

St. Alban's

EPISCOPAL CHURCH

welcomes you



The Fifteenth Sunday after Pentecost

Holy Eucharist: Rite II

September 6, 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. The sounds of children in church are the sounds of a living, thriving church! Younger children are welcome to use our “playground” with parental supervision. The playground 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 3 and under) is open from 10:15 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 worshipping 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: *Liebster Jesu, wir sind hier* (Blessed Jesus, we are here)

J.S. Bach

+ 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 Processional Hymn: 541, Come, labor on**

ORA LABORA

+ 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. 299

Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: **And blessed be his kingdom, now and forever. Amen.**
Celebrant: There is one Body and one Spirit;
People: **There is one hope in God’s call to us;**
Celebrant: One Lord, one Faith, one Baptism;
People: **One God and Father of all.**

+ 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.

*The Collect of the Day

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

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The Collect for Labor Day

BCP p. 261

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 33:7-11

You, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, “O wicked ones, you shall surely die,” and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life. Now you, mortal, say to the house of Israel, Thus you have said: “Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?” Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

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 119:33-40

Read responsively by half verse, with the congregation saying the words in bold print.

Teach me, O LORD, the way of your statutes,
and I shall keep it to the end.
Give me understanding, and I shall keep your law;
I shall keep it with all my heart.
Make me go in the path of your commandments,
for that is my desire.
Incline my heart to your decrees
and not to unjust gain.
Turn my eyes from watching what is worthless;
give me life in your ways.
Fulfill your promise to your servant,
which you make to those who fear you.
Turn away the reproach which I dread,
because your judgments are good.
Behold, I long for your commandments;
in your righteousness preserve my life.

The Second Lesson

Romans 13:8-14

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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: 440, Blessed Jesus, at thy word

LIEBSTER JESU

Stanzas 1-2 are sung before the Gospel, stanza 3 is sung following the Gospel.

✝ *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 18:15-20

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

Jesus said, "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

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. Daisy Colón

✝ *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.*

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.

✝ *Holy Baptism is the sacrament by which God adopts us as God's children and makes us full members of Christ's Body, the Church. The candidate affirms their desire to be baptized. When a young child is baptized, their parents and sponsors (often called Godparents) make promises on behalf of the child they present. They also renounce that which is against the new life in Christ and promise those things that turn us towards the new life in Christ.*

The whole congregation gives their support, because nobody lives this life of faith alone. We need each other. Baptism is about community.

We all join together in renewing our baptismal promises with the words of The Baptismal Covenant. It begins with three questions based on the Apostles' Creed, and continues with five promises about living out the Christian faith. The Church has a mission to bring the reconciling love of God to all the broken and hurting places of the world, and this mission is carried out by all of its members. These are big promises to make, but they are not about achieving perfection; they are about striving to love like Jesus. We will have God's help and we have God's grace when we fall short.

The Prayers for the Candidate follow. They reflect the church's hopes for the candidate as they live their life in Christ.

We pray over the water, remembering the importance of water and the many ways God uses it to bring about our redemption. The Celebrant pours water on the candidate three times and invokes the Trinity: Father, Son, and Holy Spirit.

After the water, the Celebrant makes the sign of the cross on the forehead of the newly baptized using chrism (oil that has been specifically blessed for baptisms.) Then, the Celebrant prays for the newly baptized and the congregation offers words of welcome.

*The Presentation and Examination of the Candidate	<i>BCP p. 301</i>
*The Baptismal Covenant	<i>BCP p. 304</i>
*The Prayers for the Candidate	<i>BCP p. 305</i>
The Thanksgiving Over the Water	<i>BCP p. 306</i>
The Baptism	<i>BCP p. 307</i>

✚ *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	<i>BCP p. 360</i>
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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: Prayer for Guidance	Allen Pote
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Let us with gladness present the offerings and oblations of our life and labor to the Lord. To utilize our text-to-give option, simply text "ALBANS" to 73256.

✚ *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: The Doxology

OLD 100TH

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.

† 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

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

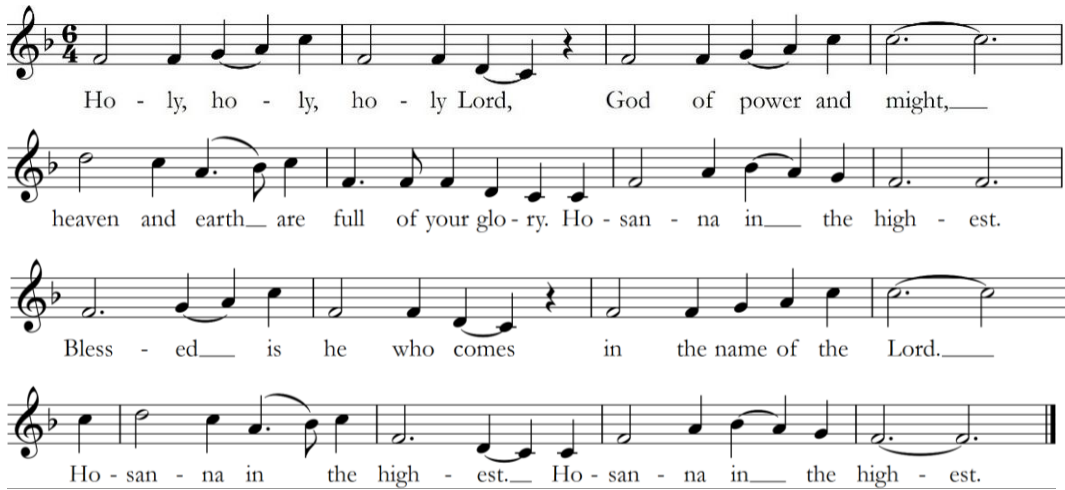
The Celebrant continues.

† 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

Holy, holy, holy Lord

LAND OF REST



Ho - ly, ho - ly, ho - ly Lord, God of power and might,___

heaven and earth___ are full of your glo - ry. Ho - san - na in___ the high - est.

Bless - ed___ is he who comes in the name of the Lord.____

Ho - san - na in the high - est. Ho - san - na in___ the high - est.

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.

Celebrant:

All this we ask through your Son Jesus Christ. By him, and with him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever,
AMEN.

✚ *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 164

Jesus, Lamb of God

F. Schubert/R. Proulx

Je - sus, Lamb of God; have mer - cy on us,

Je - su, bear - er of our sins; have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world;

give us your peace, give us your peace.

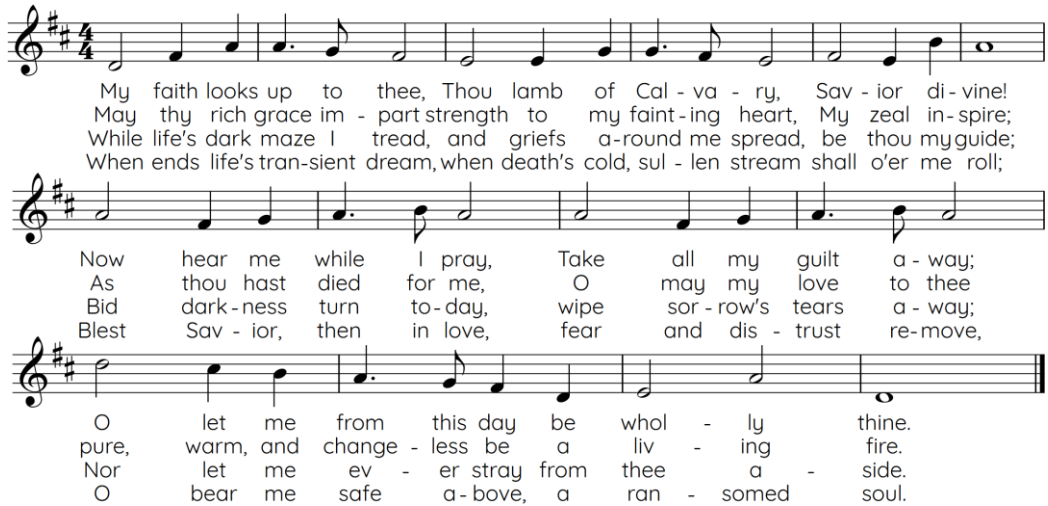
The Ministration of Communion

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 Hymn: My faith looks up to thee**

OLIVET



My faith looks up to thee, Thou lamb of Cal - va - ry, Sav - ior di - vine!
May thy rich grace im - part strength to my faint - ing heart, My zeal in - spire;
While life's dark maze I tread, and griefs a - round me spread, be thou my guide;
When ends life's tran - sient dream, when death's cold, sul - len stream shall o'er me roll;
Now hear me while I pray, Take all my guilt a - way;
As thou hast died for me, O may my love to thee
Bid dark - ness turn to - day, wipe sor - row's tears a - way;
Blest Sav - ior, then in love, fear and dis - trust re - move,
O let me from this day be whol - ly thine.
pure, warm, and change - less be a liv - ing fire.
Nor let me ev - er stray from thee a side.
O bear me safe a - bove, a ran - somed soul.

***The Communion Hymn: 546, Awake, my soul, stretch every nerve**

SIROE

✚ *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: 296, We know that Christ is raised and dies no more** ENGLEBERG

✚ *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: *Chaconne* (from *Prelude, Fugue, and Chaconne*)

Dietrich Buxtehude

Guest Preacher

Welcome and thanks to The Rev. Daisy Colón, our guest preacher today. She serves as curate at St. Mark's Episcopal Church in Huntersville, NC, where she leads a bilingual service twice a month. She is a graduate of Virginia Theological Seminary and was ordained in 2024. She was born and raised in Puerto Rico and moved to the United States in 2005. She lives with her husband and a son, and enjoys tending plants, swimming, and racquetball — always finding ways to stay connected with nature.

Copyright Notices: Prelude: *Liebster Jesu, wir sind hier* (*Blessed Jesus, we are here*), J. S. Bach. Postlude: *Chaconne* (from *Prelude, Fugue, and Chaconne*), Dietrich Buxtehude. Service Music: WLP 858 *Holy, holy, holy Lord* (LAND OF REST), © 1997 Church Publishing; S 164 *Jesus, Lamb of God*, F. Schubert, arr. Richard Proulx, © 1985 GIA Publications, Inc. Hymns from *The Hymnal 1982*, © 1985 The Church Pension Fund: 541 *Come, labor on*; 513 *Like the murmur of the dove's song*; 440 *Blessed Jesus, at thy word*; 546 *Awake, my soul, stretch every nerve*; 296 *We know that Christ is raised and dies no more*; 380, stanza 3 (*Old 100th*). *My Faith Looks Up to Thee*, *Lift Every Voice and Sing* II 88. Offertory: *Prayer for Guidance*, Allen Pote. 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

Nadia Rahaim, 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



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