Proper 33A

Holy Eucharist

Sunday, November 15, 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.

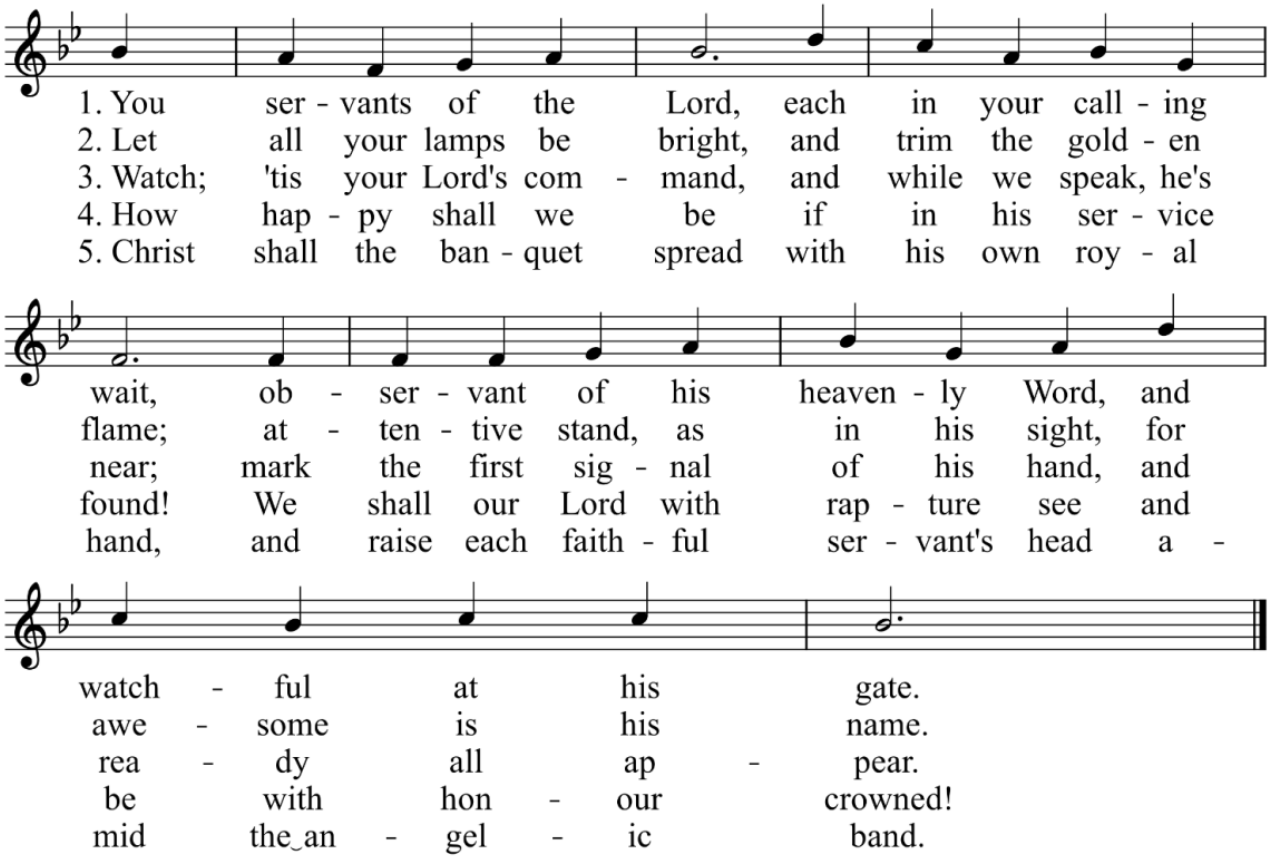
If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to https://theredeemer.ca/post-17524.
theredeemer.ca
instagram.com/TheRedeemerTO
facebook.com/TheRedeemerTO

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #93 (Common Praise) "You Servants of the Lord" *Please rise as you are able*



Text: Philip Doddridge (1702-1751), alt. Music: NARENZA. Melody *Hymnologium*, 1584; adapt. and harm. William Henry Havergal (1793-1870).

We are in the season known as Ordinary Time. "Ordinary" (from Latin "ordo" meaning "order", or "series" as in numbered) because the Sundays in this season are numbered sequentially after Easter. It is also a time where we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him.

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

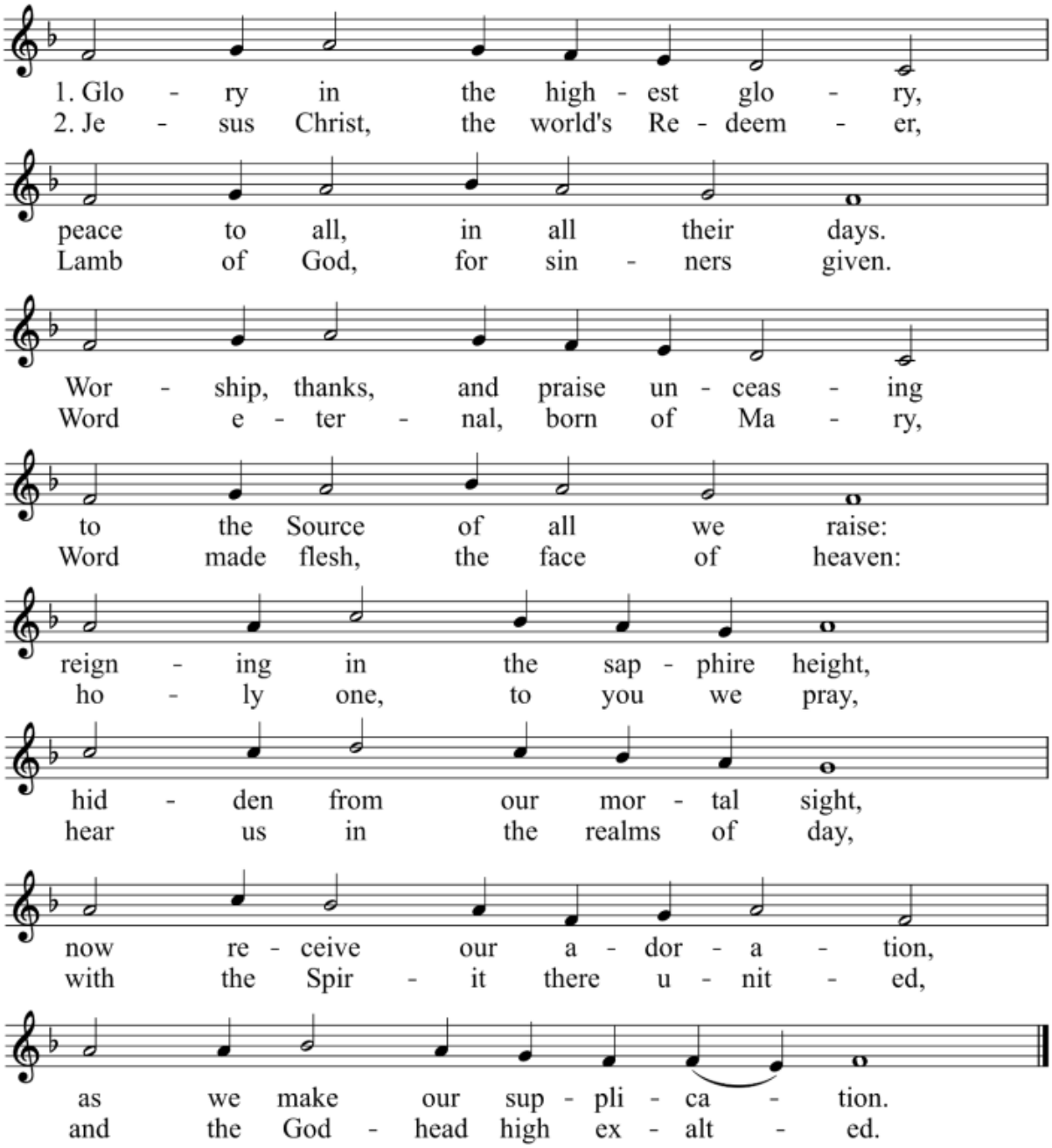
✠ Gathering of the Community

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.**

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

Gloria: #366 (Common Praise) "Glory, in the Highest Glory"



Text: *Glory to God* (*Gloria in excelsis*, Greek hymn, 200?); para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). *Rev. © 1995 Réveil Publications.*

Collect of the Day

Pronounced "COLL-ekt", 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.

Priest: O God, from whose abundance all gifts and skills are lavishly bestowed:
give us courage to use our talents as generously as you have given them,
so that, being faithful to your purpose, we may share in your glory;
through Jesus Christ our Saviour.

All: **Amen.**

✠ Proclamation of the Word

First Reading: *Please be seated*

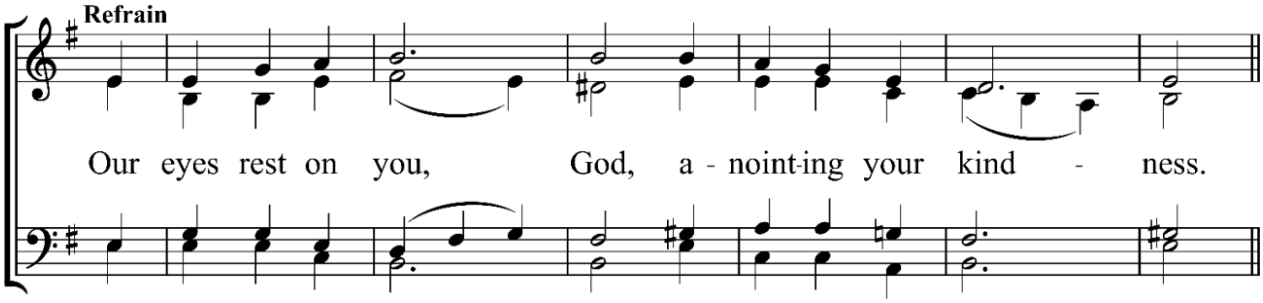
Reader: A Reading from the Book of Judges.

The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the Lord for help, for he had nine hundred chariots of iron and had oppressed the Israelites cruelly twenty years. At that time Deborah, a prophet, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali and said to him, "The Lord, the God of Israel, commands you, 'Position yourself at Mount Tabor, taking ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops, and I will give him into your hand.' "

Reader: Hear what the Spirit is saying to the Church. Judges 4.1-7

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

Psalm 123 *(George Black)* *All sing refrain*



To you I lift up my eyes,
to you enthroned in the heavens.
As the eyes of the servants look to the hand of their masters,
and the eyes of a maid to the hand of her mistress,
So our eyes look to you, our God,
until you show us your mercy. **Refrain**

Have mercy upon us, O God, have mercy,
for we have had more than enough of contempt,
Too much of the scorn of the indolent rich,
and of the derision of the proud. **Refrain**

A moment of silence is observed.

Second Reading

Reader: A Reading from the First Letter of Paul to the Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape!

The book of Judges tells of times when the people of Israel (now settled in the Promised Land) were subjugated by pagan peoples, attributing this misfortune to deviation from God's ways. Each time, a "judge", a wise, charismatic leader, arises as God's spokesperson and frees Israel from its oppressors.

Pronounced "sahmz", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship, and read for private meditation. Th ey cover emotions from the lowest lament to utter joy.

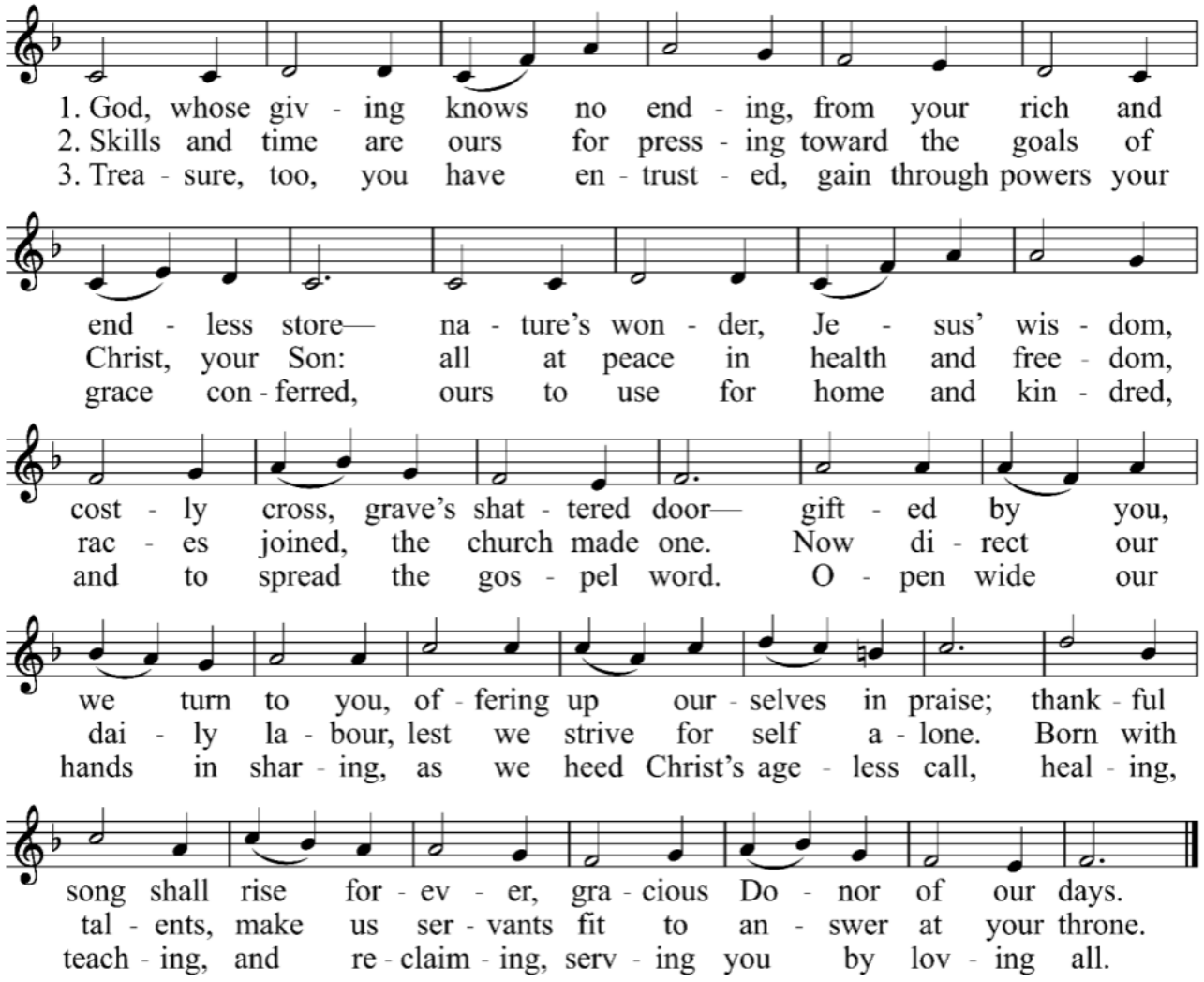
This letter is probably the oldest writing in the New Testament. Paul (with Silvanus and Timothy) founded the church in Thessaloniki during his second missionary journey, and as is recorded in Acts 17, was forced to leave the city due to persecution. The letter was written from Athens to encourage the new Christians in their faith.

But you, brothers and sisters, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So, then, let us not fall asleep as others do, but let us keep awake and be sober, for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober and put on the breastplate of faith and love and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

Reader: Hear what the Spirit is saying to the Church. 1 Thessalonians 5.1-11

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

Sequence Hymn: #601 (Common Praise) "God, Whose Giving Knows No Ending" *All sing*



Text: Robert L. Edwards (1915-2006). © *1961, renewal 1989 The Hymn Society in the United States and Canada. All rights reserved. Used by permission of Hope Publishing Co.*
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The Sequence Hymn (from Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

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

The Gospel

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

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

Jesus said, "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. At once the one who had received the five talents went off and traded with them and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things; I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things; I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow and gathering where you did not scatter, so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance, but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

Priest: The Gospel of Christ. Matthew 25.14-30
All: **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

Matthew's gospel is the first in the New Testament, but it was probably the second to be written. It borrows material from Mark's gospel, and from a source (known as Q) containing sayings of Jesus. The author shows an understanding of Jewish culture and religion not found in the other gospels.

Homily: Liska Stefko

A moment of silence is observed.

The purpose of the homily (from Greek "homilia", meaning "conversation") or sermon, is to unpack the readings in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

Prayers of the People

Leader: Let us pray saying: we long for your wisdom, O Lord.
All: **Feed us with your living bread.**

Leader: We are so hungry, Creator God. Hungry for a place of welcome. Hungry for a place where all are fed. We thank you for the ways that this community meets the hunger in our hearts and the hunger of our community.

Please add your prayers either silently or aloud.

Leader: We long for your wisdom, O Lord.
All: **Feed us with your living bread.**

In the Prayers of the People, we offer to God our cares and concerns, our joys and hopes, praying for the world, the church, the sick, the suffering, and those whom we love but see no more. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

Leader: We are so hungry, Peacemaking God. Hungry for a world where bombs do not drop on schools and hospitals where children are safe on the streets and in school. Hungry for a world where no one spends their winter in a tent. We pray for those surrounded by violence. We pray for peace in our time, O Lord, for the nations and for creation.

Please add your prayers either silently or aloud.

Leader: We long for your wisdom, O Lord.
All: **Feed us with your living bread.**

Leader: We are so hungry, Compassionate Saviour. Hungry for a city where there are homes for all who need them. Hungry for a community that creates circles of healing for those who have been wounded, those who are traumatized, those who no longer know how to trust. We are hungry for physical food, to fill the bellies of all who have too little. We pray for those living on our streets, those who come to the Common Table and Sanctuary and other shelters in our city. Help us to know how to meet these hungers.

Please add your prayers either silently or aloud.

Leader: We long for your wisdom, O Lord.
All: **Feed us with your living bread.**

Leader: We are so hungry, Wounded Saviour. Hungry for healing as we struggle with physical infirmities. Hungry for healing as anxiety, grief, and fear fill our hearts. Hungry for your comfort in the night as the darkness surrounds us, and in the day as we realize our limits. Hungry for new life for those who have died. Hold us in your wounded hands, we pray.

Please add your prayers either silently or aloud.

Leader: We long for your wisdom, O Lord.
All: **Feed us with your living bread.**

Leader: We are so grateful, Comforting Spirit. Grateful for all the ways that you feed our hunger. Grateful for the ways that you surround us with a world of beauty and awe: with shooting stars, the song of birds, the beauty of coloured leaves, the stark shapes of fall. In the midst of our hunger, may we never forget the ways in which we have been fed by your generous and gracious hand.

Please add your prayers either silently or aloud.

Leader: We are grateful for your wisdom, O Lord.
All: **We are thankful that you have fed us with your living bread. Amen.**

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

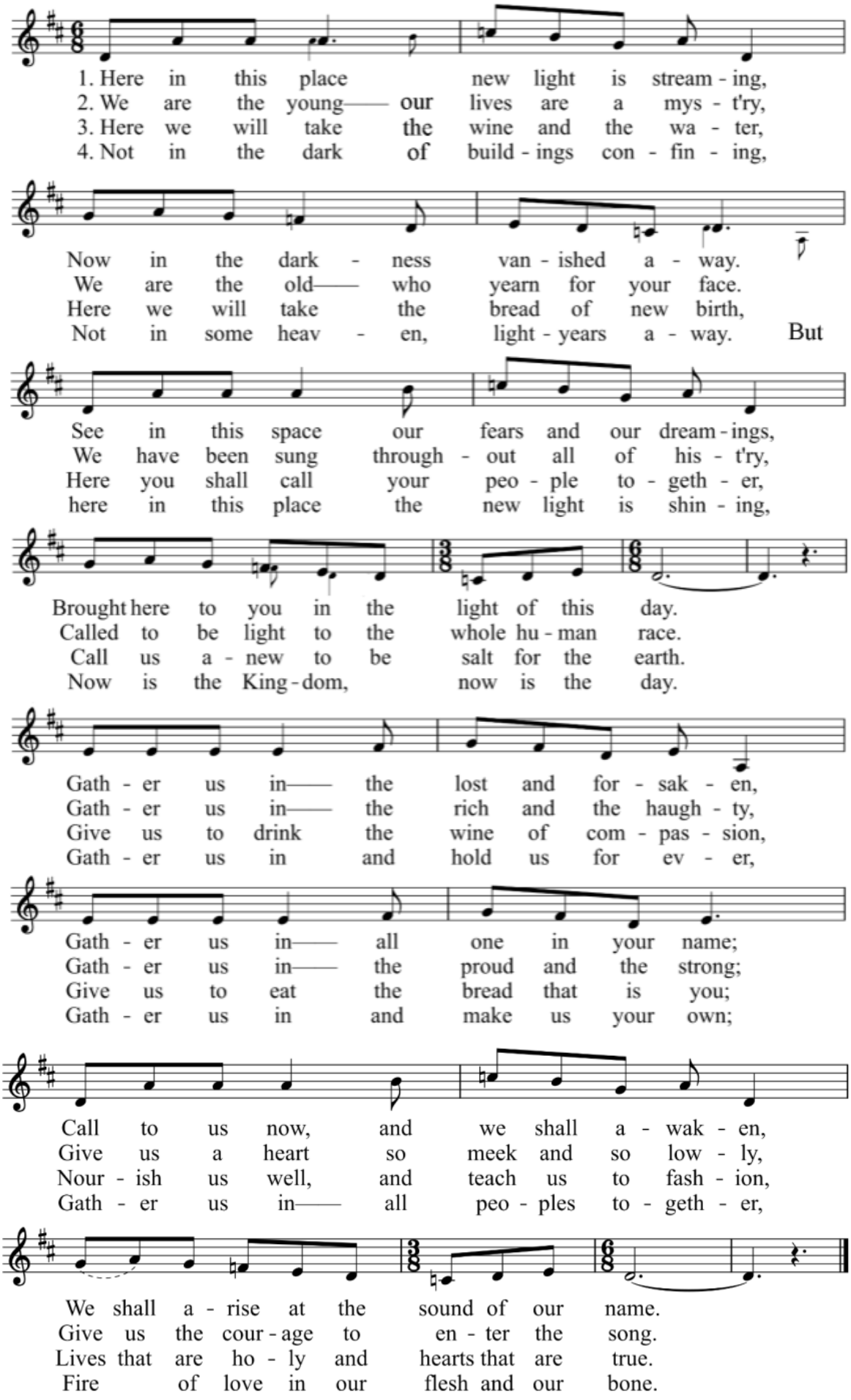
The Peace

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

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.

Offertory Hymn: #744 (Gather) "Gather Us In"

All sing



Text: Marty Haugen (1950-). Tune Marty Haugen (1950-) © 1982, GIA Publications, Inc.

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.

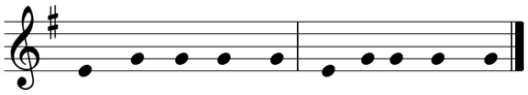
✠ The Holy Eucharist

Prayer Over the Gifts

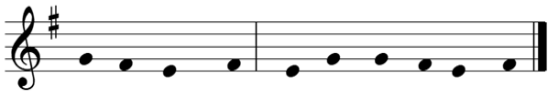
Priest: Holy God,
in this eucharist
we renew our baptismal covenant.
Help us, through our offering this day,
to renounce all things that draw us from your love.
This we ask in the name of Jesus Christ our Lord.

All: **Amen.**

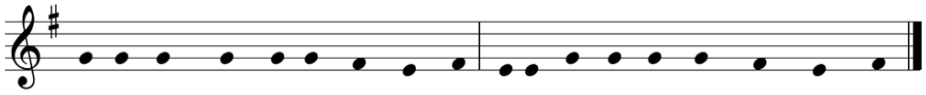
The Great Thanksgiving



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



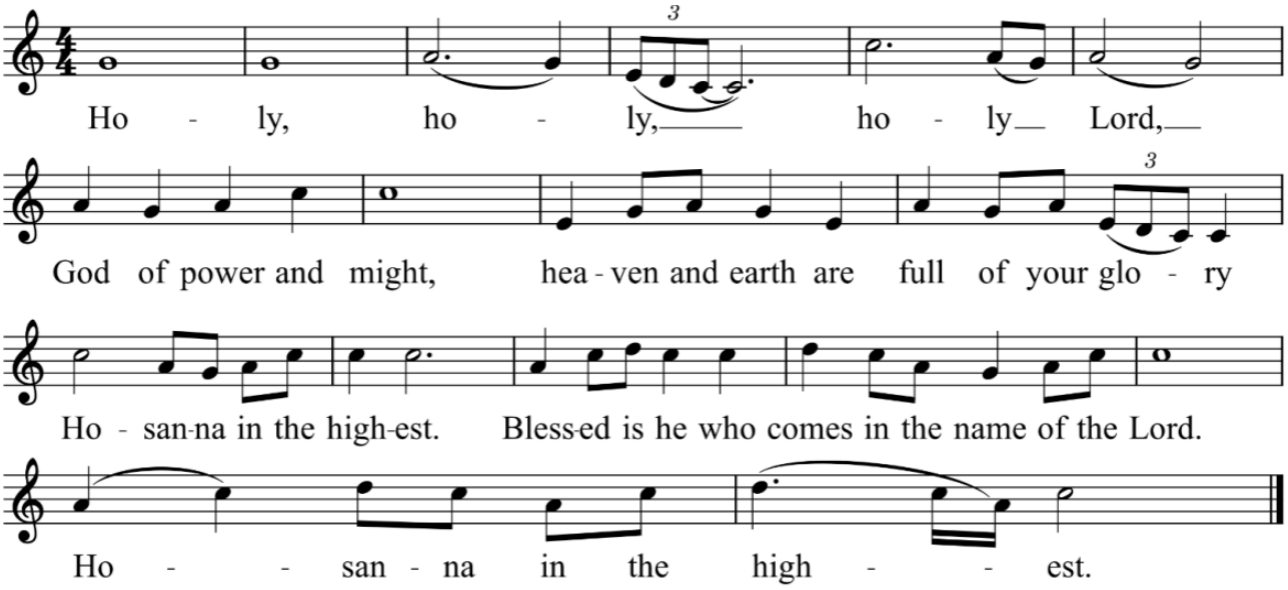
Lift up your hearts. **We lift them to the Lord.**



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

Priest: Eternal God,
Source of all being,
we give you thanks and praise for your faithful love.
You call us into friendship
with you and one another to be your holy people,
a sign of your presence in the world.
When those we trust betray us,
unfailingly you remain with us.
When we injure others, you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those broken and alone,
whom you have always welcomed home,
making the first last,
and the last first.
Therefore we raise our voices with angels and archangels,
forever praising you and saying:

Sanctus



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

The Sanctus (from the Latin word "holy") is an ancient hymn that is always sung during the Eucharistic Prayer. It is from Isaiah"s description of his vision of the throne of God, and from Matthew's telling of the people calling out "Hosanna!" when Jesus entered Jerusalem.

Priest: Blessed are you, O Holy One:
when Hagar was driven into the wilderness
you followed her and gave her hope.
When Joseph was sold into bondage,
you turned malice to your people's good.
When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed them.

He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and 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."

The Eucharistic Prayer is Supplementary Prayer 2 from the Book of Alternative Services

Priest: Loving and Holy One,
recalling Christ's death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope.

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

Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.

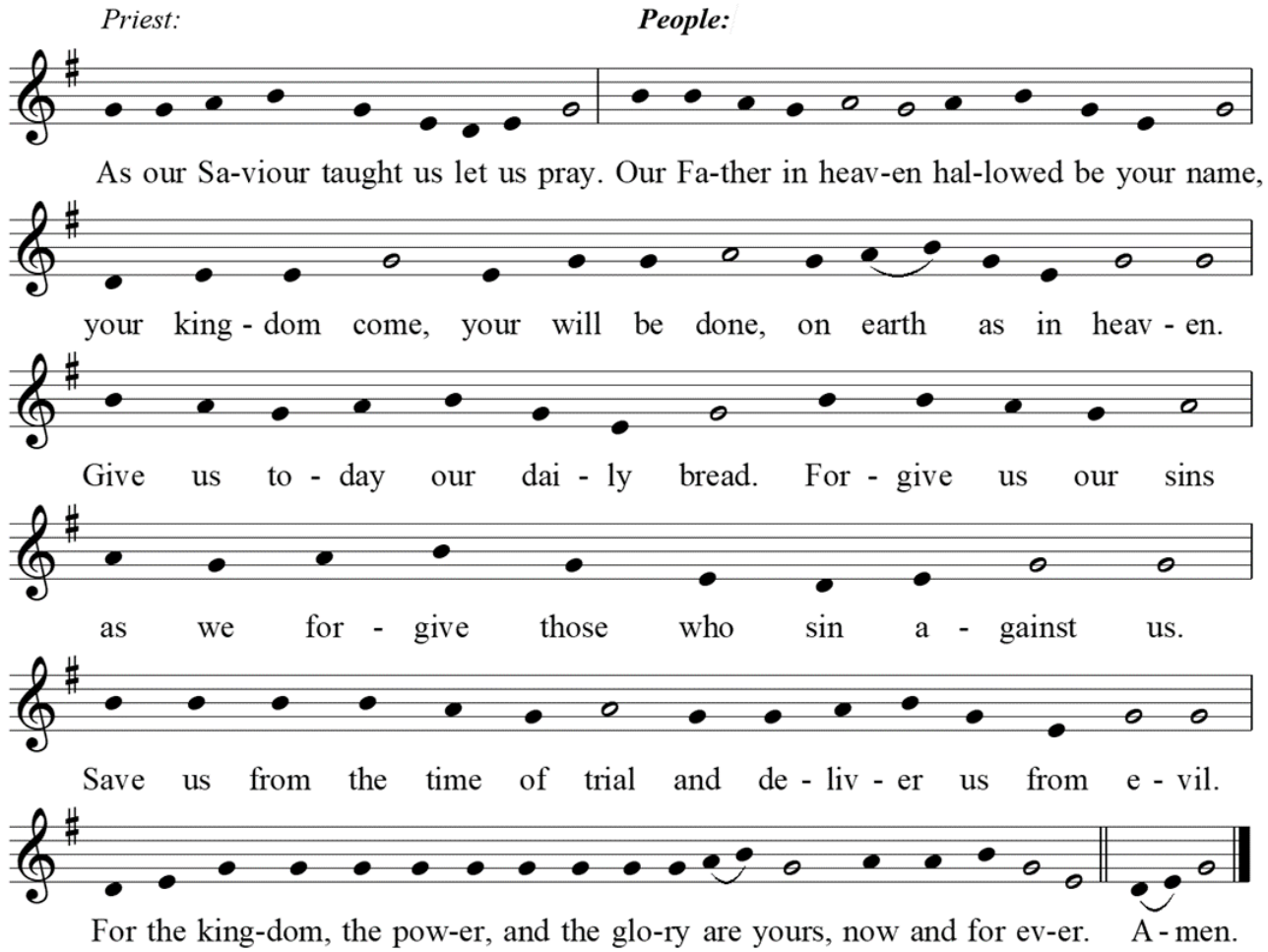
We hold before you all whose lives are marked by suffering,
our sisters and brothers.
When we are broken and cast aside,
embrace us in your love.

Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life, now and for ever.

All: **Amen.**

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.

Lord's Prayer



MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

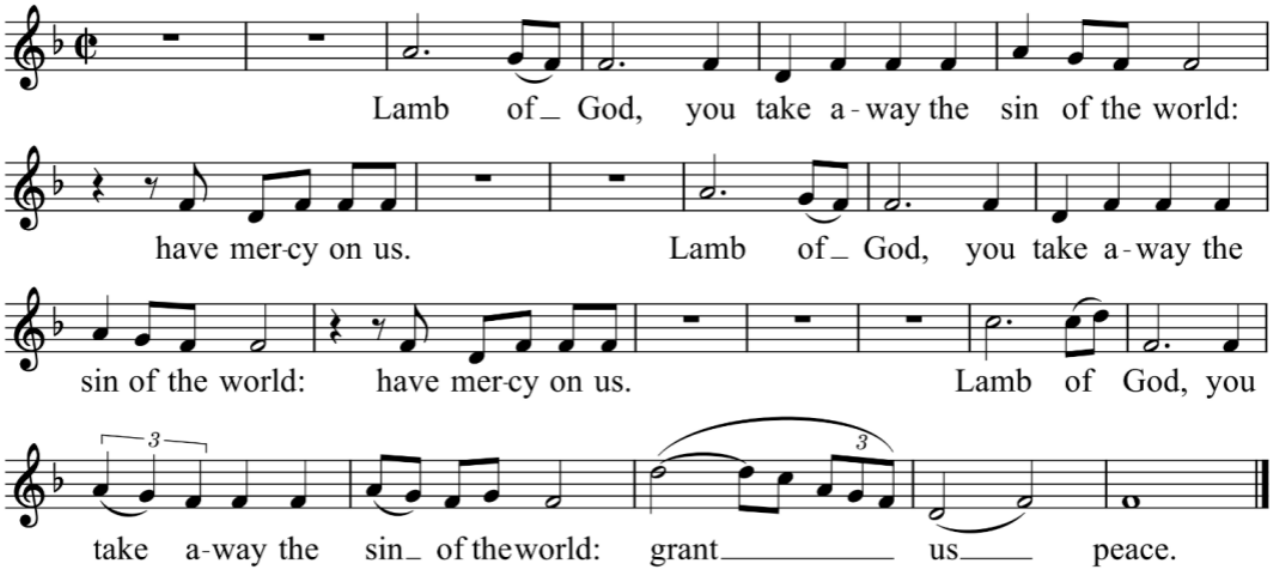
Priest: "I am the bread of life," says the Lord.
"Whoever comes to me will never be hungry;
whoever believes in me will never thirst."

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: #269 (Lift) "Lamb Of God"



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

The Giving and Receiving of Communion

Priest: Dear friends,
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.

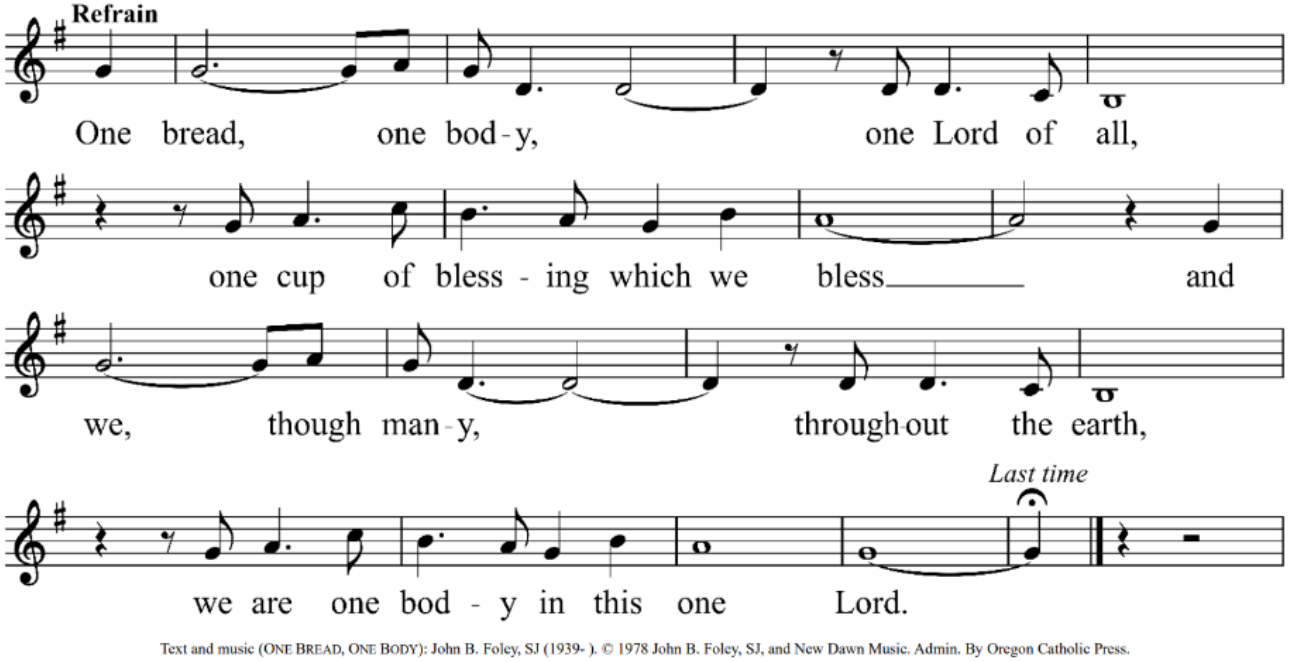
The Communion



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.

Communion Hymn: #73 (Common Praise) "One Bread, One Body, One Lord of All"



Text and music (ONE BREAD, ONE BODY): John B. Foley, SJ (1939-). © 1978 John B. Foley, SJ, and New Dawn Music. Admin. By Oregon Catholic Press.

Chorale: *"*Jesus bleibet meine Freude*"* *(J.S. Bach/Martin Jahn)*

Jesus bleibet meine Freude,	*Jesus shall remain my joy,*
Meines Herzens Trost und Saft,	*my heart's comfort and sap,*
Jesus wehret allem Leide,	*Jesus shall fend off all sorrow,*
Er ist meines Lebens Kraft,	*he is the strength of my life,*
Meiner Augen Lust und Sonne,	*the delight and sun of my eyes,*
Meiner Seele Schatz und Wonne;	*the treasure and wonder of my soul;*
Darum laß ich Jesum nicht	*therefore I will not let Jesus go*
Aus dem Herzen und Gesicht.	*out of my heart and sight.*

Prayer after Communion *Please rise as you are able*

Priest: Gracious God,
in this sacrament
we have shared the body and blood of Christ.
May we who have been nourished by holy things
bear witness to his light,
and share in his eternal priesthood;
for he is Lord for ever and ever.

All: **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.

The Doxology

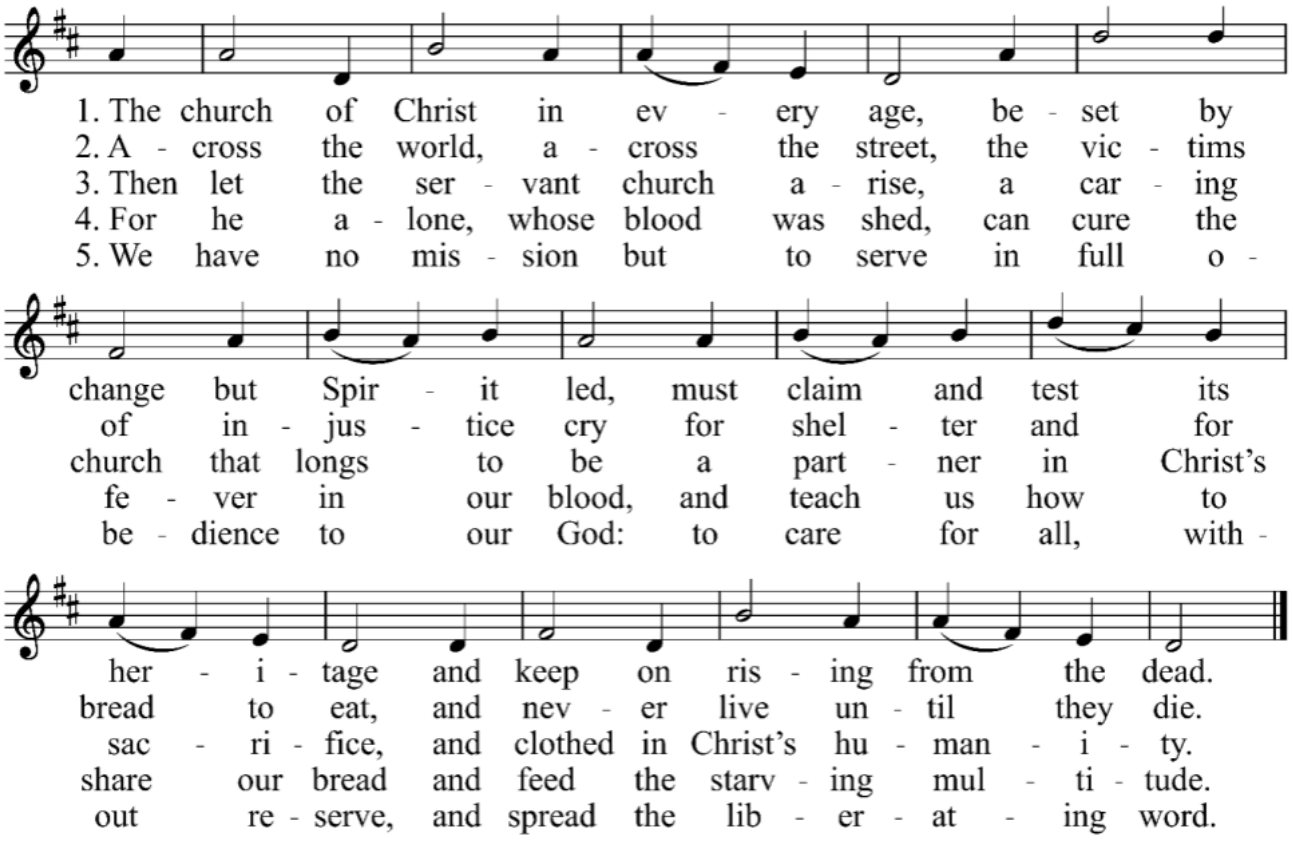
Priest: Glory to God,

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*

Concluding Hymn: #584 (Common Praise) "The Church of Christ in Every Age"

Rise as you are able & sing



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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: Alternative Collects, General Synod of the Anglican Church of Canada
The Readings: New Revised Standard Version – Updated Edition
Prayers of the People: Sylvia Keesmaat
Prayer over the Gifts: Book of Alternative Services, Anglican Church of Canada
Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Supplementary Prayer 3
Prayer after Communion: Book of Alternative Services, Anglican Church of Canada
Dismissal: Book of Alternative Services, Anglican Church of Canada
Cover Art: JESUS MAFA is a response to the New Testament readings from the Lectionary by a Christian community in Cameroon, Africa. Parable of the Three Servants, or, The Talents, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/48297. Original source: http://www.librairie-emmanuel.fr

WORSHIP WITH US

Sunday November 15 (Proper 33A)

4:00 PM – Bach Vespers (Choir & Orchestra) featuring Cantata No.73
(God, as you will, let it be done with me)
8:00 PM – Compline (on Zoom only)

Wednesday November 18

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

Sunday November 22 (Proper 34 - Reign of Christ)

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 – Transgender Day of Remembrance Service
(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 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
AV & Sound Tech: Morgan
Bookkeeper & IT Support: Nasir Qamar
Communications: Ann Cope
Duty Custodian: Lloyd Simangan
Facilities Manager: Craig Martin
Finance Administrator: Tim Wright

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

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

Redeemer Ministry Leads

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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
Zoom Moderators: Anne Lee