



THE HOLY EUCHARIST

Seventeenth Sunday after Pentecost

October 2, 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 Three Autumn Sketches after a Watercolor by Maria Willscher, 3. "Sonneruntergang" (Sunset)
– Carson Cooman (b. 1982)

THE WORD OF GOD

OPENING HYMN Sung by all *The Hymnal 1982 No. 660 O Master, let me walk with thee*
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 SEVENTEENTH 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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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

Habakkuk 1:1-4, 2:1-4

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

The oracle that the prophet Habakkuk saw. O Lord, how long shall I cry for help, and you will not listen? Or cry to you “Violence!” and you will not save? Why do you make me see wrong-doing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous— therefore judgment comes forth perverted.

I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

People: The word of the Lord
Thanks be to God



THE RESPONSE

Psalm 37:1-10

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

Do not fret yourself because of
evildoers; *
do not be jealous of those who do
wrong.

For they shall soon wither like the
grass, *
and like the green grass fade
away.

Put your trust in the LORD and do
good; *
dwell in the land and feed on its
riches.

Take delight in the LORD, *
and he shall give you your heart's
desire.

Commit your way to the LORD and put
your trust in him, *
and he will bring it to pass.

He will make your righteousness as
clear as the light *
and your just dealing as the
noonday.

Be still before the LORD *
and wait patiently for him.

Do not fret yourself over the one who
prosper, *
the one who succeeds in evil
schemes.

Refrain from anger, leave rage alone; *
do not fret yourself; it leads only
to evil.

For evildoers shall be cut off, *
but those who wait upon
the LORD shall possess the land.

THE SECOND READING

2 Timothy 1:1-14

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.

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

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. 551 Rise up, ye saints of God

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 17:5-10

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.**

The apostles said to the Lord, “Increase our faith!” The Lord replied, “If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you. “Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’? Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”

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

For those celebrating birthdays: Jonathan Powell

In the Saint Peter's Parish Cycle of Prayer: Kate and Alexandra Olivier; Sylvia Parsons; Louis Pelusi

In our Diocesan Cycle of Prayer: Emmanuel Church, Braintree; Grace Chapel, Brockton; St. Stephen's Church, Cohasset; Brotherhood of St. Andrew; United Interfaith Action

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 John Raleigh Mott, blessed Francis of Assisi, blessed William Tyndale, blessed Birgitta of Sweden 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

Ave verum corpus – Philip Stopford (b. 1977)

Ave verum corpus, natum
ex Maria Virgine:
Vere passum, immolatum
in cruce pro homine:
Cujus latus perforatum
unda fluxit sanguine:
Esto nobis praegustatum
mortis in examine.

O dulcis, O pie,
O Jesu, Fili Mariae,
miserere nobis. Amen.

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed
Be for us a foretaste [of the Heavenly banquet]
in the trial of death!

O sweet Jesus, O holy Jesus,
O Jesus, son of Mary,
have mercy on me. Amen.

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. 304 I come with joy to meet my Lord

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.**

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

CLOSING HYMN

Lift Every Voice and Sing II No. 189 Great Is Thy Faithfulness

POSTLUDE

Distant Thoughts – Carlotta Ferrari (b. 1975)

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Birthdays this week: Jonathan Powell

Saint Peter’s Parish Cycle of Prayer: Kate and Alexandra Olivier; Sylvia Parsons; Louis Pelusi

Diocesan Cycle of Prayer: Emmanuel Church, Braintree; Grace Chapel, Brockton; St. Stephen’s Church, Cohasset; Brotherhood of St. Andrew; United Interfaith Action

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