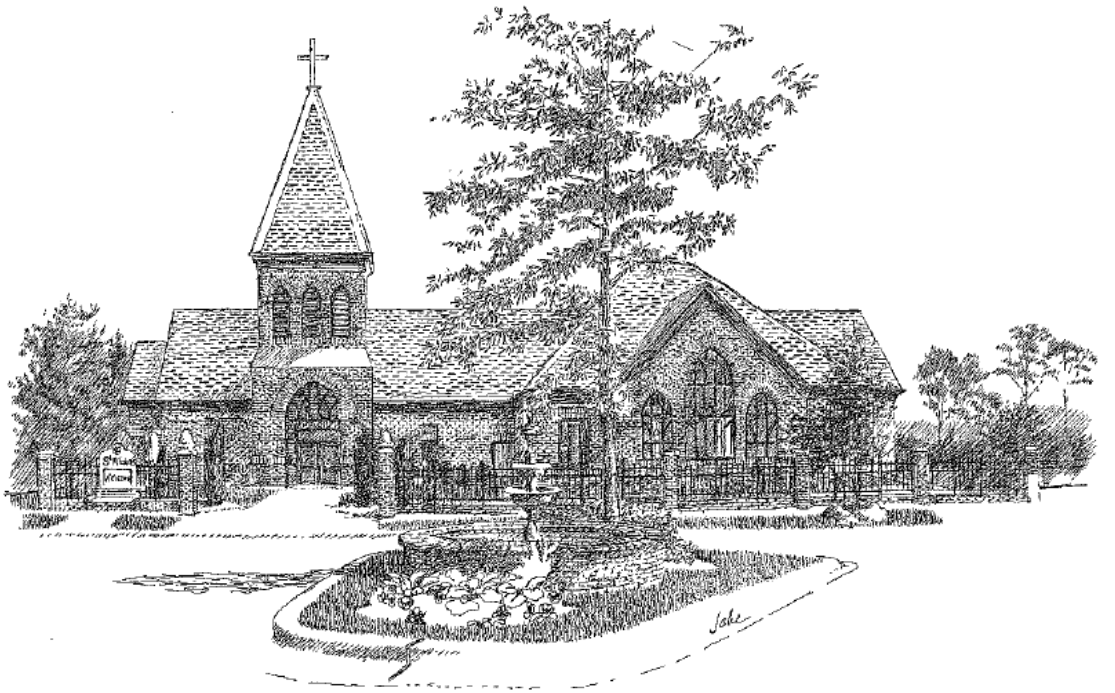
St. Alban's
EPISCOPAL CHURCH

welcomes you



The Last Sunday after Pentecost: Christ the King

Holy Eucharist: Rite II
November 22, 2026
10:30 a.m.

Welcome to St. Alban's Episcopal Church!

If you are new today, we are very glad you are here. There is a Welcome Desk to the right of the front doors, under the blue and gold banner. Look for a friendly Greeter to answer any questions or point you in the right direction. Please complete a newcomer form at the Welcome Desk so that we can be in touch and send you our newsletter. We would love to get to know you and become your spiritual home.

Our Building

Our worship area/sanctuary is called the *nave*, which comes from a Latin word for "ship" because the ceiling of a church resembles the upside-down hull of a boat, and the people within are on a journey together with Christ.

The upstairs lobby area is called the *narthex*. Adjacent is the Reflection Room, which is used for meetings and classes. The hallway off the narthex leads to the office and the stairs.

Upstairs restrooms are located just off the narthex. A gender neutral/family restroom with a changing table is available in the Reflection Room.

You can access the lower floor by staircase or elevator. Once downstairs, turn left to find the nursery, Sunday School classrooms for children, and additional restrooms. Turn right to find the choir room, the youth room, and the parlor, which leads to the Parish Hall and another gender neutral/family restroom.

Worship

Our bulletin will guide you through the service. At times, the congregation will be invited to stand or kneel, but feel free to participate in whatever way is comfortable for you. Responses spoken by the congregation are included in the bulletin, and the full text of any parts not printed in the bulletin can be found in *The Book of Common Prayer* (the book with the cross on the cover) or the hymnal—see your bulletin for the page numbers. Hymnals and prayer books can be found beneath the chairs.

If you are new to Episcopal worship, feel free to simply listen and let the rhythms and cadences of the service wash over you. With time, you will find that many of the words in the service become imprinted on your heart.

Nametags

God calls us each by name, and we want to be able to call one another by name too. We encourage everyone to wear a nametag each time you come to church. If you need a nametag, a Greeter can help you in the narthex. When not in use, we have magnetic storage boards for nametags both upstairs in the narthex and downstairs in the parlor—feel free to pick the station closest to the entrance you tend to use most often.

Children

Children of all ages are always welcome in worship. Worship bags are available just outside the nave doors. The sounds of children in church are the sounds of a living, thriving church! Younger children are welcome to use our "prayground" with parental supervision. The prayground is located on the right side of the nave, up front. Sitting close to the front can help little ones be more engaged in the service. Sometimes kids (and adults!) need a little break, so feel free to visit the narthex or Reflection Room for more wiggle space if that would be helpful.

If desired, our nursery (for ages 5 and under) is open from 9:45 a.m. to 11:45 a.m. It is located downstairs in the Sunday School area. The nursery is staffed by a mix of volunteers and paid attendants, often Davidson College students. All nursery attendants have had background checks and follow safe church procedures.

Children of all ages are invited to Children's Chapel. Following the Gospel, children will process out for age-appropriate music, prayers, and a brief lesson during the Sermon. They will return during the Passing of the Peace so families can be together for Communion.

Refreshments & Fellowship

Following the service, all are invited to the Parish Hall for coffee, snacks, and friendly conversation. Whether you're a newcomer or a longtime member, you are encouraged to find someone you haven't met before and say hello!

Thank you for worshiping with us today. In order to allow for private prayer, we ask that you refrain from loud conversation upon entering the nave.

*****_The congregation is invited to stand as able when indicated by an asterisk._

Look for the + *symbol throughout this bulletin to learn more about worship in the Episcopal tradition. Another word for worship is liturgy, which means "the work of the people". Worship is not a performance we watch – we all have a part in it.*

Our sacred time of worship includes a variety of activities: singing, listening, praying, and feasting. As you arrive, let the prelude music calm you and prepare your heart for worship. Use this time to talk to God. Then, during the service, let God talk to you. After the service, talk to one another.

The Word of God

The Prelude

The Processional: *Earl of Oxford's March* — William Byrd/arr. Rolf Smedvig
Carolina Brass Quintet

+ *We stand if we are able as the first hymn begins. This is a way of saying, "Here we are, God!" As the worship leaders approach the altar, they are led by a cross, the most powerful symbol of our Christian faith. Hymns and music are an important part of our worship. Sing out with whatever voice God has given you!*

***The Opening Hymn: 290, Come, ye thankful people, come** — ST. GEORGE'S, WINDSOR

+ *The first half of the service is known as the Liturgy of the Word. The primary purpose of worship is to praise God. The opening acclamation makes this clear. The word "Amen" is said for the first of many times. It is a way of saying, "Yes, may it be so" after praying.*

***The Opening Acclamation** — *Book of Common Prayer (BCP) p. 355*

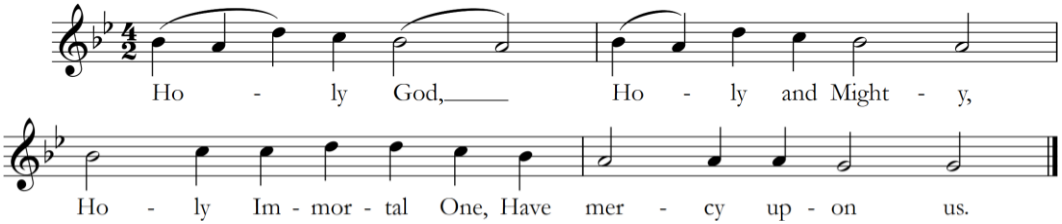
Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: **And blessed be his kingdom, now and forever. Amen.**

+ *A Collect is a special prayer that gathers or "collects" several thoughts together. A Collect usually has three parts: a call to God, a request, and a conclusion. In the Collect for Purity, we remember that God is very close to us, and we ask for help in opening our hearts to God throughout our worship today so that we can reflect God's love to the world.*

***The Collect for Purity** — *BCP p. 355*

+ *The Trisagion is an ancient hymn from the eastern church. The term comes from the Greek language and means "three times holy." As we begin our worship, we sing this three times to acknowledge the holiness of our God.*

***The Trisagion: S 102** *(sung 3 times)* Archangelsky



***The Collect of the Day**

Celebrant: The Lord be with you.
People: **And also with you.**
Celebrant: Let us pray.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

+ *Next, we listen to readings from the Bible—usually one from the Hebrew Scriptures (also known as the Old Testament), a Psalm, one from the New Testament, and one from the Gospels.*

The Bible readings for the day are set by a three-year calendar called a Lectionary, which is also used by many other Christian denominations. Together, the lessons tell the story of God's love through the voices of real people who lived long ago.

The First Lesson **Ezekiel 34:11-16, 20-24**

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice. Therefore, thus says the Lord God to them: I myself

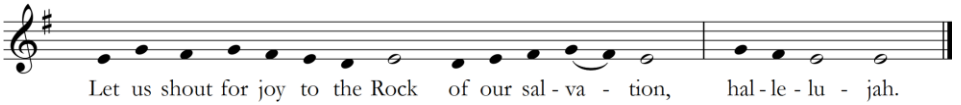
will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep. I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

Reader: The Word of the Lord.
People: **Thanks be to God.**

+ *The Psalm is from a collection of 150 poetic prayers found in the Hebrew Scriptures. They were originally composed to be sung. Many psalms were written to give God praise, to ask for God's help, or to express joy or sadness.*

Psalm 95:1-7a *The Congregation sings the antiphon. The Choir chants the text.*

Antiphon



Come, let us sing to the Lord;
let us shout for joy to the Rock of our salvation.
Let us come before his presence with thanksgiving
and raise a loud shout to him with psalms.
For the Lord is a great God,
and a great King above all gods.
In his hand are the caverns of the earth,
and the heights of the hills are his also.
The sea is his, for he made it,
and his hands have molded the dry land.
Come, let us bow down, and bend the knee,
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture and the sheep of his hand.

The Second Lesson **Ephesians 1:15-23**

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule

and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

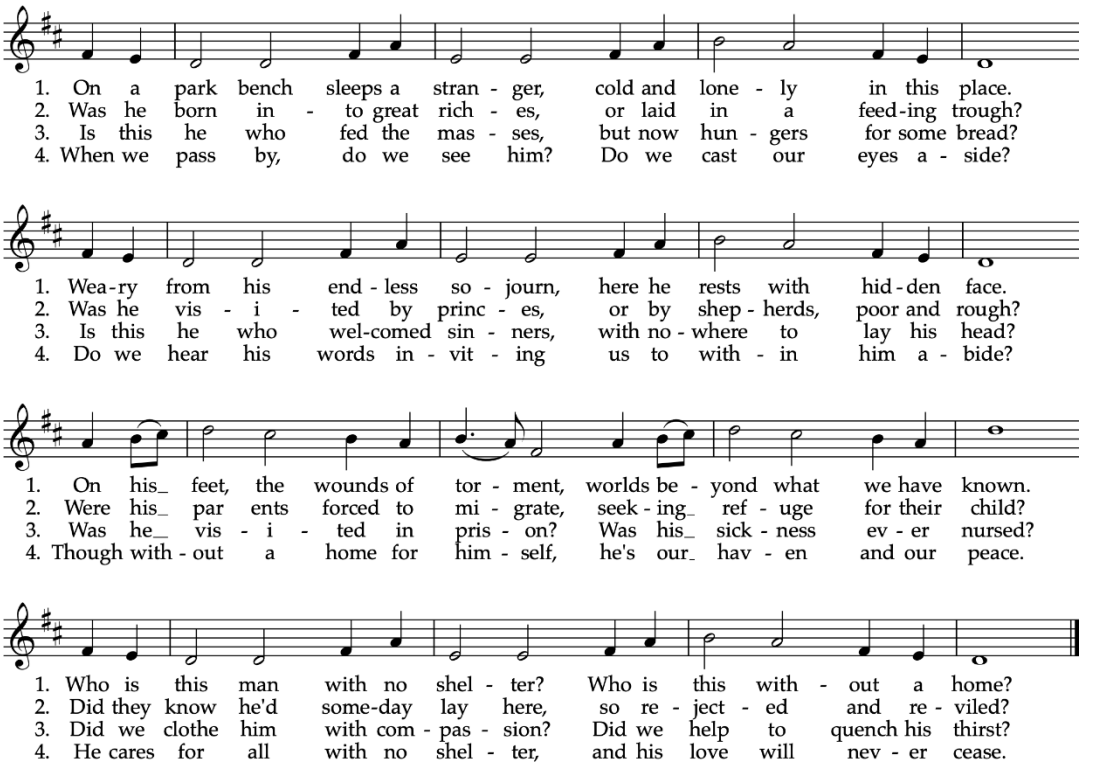
Reader: The Word of the Lord.
People: **Thanks be to God.**

As the Sequence Hymn begins, the children are invited to gather around the children's cross for the reading of the gospel.

*The Sequence Hymn: Hymn for Homeless Jesus

NETTLETON

Stanzas 1-2 are sung before the Gospel, stanzas 3-4 are sung following the Gospel. Text: Carmen Germino & Matt Presson



+ *The Gospel is the Good News of God's love for God's people, so it is read from the middle of the congregation, usually by a Deacon. If we are able, we stand up and turn toward the Gospel book, to signify its importance. The four Gospel authors are Mark, Matthew, Luke, and John. Together, they tell the story of the life, death, and resurrection of Jesus.*

Some people make the sign of the cross over their forehead, mouth, and chest right before the Gospel is read. This is a prayer we say with our hands, and it means, "May God be in our minds, on our lips, and in our hearts as we hear the good news of Jesus."

***The Gospel** **Matthew 25:31-46**

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew.
People: **Glory to you, Lord Christ.**

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

Deacon: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

After the Gospel reading, the children are invited to follow the cross to the narthex for Children's Chapel. They will return during the Exchange of the Peace.

+ *The sermon is a reflection on the Good News we have heard in the lessons. The preacher helps us understand the Bible lessons, and why they matter for us. This is a time for listening. Children's Chapel offers an age-appropriate reflection on the same lessons.*

The Sermon The Rev. Carmen Germino

+ *When the sermon concludes, it is time to assert our faith. The Nicene Creed was written about three hundred years after Jesus died. It is one of our Church's ancient statements of faith. It contains the core beliefs and traditions of Christianity and is something we hold in common with other Christians beyond the Episcopal Church.*

*The Nicene Creed *BCP p. 358*

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.

+ *In the Prayers of the People, we pray for others throughout the world and in our own community, especially those who are struggling. You are welcome to add your own prayer requests or thanksgivings to God, out loud or silently, at the indicated times.*

*The Prayers of the People: A Litany of Thanksgiving

Litanist: Let us give thanks to God for all the gifts so freely bestowed upon us.

Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. **We thank you, Lord.**

We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side. **We thank you, Lord.**

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. **We thank you, Lord.**

We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone. **We thank you, Lord.**

Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom. **We thank you, Lord.**

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that they may live in joy, peace, and health.

For all who have died, 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.

Grant us the gift of your Spirit, that we may know Christ and make him known; and through him, at all times and in all places, may give thanks to you in all things. **Amen.**

The Celebrant adds Concluding Collects.

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

God of grace and mercy, receive the prayers of your people, and strengthen us to do your will as we gather to worship, scatter to serve, and strive to love like Jesus, in whose holy name we pray. **Amen.**

+ *The Confession is a prayer to offer up to God the things weighing on our hearts and to express regret for the ways we have hurt others and ourselves. In the Absolution, the priest assures us of God's love and forgiveness. It is customary to kneel for the Confession and Absolution if you are able, but kneeling is not required.*

The Confession & Absolution *BCP p. 360*

Celebrant: Let us confess our sins against God and our neighbor. *Silence is 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.

+ *In the Exchange of the Peace, we are reminded of the importance of being at peace with one another as we prepare for receiving communion. (See Matthew 5:23-24.) In ancient times, Christians would greet each other with "the kiss of peace". Today we hug, shake hands, or wave to others, offering kindness and welcome to everyone.*

*The Exchange of the Peace *BCP p. 360*

The people greet one another in the name of the Lord.

The Greeting and Announcements

The Holy Communion

+ *Now we come to the second half of our service, sometimes called the Liturgy of the Table, Holy Eucharist, or Holy Communion. We begin with the Offertory. A musical offering is shared as the table is set for communion. The bread and the wine are brought to the altar in offering. This is also a time of sharing our financial gifts to help the church do God's work. Sharing some of our money serves as a visible reminder that our whole lives are offered to God. We are thankful for our many blessings and offer a portion of them back to God in gratitude for all that we have. Even if you do online or automatic monthly giving, you can offer a prayer of gratitude as the offering plate passes by.*

The Offertory Anthem: *O God Beyond All Praising* arr. Dan Forrest
Carolina Brass Quintet and Timpani

Let us with gladness present the offerings and oblations of our life and labor to the Lord. Today's loose offering will be directed toward the United Thank Offering. To donate to the UTO by check, please make it out to St. Alban's and write "UTO" in the memo line. To utilize our text-to-give option, simply text "ALBANS" to 73256. You can then select the appropriate account from the drop-down menu.

+ *As the offerings of financial gifts are brought to the altar, we sing the Doxology. "Doxa" and "logos" are Greek words meaning "word of glory." Here, we praise God with our voices as the Celebrant offers a blessing of what we've shared from our means.*

***The Presentation of Gifts**

***The Presentation Hymn: 705**, *stanza 3* FOREST GREEN

With gratitude and humble trust we bring our best to thee
to serve thy cause and share thy love with all humanity.
O thou who gavest us thyself in Jesus Christ thy Son,
help us to give ourselves each day until life's work is done.

***The Blessing of the Pledge Cards**

***The Blessing of the Food**

***The United Thank Offering Prayer**

Source of all creation, all love, all true joy, accept we pray, these outward signs of our profound and continuing thankfulness for all of life. Bless those who will benefit from these gifts; and keep each of us ever thankful for all the blessings of joy and challenges that come our way; through him who is the greatest gift and blessing of all, Jesus Christ our Lord and Savior. **Amen.**

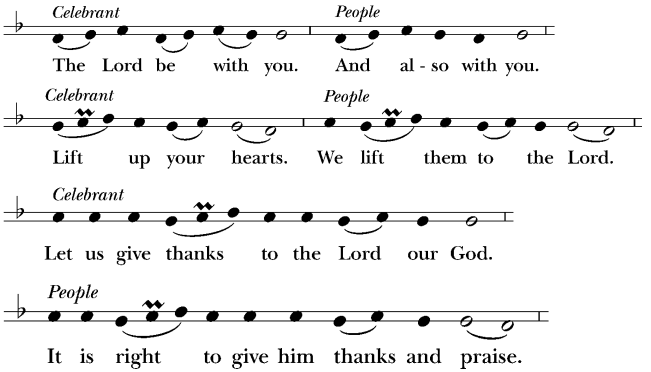
+ *The word "Eucharist" means "Thanksgiving" and in the prayer that follows, God is given thanks for creation and revelation to God's people. God is praised for the salvation of the world through Jesus Christ.*

*The Great Thanksgiving, Prayer A

BCP p. 361

+ *In the Great Thanksgiving, the priest offers thanks to God on our behalf for the whole creation, for God's people who came before Jesus, and then for Jesus' life. "Sursum Corda" is a Latin phrase meaning "upward hearts." When we have raised our hearts to God, the priest will tell the story of the Last Supper and how Jesus asked his disciples to keep sharing this special meal. Each time we celebrate Holy Communion together, we are doing what Jesus asked us to do.*

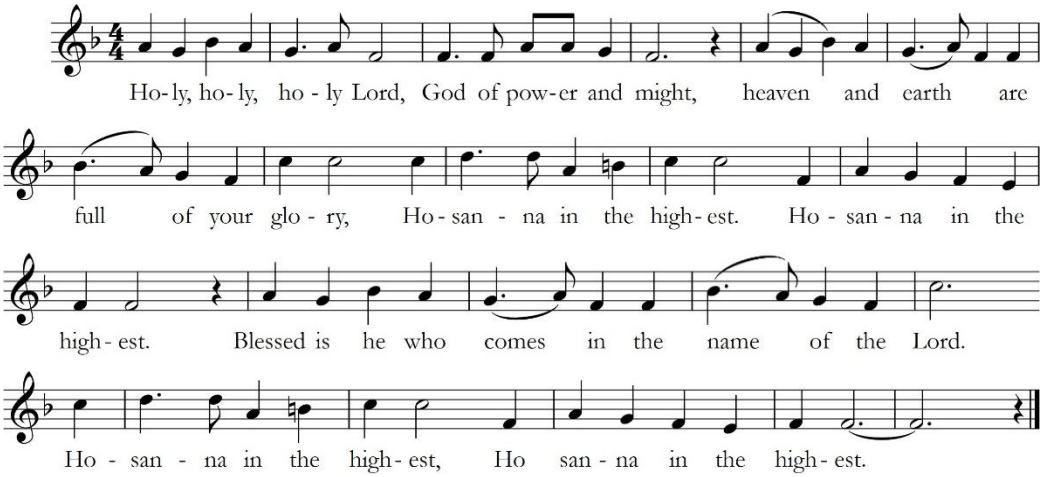
*The Sursum Corda



The Celebrant continues.

+ *The Sanctus is a hymn that recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary. Bells are sometimes rung at key moments during the Eucharist prayer. Historically, the bells served to wake people up or refocus their attention during the service. Now, the bells are rung to emphasize the sacredness of the liturgy.*

***The Sanctus: S 125** Richard Proulx



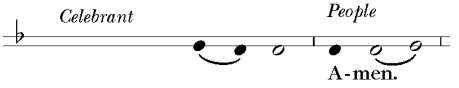
The Celebrant continues. The congregation is invited to stand or kneel as able.

+ *The words that Jesus said over the bread and wine are called the Words of Institution. These words have been repeated by people in many languages all over the world for generations.*

Jesus did four important things when he shared a meal with others. He took bread, blessed it, broke it, and gave it. This is what we do too. As we remember the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. Through our prayers and the mystery of the Holy Spirit, the bread and wine become the real presence of Jesus.

Celebrant: Therefore we proclaim the mystery of faith:
People: **Christ has died. Christ is risen. Christ will come again.**

The Celebrant continues.



+ *In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Jesus himself taught this prayer to his disciples in the Gospels of Matthew (6:9–13) and Luke (11:2–4). Christians of all kinds pray these words all throughout the world.*

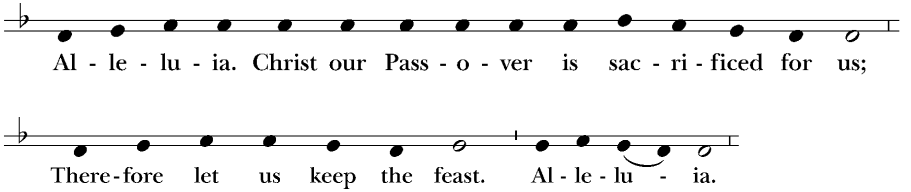
The Lord's Prayer *BCP p. 364*

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.

+ *The Fraction is also called the Breaking of the Bread. It recalls Jesus breaking bread at the Last Supper, and it also reminds us that his body was broken on the cross.*

Following the Fraction, the clergy hold up the bread and wine and invite the congregation to receive "the gifts of God, for the people of God." As we receive these gifts, we receive Jesus and are nourished and strengthened by him.

***The Fraction Anthem: S 152** Ambrosian chant; adapt. Mason Martens



The Ministration of Communion *BCP p. 365*

All are welcome to gather at the Lord's table. At the appropriate time, you may come forward to the altar rail, filling in from right to left. Kneeling is optional. Gluten-free wafers are available; please make your need known to the clergy by holding your hands out with one palm facing down. Wine is available either by sipping from the common cup (silver chalice) or by intinction (dipping the wafer of bread into the pottery chalice.) If you choose the common cup, it will be stationed in front of the altar rail in the center—please make your way there after consuming the wafer. If you choose to intinct, please remain where you are and hold your wafer visible to indicate that is your preference. Please take utmost care to keep your fingers from touching the wine as you dip. You may choose to receive only the bread or the wine, as either one alone is a full Communion. Please tell an usher if you need communion brought to you. In the Episcopal Church, it is customary that those receiving communion have been baptized in any Christian tradition, and no one who comes to the altar in faith is turned away. If you would like to learn more about Baptism at St. Alban's, please be in touch with the clergy. If you are not receiving Communion, we hope you will come forward and cross your arms over your chest, so that we might share a brief word of blessing with you.

The Communion Hymns: 382 King of Glory, King of Peace GENERAL SEMINARY
433, We gather together to ask the Lord's blessing KREMSER

+ *After communion, the congregation says a prayer together. This is a prayer of gratitude and hope for God's continued work in our lives. Then, a Blessing is given by the priest as a pronouncement of God's love and favor upon the people.*

***The Post Communion Prayer** *BCP p. 365*

The congregation is invited to stand or kneel as able.

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 Recessional Hymn: 494, Crown him with many crowns** DIADEMATA

+ *The final act of our common worship is the Dismissal, traditionally given by the Deacon. It is not an afterthought, but an integral part of the service. The word "Mass" comes from the Latin words "missa est"- "you are sent". Christ's final action on earth was to send his followers into the world to be witnesses to his love. Now that we have gathered to worship, we scatter to serve and love like Jesus.*

***The Dismissal** *BCP p. 366*

People: **Thanks be to God.**

The Postlude: *Basse Danse Bergeret* Tylman Susato / arr. Rolf Smedvig
Carolina Brass Quintet

Copyright Notices: Prelude: *Earl of Oxford's March*, William Byrd, arr. Rolf Smedvig, Carolina Brass Quintet. Service Music: S-125 *Sanctus*, Richard Proulx; S-152 *Christ our Passover*, Ambrosian chant, adapt. Mason Martens. Hymns from *The Hymnal 1982*, © 1985 The Church Pension Fund: 290 *Come, ye thankful people, come*; *Hymn for Homeless Jesus* (NETTLETON), Text: Carmen Germino and Matt Presson; 705, stanza 3 (*Forest Green*); 382 *King of Glory, King of Peace*; 433 *We gather together to ask the Lord's blessing*; 494 *Crown him with many crowns*. Anthem: *O God Beyond All Praising*, arr. Dan Forrest, Carolina Brass Quintet and timpani. Postlude: *Basse Danse Bergeret*, Tylman Susato, arr. Rolf Smedvig, Carolina Brass Quintet. All rights reserved. Reprinted and streamed under OneLicense.net #A-735692.

Welcome to St. Alban's!

Together We…*Gather to Worship, Scatter to Serve, Love Like Jesus*

We pray that your worship with us will bring you the grace, peace, and joy of Christ. If you are new to our faith community, we would love to connect with you. Please fill out a purple sheet located on the Welcome Center table in the narthex or scan the QR code to the left with the camera on your smart phone which will direct you to an online newcomer form.

St. Alban's is a Parish in the Episcopal Diocese of North Carolina

The Right Reverend Samuel Sewall Rodman, III, Bishop of North Carolina
The Right Reverend Jennifer Brooke-Davidson, Assistant Bishop

The Clergy and Staff

The Reverend Carmen Germino, Rector
The Reverend Kevin Lloyd, Associate Rector
Davidson College Campus Minister
The Reverend Leslie Nuñez Steffensen, Priest Associate
Bob Beckham, Facility Manager
Jessica Ewell, Parish Administrator and Communications Director
Courtney Fossett, Director of Children, Youth, and Family Ministry
Erin Garrett, Director of Finance
Matt Presson, Director of Children's Choir and Stream Team
Julia Lloyd, Interim Preschool Director
The Reverend Doctor Kevin Turner, Minister of Music

The Vestry of St. Alban's

Denise Badgett, Sandy Beetner, Zee Berl, Elaine Carmann, Gordon Garrett, Sarah Hicks, Mike Kingsley, Mike McDonnell, Kaitlin Mollenkopf, Dave Pylipow, Michael Spivey, Jim Turner

Gather to Worship
Scatter to Serve
Love Like Jesus

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