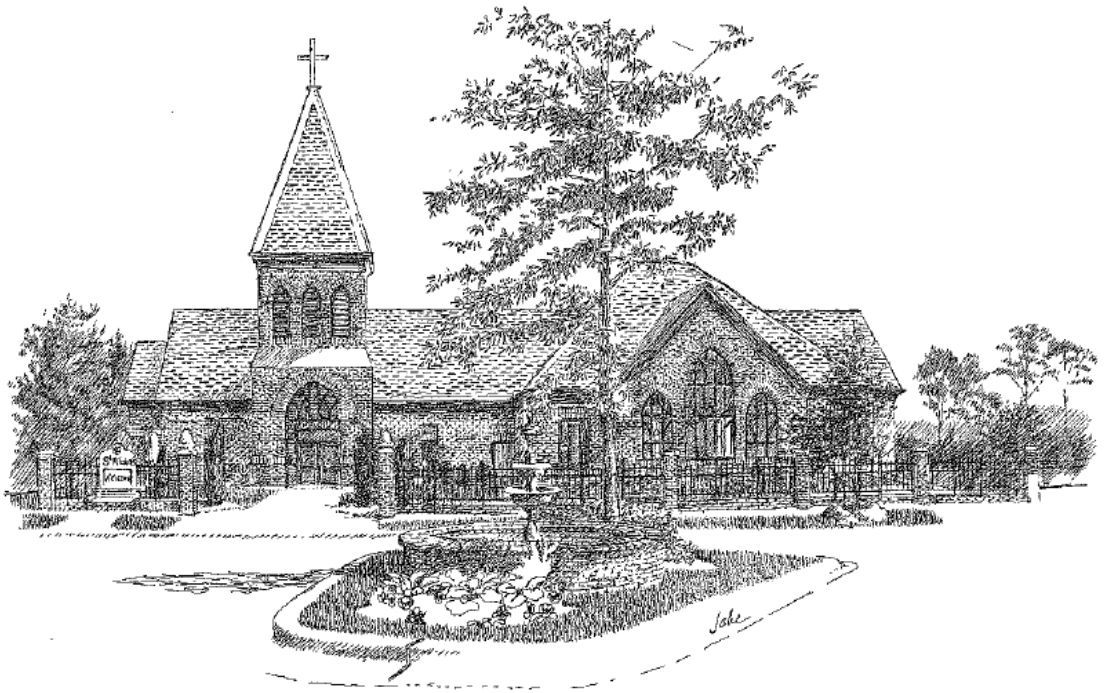
St. Alban's
EPISCOPAL CHURCH

welcomes you



The First Sunday of Advent

Holy Eucharist: Rite II
November 29, 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: *Of the Father's Love Begotten* arr. Wilbur Held

+ *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: 56 O Come, O Come, Emmanuel**, *stanzas 1 & 2* VENI, VENI, EMMANUEL

***The Lighting of the Advent Wreath**

+ *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*

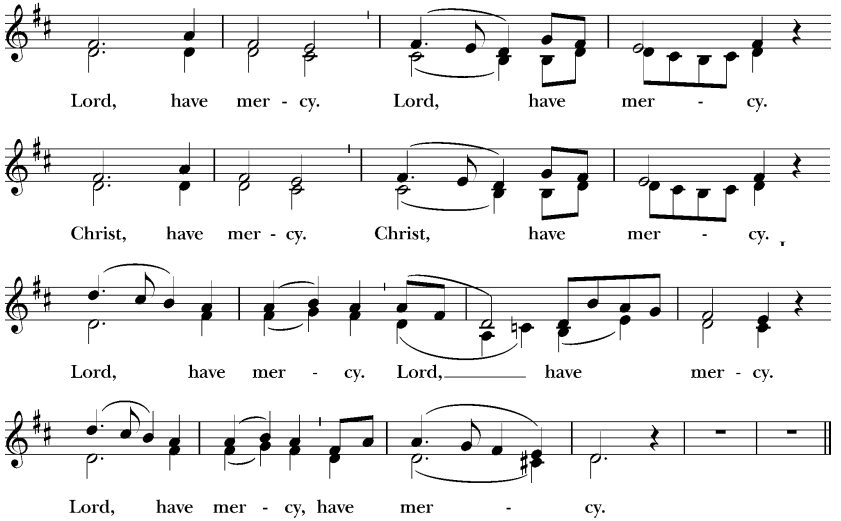
Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: **And blessed be his kingdom, now and forever. Amen.**

+ *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 Kyrie: S-96** Schubert/Proulx



***The Collect of the Day**

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

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him 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 **Isaiah 64:1-9**

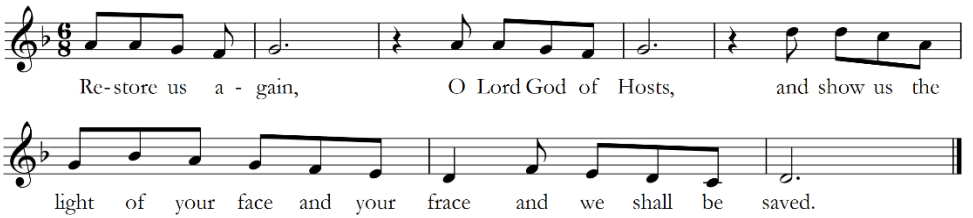
O that you would tear open the heavens and come down, so that the mountains would quake at your presence-- as when fire kindles brushwood and the fire causes water to boil-- to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O Lord, and do not remember iniquity forever. Now consider, we are all your people.

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 80 *The Choir will chant the Psalm and the People will join during the Refrain.*

Refrain



Hear, O Shepherd of Israel, leading Joseph like a flock;
shine forth, you that are enthroned upon the cherubim.
In the presence of Ephraim, Benjamin, and Manasseh,
stir up your strength and come to help us.
Restore us, O God of hosts;
show the light of your countenance, and we shall be saved. *Refrain*
O Lord God of hosts,
how long will you be angered despite the prayers of your people?
You have fed them with the bread of tears;
you have given them bowls of tears to drink.

You have made us the derision of our neighbors,
and our enemies laugh us to scorn.
Restore us, O God of hosts;
show the light of your countenance, and we shall be saved. *Refrain*
Let your hand be upon the man of your right hand,
the son of man you have made so strong for yourself.
And so will we never turn away from you;
give us life, that we may call upon your Name.
Restore us, O Lord God of hosts;
show the light of your countenance, and we shall be saved. *Refrain*

The Second Lesson **1 Corinthians 1:3-9**

Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind-- just as the testimony of Christ has been strengthened among you-- so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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: 59, Hark! A thrilling voice is sounding** MERTON
Stanzas 1-2 are sung before the Gospel, stanzas 3-5 are 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** **Mark 13:24-37**

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

Jesus said, "In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see

'the Son of Man coming in clouds' with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. "But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

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 The Rev. Leslie Nuñez Steffensen

+ *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

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

Intercessor: As we look expectantly for the coming of Emmanual, let us offer to God our prayers for the church, the world, and all who are in need.

God of hope, surround your whole Church with your armor of light. We pray for all lay people, for our parish clergy, and for our bishops. Strengthen us all as we reach out to you in prayer and open our hearts to your will. Creator of day and night, you are the light by which we wake, work, and rest: **O come, O come, Emmanual.**

God of peace, guide the nations of the world and those who govern and lead them, that we may live in a spirit of unity and share generously so that all have enough. Creator of day and night, you are the light by which we wake, work, and rest: **O come, O come, Emmanual.**

God of joy, open our eyes and hearts to see your face in each face we meet, especially those whose spirits bend under the yoke of oppression or pain. We ask your blessing on those who struggle with illness or isolation. Together we pray for…Are there others? Creator of day and night, you are the light by which we wake, work, and rest: **O come, O come, Emmanual.**

God of love, comfort all who mourn and assure them of your promise of resurrection. We pray for those who have died and now rest in your eternal embrace. Are there others? Creator of day and night, you are the light by which we wake, work, and rest: **O come, O come, Emmanual.**

Celebrant: Merciful God, receive all these prayers, those spoken aloud and those offered in the quietness of our hearts. As we wait during this Advent season, sustain us in our longings for Emmanual, through Christ our Savior, who is one with you and the Holy Spirit, now and for ever. **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: *Rorate Caeli Desuper* arr. Paul Caldwell and Sean Ivory

O heavens, send your rain upon us,
send down the Just One to Israel.
Do not be angry with us, Lord,
remember no longer all our past transgressions:
see your city of Holies now has been deserted:
Zion has been abandoned: Jerusalem has been made desolate:
The house of your kind and merciful blessing and of your glory,
the place where abundant praise rose from our fathers.
O heavens, send your rain upon us, send down the Just One to Israel.

-An Advent Prose based on Isaiah

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

At the Presentation: 76, On Jordan's bank the Baptist's cry, stanza 5* WINCHESTER NEW

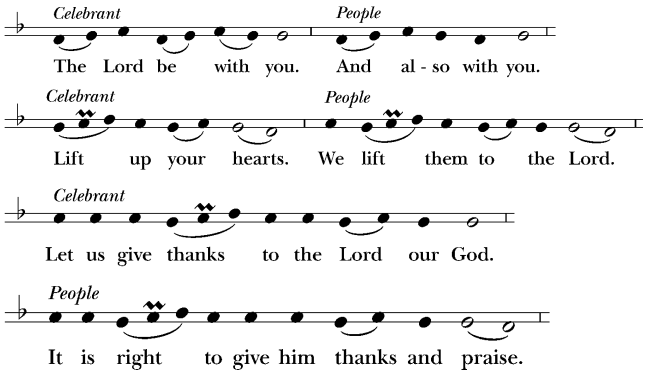
All praise, eternal Son, to thee,
whose advent doth thy people free;
whom with the Father we adore
and Holy Spirit evermore.

+ *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 B *BCP p. 367*

+ *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

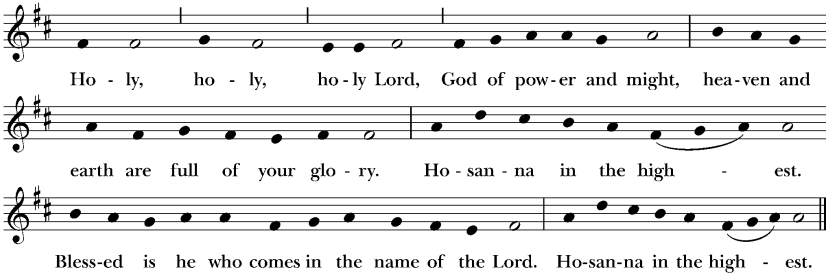


The Celebrant continues.

+ *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-124

David Hurd



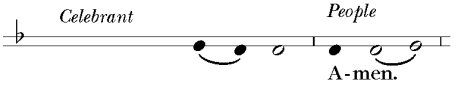
The Celebrant continues. The congregation is invited to stand or kneel as able.

+ *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, according to his command, O Father,
People: **we remember his death, we proclaim his resurrection, we await his coming in glory;**

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.*

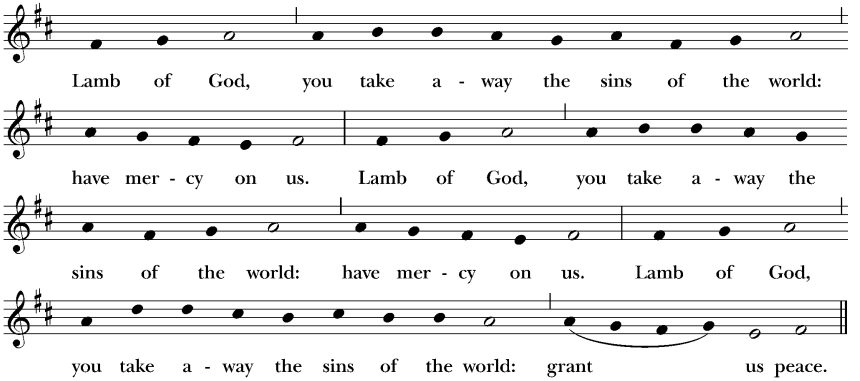
***The Lord's Prayer** *BCP p. 364*

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-161** David Hurd



The Ministration of Communion *BCP p. 365*

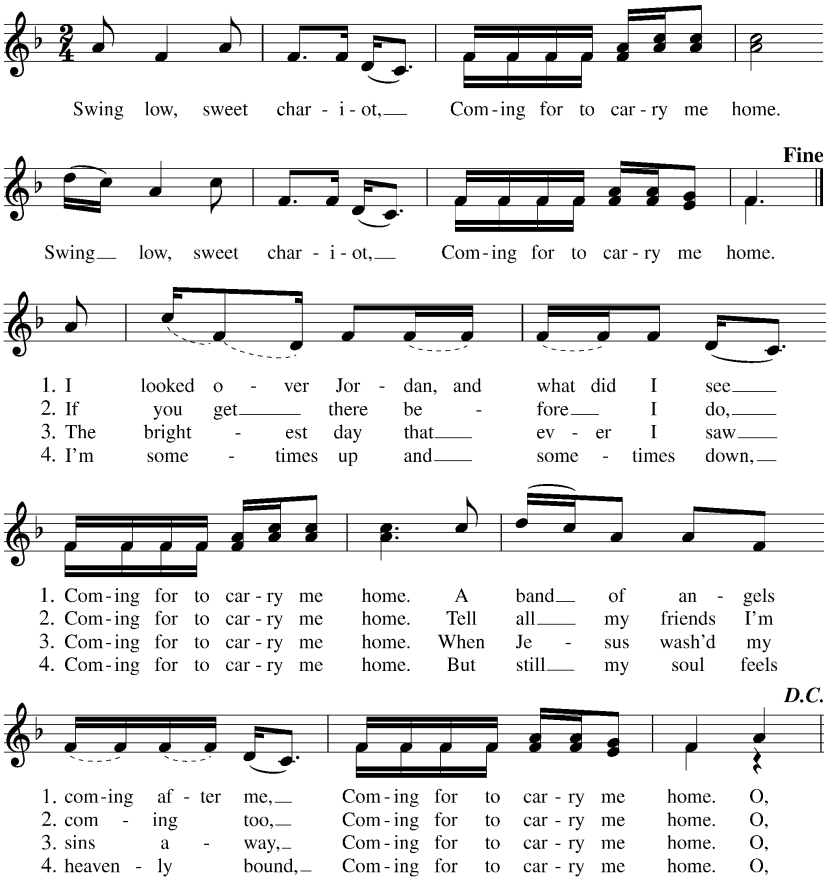
All are welcome to gather at the Lord's table. At the appropriate time, you may come forward to the altar rail, filling in from right to left. Kneeling is optional. Gluten-free wafers are available; please make your need known to the clergy by holding your hands out with one palm facing down. Wine is 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: 54, Savior of the nations, come**

NUN KOMM, DER HEIDEN HEILAND

*The Communion Hymn: Swing low, sweet chariot

Traditional Spiritual



+ *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. 366

The congregation is invited to stand or kneel as able.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

***The Blessing**

***The Recessional Hymn: 57, Lo! he comes with clouds descending** HELMSLEY

+ *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: *Verset sur L'adoro Te* Leon Boëllman

Copyright Notices: Prelude: *Of the Father's Love Begotten*, arr. Wilbur Held. Service Music: S-96 *Kyrie*; Psalm 80 refrain, David Lee; S-124 *Sanctus*; S-161 *Fraction Anthem*. Hymns from *The Hymnal 1982*, © 1985 The Church Pension Fund: 56 *O come, O come, Emmanuel*, stanzas 1–2; 59 *Hark! A thrilling voice is sounding*; 76, stanza 5 (*Winchester New*); 54 *Savior of the nations, come*; 57 *Lo! he comes with clouds descending. Swing Low, Sweet Chariot*, traditional spiritual. Anthem: *Rorate Caeli*, arr. Paul Caldwell and Sean Ivory. Postlude: *Verset sur L'Adoro Te*, Léon Boëllmann. 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

301 Caldwell Lane, Davidson, NC 28036
Office: 704-892-0173 | Preschool: 704-892-8955 | www.saintalbansdavidson.org

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