



THE HOLY EUCHARIST

The Second Sunday of Advent

December 4, 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

Prepare the Way, O Zion – Lani Smith (1934-2015)

THE LIGHTING OF THE ADVENT WREATH

Leader My soul is waiting for the Lord.

People **In God's word is my hope.** *Psalm 130:5*

The second candle on the Advent Wreath is lighted

Leader Prepare the way of the Lord.

People **All flesh shall see the salvation of God.**

Celebrant O God, as light comes from this candle, may the blessing of Jesus Christ come to us, warming our hearts and brightening our way. May Christ our Savior bring life and light into the darkness of this world. Amen.

OPENING HYMN *Sung by all*

The Hymnal 1982 No. 59 Hark! A thrilling voice is sounding

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 worthily 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 SECOND SUNDAY OF ADVENT

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.

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE LESSONS

The people sit.

THE FIRST READING

Isaiah 11:1-10

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

A shoot shall come out from the stump of Jesse,
and a branch shall grow out of his roots.

The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.

His delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,
or decide by what his ears hear;
but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;

he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion and the fatling together,
and a little child shall lead them.

The cow and the bear shall graze,
their young shall lie down together; and the lion shall eat straw like the
ox.

The nursing child shall play over the hole of the asp,
and the weaned child shall put its hand on the adder's den.

They will not hurt or destroy
on all my holy mountain;

for the earth will be full of the knowledge of the LORD
as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and
his dwelling shall be glorious.

The word of the Lord
People: **Thanks be to God**

THE RESPONSE

Psalm 72

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



- 1 Give the King your ¹justice, O ¹God, *
and your ¹righteousness to the ¹King's ¹Son;
- 2 That he may rule your ¹people ¹righteously *
— ¹and the ¹poor with ¹justice;
- 3 That the mountains may bring pros¹perity to the ¹people, *
and the ¹little ¹hills bring ¹righteousness.
- 4 He shall defend the needy a¹mong the ¹people; *
he shall rescue the ¹poor and ¹crush the op¹pressor.
- 5 He shall live as long as the sun and ¹moon en¹dure, *
from one gene¹ration ¹to an ¹other.
- 6 He shall come down like rain upon the ¹möwn ¹field, *
like ¹showers that ¹water the ¹earth.
- 17 In his time shall the ¹righteous ¹flourish; *
there shall be abundance of peace till the ¹moon shall ¹be no ¹more.
- 18 Blessèd be the Lord GOD, the ¹God of ¹Israel, *
who a¹lone does ¹wondrous ¹deeds!
- 19 And blessèd be his glorious ¹Name for ¹ever! *
and may all the earth be filled with his glory.
¹Amen. ¹Ä'men.

THE SECOND READING

Romans 15:4-13

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.

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name"; and again he says, "Rejoice, O Gentiles, with his people"; and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him"; and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope." May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

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. 597 O day of peace that dimly shines

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

Matthew 3:1-12

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 Matthew.

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

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.” This is the one of whom the prophet Isaiah spoke when he said, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight.’”

Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

“I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

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. Isaac Martinez

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 I

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

Periods of silence may be kept.

Almighty God, you have promised to hear when we pray the name of your Son. Therefore in confidence and trust we pray for the Church:

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.

Loving God, enliven the Church for its mission
that we may be salt of the earth and light to the world.

Breathe fresh life into your people.
Give us power to reveal Christ in word and action.

We pray for the world:

For 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.

Creator of all, lead us and every people into ways of justice and peace.
That we may respect one another in freedom and truth.

Awaken in us a sense of wonder for the earth and all that is in it.
Teach us to care creatively for its resources.

We pray for the community:

God of truth, inspire with your wisdom those whose decisions affect the lives of others
that all may act with integrity and courage.

Give grace to all whose lives are linked with ours.

May we serve Christ in one another, and love as he loves us.

We pray for those in need:

God of hope, comfort and restore all who suffer in body, mind or spirit.

May they know the power of your healing love.

Make us willing agents of your compassion.

Strengthen us as we share in making people whole.

We remember those who have died and those who mourn:

We remember with thanksgiving those who have died in the faith of Christ, and those whose faith is known to you alone.

Father, into your hands we commend them.

Give comfort to those who mourn.

Bring them peace in their time of loss.

We praise you for all your saints who have entered your eternal glory.

May their example inspire and encourage us.

We pray for ourselves and our ministries:

For those celebrating birthdays: Madeleine DeManche

In the Saint Peter's Parish Cycle of Prayer: Mary Yntema; Howie, Brett, Charlie and Ginny Young; Jayne Mulvaney

In our Diocesan Cycle of Prayer: St. Paul's Church, Bedford; All Saints' Church, Belmont; St. Mark's Church, Burlington; The Officers of the Diocese; Racial Justice Commission

For the sick: Athelston Alleyne, Irma Bickerstaff, Mary Gillis, Bernadette Montasse, Ora, Kristin Torres, Stacie Turner

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 Clement of Alexandria, blessed Bishop Nicholas of Myra, blessed Bishop Ambrose of Milan 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.**

Your word is a lamp for our feet.

In darkness and in light,

in trouble and in joy,

help us, Loving Creator,

to trust your love,

to serve your purpose,

and to praise your name,

through Jesus Christ our Lord. Amen.

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

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

Psalm 50: 14

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

Lovely Vine – Jeremiah Ingalls (1764-1838)

Anthem text (by Joshua Smith, *Divine Hymns*, 1801)

1. Behold a lovely vine,
Here in this desert ground,
The blossoms shoot and promise fruit,
And tender grapes are found.
2. Its circling branches rise,
And shade the neighb'ring lands;
With lovely charms she spreads her arms,
With clusters in her hands.
3. This city can't be hid
Its built upon a hill;
The dazzling light it shines so bright
It doth the vallies fill.
4. Ye trees, which lofty stand,
And stars with sparkling light,
Ye Christians hear both far and near,
Tis joy to see the sight.
5. Shall feeble nature sing,
And man not join the lays?
With lofty voice proclaim the joys
And join in songs of praise.
6. Glory to God on high,
For his redeeming grace;
The blessed Dove came from above,
To save our ruined race.

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 A

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. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. 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:

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 In 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 we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of a new and unending life in him. Sanctify us also that we may faithfully receive this hold Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints in the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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

Lift Every Voice and Sing II No. 2 Oh thou that tellest good tidings to Zion

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. 65 Prepare the way, O Zion

POSTLUDE

Voluntary on an Old English Carol – John S. Dixon (b. 1957)

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Birthdays this week: Madeleine DeManche

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

Saint Peter’s Parish Cycle of Prayer: Mary Yntema; Howie, Brett, Charlie and Ginny Young; Jayne Mulvaney

Diocesan Cycle of Prayer: St. Paul’s Church, Bedford; All Saints’ Church, Belmont; St. Mark’s Church, Burlington; The Officers of the Diocese; Racial Justice Commission

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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

Hybrid format – all are held in-person with Zoom available for those who prefer gathering remotely

Advent Topics

November 30: “What to make of the Second Coming of Jesus”
December 7: “Issues in Matthew’s Genealogy of Jesus”
December 14: “The Real Santa Claus”
December 21: Group dinner - TBD