-1827); arr. Edward Hodges (1796-1867).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Yours God is the greatness,
 the power, the glory, the splendour and the majesty;
 for everything on heaven and earth is yours.
 All things come from you,
 and of your own do we give you.

All: Amen.

The Great Thanksgiving



The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

The Eucharistic Prayer is Prayer 4 from Book of Alternative Services

Priest: Therefore we praise you,
joining with the heavenly chorus,
with prophets, apostles, and martyrs,
and with those in every generation
who have looked to you in hope,
to proclaim with them in your glory
in their unending hymn,

Sanctus: #726 (Common Praise)

Cantor
Ho - ly, ho - ly, ho - ly Lord, God of power and might,

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 he who comes in the name of the Lord.

Ho - san - na in the high - - - est.

Music: Byzantine; arr. George Black (1931-2003) ©.

Priest: Blessed are you, Lord our God, for sending us Jesus, the Christ,
who on the night he was handed over to suffering and death,
took bread, said the blessing,
broke the bread, gave it to his friends,
and said, "Take this, and eat it:
this is my body which is given for you.
Do this for the remembrance of me."

In the same way, after supper,
he took the cup of wine; he gave you thanks,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

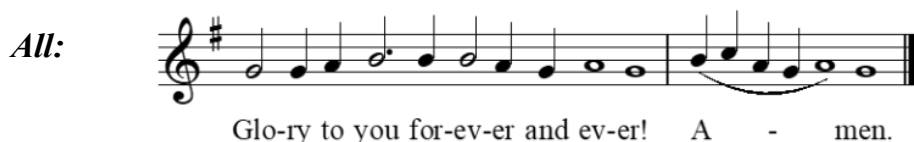
All:

Glo - ry to you for-ev - er and ev - er!

Priest: Gracious God, we recall the death of your Son Jesus Christ,
we proclaim his resurrection and ascension,
and we look with expectation for his coming as Lord of all the nations.
We who have been redeemed by him,
and made a new people by water and the Spirit, now bring you these gifts.
Send your Holy Spirit upon us and upon this offering of your Church,
that we who eat and drink at this holy table
may share the divine life of Christ our Lord.



Priest: Pour out your Spirit upon the whole earth and make it your new creation.
Gather your Church together from the ends of the earth into your kingdom,
where peace and justice are revealed, that we, with all your people,
of every language, race, and nation, may share the banquet you have promised;
through Christ, with Christ, and in Christ,
all honour and glory are yours, creator of all.



The Lord's Prayer



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.

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.

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 Breaking of the Bread

Priest: Creator of all, you gave us golden fields of wheat,
whose many grains we have gathered and made into this one bread.

All: **So may your Church be gathered
from the ends of the earth into your kingdom.**

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

All: **Thanks be to God.**

Agnus Dei: Mass of Joy and Peace (Tony Alonso)

Cantor: Lamb of God, you take a-way the sin of the

All: world, have mer-cy on us. world, grant us peace.

To repeat *Last time*

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

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: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you
and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The Communion

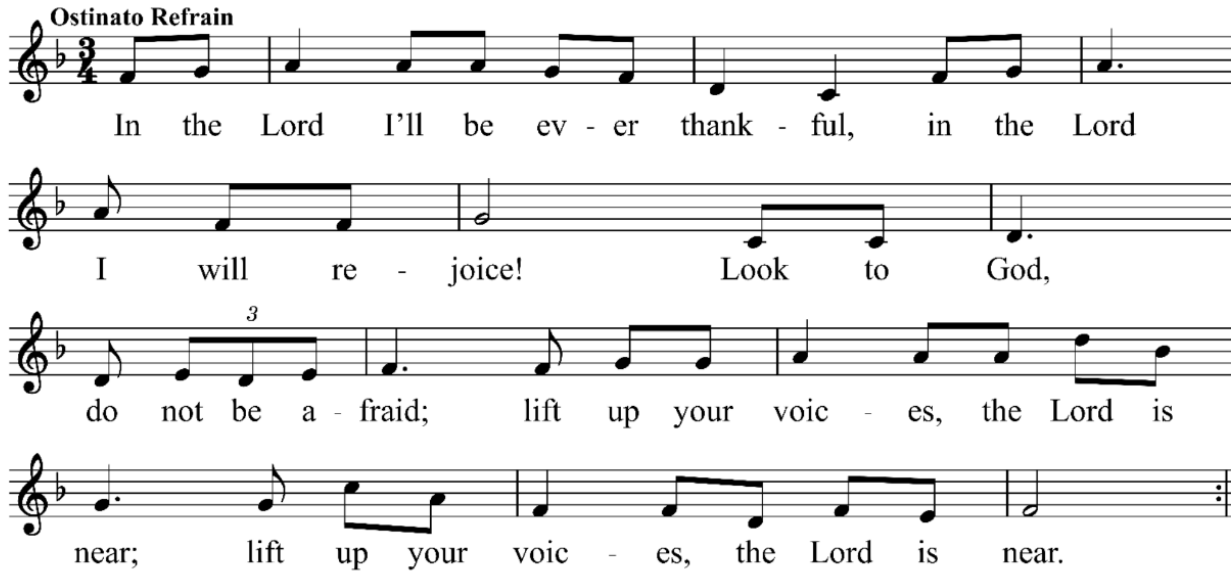


*All in the church are invited to come forward to receive communion. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer.
If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will 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: #566 (Gather) “In the Lord I’ll Be Ever Thankful”

Ostinato Refrain



In the Lord I'll be ev - er thank - ful, in the Lord
I will re - joice! Look to God,
do not be a - fraid; lift up your voic - es, the Lord is
near; lift up your voic - es, the Lord is near.

Text: Taizé Community. Tune: Jacques Berthier (1923-1994). © 1986, 1991, Les Presses de Taizé, GIA Publications, Inc., agent.

Communion Song: “All I Really Need” (*Raffi Cavoukian*)

All I really need, is a song in my heart,
food in my belly and love in my family.

Prayer after Communion

Please rise as you are able

Priest: God our Creator,
you feed your people
with the bread from heaven;
let this holy food sustain us through our earthly pilgrimage
that we may come to that place
where your people hunger and thirst no more
and your creation is restored to its full glory;
through 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

Please be seated

The Doxology (from the Greek “doxologia” 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.

Concluding Hymn: #435 (Gather) "Sing it to the Mountains"

All rise and sing

Refrain

The musical score is written for a single voice part on a treble clef staff with a key signature of two flats (B-flat and E-flat) and a 3/4 time signature. The melody is simple and hymn-like, with lyrics written below the staff. The score includes a 'Refrain' section and several verses. The lyrics are: 'Sing to the moun-tains, sing to the sea. Raise your voic - es, lift your hearts. This is the day our God has made. Let all the earth re - joice. 1. I will give thanks to you, my God. You have an-swered my plea. You have saved my soul from death. You are my strength and my song. 2. Ho - ly, ho - ly, ho - ly God, heav - en and earth are full of your glo - ry. 3. This is the day that our God has made. Let us be glad and re - joice. Now all death has turned to life. Sing of the glo - ry of God.' The score includes 'D.C.' (Da Capo) markings at the end of the first, second, and third verses.

Sing to the moun-tains, sing to the sea. Raise your
voic - es, lift your hearts. This is the day our
God has made. Let all the earth re - joice.
1. I will give thanks to you, my God. You have an-swered my
plea. You have saved my soul from death.
You are my strength and my song. **D.C.**
2. Ho - ly, ho - ly, ho - ly God,
heav - en and earth are full of your glo - ry. **D.C.**
3. This is the day that our God has made.
Let us be glad and re - joice. Now all death has turned to life.
Sing of the glo - ry of God. **D.C.**

Text: Psalm 118; Bob Dufford, SJ (1943 -). Tune: Bob Dufford, SJ (1943 -); acc. By Sir Theophane Hytcek, OSF (1915-1992), alt. © 1975, Robert J. Dufford, SJ, and New Dawn Music.

The Dismissal

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

All: **Thanks be to God. Alleluia!**

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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Collect of the Day: *Prayers for an Inclusive Church*

Readings: New Revised Standard Version – Updated Edition

Prayer over the Gifts: Common Worship, Church of England

Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Prayer 4

Prayer after Communion: Common Worship, Church of England

Prayers of the People: Sylvia Keesmaat

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WORSHIP WITH US

Sunday October 11 (Harvest Thanksgiving)

8:00 PM – Compline (on Zoom only)

Wednesday October 14

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

Sunday October 18 (Proper 29A)

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

9:00 AM – Simple Gifts (in the Church)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

4:00 PM – Rock Vespers featuring the music of Dolly Parton
(in the Church and 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 Wesley

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

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)

Advisory Board

Chair: Henry Krol
Vice-Chair: Susanne Hunter
Board of Management Chair: Carol Scovil
Creation Matters: Grant Jahnke, Louise Grieg
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, Louise Grieg, Susanna Jacob
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