

St. Alban's

EPISCOPAL CHURCH

welcomes you



The Thirteenth Sunday after Pentecost

Holy Eucharist: Rite II

August 23, 2026

10:30 a.m.

Welcome to St. Alban's! 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: *A Jubilant Peal*
St. Alban's Handbell Choir

Michael Helman

+ 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: 376, Joyful, joyful, we adore thee**

HYMN TO JOY

+ 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.

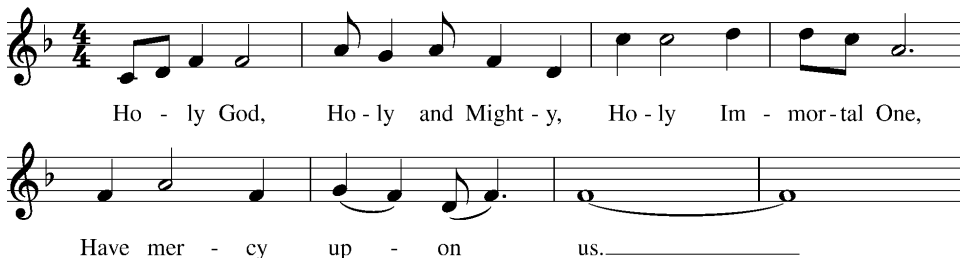
***The Collect for Purity**

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: Holy God** *(sung 3 times)*

Carl Haywood



***The Collect of the Day**

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

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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

Isaiah 51:1-6

Listen to me, you that pursue righteousness, you that seek the Lord. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment,

and those who live on it will die like gnats; but my salvation will be for ever, and my deliverance will never be ended.

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

I will give thanks to you, O LORD, with my whole heart;
before the gods I will sing your praise.
I will bow down toward your holy temple and praise your Name,
because of your love and faithfulness;
For you have glorified your Name
and your word above all things.
When I called, you answered me;
you increased my strength within me.
All the kings of the earth will praise you, O LORD,
when they have heard the words of your mouth.
They will sing of the ways of the LORD,
that great is the glory of the LORD.
Though the LORD be high, he cares for the lowly;
he perceives the haughty from afar.
Though I walk in the midst of trouble, you keep me safe;
you stretch forth your hand against the fury of my enemies;
your right hand shall save me.
The LORD will make good his purpose for me;
O LORD, your love endures for ever; do not abandon the works of your hands.

The Second Lesson

Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in

proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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: 577, Here in Christ we gather**

UBI CARITAS (MURRAY)

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 16:13-20

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Gospeler: 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

Julia Lloyd

✚ *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 many 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

The congregation is invited to stand or kneel as able. Please read together the names on our prayer list, when prompted.

Intercessor: Father, we pray for your holy Catholic Church; **That we all may be one.**

Grant that every member of the Church may truly and humbly serve you; **That your Name may be glorified by all people.**

We pray for all bishops, priests, and deacons; **That they may be faithful ministers of your Word and Sacraments.**

We pray for all who govern and hold authority in the nations of the world; **That there may be justice and peace on the earth.**

Give us grace to do your will in all that we undertake; **That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble; **That they may be delivered from their distress.**

Give to the departed eternal rest. **Let light perpetual shine upon them.**

We praise you for your saints who have entered into joy; **May we also come to share in your heavenly kingdom.**

Let us pray for our own needs and those of others. Together we pray ...
Are there others?

The Celebrant adds a concluding Collect.

✠ *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

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

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The Greeting and Announcements

The Blessing of the Backpacks

A new school year can serve as a reminder that God the Creator is always bringing forth new things. With such faith, then, let us turn to God in prayer as we begin anew the year ahead.

For students of all ages and levels, that they may make new discoveries and experience the joy of learning, and for the families who support them; **Lord hear our prayer.**

For teachers and faculty, school administrators, and support staff, that they may be given wisdom, patience, compassion; **Lord hear our prayer.**

Eternal God, bless all schools, child-care centers, colleges, and universities, that they may be lively centers for sound learning, new discovery, and the building up of friendships; and grant that those who teach and those who learn during the year ahead may find you ever to be the source of all truth and confidence; **Lord hear our prayer.**

God, pour your blessing upon these backpacks and book bags, and grant that those who use them may know your peace and presence throughout the joys and anxieties of the school year. May they grow in knowledge of all things and especially of your love through Christ our Lord. The blessing of God Almighty, Father, Son and Holy Spirit, be with you and remain with you now and always. **Amen.**

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: *Psalm of Hope*

Andrea Ramsey

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

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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: I the Lord of sea and sky

HERE I AM LORD



1. I, the Lord of sea and sky, I have heard my peo - ple cry.
I who made the stars and night, I will make their dark-ness bright.

2. I, the Lord of snow and rain, I have borne my peo - ple's pain.
I will break their hearts of stone, give them hearts for love a - lone.

3. I, the Lord of wind and flame, I will tend the poor and lame,
Fin-est bread I will pro - vide till their hearts be sat - is - fied.

1. All who dwell in dark and sin my hand will save. Whom shall I send?
Who will bear my light to them?
I have wept for love of them. They turn a - way. Whom shall I send?
I will speak my word to them.
I will set a feast for them. My hand will save. Whom shall I send?
I will give my life to them.

Here I am, Lord. Is it I, Lord? I have heard you call-ing in the night.

I will go, Lord, if you lead me, I will hold your peo-ple in my heart.

*The Communion Hymn: He's got the whole world in his hand

Traditional

He's got the whole world in His hand. (x4)
He's got you and me sister in His hand. (x4)
He's got you and me brother in His hand. (x4)
He's got the pretty little baby in His hand. (x4)
He's got everybody here in His hand. (x4)

✚ *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: 412, Earth and all stars**

EARTH AND ALL STARS

✚ *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: *Gaudeamus: Verset pour la Fête de l'Assomption*

Joseph Jongen

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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



301 Caldwell Lane, Davidson, NC 28036

Office: 704-892-0173 | Preschool: 704-892-8955 | www.saintalbansdavidson.org



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