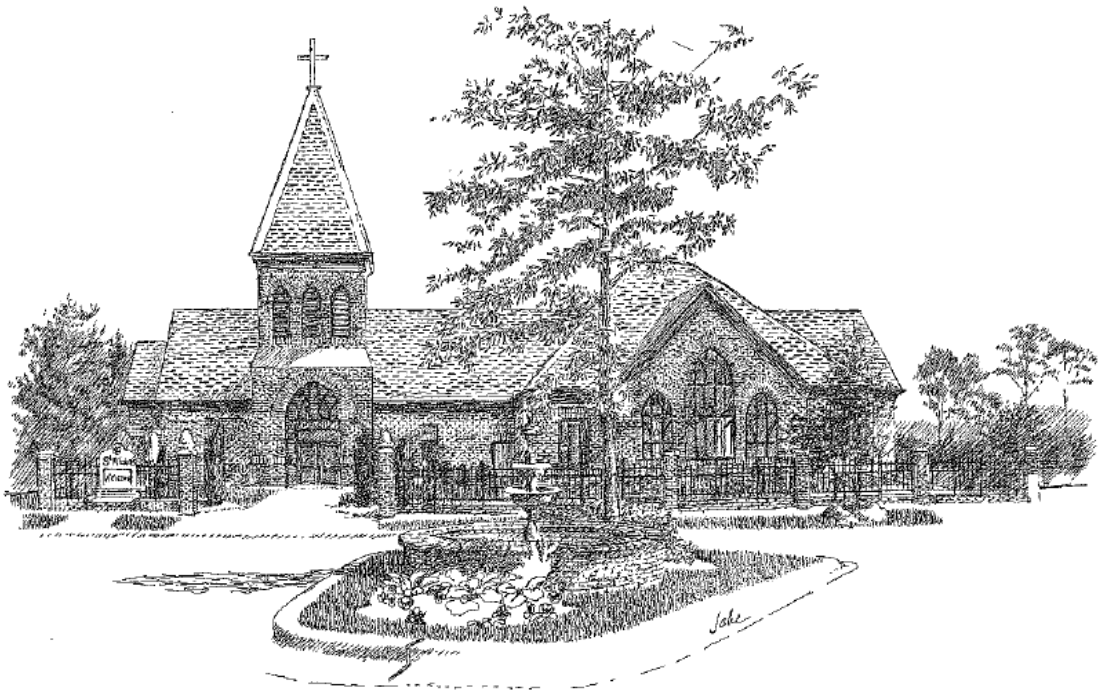
St. Alban's
EPISCOPAL CHURCH

welcomes you



All Saints' Sunday

Holy Eucharist: Rite II
November 1, 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: *In Paradisum* Daniel Le-Sur

+ *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: 287, For all the saints who from their labors rest** SINE NOMINE

+ *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*

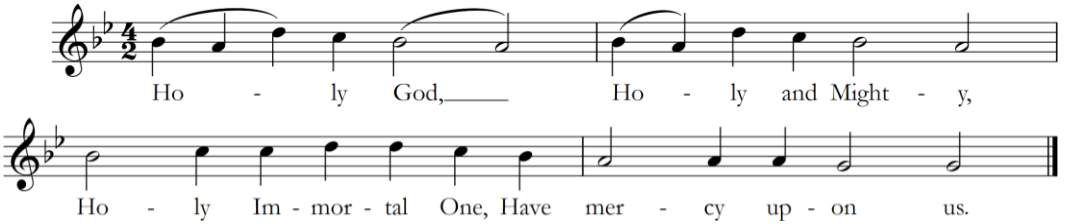
Celebrant: Blessed be God: Father, Son, and Holy Spirit.
People: **And blessed be his kingdom, now and forever. Amen.**

+ *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 God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **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 **Revelation 7:9-17**

After this I, John, looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to

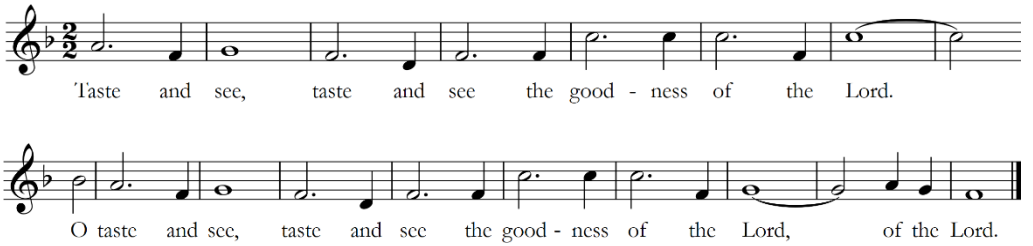
me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. "For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the enter of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

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.*

The Psalm: *Taste and See* James E. Moore, Jr.

Refrain:



I will bless the Lord at all times. Praise shall always be on my lips;
my soul shall glory in the Lord; for God has been so good to me. *Refrain*

Glorify the Lord with me. Together let us all praise God's name.
I called the Lord, who answered me; from all my troubles I was set free. *Refrain*

Worship the Lord, all you people. You'll want for nothing if you ask.
Taste and see that the Lord is good; in God we need put all our trusts. *Refrain*

The Second Lesson **1 John 3:1-3**

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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: 620, Jerusalem, my happy home** LAND OF REST

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** **Matthew 5:1-12**

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they will be comforted. "Blessed are the meek, for they will inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they will be filled. "Blessed are the merciful, for they will receive mercy. "Blessed are the pure in heart, for they will see God. "Blessed are the peacemakers, for they will be called children of God. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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 Derek Riccelli

+ *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: I ask your prayers for God's people throughout the world; for Sarah, Archbishop of Canterbury; our Presiding Bishop Sean; our Bishops Sam and Jennifer; Bishop Metlha of Botswana and Bishop Gomez of Costa Rica; for our clergy, for this gathering; and for all ministers and lay people. Pray for the Church.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. We pray for peace for everyone affected by war and violence. Pray for justice and peace.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by him.

I ask your prayers for the departed. Pray for those who have died.

I ask your prayers for all those on our parish prayer list. Together we pray for: **…**

I invite your own thanksgivings and petitions, either silently or aloud. Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

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: *Souls of the Righteous* T. Tertius Noble

Souls of the Righteous, in the hand of God,
Nor hurt nor torment comes to them now;
They rest in peace, They live in heavenly joy,
Souls of the Righteous in the hand of God.

Souls of the Righteous, in the hand of God,
To those who loved them they seemed to die,
They are at peace, They are at peace
God is their life and light, God is their life and light.
Souls of the righteous in the hand of God.

On earth as children they were chastened by Love's rod,
As gold in furnace tried, so now in heaven they shine like stars,
They live in heavenly joy,
Souls of the Righteous in the hand of God.

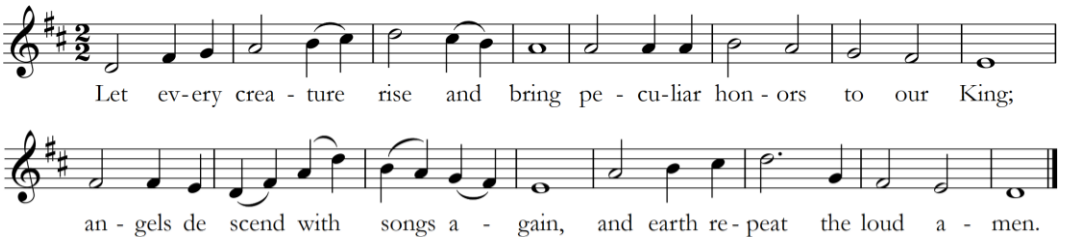
Book of Wisdom 3:1-4

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 Commemoration of All the Faithful Departed

Charlotte Bennett
Raymund Bischoff
Pam Breeckner
Edward Brewster-Prindle
Lana Carlin
Vicki Carter
Maria Collias
Anita Dollar
Sean Dowdall
Patrick Driscoll
Shirley Durfee
Beverly Sybil England
Jim Ferrier
Sylvia Foster
Christopher Gansky
Adelaide "Bette" Gibson
Charleston Green
Kathy Hall
Mark Harrison
Ole Hass
William Jackson
Linda James
Courtney Johnson
Mary Jolly
Mary Lou Kogas
Bill Milholland
Beverly Mitchell
James Mokres
Ryan Brandon Moore
Gordon Duncan Morris
Donna Myers
Linda Myers
Laura Jane Atchison Pittman
Jonelle Robinson
Wilson Sadler
Carrie Smith
Bill Swift
Stu Syverson
Vicki Little Waters
Vivienne Webb
Brandon White
Russ Yates

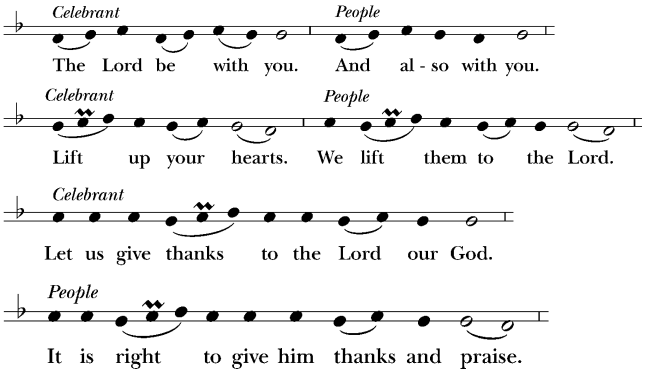
+ *The word "Eucharist" means "Thanksgiving" and in the prayer that follows, God is given thanks for creation and revelation to God's people. God is praised for the salvation of the world through Jesus Christ.*

*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.*

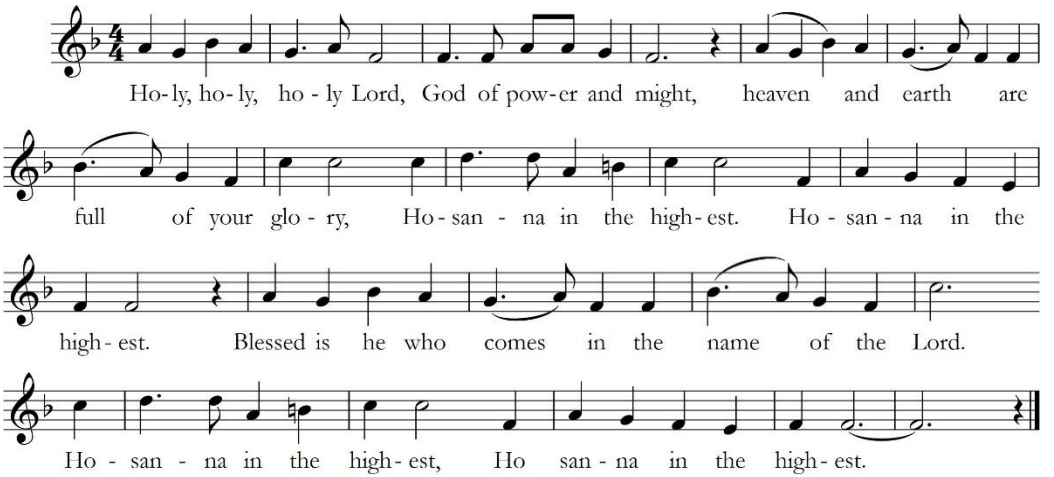
*The Sursum Corda



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



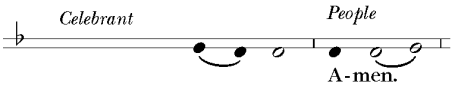
The Celebrant continues. The congregation is invited to stand or kneel as able.

✝ *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.*

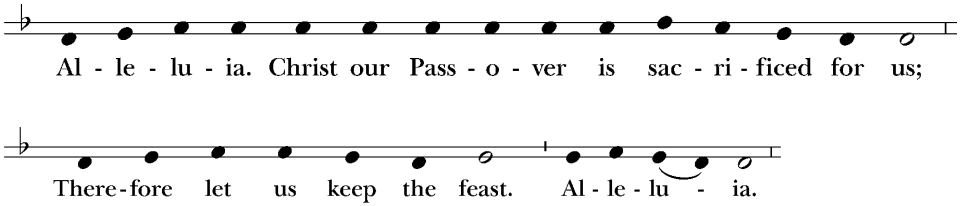
The Lord's Prayer *BCP p. 364*

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
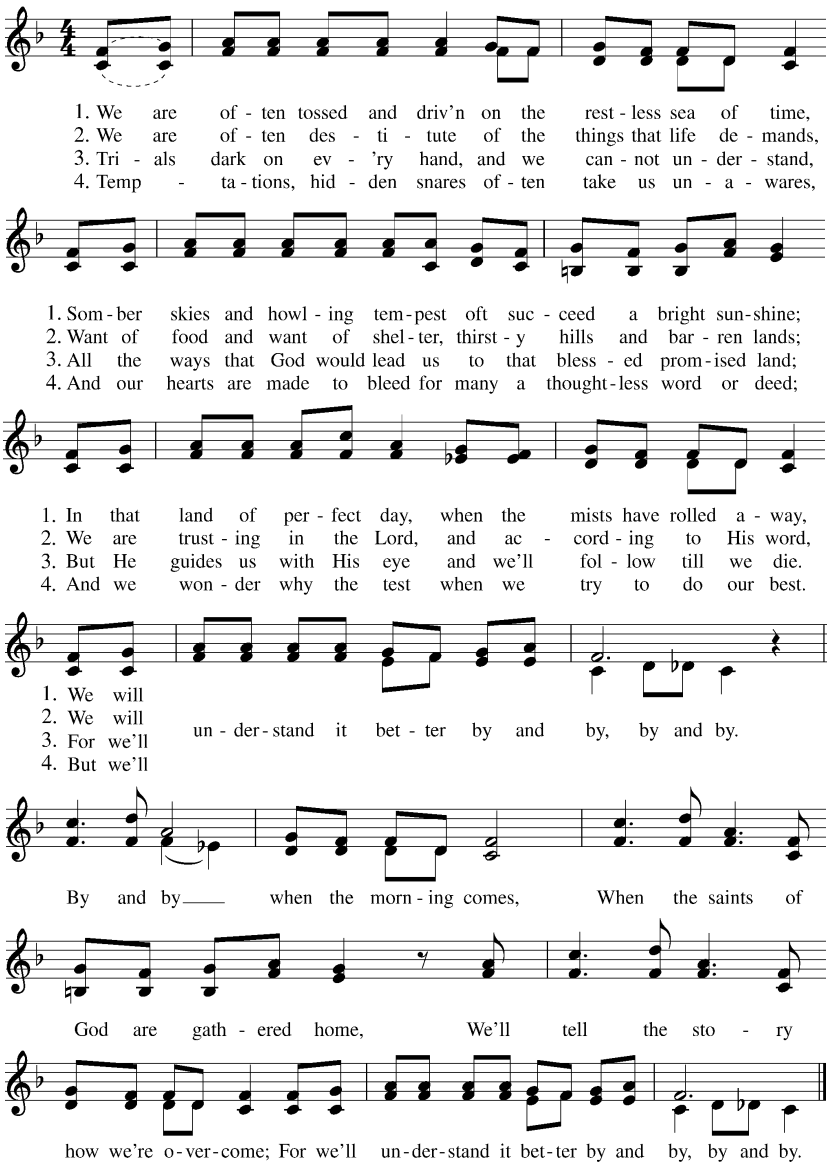


The Ministration of Communion *BCP p. 365*

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: 625, Ye holy angels bright DARWALL'S 148TH

*The Communion Hymn: We'll understand it better by and by



+ *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: 618, Ye watchers and ye holy ones** LASST UNS ERFREUEN

+ *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: *I Sing a Song of the Saints of God* arr. Wilbur Held

Copyright Notices: Prelude: *In Paradisum*, Daniel Le-Sur. 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: 287 *For all the saints who from their labors rest*; 620 *Jerusalem, my happy home*; 625 *Ye holy angels bright*; 618 *Ye watchers and ye holy ones. We'll Understand It Better by and By*, *Lift Every Voice and Sing II* 207, © 1993 Church Publishing. Anthem: *Souls of the Righteous*, T. Tertius Noble. *Taste and See*, James E. Moore, Jr. Postlude: *I Sing a Song of the Saints of God*, arr. Wilbur Held. 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
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