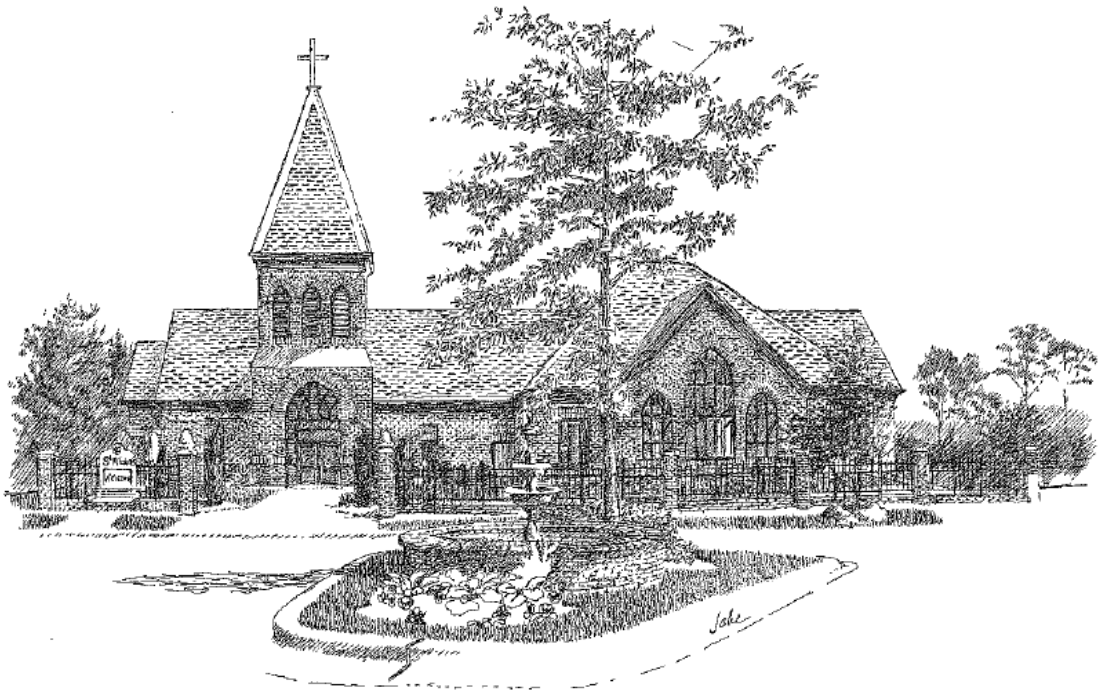
St. Alban's
EPISCOPAL CHURCH

welcomes you



The Twenty-Second Sunday after Pentecost

Holy Eucharist: Rite II
October 25, 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: *For the Beauty of the Earth* J.D. Frizzell
St. Alban's Bell Choir

+ *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: 517, How lovely is thy dwelling place** BROTHER JAMES' AIR

+ *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*

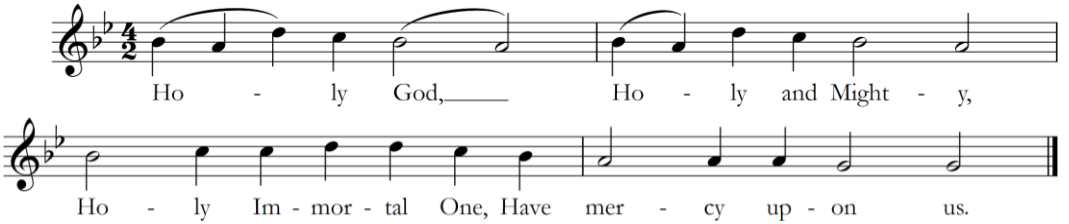
Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: **And blessed be his kingdom, now and forever. Amen.**

+ *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, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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 **Leviticus 19:1-2,15-18**

The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

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 1

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

Happy are they who have not walked in the counsel of the wicked,
nor lingered in the way of sinners, nor sat in the seats of the scornful!
Their delight is in the law of the Lord,
and they meditate on his law day and night.
They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither;
everything they do shall prosper.
It is not so with the wicked;
they are like chaff which the wind blows away.
Therefore the wicked shall not stand upright when judgment comes,
nor the sinner in the council of the righteous.
For the Lord knows the way of the righteous,
but the way of the wicked is doomed.

The Second Lesson — 1 Thessalonians 2:1-8

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

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: 605, What does the Lord require — SHARPTHORNE

Stanzas 1-2 are sung before the Gospel, stanzas 3-4 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** **Matthew 22:34-46**

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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

The congregation is invited to stand or kneel as able.

Deacon: Let us pray for the church, the world, and all who are in need.

Intercessor: Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. Lord, in your mercy, **Hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Lord, in your mercy, **Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory. Lord, in your mercy, **Hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. Lord, in your mercy, **Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. Together we pray for: **Annette, April, BJ, Bill, Bob, Cait, Cheryl, Cynthia, David, Eric, Gina, Jackson, Jen, Joan, Joyce, Ken, Linda, Mark, Matt, Noah, Rich, Sid Sr, Sujata, Susie.** Are there others? Lord, in your mercy, **Hear our prayer.**

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. Lord, in your mercy, **Hear our prayer.**

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

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 for a Closer Walk with God* C.V. Stanford

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

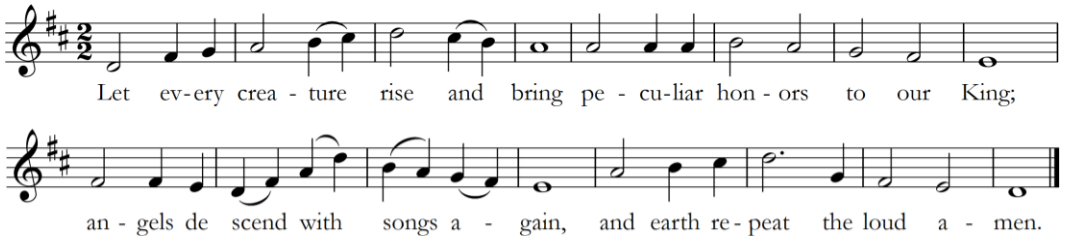
William Cowper (1731-1800)

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: 544**, *stanza 5* DUKE STREET

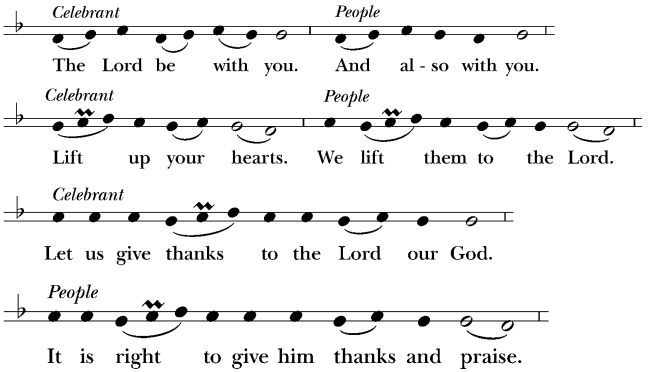


+ *The word "Eucharist" means "Thanksgiving" and in the prayer that follows, God is given thanks for creation and revelation to God's people. God is praised for the salvation of the world through Jesus Christ.*

***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

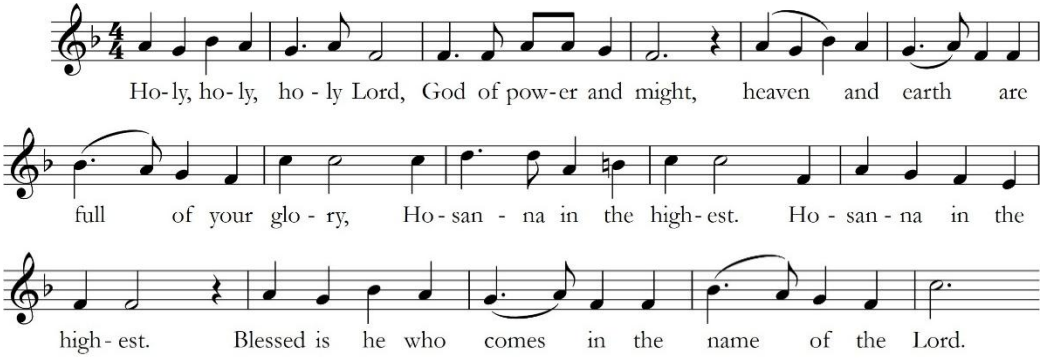


The Celebrant continues.

✝ *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





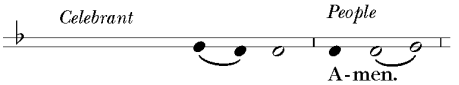
The Celebrant continues. The congregation is invited to stand or kneel as able.

+ *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

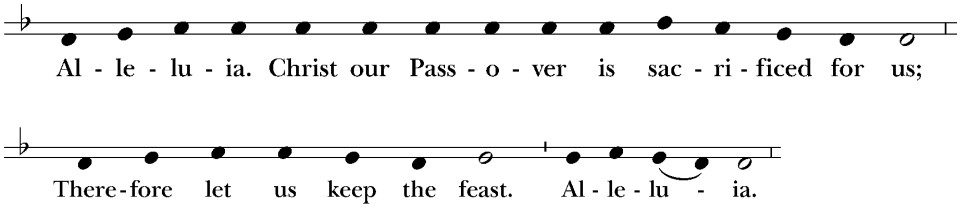
BCP p. 364

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.

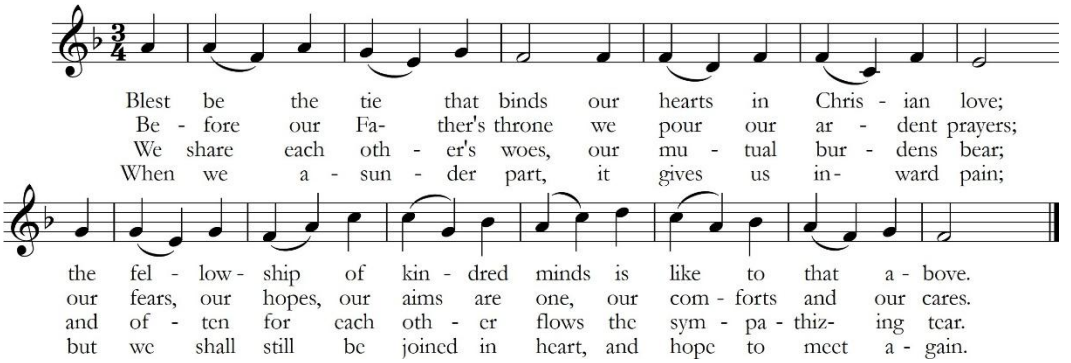
***The Fraction Anthem: S 152** Ambrosian chant; adapt. Mason Martens



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 Hymn: Blest be the tie that binds



*The Communion Hymn: 5, O splendor of God's glory bright

SPLENDOR PATERNAE GLORIAE

+ *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: 460, Alleluia! sing to Jesus** HYFRYDOL

+ *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: *Postlude in D* Denis Bédard

Altar Flowers

The altar flower this morning are given by Elaine Carmann to the glory of God and in loving memory of Larry Carmann.

Copyright Notices: Prelude: *For the Beauty of the Earth*, St. Alban's Bell Choir. 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: 517 *How lovely is thy dwelling place*; 605 *What does the Lord require*; 5 *O splendor of God's glory bright*; 460 *Alleluia! sing to Jesus*. *Blest Be the Tie That Binds*, United Methodist Hymnal; Anthem: *O for a Closer Walk with God*, C. V. Stanford. Postlude: *Postlude in D*, Denis Bédard. 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

Gather to Worship
Scatter to Serve
Love Like Jesus

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