



**St. Matthew**  
**the Apostle, Oriole**  
Anglican Church

*Come. See. Journey.*

***All Saints' Sunday***

November 7th, 2021

**SUNDAY SERVICES**

8:00 a.m. & 10:00 a.m. Holy Eucharist



**St. Matthew**  
**the Apostle, Oriole**  
Anglican Church

*Come. See. Journey.*

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***“To Seek and Serve  
Christ in all persons”***

Priest and Pastor: The Rev. Sherri Golisky  
Archdeacon: The Venerable Kyn Barker  
Honorary Assistant: The Rev. Canon John Wilton  
Music Director & Organist: Mr. David Braund  
Lay Anointer: Mr. Clifford Wong

### **Today at St. Matthew**

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Online at [www.stmatthew.ca/YouTube](http://www.stmatthew.ca/YouTube)

**All Saints' Sunday**  
**8:00 a.m. HOLY EUCHARIST (BAS)**

*We welcome you today to St. Matthew the Apostle, Oriole Anglican Church.*

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**Next Week's Readings ~ Twenty-fifth Sunday after Pentecost**  
**And Remembrance Sunday**

1 Samuel 1:4-10	Canticle 1 Samuel 2:1-10
Hebrew 10:11-14, (15-18)	Mark 13:1-8

**All Saints' Sunday**  
**10:00 a.m. HOLY EUCHARIST (BAS)**

*We welcome you today to St. Matthew the Apostle, Oriole Anglican Church. The entire service is printed in the bulletin. Our Nursery program for infants as well as a Sunday School program for toddlers and children is not offered during the service at this time. Children are welcome to join their family in church. We have papers and pencils/markers for kids to use in church and then take home with them available from the Sidespeople.*

**THE GATHERING OF THE COMMUNITY**

Prelude: "Elevation" ..... François Couperin

Sentence: (*please stand*) They are before the throne of God, and he who sits upon the throne will shelter them with his presence. Revelation 7.15

Hymn: 276 "For all the saints" ..... (v 1-2, 4, 7, 8) SINE NOMINE

**Territorial Acknowledgment**

The land on which we gather is the traditional territory of the Huron-Wendat, Haudenosaunee, and Anishinabek Nations, and the Mississaugas of the New Credit First Nation. This territory was the subject of the Dish-With-One-Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. This territory is also covered by the Toronto Purchase. Today, Toronto is home to many Indigenous people from across Turtle Island. We recognize the enduring presence of Indigenous peoples connected to and on this land. We are grateful for the opportunity to gather on this territory and work in this community, and we commit ourselves to the work of reconciliation with Indigenous Peoples.

**The Greeting**

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

**People: And also with you**

Celebrant: Almighty God,

**All: to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

## **Glory to God (said)**

Celebrant: Glory to God in the highest,

**All: and peace to his people on earth. Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

## **COLLECT OF THE DAY** *(please remain standing)*

Officiant: Let us pray. (A moment of silence is taken)

Almighty God, whose people are knit together in one holy Church, the mystical Body of your Son, grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those who love you; through your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

## **THE PROCLAMATION OF THE WORD**

### **FIRST LESSON**

Reader: A Reading from the Book of Isaiah

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation. *(Isaiah 25:6-9)*

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

**People: Thanks be to God**

Psalm 24 (choir) ..... Chant: George Thalben-Ball

The earth is the Lord's and | all that ' is | in it,  
the world and | all who | dwell there|in.

For it is God who founded it up | on the | seas  
and made it firm upon the | rivers | of the | deep.

"Who can ascend the | hill of ' the | Lord  
and who can stand in the | holy | place |of God?"

"Those who have clean hands and a | pure | heart,  
who have not pledged themselves to falsehood,  
nor | sworn by | what is ' a | fraud.

They shall receive a | blessing ' from the | Lord  
and a just reward from the | God of | their sal | vation."

Such is the generation of | those who | seek you,  
of those who seek your | face, O | God of Jacob.

Lift up your heads, O gates;  
lift them high, O ever | lasting | doors;  
and the One who reigns in | glory shall | come in.

"Who is this | glorious | One?"  
"The Lord, strong and mighty,  
the | Lord, | mighty ' in | battle."

Lift up your heads, O gates;  
lift them high, O ever | lasting | doors;  
and the One who reigns in | glory shall | come in.

"Who is this | glorious | One?"  
"The Lord of hosts,  
the | Lord who | reigns in | glory."

## SECOND LESSON

Reader: A reading from the Book of Revelation

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end.!

*(Revelation 21:1-6a)*

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

**People: Thanks be to God.**

Gradual Hymn 279 "Lo! round thee throne, a glorious band" .....SOLOTHURN

## THE HOLY GOSPEL

Archdeacon: The Lord be with you.

**All: And also with you.**

Archdeacon: The Holy Gospel of our Lord Jesus Christ according to John.

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

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you

would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."  
*(John 11:32-44)*

Archdeacon The Gospel of Christ.

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

Homily: The Rev. Sherri Golisky

**The Nicene Creed *(Please stand)***

Celebrant: Let us confess our faith, as we say,

**All: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

*(Please stand, sit or kneel as you prefer and are able)*

## PRAYERS OF THE PEOPLE (As announced)

### CONFESSION AND ABSOLUTION

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; God welcomes sinners and invites us to his table. Let us confess our sins, confident in God's forgiveness.

*(silence).*

Most merciful God,

**All: we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

Officiant: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

### **The Peace** *(Please stand.)*

Celebrant: The peace of the Lord be always with you

**All: And also with you.**

*At this time, the Diocese of Toronto protocol around COVID-19 asks that we share smiles and waves only and please remain in your place.*

### THE CELEBRATION OF THE EUCHARIST

*The collection plate will not be passed around. Those wishing to, can place their givings on the plate on the table in the centre aisle*

### THE PREPARATION OF THE GIFTS

Offertory Hymn 275 "O what their joy and their glory must be" .....O QUANTA QUALIA

**Prayer Over the Gifts** *(please stand)*

Celebrant: Holy and mighty God, we give you thanks for the triumph of Christ in the lives of all his saints. Receive all we offer you this day, and help us, like them, to run our course with faith, that we may come to your eternal kingdom. We ask this in the name of Jesus Christ our Lord. **Amen.**

## THE GREAT THANKSGIVING

Celebrant: The Lord be with you.

**All: And also with you.**

Celebrant: Lift up your hearts.

**All: We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

**All: It is right to give our thanks and praise.**

Celebrant: Blessed are you, gracious God, creator of heaven and earth; in the multitude of your saints you have surrounded us with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them receive the crown of glory that never fades away. Therefore with angels and archangels and with all who have served you in every age, we raise our voices to proclaim the glory of your name.

**All: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

Celebrant: We give thanks to you, 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;**

Celebrant: 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. 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. **Amen.**

### **The Lord's Prayer (*said*)**

Celebrant: As our Saviour taught us, let us pray,

**All: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

### **Breaking of the Bread**

Celebrant: "I am the bread which has come down from heaven," says the Lord.

**All: Give us this bread for ever.**

Celebrant: "I am the vine, you are the branches."

**All: May we dwell in him, as he lives in us.**

### **THE COMMUNION**

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

**All: Thanks be to God.**

**Agnus Dei** (*said*)

**All: Lamb of God, you take away the sin of the world, have mercy on us.**

**Lamb of God, you take away the sin of the world, have mercy on us.**

**Lamb of God, you take away the sin of the world, grant us peace.**

*All baptized persons are welcome to receive Holy Communion. Those not receiving communion may wish to receive a blessing instead. To indicate this to the priest, please cross your hands over your chest. **PLEASE NOTE:** The Diocese of Toronto's protocol around COVID-19 has temporarily*

*suspended the sharing of the common cup (wine) at celebrations of the Eucharist. Please follow the direction of the sidespersons.*

Communion Hymn "The Garden of Jesus" ..... Dutch Carol, arr. Wood

**Spiritual Communion Prayer (for those worshipping from home):**

Jesus, I believe that you are present with us in the sacrament of bread and wine. I love you and I desire your presence afresh in my life. Since I cannot now receive the bread and wine of the altar, come spiritually into my heart. I embrace you and unite myself to you; never let me be separated from you. Amen. (Based on a prayer by St. Alphonsus Maria de' Liguori)

Motet: "Be still and know" .....John Bell

**Prayer after Communion (Please stand)**

Celebrant: Lord of hosts, we praise your glory reflected in your saints. May we who share at this table be filled with the joy of your eternal kingdom, where Jesus is Lord, now and for ever. **Amen.**

**Doxology**

Celebrant: 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**

**BLESSING**

Closing Hymn 281 "Who are these like stars appearing" .....ALL SAINTS

**DISMISSAL**

Archdeacon: Go in peace loving and serving the Lord.

**All: Thanks be to God.**

Postlude: "Fugue sur la Trompette" .....François Couperin

Liturgical texts:

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## CYCLE OF PRAYER

World: The Anglican Church in Aotearoa, New Zealand and Polynesia  
ACC\* The Principal, faculty, students, and staff of the Vancouver School of Theology

Diocese: All Saints Church - Community Centre  
Deanery: Church of Our Saviour  
Parish: Families of ***BeverleyWong, Wood, Yeates***  
*\*Anglican Church of Canada*

## ASSISTING TODAY

Sidespersons:	8:00 a.m.	Lesley Huether
	10:00 a.m.	Robbie Roberts Team
Readers:	8:00 a.m.	Walter Deller, Lesley Huether
	10:00 a.m.	Virendra Singh, Bill Found
Intercessors:	8:00 a.m.	Pat Evans
	10:00 a.m.	Jane Couchman



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## Isaiah 25:6-9

Scholars for over a century have been in some agreement that there are at least two major prophets whose work is collected in the book we know as Isaiah. The first, associated with chapters 1-39, lived a long life in the 700s BCE, and is sometimes called Isaiah of Jerusalem. The second, who lived after the deportations to Babylon (587-586 BCE), and seems to have prophesied about 40 years later in Babylon, has no clear name but is sometimes referred to as Isaiah of Babylon. Isaiah of Babylon is associated with chapters 40-55 and perhaps with elements of 56—66. The two prophets have different poetic styles, and they clearly speak to the people in different circumstances. The book was likely built up by disciples of the two figures over a period of several centuries of editing, beginning during or just after the life of Isaiah of Jerusalem. In the end the editors joined the two collections in two ways. First they bridged the collection of Isaiah of Jerusalem material with a narrative taken from the end of 2 Kings about the Assyrian siege of Jerusalem during the reign of King Hezekiah, in which he held firm and miraculously, the Assyrian army withdrew. Then follows an account of Hezekiah's illness, and a visit from Babylonian envoys to whom he shows his wealth. In response Isaiah predicts that someday the Babylonians will come and take away his royal descendants and all his wealth as captives to Babylon. The next thing we hear is the voice of Isaiah of Babylon 150 years later. The other way the editors bound the two collections together was to draw oracles from Isaiah of Babylon or later into the last part of Isaiah 1-39. In the sequence of materials we find in Isaiah 24 and 25 we find material that may integrate quite old oracles from Isaiah of Jerusalem with very late materials from the Persian or Greek period, materials that re-read the old in the light of the new period. In Isaiah 24 we find a vision of the collapse of the environment, almost a "de-creation," as the world is destroyed by the greed and rapacity of the powerful and their violence against the weak and poor. In Isaiah 25 we hear of a future day then God will destroy the fortified cities of the powerful and treacherous, becoming once again a hope for the poor and oppressed. In that future time there will be a glorious banquet on the Lord's mountain, the pall of death that has covered the earth will be lifted, and mourning and tears will come to an end. This powerful moment of hope in Isaiah is taken up and echoed by The early Christian writer, John, when he reflects in the late 1st century CE, on the mystery of God's work in history and eternity through Jesus Christ who restores all things (see Revelation 7 and 22).

*[Dr. Walter Deller/2021]*

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## PARISH AND COMMUNITY NEWS

**BIBLE STUDY SERIES** Wednesdays at 10:00 a.m.- “The Psalms” – contact Sherri+ to join.

**REMINDER PLEASE COMPLETE OUR ANTI-RACISM SURVEY:** St. Matthew the Apostle Oriole's, Anti-Racism Committee wants to hear from you! We are excited and encouraged by the responses that we have received so far, we thank those who have participated. If you have not yet participated and would like to, the survey link is still open. The survey will take 10 minutes or less to complete. Here is the link to the: <https://www.surveymonkey.com/r/6BC52M3>

**FAITHWORKS SUNDAY** – Sunday November 21<sup>st</sup>.

**TRAVEL ADVENTURE SERIES** ~ Thursday, November 24<sup>th</sup> at 7:00 p.m. via Zoom: “From Istanbul to Athens: a Mediterranean Adventure,” presented by Jane Couchman and Bill Found. Stay tuned for the ZOOM link.

**DIOCESAN MANDATORY COVID-19 POLICY** ~ As of September 30, the Anglican Diocese of Toronto Covid-19 Mandatory Vaccination Policy is in effect.

**TECH TEAM** ~ we are exploring Live-Streaming capability at the church, but need a group of committed volunteers who would be willing to learn and assist with the streaming on Sunday mornings. Please speak to Reverend Sherri if you may be able to help!

**PRAYERS OF THE PEOPLE:** ~ If there are people for whom the parish should be praying, please e-mail Archdeacon Kyn ([kyn\\_barker@stmatthew.ca](mailto:kyn_barker@stmatthew.ca)) or leave a message at 416-494-7020 Ext. 3.

**PASTORAL CARE:** ~ If in need of pastoral support, please contact Reverend Sherri [priest-stmatthewtheapostleorole@toronto.anglican.ca](mailto:priest-stmatthewtheapostleorole@toronto.anglican.ca), or by phone at 416-494-7020 ext. 2. In case of pastoral emergencies, please call (416) 880 – 4211.

## PRIEST-IN-CHARGE CONTACT INFORMATION

You may reach the Rev. Sherri by email at [priest-stmatthewtheapostleorionle@toronto.anglican.ca](mailto:priest-stmatthewtheapostleorionle@toronto.anglican.ca), or by phone at 416-494-7020 ext. 2. She is in the office Tuesday, Wednesday, and Thursday. Sherri's day off is Monday. In case of pastoral emergencies, please call (416) 880 – 4211.

## CHURCH ASSISTANT'S OFFICE HOURS

Tuesday: 9:00 a.m. – 3:00 p.m.

Friday: 12:00 p.m. – 6:00 p.m.

**NOTE:** The office is open to visitors by appointment only.  
Please email the office@stmatthew.ca to make an appointment.

## **Parish Officers**

Rector's Warden  
Peoples' Warden  
Deputy Wardens

Valerie Seales  
Steve O'Keefe  
Norma Walker Roberts  
Margaret Allen

Office/Rentals  
Treasurer/Bookkeeper  
Sidespeople 8:00  
10:00  
Music Director/Organist  
Envelope Secretary  
Synod Representative  
Alternative Synod Member  
Church School  
Nursery  
Altar Guild Chair  
Flowers  
Growing Healthy Stewards Chair  
Social Justice & Outreach  
Hospitality

Donna Lam  
Sandra Lumb  
Trevor Evans  
Valerie Seales  
David Braund  
Sandra Lumb  
Steve O'Keefe  
Delores Lawrence  
TBD  
Diane Wilton  
Gwynne Barker  
Minoli Gunawardana  
Delores Lawrence  
Anne Creighton  
Valerie Seales  
Margaret Allen