

St. Alban's

EPISCOPAL CHURCH

welcomes you



The Seventeenth Sunday after Pentecost

Holy Eucharist: Rite II

September 20, 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 “playground” with parental supervision. The playground is located on the right side of the nave, up front. Sitting close to the front can help little ones be more engaged in the service. Sometimes kids (and adults!) need a little break, so feel free to visit the narthex or Reflection Room for more wiggle space if that would be helpful.

If desired, our nursery (for ages 3 and under) is open from 10:15 a.m. to 11:45 a.m. It is located downstairs in the Sunday School area. The nursery is staffed by a mix of volunteers and paid attendants, often Davidson College students. All nursery attendants have had background checks and follow safe church procedures.

Children of all ages are invited to Children's Chapel. Following the Gospel, children will process out for age-appropriate music, prayers, and a brief lesson during the Sermon. They will return during the Passing of the Peace so families can be together for Communion.

Refreshments & Fellowship

Following the service, all are invited to the Parish Hall for coffee, snacks, and friendly conversation. Whether you're a newcomer or a longtime member, you are encouraged to find someone you haven't met before and say hello!

Thank you for 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: *Trio in D Major* for Flute, Violoncello, and Basso Continuo by Christoph Schaffrath
Amy Orsinger Whitehead, flute; Deborah Mishoe, cello; Larina Pierce, Piano

+ 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: 551, Rise up, ye saints of God**

FESTAL SONG

+ 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.

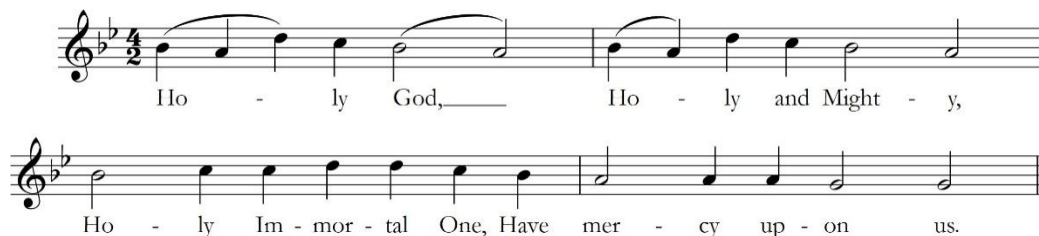
***The Collect for Purity**

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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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

Jonah 3:10-4:11

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.” And the Lord said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head,

to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live." But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

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 145:1-8

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

I will exalt you, O God my King,
and bless your Name for ever and ever.
Every day will I bless you
and praise your Name for ever and ever.
Great is the Lord and greatly to be praised;
there is no end to his greatness.
One generation shall praise your works to another
and shall declare your power.
I will ponder the glorious splendor of your majesty
and all your marvelous works.
They shall speak of the might of your wondrous acts,
and I will tell of your greatness.
They shall publish the remembrance of your great goodness;
they shall sing of your righteous deeds.
The Lord is gracious and full of compassion,
slow to anger and of great kindness.

The Second Lesson

Philippians 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share

abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

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: 617, Eternal Ruler of the ceaseless round**

SONG 1

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 20:1-16

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same

as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

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. Kevin 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 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.

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

Intervenor: 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.

We pray for peace for everyone affected by war and violence. We also lift up those on our parish prayer list. Together we pray for... 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

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: *Leaning on the Everlasting Arms*

arr. Eric Nelson

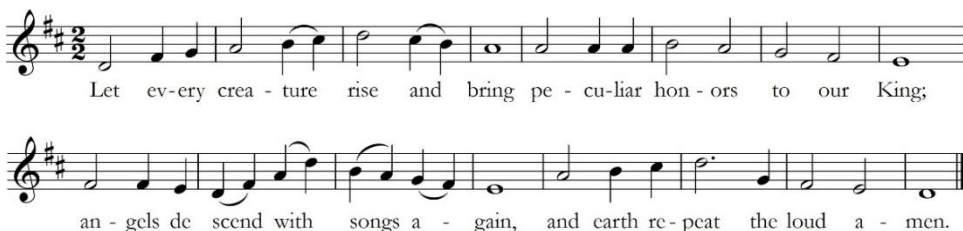
Let us with gladness present the offerings and oblations of our life and labor to the Lord. To utilize our text-to-give option, simply text "ALBANS" to 73256.

✚ 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 musical notation for the Sursum Corda prayer is presented in four staves. The first two staves are for the Celebrant and the People, with lyrics: "The Lord be with you. And al - so with you." The next two staves are for the Celebrant and the People, with lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with lyrics: "It is right to give him thanks and praise." The notation includes a treble clef, a key signature of one flat (B-flat), and a 4/4 time signature. The lyrics are written below the notes, and the staves are labeled "Celebrant" and "People" at the beginning of each line.

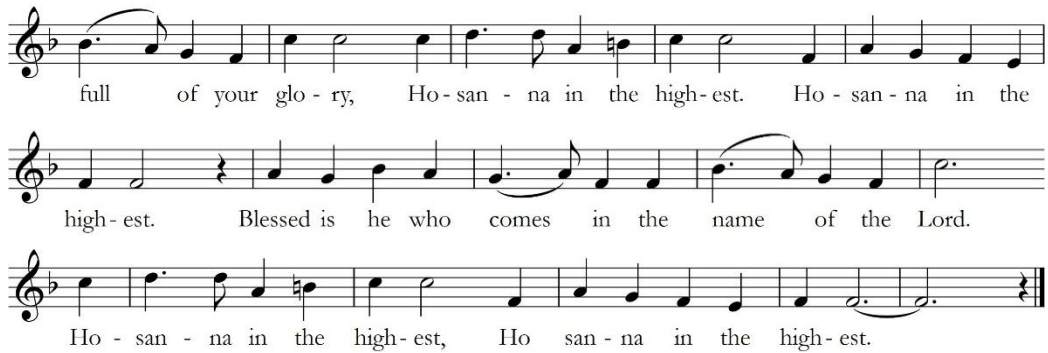
The Celebrant continues.

† 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 musical notation for the Sanctus hymn is presented in a single staff. The notation includes a treble clef, a key signature of one flat (B-flat), and a 4/4 time signature. The lyrics are written below the notes: "Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are".



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

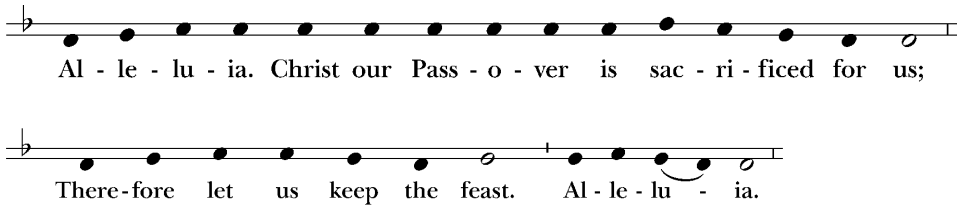
Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the 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 Anthem: *Ave Verum Corpus*

Wolfgang Amadeus Mozart

Hail, true Body, born of the Virgin Mary,
Who has truly suffered, was sacrificed on the cross for mortals,
Whose side was pierced, whence flowed water and blood:
Be for us a foretaste (of heaven) during our final examining.
O Jesu sweet, O Jesu pure, O Jesu,
Son of Mary, have mercy upon me. Amen.

*The Communion Hymn: 685, Rock of ages, cleft for me

TOPLADY

✚ *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: 410, Praise my soul, the King of heaven**

LAUDA ANIMA

✚ *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: *Allegro Maestoso e Vivace* (from Sonata II)

Felix Mendelssohn

Altar Flowers

The altar flowers this morning are given by Bob and Jann Lorch to the glory of God,
and in thanksgiving for their friends and family.

Copyright Notices: Prelude: *Trio in D Major* for Flute, Violoncello, and Basso Continuo, Christoph Schaffrath, Amy Orsinger Whitehead, flute and Deborah Mishoe, cello. Postlude: *Allegro Maestoso e Vivace* (from Sonata II), Felix Mendelssohn. Service Music: S-102 *Trisagion*, © 1985 Church Publishing; 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: 551 *Rise up, ye saints of God*; 617 *Eternal Ruler of the ceaseless round*; 544, stanza 5 (*Duke Street*); 685 *Rock of ages, cleft for me*; 410 *Praise, my soul, the King of heaven*. Anthem: *Leaning on the Everlasting Arms*, arr. Eric Nelson. All rights reserved. Reprinted and streamed under OneLicense.net #A-735692.

Welcome to St. Alban's!

Together We...Gather to Worship, Scatter to Serve, Love Like Jesus



We pray that your worship with us will bring you the grace, peace, and joy of Christ. If you are new to our faith community, we would love to connect with you. Please fill out a purple sheet located on the Welcome Center table in the narthex or scan the QR code to the left with the camera on your smart phone which will direct you to an online newcomer form.

St. Alban's is a Parish in the Episcopal Diocese of North Carolina

The Right Reverend Samuel Sewall Rodman, III, Bishop of North Carolina

The Right Reverend Jennifer Brooke-Davidson, Assistant Bishop

The Clergy and Staff

The Reverend Carmen Germino, Rector

The Reverend Kevin Lloyd, Associate Rector

Davidson College Campus Minister

The Reverend Leslie Nuñez Steffensen, Priest Associate

Bob Beckham, Facility Manager

Jessica Ewell, Parish Administrator and Communications Director

Courtney Fossett, Director of Children, Youth, and Family Ministry

Erin Garrett, Director of Finance

Matt Presson, Director of Children's Choir and Stream Team

Nadia Rahaim, Preschool Director

The Reverend Doctor Kevin Turner, Minister of Music

The Vestry of St. Alban's

Denise Badgett, Sandy Beetner, Zee Berl, Elaine Carmann, Gordon Garrett, Sarah Hicks, Mike Kingsley, Mike McDonnell, Kaitlin Mollenkopf, Dave Pylipow, Michael Spivey, Jim Turner



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