



THIRTY-SECOND SUNDAY AFTER PENTECOST

HOLY EUCHARIST

SUNDAY, NOVEMBER 10, 2024, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

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>.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, making it more meaningful for all.

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

Kyrie Eleison is from the Greek, meaning "Lord have mercy."

Presider: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: #572 (Common Praise) "Let There Be Light"

All rise and sing



1. Let there be light, let there be un - der - stand - ing,
2. o - pen our lips, o - pen our minds to pon - der,
3. per - ish the sword, per - ish the an - gry judge - ment,
4. hal - low our love, hal - low the deaths of mar - tyrs,
5. thy king - dom come, thy spir - it turn to lan - guage,
6. let there be light, o - pen our hearts to won - der,



let all the na - tions gath - er, let them be face to face;
o - pen the door of con - cord o - pening in - to grace;
per - ish the bombs and hun - ger, per - ish the fight for gain;
hal - low their ho - ly free - dom, hal - lowed be thy name;
thy peo - ple speak to - geth - er, thy spir - it nev - er fade;
per - ish the way of ter - ror, hal - low the world God made.

Text: Frances Wheeler Davis (1936-) ©. Music: CONCORD. Robert J.B. Fleming (1921-1976). © 1976 Margaret Fleming.

✠ The Gathering of the Community

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

People: **And also with you.**

Kyrie Eleison

The Collect of the Day

Priest: God of fierce justice,
you close the mouth of those who hide behind their prayer
as they devour the poor:
humbled by the giving of those who have so little,
let us live from your abundance;
through Jesus Christ, the judgement of God.

People: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Ruth.

Naomi her mother-in-law said to her, "My daughter, I need to seek some security for you, so that it may be well with you. Now here is our kinsman Boaz, with whose young women you have been working. See, he is winnowing barley tonight at the threshing floor. Now wash and anoint yourself, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. When he lies down, observe the place where he lies; then, go and uncover his feet and lie down; and he will tell you what to do." She said to her, "All that you tell me I will do." So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son. Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him." Then Naomi took the child and laid him in her bosom, and became his nurse. The women of the neighbourhood gave him a name, saying, "A son has been born to Naomi." They named him Obed; he became the father of Jesse, the father of David.

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

People: **Thanks be to God.**

Ruth 3.1-5; 4.13-17

A moment of silence is observed

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

The story of Ruth tells of an outsider, a vulnerable widow in a strange land and foreign culture, who not only finds belonging and a new beginning, but a place in the Jewish lineage that produces the Messiah. Despite the obstacles of racism and the lack of economic and social privilege, she consistently acts with lovingkindness towards all. By so doing she draws out generosity and justice from them, and then becomes herself the gift that will shape a new future for the people she chooses to be her own.

This psalm reminds us that our human activity is futile without God's active involvement. God is the leader in the partnership in which we are engaged for the purpose of caring for and protecting Creation. As well, children are gifts from God, and they too are integral to our well-being, protecting and supporting us in time of need.

The author of the Book of Hebrews argues that Christ surpasses the prophets, angels and Moses, offering a superior priesthood and more important sacrifice than that offered by the Levite priests of the Temple. Jesus is both the "heavenly" High Priest, making the true and lasting sacrifice for the sins of the people, and a flesh and blood, vulnerable human being just as are those – all of us – he makes holy.

Psalm 127 (George Black)

All sing

Refrain

Chil-dren are God's gift, a bless-ing to those who bear them.

Unless God builds the house,
their labour is in vain who build it.
Unless God watches over the city,
in vain the sentinel keeps vigil. **Refrain**

It is in vain that you rise so early and go to bed so late;
vain, too, to eat the bread of toil,
for God's friends receive the gift of sleep.
Children are a heritage from God,
and the fruit of the womb is a gift. **Refrain**

Like arrows in the hand of a warrior
are the children of one's youth.
Happy are those who have their quiver full of them!
the shall not be put to shame
when they contend with their enemies in the gate. **Refrain**

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

For Christ did not enter a sanctuary made by human hands, a mere copy of the true one but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgement, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

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

People: Thanks be to God.

Hebrews 9.24-28

A moment of silence is observed

Sequence Hymn: "Walk in Peace" (Sally Ann Morris)

All rise and sing

Walk in peace; walk in beau-ty; walk in the
Spir-it of God. And when you walk, Christ is there, and when you
walk, Christ is there. *Repeat until cue* Walk in there, *Last time* Christ is there.

Text: Sally Ann Morris. Music: Adam M.L. Tice. © 2014 by GIA Publications, Inc. All Rights Reserved.

*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.

People: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Mark.

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

As Jesus taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honour at banquets! They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation." He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

Priest: The Gospel of Christ.

Mark 12.38-44

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

A moment of silence is observed.

Homily: Susan Haig

A moment of silence is observed.

Prayers of the People

Leader: As we gather in prayer, you are invited to add your petitions and thanksgivings, silently, or aloud.

To the One who comes for those who eagerly await him:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do.**

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

In the context of the scribe's question about what is the greatest commandment, Jesus praises the actions of an unnamed widow as she puts all she has into the Temple's treasury. It is not her sacrifice that he commends in this unjust system of taxation complete with the hypocrisy of some religious officials, but her unconditional lovingkindness towards God.

The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us.

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

Leader: We pray for the church. Help us to be present in the world the way Christ is - indifferent to none, welcoming to all. May we be the light that shines in the dark corners and the salt that has a positive influence where there is negativity and corruption. To the One who provides nourishment and strength to all creation:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do.**

Leader: We pray that you rebuild the families who have been destroyed by war and violence - in Rafa, in Kiev, in Port au Prince and in cities in crisis all around the world. Protect the poorest in our world, those who hunger for food. Give to the powerless: community, influence and shelter. Give sleep to the anxious and peace to those troubled by fear. To the One who restores life and peace, having borne the sins of many:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do.**

Leader: We pray for our American neighbours in the aftermath of its recent election. May unity, peace and truth prevail over falsehood and division. Renew that country's desire to work for the common good. To Jesus who appears in the Presence of God on their behalf:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do.**

Leader: Help us Lord to reconcile with all we have broken faith with: First Nations and Indigenous people. Teach us how to find forgiveness and make meaningful amends. Help us to reconcile with your creation, working to heal and restore. To the One who restores both kinship and family:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do.**

Leader: We pray for those who despair of life. Rescue them. We pray for those who have lost their way. Find them and bring them home. We pray for those worn down in their care of others. Renew their strength and the encouragement they need to persevere. We remember those who have died on the battlefields of war: both soldier and civilian. We remember those who have fought for peace. We ask that whatever our weaponry – our power, our money, our thoughts – that you help us to convert them to ploughshares of peace. To the One in whom all are alive:

Please add your prayers either silently or aloud.

Leader: We have seen your salvation.

People: **All you tell us we will do. Amen**

The Peace

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

People: **And also with you.**

The sharing of the peace has been a part of Christian worship since the second century. It is a gesture we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.



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 or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

The offering is our 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.

Offertory Hymn: #583 (Gather) "Gifts That Last"

All sing

1. God, give us peace that lasts Not
 2. God, give us love that lasts, Which
 3. God, give us hope that lasts, Through
 4. And all these things we ask In

through the fear of might, But through the force of
 makes of stran - gers, guests; Which star - tles hurt with
 pas - sion and through pain, Through dan - ger, doubt, and
 knowl - edge of your grace Which gave the earth its

love And love of life and right. Where cost - ly wars and
 hope And for the weak pro - tests: What hate or guilt - i -
 death Till life is raised a - gain. When dread and pes - si -
 birth And bore a hu - man face; And with our prayers we

weap - ons lure, Show us our Lord a - mong the poor.
 ness em - boss, Con - front with Je - sus and the cross.
 mism loom, Di - rect us to the emp - ty tomb.
 give our word To serve and fol - low Christ our Lord.

Text: John L. Bell, b.1949. Tune: ARKLET ROAD. John L. Bell, b.1949 © 1989 Iona Community, GIA Publications, Inc., agent.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God,
 your word to us is food indeed.
 Receive all we offer you this day,
 and let your loving-kindness be our comfort,
 for the sake of Jesus Christ,
 your living Word.. **Amen**

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

The 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: It is indeed right, our duty and our joy,
that we should at all times and in all places give thanks and praise to you,
almighty and merciful God, through our Saviour Jesus Christ.
And so, with all the choirs of angels,
with the church on earth and the all the hosts of heaven,
we praise your name and join in their unending hymn:

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: #726 (Common Praise)

Cantor All

Ho-ly, ho-ly, ho-ly Lord, God of power and might, 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: God of our weary years,
God of our silent tears,
you have brought us this far along our journey,
lifting us up from the dust even when we have fallen short of your glory.
In times of bitterness you did not abandon us,
but guided us into the path of love and light.
In every age you sent angels to whisper your message of love without measure.
In every age, you sent your prophets to make known
your loving will for all humanity.
The cry of the poor has become your own cry;
and our hunger and thirst for justice is your own desire,
which you have entrusted to our fragile wills and restless hearts.
In the fullness of time,
you sent your son to preach good news to the afflicted,
to break bread with the outcast and the despised,
and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it and gave it to his disciples, saying:
“Take and eat; this is my body given for you.
Do this in remembrance of me.”
After supper, he took the cup of wine,
gave you thanks, and offered it for all, saying:
“This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.”

For as often as we eat of this bread and drink from this cup,
we proclaim this truth:

All: **Christ has died. Christ is risen. Christ will come again.**


Priest: Send your Holy Spirit, our advocate,
to fill the hearts of all who share this bread and cup
with courage and wisdom, to pursue love and justice in all the world.
Join our prayers and praise with your prophets and martyrs of every age,
that, rejoicing in the hope of the resurrection,
we might live in the freedom and hope of your Son.
Through him, with him, in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father, now and forever. **Amen.**

The Eucharistic
Prayer today is
from the
Evangelical
Lutheran
Church in
Canada.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Lord's Prayer

Priest: *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king-dom come, your will be done, on earth as in heav-en.
Give us to-day our dai-ly bread. For-give us our sins
as we for-give those who sin a-gainst us.
Save us from the time of trial and de-liv-er us from e-vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A-men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

People: We, being many, are one body, for we all share in the one bread.

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

People: Thanks be to God.

Song: “Priez pour paix” (Francis Poulenc / Charles d'Orléans)

Led by the choir

Priez pour paix Douce Vierge Marie
Reyne des cieulx et du monde maîtresse
Faictes prier par vostre courtoisie
Saints et Saintes et prenez vostre adresse
Vers vostre Fils Requerant sa haultesse
Qu'il Lui plaise son peuple regarder
Que de son sang a voulu racheter
En déboutant guerre qui tout desvoye
De prières ne vous vueillez lasser
Priez pour paix, priez pour paix
Le vray trésor de joye.

*Pray for peace, sweet Virgin Mary,
Queen of Heaven and mistress of the world.
In your courtesy, have the saints pray too,
and address your Son,
begging his highness to deign to look on his
people,
whom he redeemed with his blood,
and to banish war which destroys all.
Do not weary of our prayers.
Pray for peace, pray for peace,
the true treasure of joy.*

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, 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.
If you need a gluten-free wafer, please indicate this to the priest.*

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.

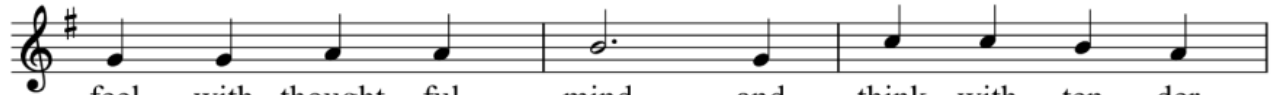
Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons

Communion Song: #450 (Common Praise) "You Call Us, Lord, to Be"

All sing



1. You call us, Lord, to be a peo - ple set a - part, to
2. You call us, Lord, to care for self and neigh-bour too, to
3. You call us, Lord, to be good stew - ards of the earth; to
4. You call us, Lord, to serve: to die that we may live, to



feel with thought - ful mind and think with ten - der
take the risk, and dare to show what love can
tend it as a place of bless - ed - ness and
know we best re - ceive when joy - ful - ly we



heart.
do. Thus cho-sen now, O Lord, we ask for faith in your un -
worth.
give.



fail - ing grace to make us e - qual to the task.

Text: Jane Manton Marshall (1924-2019). © 1992 Hope Publishing Co. Music: RHOSYMEDRE. John David Edwards (1806-1885).

Motet: "Do not be Vexed" (*John Bell*)

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

Do not be vexed or envy those obsessed with doing wrong.

Their fortune is like fields of grass whose growth cannot last long.

Trust in the Lord, do what is right; take root in God's good ground.

Delight in God, for in God's will your heart's desire is found.

Give God your trust, and let the Lord direct your future way.

The justice of your cause shall rise and shine as clear as day.

Do not be jealous or dismayed should evil folk succeed.

Wait patiently for God who comes in quietness to your need.

Better the pennies of the poor than wicked people's gain.

God breaks their power, but humble folk will never live in vain.

Prayer after Communion

Please rise as you are able

Priest: Living God,
in the eucharist you fill us with new hope.
May the power of your love,
which we have known in word and sacrament,
continue your saving work among us,
and bring us to the joy you promise.
We ask this in the name of Jesus Christ our Lord.

People: 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

Departing Hymn: #137 (Sing a New Creation) "Called to Faith"

All rise and sing



1. Called to faith, your peo-ple gath - er, Christ our broth - er in your name,
2. Called to hope, your peo-ple serve you as they reach out through your grace,
3. Called to love, your peo-ple chal-lenge all that si - lenc - es your song:



know-ing need of one an - oth - er, fac - es dif - ferent, hearts the same,
seek - ing out your mis - sion's pur-pose, be - ing Christ in ev - ery place,
pre - ju - dice and greed and mal - ice, weak ex - ploit - ed by the strong.



grow-ing in your ho - ly like-ness, o - pen, heal - ing, Spir - it-spurred,
work-ing for sha - lom and jus - tice, learn-ing how to sim - ply share
Serv-ing Je - sus in self - giv - ing, choos-ing your will, not our own,



fam-ilies formed for lov-ing ser-vice, fed by bread and wine and word.
so your will may be en - act - ed as we ask in dai - ly prayer.
we will tru - ly be your peo-ple so your king - dom can be grown.

Text: Ellen Clark-King, 2007, ©. Music: BLAENWERN. William Penfro Rowlands, 1905.

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the
Dismissal
("dismiss" is
derived from
the Latin
"dimittere"
meaning "to
send away")
we affirm that
together in
worship we are
strengthened
and nurtured.
We are now
sent away into
the world to be
agents of
God's grace.

The Dismissal

Priest: Let us bless the Lord. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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Prepared by the Liturgy Task Force, Faith, Worship, and Ministry Committee of the General Synod of the Anglican Church of Canada.)

Prayers of the People were written by John and Deb Deacon.

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WORSHIP WITH US

Sunday November 10 (Proper 32B)

8:00 PM – Compline (on Zoom only)

Sunday November 17 (Proper 33B)

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

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

7:00 PM – Rock Eucharist (Music of Taylor Swift)

8:00 PM – Compline (on Zoom only)



Sunday
at
Seven
Rock
Bach
and More

November

- 3** All Souls' Requiem
- 17** Rock Eucharist:
featuring the music of Taylor Swift
- 24** Transgender Day of
Remembrance
with Cantabile Chamber Singers