



THE HOLY EUCHARIST

Sixteenth Sunday after Pentecost

September 25, 2022 · 10:30 A.M.

Saint Peter's Episcopal Church · Cambridge, Massachusetts

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Meditation Suite – Marianne Kim (b. 1972)

THE WORD OF GOD

OPENING HYMN *Sung by all* *The Hymnal 1982 No. 645 The King of love my shepherd is*
All stand as we begin our worship as a gathered community by praising God in song.

OPENING ACCLAMATION

All remain standing.

Celebrant Blessed be God: ✠ Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Celebrant says:

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

GLORIA IN EXCELSIS *Sung by all* *The Hymnal 1982 S-277 Glory to God*

**Glory to God in the highest, 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.**

THE COLLECT FOR THE SIXTEENTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

The people sit.

THE FIRST READING

Amos 6: 1a, 4 - 7

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria.
Alas for those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall;
who sing idle songs to the sound of the harp,
and like David improvise on instruments of music;
who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
Therefore they shall now be the first to go into exile,
and the revelry of the loungers shall pass away.

People: The word of the Lord
Thanks be to God



THE RESPONSE

Psalm 146

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

The choir chants the psalm

Hallelujah!

Praise the LORD, O my soul! *

I will praise the LORD as long as I
live;

I will sing praises to my God
while I have my being.

Put not your trust in rulers, nor in any
child of earth, *
for there is no help in them.

When they breathe their last, they
return to earth, *
and in that day their thoughts
perish.

Happy are they who have the God of
Jacob for their help! *
whose hope is in the LORD their
God;

Who made heaven and earth, the seas,
and all that is in them; *
who keeps his promise for ever;

Who gives justice to those who are
oppressed, *
and food to those who hunger.

The LORD sets the prisoners free;
the LORD opens the eyes of the
blind; *
the LORD lifts up those who are
bowed down;

The LORD loves the righteous;
the LORD cares for the stranger; *
he sustains the orphan and
widow,
but frustrates the way of the
wicked.

The LORD shall reign for ever, *
your God, O Zion, throughout all
generations.
Hallelujah!

THE SECOND READING

1 Timothy 6: 6 - 19

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

The Word of the Lord

People **Thanks be to God**

The people stand as able at the introduction to the hymn.

GRADUAL HYMN

The Hymnal 1982 No. 384 Fairest Lord Jesus

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

THE HOLY GOSPEL

Luke 16: 19 - 31

Then, all standing, the Deacon or a Priest reads the Gospel.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Jesus said, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

The Gospel of the Lord.

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

The people are seated at the invitation of the preacher.

THE SERMON

The Rev. Dr. Derrick Muwina

The sermon directly follows the Gospel because it is to be grounded in the scriptures. The sermon is to “break open” the Word of God and proclaim the gospel in the context of the readings from scripture, the liturgical occasion, the congregation gathered, and the pastoral needs of the situation.

THE NICENE CREED

The people stand as able.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 ad and confirmed in 381 ad, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

**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 and the Son.
With the Father and the Son he is worshiped 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.**

THE PRAYERS OF THE PEOPLE

Form V

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

In peace, let us pray to the Lord, saying, “Lord, have mercy”.

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. **Lord, have mercy.**

For Michael our Presiding Bishop, for Alan and Gayle our own Bishops, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord. **Lord, have mercy.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord. **Lord, have mercy.**

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord. **Lord, have mercy.**

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord. **Lord, have mercy.**

For those in positions of public trust especially the President of the United States, the Governor of our Commonwealth, and the Mayor of our City, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord. **Lord, have mercy.**

For all who live and work in this community, we pray to you, O Lord. **Lord, have mercy.**

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord. **Lord, have mercy.**

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord. **Lord, have mercy.**

For this congregation for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord. **Lord, have mercy.**

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord. **Lord, have mercy.**

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord. **Lord, have mercy.**

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord. **Lord, have mercy.**

For the people of Ukraine and for all those whose lives are torn by war and strife, we pray to you, O Lord. **Lord, have mercy.**

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord. **Lord, have mercy.**

Members of the congregation may ask the prayers or the thanksgivings of those present

In the Saint Peter's Parish Cycle of Prayer: Tam Neville; Lindy Noecker; Arne Nystrom

In our Diocesan Cycle of Prayer: Grace Church, Salem; St. Peter's Church/Iglesia de San Pedro, Salem; Christ Church, South Hamilton; Church of the Holy Name, Swampscott; Trinity Church, Topsfield

For the sick: Athelston Alleyne, Irma Bickerstaff, Bernadette Montasse, Ora, Kristin Torres

For whom else should we pray today? *Please lift aloud the names of those on your heart, if so moved.*

Rejoicing in the fellowship of the ever-blessed Virgin Mary, blessed Bishop Lancelot Andrewes, blessed Euphrosyne/Smaragdus of Alexandria, blessed Paula and Eustochium of Rome, blessed Saint Michael and all angels, blessed Jerome and all the saints, let us commend ourselves, and one another, and all our life to Christ our God. **To you, O Lord our God.**

Silence

The Celebrant adds a concluding Collect.

CONFESSION OF SIN

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Let us confess our sins against God and our neighbor.

Silence may be kept.

Most merciful God, 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 neighbors 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.

✠ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

All stand. The Celebrant says to the people

 The peace of the Lord be always with you.
People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord and then are seated.

ANNOUNCEMENTS

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The celebrant reads the offertory sentence

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

An offering is collected to support Saint Peter's ministries. The ushers will pass the plate to collect any donations you may wish to make by cash or check. You may also donate through our PayPal link: <https://www.paypal.me/StPetersCambMA> or scan the QR code to the right.



The altar is prepared for Holy Communion.

OFFERTORY ANTHEM

Ain'-a That Good News! – William Dawson (1899 – 1990)

I got a crown up ina the Kingdom,
Ain'a that good news!

Refrain

I'm agoin' to lay down this worl',
Goin'a shoulder upuh my cross,
Goin'a take it homea to my Jesus,
Ain'a that good news!

I got a Savior ina the Kingdom,
Ain'a that good news!

Refrain

I got a harp up ina the Kingdom,
Ain'a that good news!

Refrain

DOXOLOGY

No. 380, v. 3 From all that dwell below the skies

The people stand as able at the introduction to the Doxology. Doxology, refers to words of glory (from the Greek doxa logos) or praise to God, usually in a trinitarian form.

**Praise God, from whom all blessings flow; praise him, all creatures here below;
praise him above, ye heavenly host: praise Father, Son, and Holy Ghost. Amen.**

THE HOLY COMMUNION

THE GREAT THANKSGIVING

Eucharistic Prayer B

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning “Lift up your hearts.”

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them to the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS AND BENEDICTUS

S-124 Holy, holy, holy Lord

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**Holy, holy, holy Lord, God of power and might,
Heaven and Earth are full of your glory. Hosanna in the highest. Hosanna in the highest.
✠ Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.**

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of 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 Savior 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 before he died for us, 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, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O 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 may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Peter, the Blessed Virgin Mary, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses,
as we forgive those who trespass against us. And lead us not into temptation,
but deliver us from evil. For thine is the kingdom,
and the power, and the glory, for ever and ever. Amen.**

BREAKING OF THE BREAD

A period of silence is kept.

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

AGNUS DEI

S-161 Jesus, Lamb of God

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

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

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

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across

your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher. You may be seated after taking Holy Communion.

COMMUNION HYMN

The Hymnal 1982 No. 610 Lord, whose love through humble service

POST COMMUNION PRAYER

Celebrant Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

The Bishop, when present, or the Priest, may bless the people.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the ✠ Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

People Go in peace to love and serve the Lord.
Thanks be to God.

CLOSING HYMN

The Hymnal 1982 No. 609 Where cross the crowded ways of life

POSTLUDE

Festal March – Florence Price (1887 – 1953)

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Birthdays this week: *There are no known birthdays or anniversaries this week*

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Diocesan Cycle of Prayer: Grace Church, Salem; St. Peter’s Church/Iglesia de San Pedro, Salem; Christ Church, South Hamilton; Church of the Holy Name, Swampscott; Trinity Church, Topsfield

For the sick: Athelston Alleyne, Irma Bickerstaff, Bernadette Montasse, Ora, Kristin Torres

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Staff

Rector: The Rev. Dr. Derrick M. Muwina
Deacon: The Rev. Atem Yak
Director of Music *ad interim*: Adrian Cho
Parish Administrator: Ann MacDonald
Sexton: Clarence White
CommonCare Greeter: Walter Thompson

Vestry

Officers:

Kit Rawlins, Senior Warden
Carolyn Taylor, Junior Warden
Joy Lucas, Clerk
Joshua Anderson, Treasurer

Members-at-Large:

Ellyn Titterington Lang Haynes
Connor McCann Henry Soones
Stephanie Gale
Tam Neville

Wednesday Evening Forums

Church in the Book of Acts

September 14: "The Church in the Books of Acts: The Apostle's Teaching"

- (Holy Cross Day) **In-person**

September 21: "The Church in the Books of Acts: Spiritual Gifts"

- (St. Matthew, Evangelist) **In-person**

September 28: "The Church in the Books of Acts: 'Church Organization'"

- (Eve of St. Michael and All Angels, Sept. 29) **via Zoom**

On Faith Series

October 5: "Is Faith Reasonable: Evidence for God?" **via Zoom**

October 12: "Is Faith Reasonable: Science and Religion" **In-person**

October 19: "Is Faith Reasonable: Universal Morality?" **In-person**

Tough Topics in Christianity

October 26: "The Problem of Evil" **In-person**

November 2: "What about Heaven and Hell?" **via Zoom**

- All Souls Day

November 9: "Do all religions ultimately point to the same God?" **In-person**

Thanksgiving

November 16: "Engaging Politics as Christians" **In-person**

November 23: Thanksgiving Eve - TBD

Advent Topics

November 30: "What to make of the Second Coming of Jesus" **via Zoom**

December 7: "Issues in Matthew's Genealogy of Jesus" **In-person**

December 14: "The Real Santa Claus" **In-person**

December 21: Group dinner - TBD