Proper 30A

Holy Eucharist

Sunday, October 25, 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.
theredeemer.ca
instagram.com/TheRedeemerTO
facebook.com/TheRedeemerTO

Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

We are in the season traditionally known as "Ordinary Times." During this time we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege.

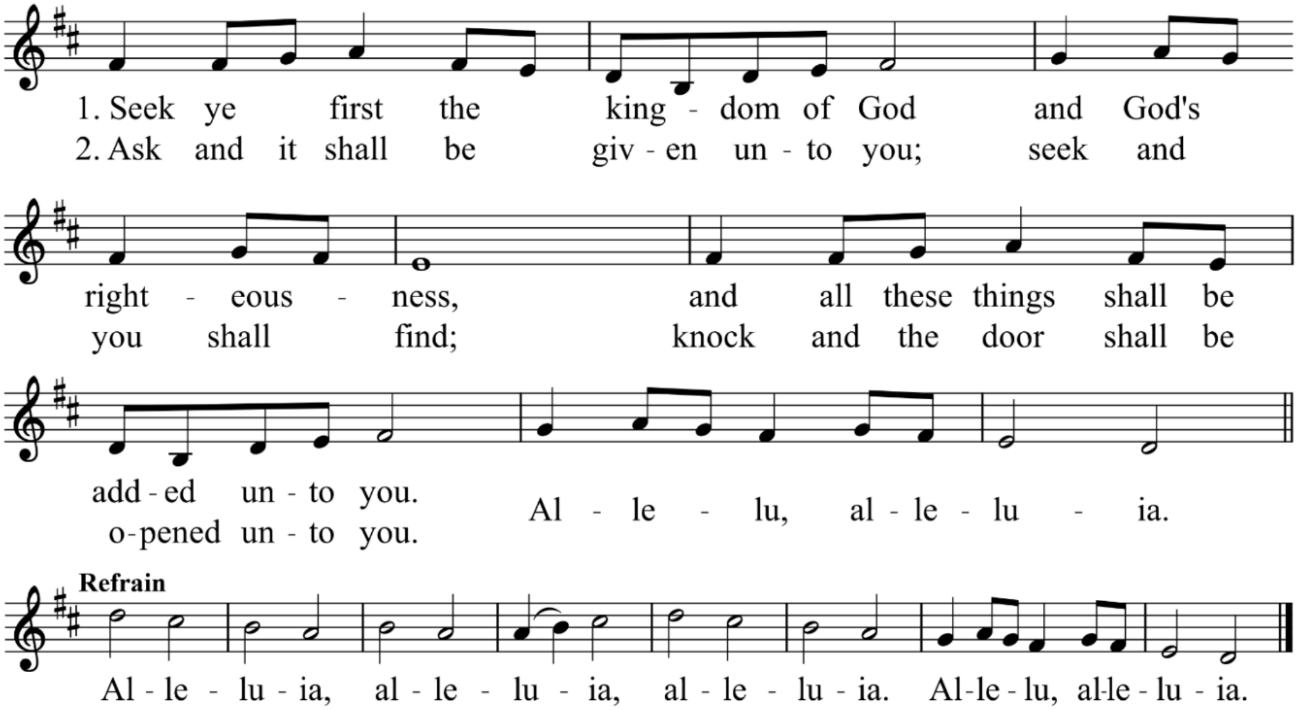
As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable, and meaningful for worship.

Presider: Paul MacLean

Welcome

Land Acknowledgement

Opening Hymn: #458 (Common Praise) "Seek Ye First" *Please rise as you are able*



Text and Music (SEEK YE FIRST): Karen Lafferty (1948-). © 1972 *Maranatha! Music. (Administered by The Copyright Company, Nashville, TN.)*
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✠ Gathering of the Community

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

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

Kyrie Eleison

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.

Collect of the Day

Priest: Almighty and everlasting God,
increase in us your gift of faith
that, forsaking what lies behind
and reaching out to that which is before,
we may run the way of your commandments
and win the crown of everlasting joy;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
All: **Amen.**

✠ Proclamation of the Word

First Reading: *Please be seated*

Reader: A Reading from the Book of Deuteronomy.

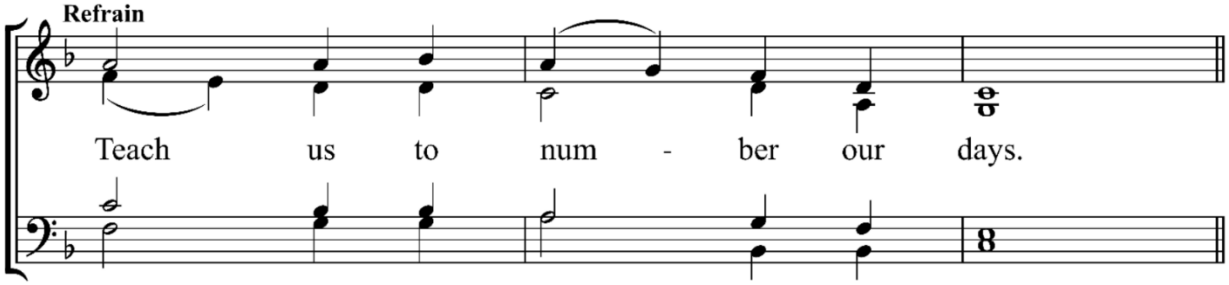
Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the Plain—that is, the valley of Jericho, the city of palm trees—as far as Zoar. The Lord said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.' I have let you see it with your eyes, but you shall not cross over there." Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command. He buried him in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred twenty years old when he died; his sight was unimpaired, and his vigor had not abated. The Israelites wept for Moses in the plains of Moab thirty days; then the period of mourning for Moses was ended.

Joshua son of Nun was full of the spirit of wisdom because Moses had laid his hands on him, and the Israelites obeyed him, doing as the Lord had commanded Moses.
Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. He was unequaled for all the signs and wonders that the Lord sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

Reader: Hear what the Spirit is saying to the Church. Deuteronomy 34.1-12
All: **Thanks be to God.** *A moment of silence is observed*

This passage closes the fifth book the the Torah, with the death of Moses and the passing of leadership to Joshua.

Psalm 90:1-6,13-17 *(George Black)* *All sing refrain*

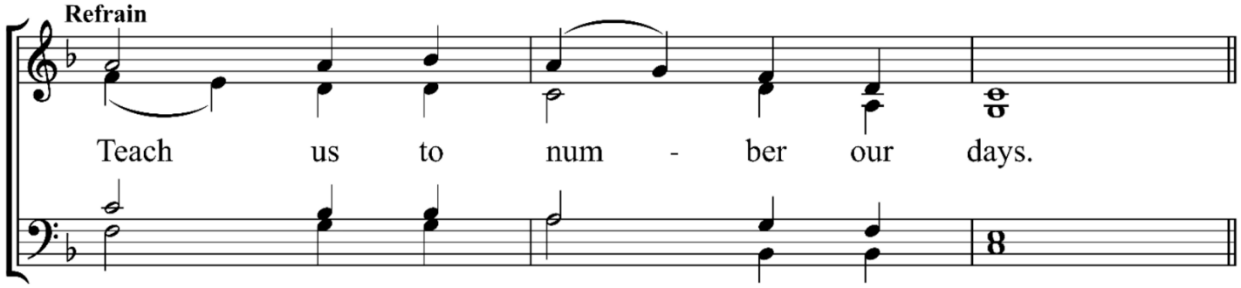


God, You have been our refuge
from one generation to another
Before the mountains were brought forth,
or the land and the earth were born,
from age to age you are God. **Refrain**

You turn us back to dust and say,
"Go back, O child of earth."
For a thousand years in your sight are like yesterday when it is past
and like a watch in the night. **Refrain**

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

This is considered a Wisdom Psalm, and explores the relationship between God and humanity, in all its complexity.



You sweep us away like a dream;
we fade away suddenly like the grass.
In the morning it is green and flourishes;
in the evening it is dried up and withered. **Refrain**

Return, O God. how long will you tarry?
be gracious to your servants.
Satisfy us by your loving-kindness in the morning;
so shall we rejoice and be glad all the days of our life.
Make us glad by the measure of the days that you afflicted us
and the years in which we suffered adversity. **Refrain**

Show your servants your works
and your splendour to their children
May the graciousness of our God be upon us;
prosper the work of our hands;
prosper our handiwork. **Refrain**

A moment of silence is observed.

In this passage from the earliest letter of Paul that we have, Paul reminds of the church in Thessalonica of his efforts in bringing them the gospel, and his deep care for them.

Second Reading

Reader: A Reading from the First Letter of Paul to the Thessalonians.
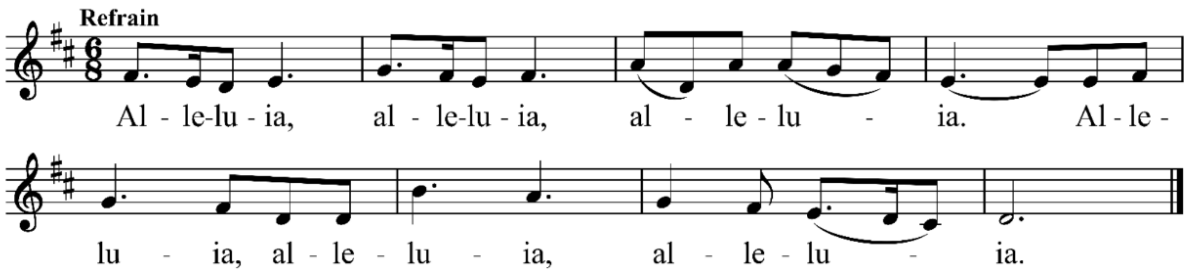
You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but, just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals but to please God, who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed, nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

Reader: Hear what the Spirit is saying to the Church. 1 Thessalonians 2.1-8

All: **Thanks be to God.** *A moment of silence is observed*

The Gospel Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

Gospel Acclamation *All sing*



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

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

The Gospel

Priest: The Lord be with you.
All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Matthew.
All: **Glory to you, Lord Jesus Christ.**

In this back-and-forth between Jesus and the religious leaders, Jesus proclaims the foundation of all religious life: love of God and love of neighbour.

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, an expert in the law, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, " 'You shall love the Lord your God with all your heart and with all your soul and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet" '? "If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

Priest: The Gospel of Christ. Matthew 22.34-46
All: **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

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.

Homily: Anne Evers

A moment of silence is observed.

Prayers of the People

Leader: From age to age, you are God. From the very beginning you have been intimately involved with this planet. Your faithfulness keeps every molecule in place, and your boundless creativity is on display every day.

Please add your prayers either silently or aloud.

Leader: Lord, you have been our refuge from one generation to another.
All: **From age to age, you are God.**

Leader: We live in divided times. We need your help. We need your Spirit to bridge the divides we can't, to forgive and be forgiven. Help us to make peace with the people whose treaties we have broken, to walk the land with them and in humility forge a new way forward. Help our elected officials to be worthy of our trust. Renew our affection and tenacity for the common good of all. Help us to forsake selfish and evil ways.

Please add your prayers either silently or aloud.

Leader: Lord, you have been our refuge from one generation to another.
All: **From age to age, you are God.**

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.

Leader: We pray for tomorrow's municipal elections in Toronto, and for safe and fair elections all around the world. Help us all to elect people of integrity, intelligence and goodwill. Help us to rightly discern the technological advances that rob us of the power and responsibility to choose, to think and to act for ourselves. Guide us in wisdom and courage toward a future rooted in human dignity and respect for all creation.

Please add your prayers either silently or aloud.

Leader: Lord, you have been our refuge from one generation to another.
All: **From age to age, you are God.**

Leader: Help us to care for the world we live in—to treasure this land and everything in it. Thank you, God, for all that the earth has produced, and in your mercy and goodness —may our fields and wildernesses flourish again. We pray for the troubles outside our borders. We pray for Ukraine, Sudan, Gaza, Yemen and other regions besieged by war or famine. Bring an end to oppression, and peace to all lands and all peoples.

Please add your prayers either silently or aloud.

Leader: Lord, you have been our refuge from one generation to another.
All: **From age to age, you are God.**
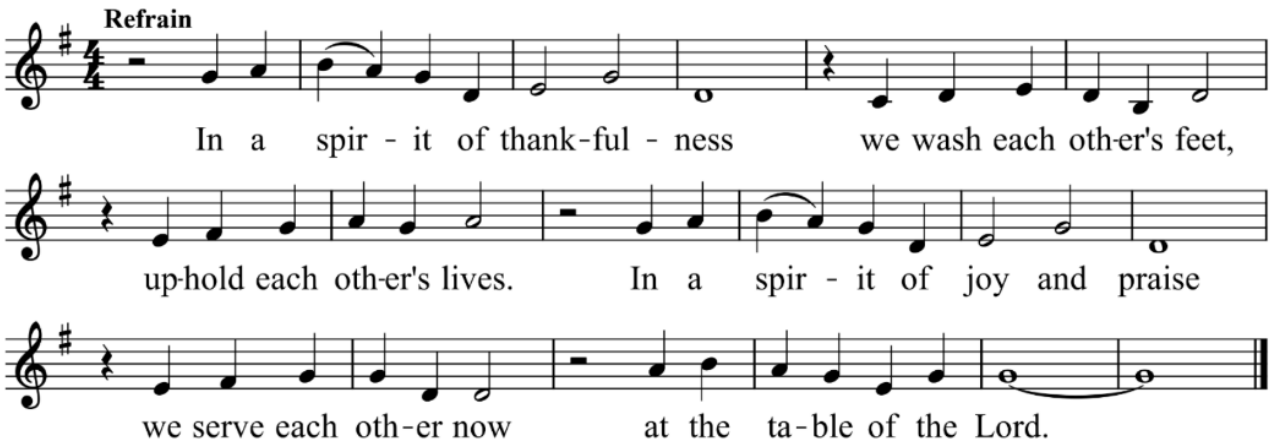
Leader: We pray for the drop-in centres and shelters. The Common Table, All Saints, Sanctuary, St. Stephen's and other places of refuge in our city. Help them find good people and resources to widen their circles of care. In these quiet moments we pray for those who are ill and for everyone involved in their care. To those who are dying, we pray they find assurance and peace. To those mourning the loss of those dear to them, we pray for comfort in the knowledge they are ever in your hands. Lord, you have been our refuge from one generation to another.
All: **From age to age, you are God. Amen.**
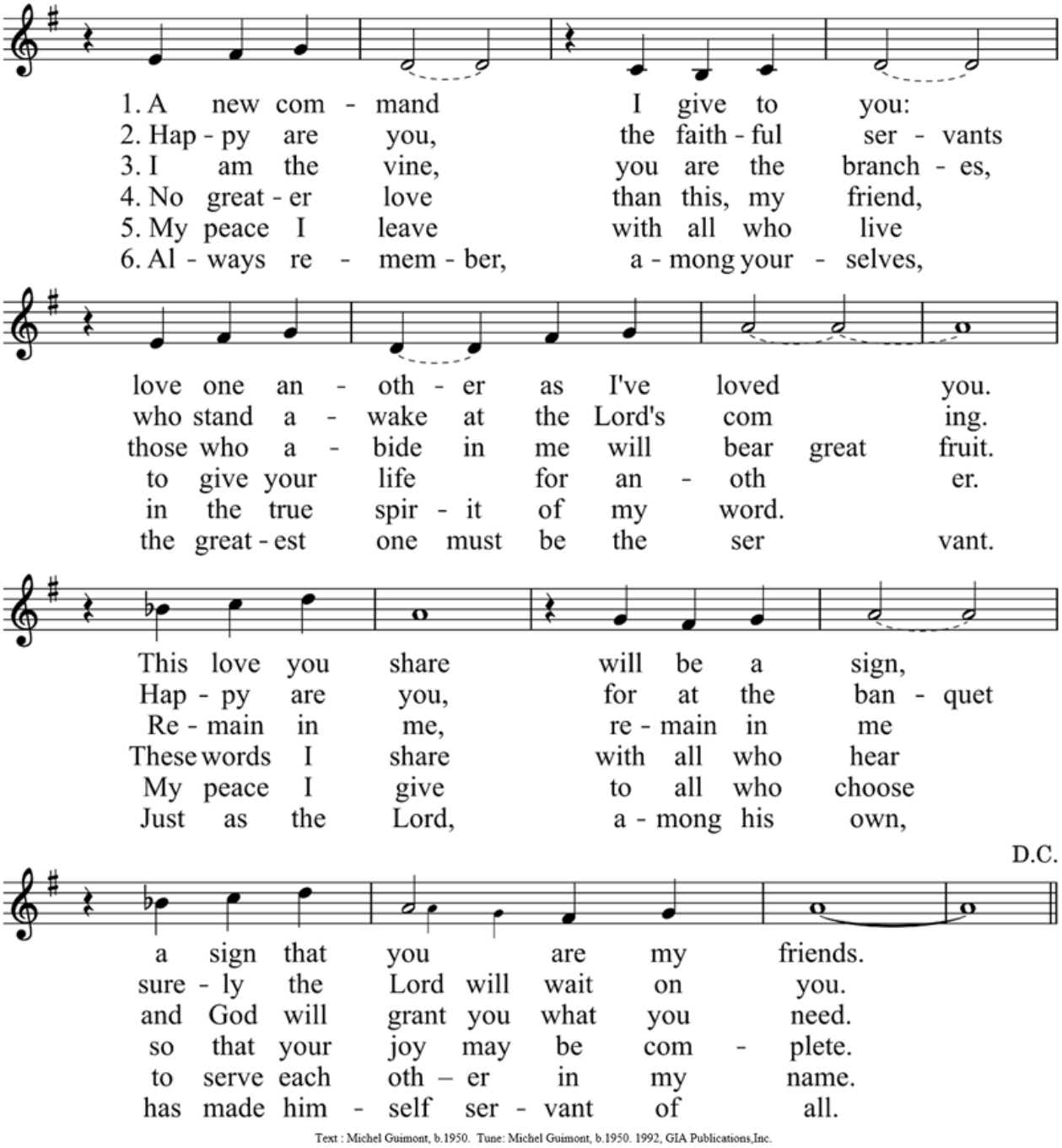
Peace is mentioned several times throughout the New Testament and has been celebrated during Christian worship since the second century. Through the gesture of a nod, a handshake, or the raising of your hand, we reconcile all things with one another and with God.

The Peace

Priest: The peace of the Lord be always with you.
All: **And also with you.**

Offertory Hymn: #410 (Gather) "Serving You" *All sing*





Text : Michel Guimont, b.1950. Tune: Michel Guimont, b.1950. 1992, GIA Publications,Inc.

✠ The Holy Eucharist

Prayer Over the Gifts
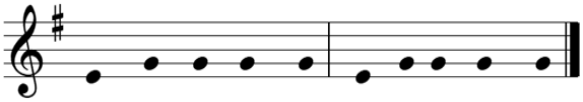
Priest: God of constant love,
you have guided your people
in all times and ages.
May we who offer you our praise today
always be ready to follow where you lead;
we ask this in the name of Jesus Christ our Lord.

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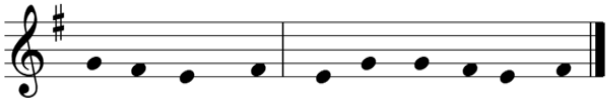
While singing the Offertory Hymn, we have the opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

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.” As we eat the bread and drink the wine, God is present to us and reveals God’s self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.
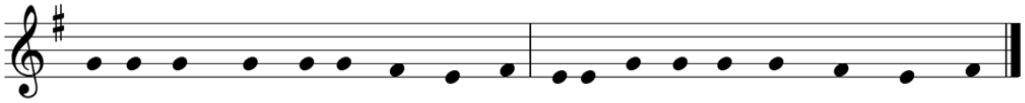
The Great Thanksgiving



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



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

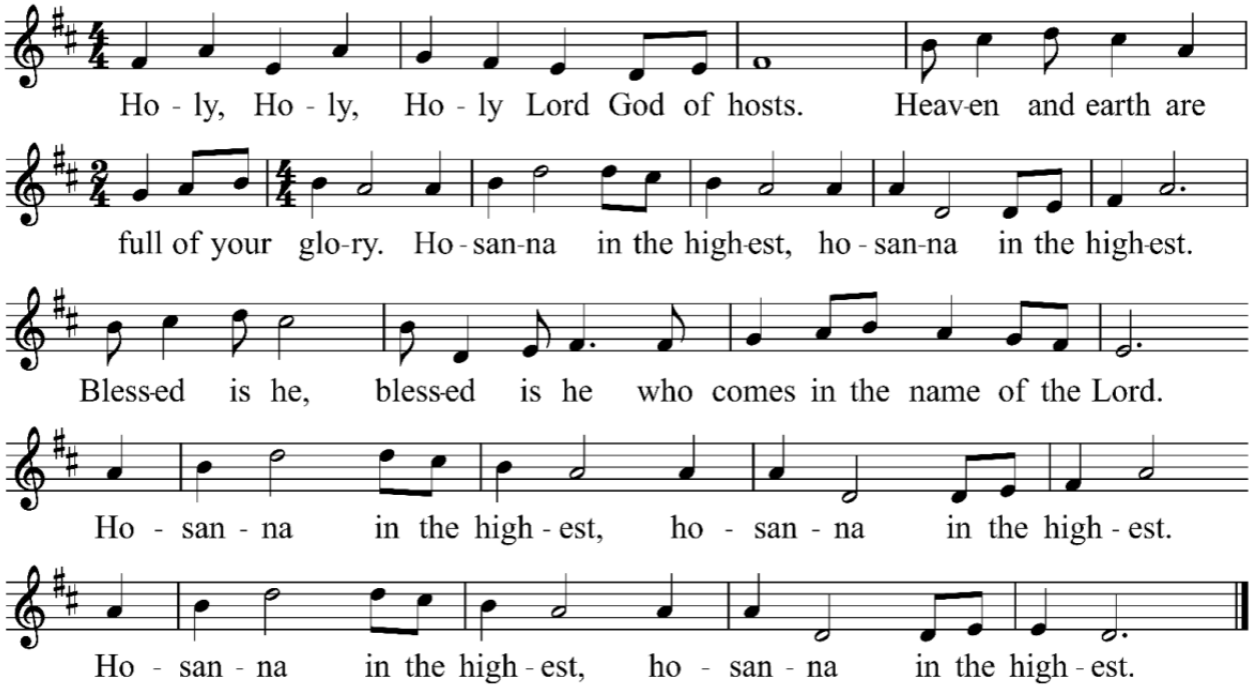


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: Blessed are you, gracious God,
creator of heaven and earth;
we give you thanks and praise
through Jesus Christ our Lord,
who came not to be served, but to serve,
and to give his life a ransom for many.
He calls his faithful servants
to lead your holy people in love,
nourishing them by your word
and sacraments.
Now with all creation we raise our voices
to proclaim the glory of your name.

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.

Sanctus



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

Priest: We give you thanks, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people,
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.
On the night he was handed over
to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, "Take, eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."
Therefore, Father, according to his command,

***All*:** **we remember his death,**
we proclaim his resurrection,
we await his coming in glory;

Priest: and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation,
this bread and this wine.

The Eucharistic Prayer is Prayer 3 from the Book of Alternative Services

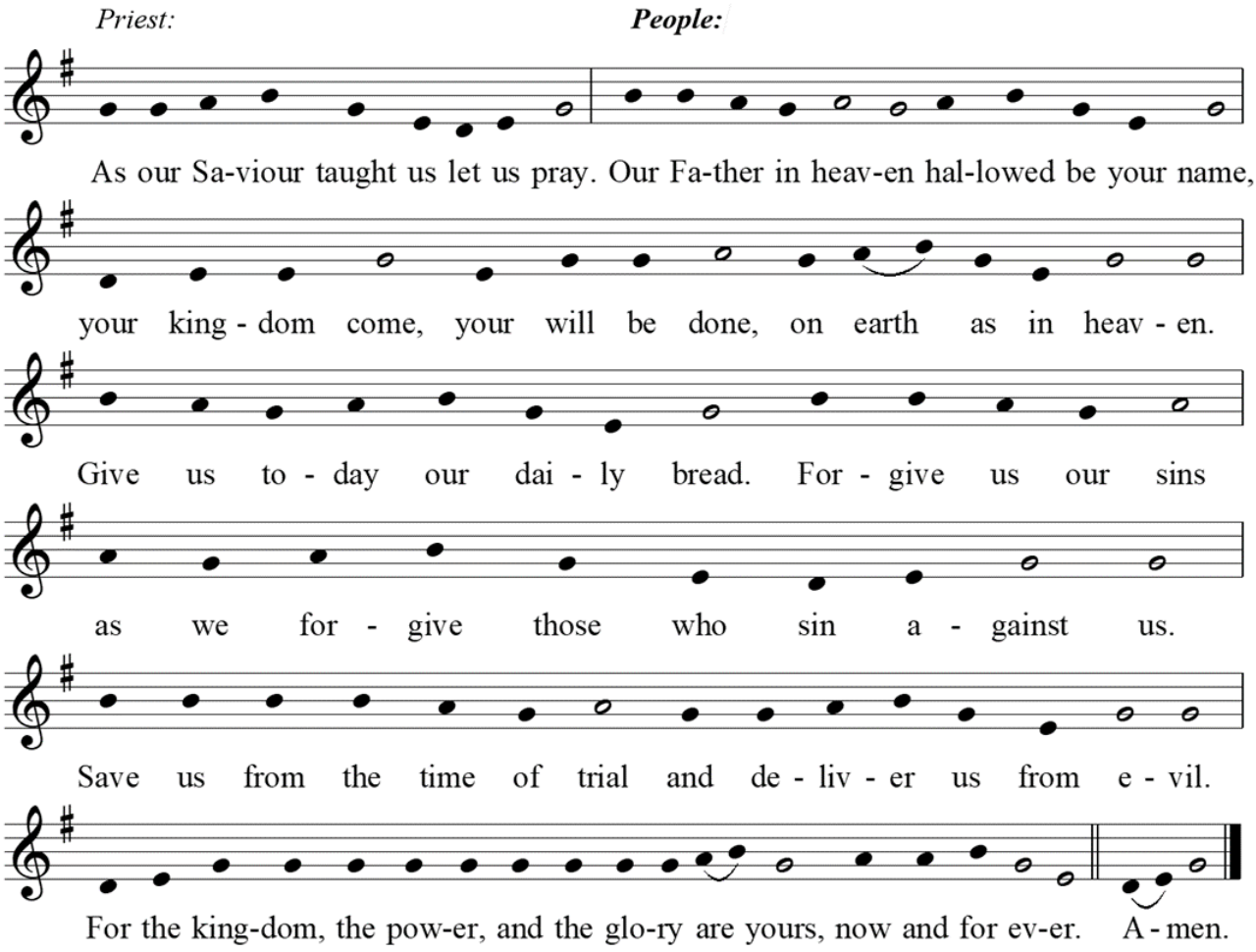
Priest: We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father,
now and for ever.

***All*: Amen.**

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.



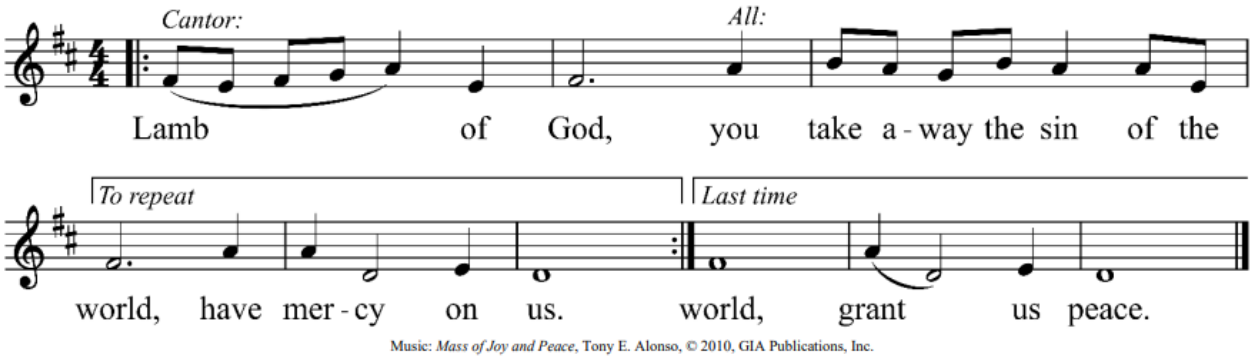
MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.
***All*:** **We, being many, are one body, for we all share in the one bread..**

Priest: The gifts of God for the People of God.
All: **Thanks be to God.**

Agnus Dei



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

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

The Giving and Receiving of Communion

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

A prayer for silent reflection:

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.

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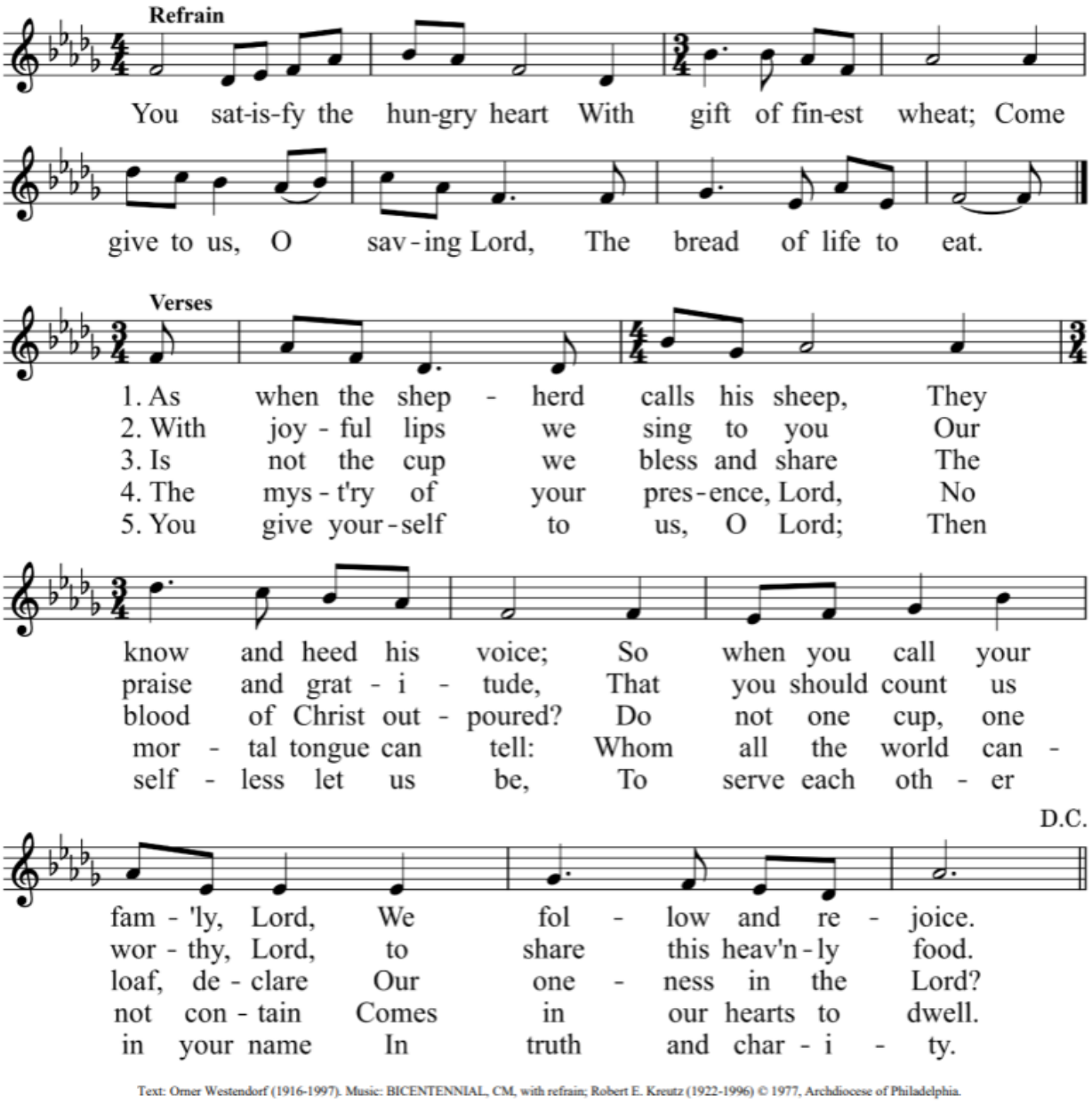
Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

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.

The word "anoint" comes from the Latin "unguere" 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.

Communion Hymn: #815 (Gather) "You Satisfy the Hungry Heart"



Text: Omer Westendorf (1916-1997). Music: BICENTENNIAL, CM, with refrain; Robert E. Kreutz (1922-1996) © 1977, Archdiocese of Philadelphia.

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

Motet: "Never weather-beaten sail" *(Richard Shepherd / Thomas Campion)*

Never weather-beaten sail more willing bent to shore.
Never tired pilgrim's limbs affected slumber more,
Than my wearied sprite now longs to fly out of my troubled breast:
O come quickly, sweetest Lord, and take my soul to rest.

Ever blooming are the joys of Heaven's high Paradise.
Cold age deafs not there our ears nor vapour dims our eyes:
Glory there the sun outshines whose beams the blessed only see:
O come quickly, glorious Lord, and raise my sprite to thee!

Prayer after Communion *Please rise as you are able*

Priest: We praise and thank you, O Christ, for this sacred feast:
for here we receive you, here the memory of your passion is renewed,
here our minds are filled with grace, and here a pledge of future glory is given,
when we shall feast at that table where you reign with all your saints for ever.

All: **Amen.**

The Doxology

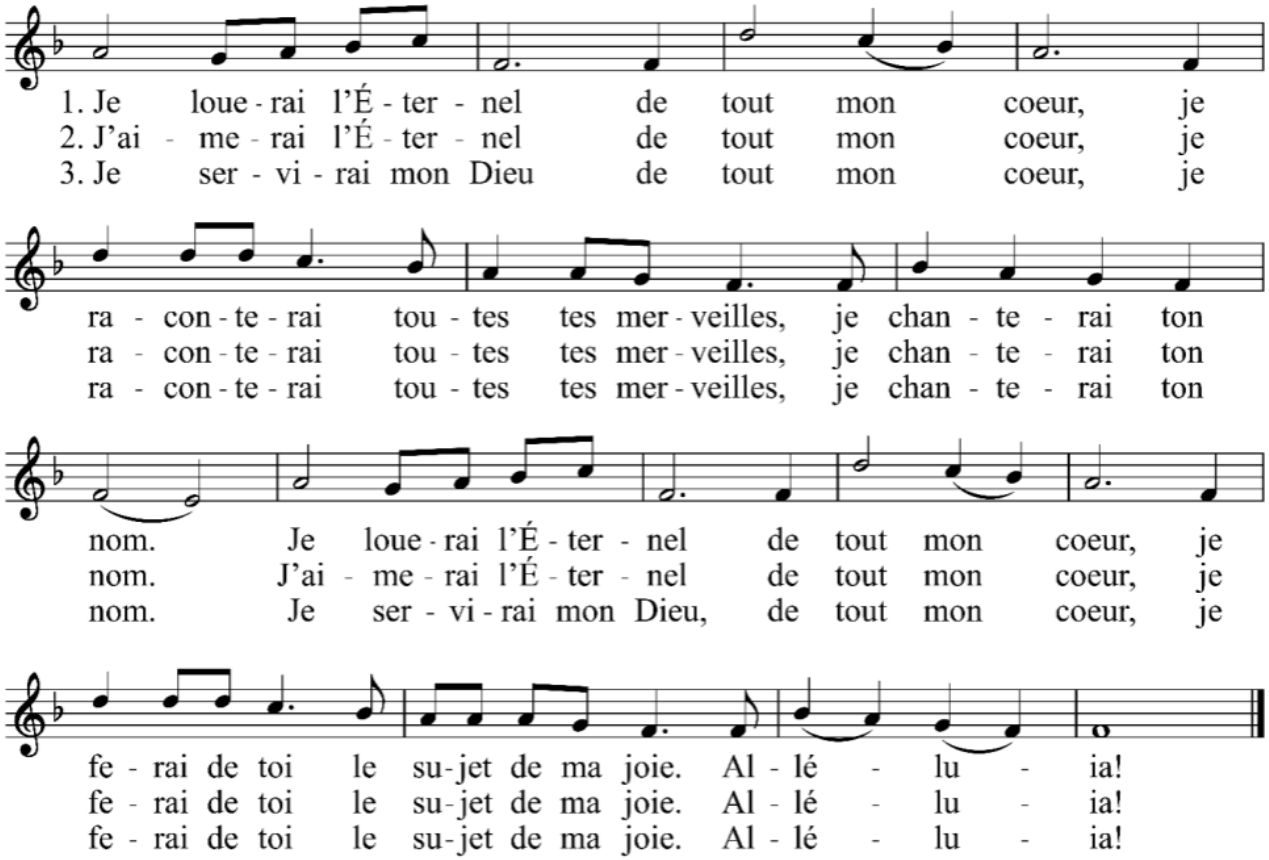
Priest: Glory to God,
All: **whose power working in us**
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

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

Announcements

Please be seated

Concluding Hymn: #340 (Common Praise) "Je louerai l'Éternel" *Rise as you are able & sing*



Text: Claude Fraysse (1941-2012). Music: JE LOUERAI L'ÉTERNEL. Claude Fraysse (1941-2012); vocal arr. Alain Bergèse (1946-). *Text and music © 1997 Claude Fraysse.*

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!
All: **Thanks be to God. Alleluia!**

In the Dismissal (from the Latin "dimittere" meaning "to send away") we 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: Common Worship, Church of England
The Readings: New Revised Standard Version – Updated Edition
Prayers of the People: John and Deb Deacon
Prayer over the Gifts: Book of Alternative Services, Anglican Church of Canada
Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Prayer 3
Prayer after Communion: Common Worship, Church of England
Dismissal: Book of Alternative Services, Anglican Church of Canada
Cover Art: Anonymous. Sharing Communion, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/57809 Original source: https://www.flickr.com/photos/carsten_tb/39169356530 - Carsten ten Brink.



FLOWERS IN THE CHANCEL ARE DEDICATED IN LOVING MEMORY OF ELIZABETH SANDERS

WORSHIP WITH US

Sunday October 18 (Proper 29A)

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

8:00 PM – Compline (on Zoom only)

Wednesday October 21

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

Sunday November 1 (All Saints & All Souls)

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)

7:00 PM – All Souls Service (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

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)

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

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

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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 Ebden, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zorgdrager, Salome Pinto

Redeemer Ministry Leads

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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
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Redeemer Explorers: David Townsend, Deb Deacon
Redeemer Pilgrims: Susan Haig
Refugee Settlement: Alison Colvin, Henry Krol
Stewardship: Ron Waldie
Trans Ministry: Margaret Rodrigues
Zoom Moderators: Anne Lee