St. Alban's | EPISCOPAL CHURCH & PRESCHOOL
MOTHER LAINIE ALLEN, *RECTOR*

November 15, 2026
Twenty Fifth Sunday after Pentecost
Instructive Eucharist
8:00 a.m. & 10:00 a.m.

All are welcome at Saint Alban's regardless of religion, age, ethnicity, gender identity, sexual orientation, or economic and social circumstances.

Entrance and Gathering

*****Please enter the nave in silence and an attitude of Prayer*****
Please silence your phones.

+ Indicates making the sign of the cross as an act of prayerful devotion.
Congregation will say the responses in bold italics.

Presider/Preacher: Mother Lainie
Celebrant: Father Bill

***Please be mindful of this time of quiet*
*to prepare our hearts and minds.***

Prelude (8:00 &10:00) Old Indian Hymn

***** **"**Some of the music are chosen today to honor **National Native American Heritage Month**. The Narragansett Indians have a tradition, that this tune was heard in the air by them, and other tribes bordering on the Atlantic coast, many years before the arrival of the whites in America; and that on their first visit in a church in Plymouth Colony, after the settlement of that place by the whites, the same tune was sung while performing divine service, and the Indians knew it as well as the whites. The tune therefore is preserved among them to this day, and is sung to the words here set." - Thomas Commuck

An Instructive Eucharist

***Today's service** is an opportunity to learn more about the worship we experience every Sunday. Verbal explanations of the parts of the service will be offered throughout. The explanations found here, supplement what you will read. Feel free to take the bulletin home with you for further reading and reflection.*

About the Service

Before there was a New Testament or creeds as we know them, Christians gathered for worship in a way very similar to today's form that we know as Holy Eucharist, or Mass. As we read in Acts, Christians came together for the 'breaking of the bread and the prayers.' The drama of the Holy Eucharist service, has from the days of the early Church, been the central event in Christian worship and provides a pattern for Christian living. It is designed to teach us, feed us, and inspire us. But worship may not always be inspiring or meaningful. It may seem confusing, boring and repetitious. In our worship, there is much ritual and intentional pattern, but ritual without meaning becomes idol worship. If a pattern is not understood, it adds nothing. A narrated service helps make clearer and more obvious the drama which is taking place. With understanding, we are better able to know and experience God's presence in our worship.

The vestments worn by liturgy leaders are part of the drama and remind us of being before God's throne. (Vestment colors worn change with each season.) Our service, our liturgy, is something we all engage in, not just the priest. Everyone has a role in the service. The people gather for worship as a congregation. And God is the audience of our Eucharistic service, not us.

*The celebration of the Holy Eucharist is found on pages 355-395 in the Book of Common Prayer **(BCP),** in your pew pocket. It includes two primary parts: the liturgy of the word and the liturgy of the table. Our tradition gives us many alternatives and options for our liturgy, depending on the season of the liturgical year, the nature of the service and local custom. For our service today we are using Rite II, Eucharistic Prayer A from the BCP, found on page 361.*

About Worship Posture and Gestures

Worshiping God with our bodies as well as our minds and emotions, the congregation changes posture according to the content of the worship. "Kneel for prayer, stand for praise, sit for instruction" is one Anglican adage, but there is considerable variation among Episcopalians and among worshipers at St Alban's. For instance, it has become customary to kneel for the Prayers of the People but kneeling and standing are both prominent during the eucharistic prayer or Great

Thanksgiving. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross.
Bowing *may be a low reverence from the waist to recognize God's presence when passing an altar or at the mention of the Incarnation in the Nicene Creed. Bowing may at other times be a simple inclination of one's head, as is customarily done when the Cross passes by one during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and concluded, at the opening words of the Sanctus, and in general whenever the holy Name of Jesus is said or heard.*
The Sign of the Cross (+) *is made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God's blessings on us through Christ's self-giving on the cross, and it expresses our trust in God and the hope that we hope we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection.*
The sign of the cross is both a reminder and renewal of our baptism. It is often made at the Opening Acclamation, at the mention of baptism in the Creed, at the Absolution, at the time of receiving Communion, and at the Blessing concluding the service.

We stand or kneel when we pray or praise. We sit when we are being taught.
Genuflection *is kneeling briefly on the right knee and returning upright. It is appropriate to genuflect in respect and honor of our Lord when approaching or passing an altar where the Blessed Sacrament is reserved. People often genuflect as they leave their pew to go to communion and as they return.*

(Please stand as you are able)

Processional Hymn #8 (10:00) Morning has broken *Bunessan*

The Procession begins the movement towards our dramatization of the worship of heaven.

The ***opening acclamation****, which changes with the season, gathers us in the name of God and establishes the liturgy as the mutual work of the clergy and people. The priest presides over the celebration and cannot act alone.*

Opening Acclamation

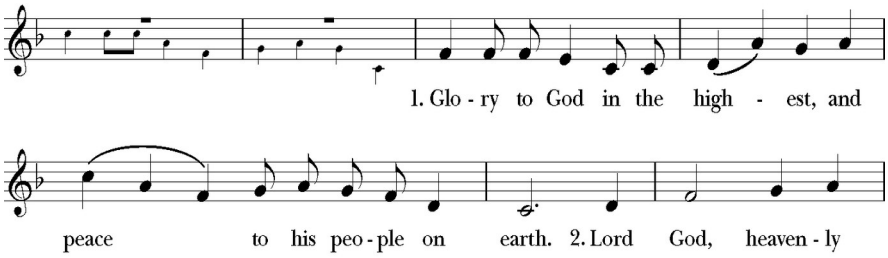
Celebrant: + Blessed be the One, holy, and living God.
People: ***Glory to God for ever and ever. Amen.***
*A **collect** is a prayer that gathers prayers or people. It addresses God, naming an attribute, then asking a petition, offered through Christ and ends with a doxology, from the Greek word meaning 'Praise'. The Collect for Purity (dating back to 10th century) acknowledges that God knows us more clearly than we know ourselves and that, without God's presence, we have no ability to praise or worship.*
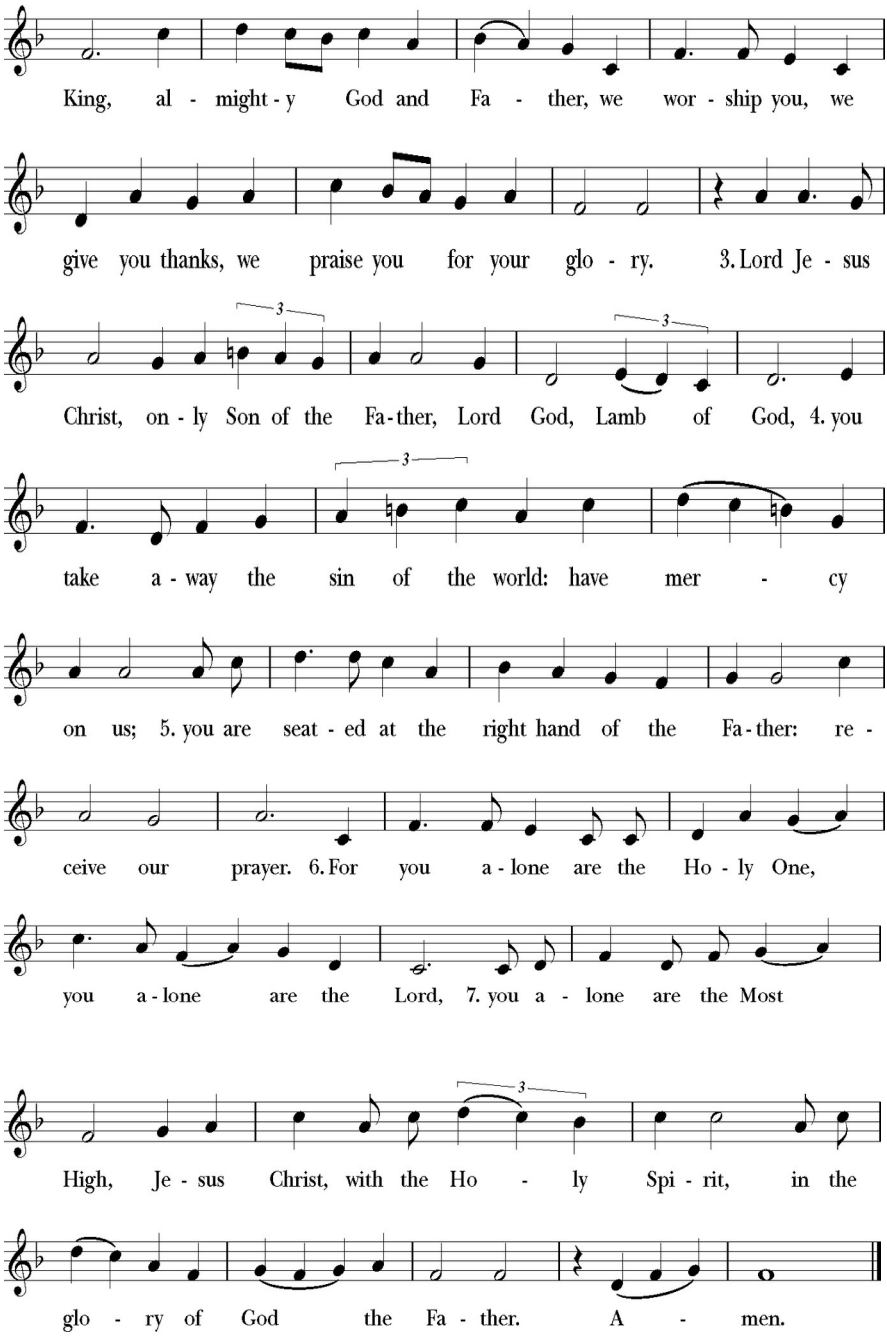
The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. ***Amen.***

*The Kyrie, the Trisagion (from the Orthodox tradition) and the **Gloria** are ancient hymns (sung or spoken) and are choices for our use. Canticles are also used. They help set the tone of our worship, opening with a prayer for mercy, an acclamation of the Trinity, or a blast of glory! Kyrie (Lord have mercy, Christ have mercy) and Trisagion (Holy God, Holy immortal One have mercy upon us.) are typically used in holy seasons.*

Gloria in Excelsis (8:00 Spoken) (10:00 Sung) *(musical setting S-280)*




King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

© The Hymnal 1982, Service Music

*Next is the **Collect of the Day.** It sets the character and theme of the service and declares what we are holding in our hearts.*

Collect of the Day

Celebrant: God be with you.
People:And also with you.
Celebrant: Let us pray.

***The lessons** are taken from a three-year cycle, (Years A, B, & C) and usually include a psalm, an Old Testament lesson, a New Testament reading, and the Gospel. The Gospel is always proclaimed at a celebration of the Holy Eucharist; other readings are optional. The Church's New Year begins on Advent I.*
Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

(Sit) (All reading translations today are CEB – Common English Bible)
First Reading: 1 Thessalonians 5:1-11

Lector: (8:00) Tiny Read; (10:00) Sonny Bertschinger

We don't need to write to you about the timing and dates, brothers and sisters. You know very well that the day of the Lord is going to come like a thief in the night.
When they are saying, "There is peace and security," at that time sudden destruction will attack them, like labor pains start with a pregnant woman, and they definitely won't escape. But you aren't in darkness, brothers and sisters, so the day won't catch you by surprise like a thief. All of you are children of light and children of the day. We don't belong to night or darkness. So then, let's not sleep like the others, but let's stay awake and stay sober. People who sleep sleep at night, and people who get drunk get drunk at night. Since we belong

to the day, let's stay sober, wearing faithfulness and love as a piece of armor that protects our body and the hope of salvation as a helmet. God didn't intend for us to suffer his wrath but rather to possess salvation through our Lord Jesus Christ. Jesus died for us so that, whether we are awake or asleep, we will live together with him. So continue encouraging each other and building each other up, just like you are doing already.

Lector: Hear what the Spirit is saying to God's people.
People: Thanks be to God.

Psalm 90:1-8, 12

Psalmist: (8:00) Skip Fulcher; (10:00) Steve Powlesland

Lord, you have been our help, *
generation after generation.

Before the mountains were born, before you birthed the earth and the inhabited world— *
from forever in the past to forever in the future, you are God.

You return people to dust, saying,*
"Go back, humans,"

Because in your perspective a thousand years are like yesterday past,*
like a short period during the night watch.

You sweep humans away like a dream, *
like grass that is renewed in the morning.

True, in the morning it thrives, renewed, *
but come evening it withers, all dried up.

Yes, we are wasting away because of your wrath; *
we are paralyzed with fear on account of your rage.

You put our sins right in front of you, *
set our hidden faults in the light from your face.

Teach us to number our days *
so we can have a wise heart.

*Then, all standing, the Deacon or a Priest reads the **Gospel**. Traditionally, only a Deacon or a Priest may proclaim the gospel in the Episcopal Church.*

(Please stand as you are able)

Gospel Hymn #95 LEV (Lift Every Voice - Red/Black Hymnal)

O how I love Jesus. (Verses 1 & 2 Only) *American melody*

Gospeller: + The Holy Gospel of our Savior Jesus Christ
according to Matthew.

People: Glory to you Lord Christ.

Gospel: Matthew 25:14-30 Deacon

"The kingdom of heaven is like a man who was leaving on a trip. He called his servants and handed his possessions over to them. To one he gave five valuable coins, and to another he gave two, and to another he gave one. He gave to each servant according to that servant's ability. Then he left on his journey. "After the man left, the servant who had five valuable coins took them and went to work doing business with them. He gained five more. In the same way, the one who had two valuable coins gained two more. But the servant who had received the one valuable coin dug a hole in the ground and buried his master's money. "Now after a long time the master of those servants returned and settled accounts with them. The one who had received five valuable coins came forward with five additional coins. He said, 'Master, you gave me five valuable coins. Look, I've gained five more.' "His master replied, 'Excellent! You are a good and faithful servant! You've been faithful over a little. I'll put you in charge of much. Come, celebrate with me.'

"The second servant also came forward and said, 'Master, you gave me two valuable coins. Look, I've gained two more.'

"His master replied, 'Well done! You are a good and faithful servant. You've been faithful over a little. I'll put you in charge of much. Come, celebrate with me.'

"Now the one who had received one valuable coin came and said, 'Master, I knew that you are a hard man. You harvest grain where you haven't sown. You gather crops where you haven't spread seed. So I

was afraid. And I hid my valuable coin in the ground. Here, you have what's yours.'
"His master replied, 'You evil and lazy servant! You knew that I harvest grain where I haven't sown and that I gather crops where I haven't spread seed? In that case, you should have turned my money over to the bankers so that when I returned, you could give me what belonged to me with interest. Therefore, take from him the valuable coin and give it to the one who has ten coins. Those who have much will receive more, and they will have more than they need. But as for those who don't have much, even the little bit they have will be taken away from them. Now take the worthless servant and throw him out into the farthest darkness.'
"People there will be weeping and grinding their teeth."

Gospeller: The Gospel of our Lord.
People: Praise to you Lord Christ.

Gospel Hymn #95 LEV (Lift Every Voice - Red/Black Hymnal)
O how I love Jesus. (Verses 3 & 4 Only) *American melody*

The sermon, or homily, *guides our response to the readings, placing them in the context of our time. It opens a dialogue with the text and the people, not answering all questions but opening our minds and hearts to the possibilities of living*
God's love.

(*Sit)*
Sermon

The Nicene Creed *is a response to the readings and the homily, and is a summary of the faith. It is said on all Sundays and major feasts and may be omitted on other days.*

The Nicene Creed *(Stand)*

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. Who with the Father and the Son is worshiped and glorified. Who 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.

*This gathering of the **people's prayers** is essential to the liturgy. We offer our concerns, hopes and fears to God, interceding for our needs and the needs of the world. Scripture instructs us to pray for our president, government and church leaders.*

(Kneeling or standing as you are able)

Prayers of the People

Intercessor: (8:00 & 10:00): Deacon/LEM

Leader and People pray responsively. After each bidding, please offer your own prayers, either silently or aloud.

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, trouble or illness – including those on our parish prayer list that we now name, _____.
That they may be delivered from their distress.

We pray for all who have + died in the hope of the resurrection, including _____.
Let light perpetual shine upon them.

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

Let us pray for our own needs and those of others.

Silence - The People may add their own petitions.

We stand or kneel together to ***confess*** *our sins. The words of the confession point to basic sin: the separation from God and others. Our actions of thought, word and deed, of commission and omission are all based in failure to keep the commandment to love God and our neighbor. The words are general enough that we can all recognize our individual failures and weakness. There are various forms of the confession from the BCP and authorized Supplement material.*
The Celebrant adds concluding Collect (BCP pages 394-395)

(Kneeling as you are able)

Confession of Sin

Celebrant: Let us confess our sins against God and our neighbor.

Silence may be kept.

Celebrant: Most merciful God,
All: 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.

The Priest pronounces ***forgiveness (absolution)*** *in the name of God. The Priest is not forgiving us but is assuring of us of God's mercy and ability to strengthen us as we continue our lives.*

Celebrant:

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. ***Amen.***

We ***share God's peace*** *with each other as we reflect on the words we have heard and the absolution we have been given and as we prepare our hearts to celebrate the Great Thanksgiving. We are each speaking in the name of Christ, that we are at peace with God and one another. This is not a time for news-sharing.*

(8:00& 10:00)

The Peace *(Please stand as you are able)*

Celebrant: The peace of Christ be always with you.
People: And also with you.

The People may briefly greet one another in the name of the Lord.

Announcements and Blessings – For announcements this week, please read your Vitality Signs sheet. Mtr Lainie will do blessings next week.

*The Celebrant may begin the **Offertory** with one of the sentences on BCP (pages 376-379) or with some other sentence of Scripture. During the Offertory, a hymn, psalm, or anthem may be sung. Representatives of the congregation bring the people's offerings (oblations) of bread and wine, and money gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar and the Doxology is sung.*

Offertory Music (8:00) Ode to Joy *L.V. Beethoven*
Bill Brinckerhoff, Native American Flute
(10:00) The Ash Grove *Arr. M. Mazzatenta*
St. Alban's Bell Choir; Shannon Casey, Director

*** Blessing of Pledges ***

Holy Communion
Eucharistic Prayer A

*The **Doxology** is from 10th century liturgy. Doxology from the Greek means 'Praise'.*

Doxology *(Sung)*

Praise God from whom all blessings flow
Praise Him all Creatures here below
Praise Him above ye heavenly host
Praise Father, Son, and Holy Ghost. Amen

The people remain standing. The Celebrant, whether bishop or priest, faces them and says or sings the ***Sursum Corda*** *or* ***"Lift up your Hearts".*** *This Sursum Corda comes to us from our worship's roots in Jewish tradition.*

Celebrant: The Lord be with you.
People: ***And also with you.***
Celebrant: Lift up your hearts.
People: ***We lift them to the Lord.***
Celebrant: Let us give thanks to the Lord our God.
People: ***It is right to give God thanks and praise.***

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

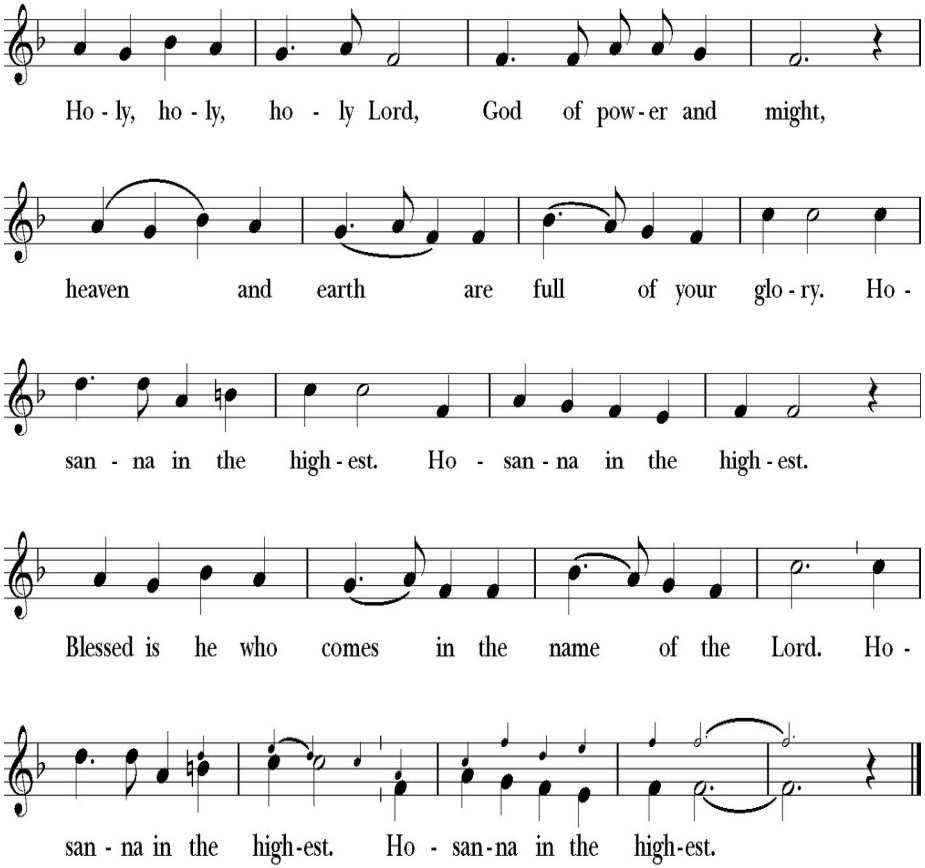
Here a ***Proper Preface*** *is said or sung on all Sundays, and on other occasions as appointed. This prayer blesses God and changes by season and by the nature of the service. Today's Preface 'For God the Son' on BCP page 377.*

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Next is the ***Sanctus,*** *said or sung by the Celebrant and People which is an anthem based upon Isaiah 6:3. It has been part of the Eucharistic rite since the Third Century.*

Sanctus: *(8:00 Spoken) (10:00 Sung) (musical setting S-125)*



Here the people may either stand or kneel, as they are able. It wasn't until the Thirteenth Century that people began to kneel. The Celebrant continues with the ***"Anamnesis."*** *Anamnesis is a Greek word meaning "to make present now". It does not denote a mental recollection of a past event, but an objective action in and by which the event is realized as present. (Anamnesis is the opposite of the word amnesia.) In this prayer, we acknowledge the cycle of creation, sin, judgment and redemption that are part of our life as God's people, as we remember how God created us, is steadfastly present with us and gives us the gift of Jesus. The word "re-member" also means that Christ's body is regathered, and we connect as we take communion together. It's a Mystery.*

(Kneeling or standing as you are able)
Celebrant:

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

*At the following words concerning the **bread**, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated. These words, called the Institution, set forth the account of the last supper.*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

*Mother Lainie emphasizes (remembrance) '**re-remembrance**'; for gathering Christ's body together in corporate communion.*

Therefore we proclaim the mystery of faith:

*Celebrant and People say the **Paschal (Easter) Mystery***

Celebrant and People:

Christ has died.
Christ is risen.
Christ will come again.

Celebrant: We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

The epiclesis invokes the presence of the Holy Spirit, asking that the elements be made the "Real presence" of Christ's body and blood, and that we be unified with Christ. (Re-member)

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace;
and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Eucharistic Prayer ends with the doxology, ***praising the Trinity****.*

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. ***Amen.***

The ***Lord's Prayer,*** *is taken from Matthew's Gospel, present church liturgy since early 2nd century.*

And now, as our Savior Christ has taught us, we are bold to say:

***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 Celebrant breaks the consecrated Bread also known as the ***Fracture****. A period of silence known as 'The Great Silence' is kept.*

Breaking of the Bread

Celebrant breaks bread and then celebrant continues.

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

Celebrant: Alleluia. Christ our Passover is sacrificed for us.
People: Therefore, let us keep the Feast. Alleluia.

Facing the people, the Celebrant says the following ***Invitation to the table.***

Celebrant:

These are the gifts of God for the people of God.

(Celebrant may add: Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.)

The ministers receive the ***Sacrament*** *in both kinds, and then immediately deliver it* ***to the people, as we re-member*** *Christ body around the altar.*
The Bread and the Cup are given to the communicants with these words:
The Body of Christ, the bread of heaven. [Amen.] or
The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

We respond AMEN, so be it, signifying that we are receiving Christ by faith with thanksgiving.

Communion Music Falling Snow
Bill Brinckerhoff, Native American Flute

Notes for receiving communion: ***All are welcome*** *to receive Holy Eucharist. If you prefer to receive a blessing instead of Communion, please cross your arms over your chest.*
If you are not baptized, Mother Lainie+ invites you to have a conversation about the Holy Sacrament. As ***One Body*** *in Christ we receive Holy Communion. We, therefore, drink from* ***One Cup****. If you prefer, the* ***Eucharist Minister*** *may place the host in your hand.*

Additionally, if you choose not to partake of the wine, please let the ***Eucharist Minister*** *know. A gluten-free host is available as needed. If mobility is a challenge, please alert an usher. Communion will be brought to you. After you have received communion, you are welcome to visit the* ***Healing Station*** *near the back next to the font.*

Sending-Out Prayer for Eucharistic Visitors *(as needed)*

Celebrant:

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the Communion of Christ's body and blood.

People: We who are many are one body, because we all share in one bread, one cup.

The ***post communion prayer*** *re-gathers us in community.*

Post Communion Prayer *(Kneeling or standing)*

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.

Blessing

*The **blessing** is a pale shadow of God's blessing of us in the Holy Eucharist.*

Recessional Hymn #385 Many and great, O God

Dakota Indian Chant

Choir will sing through once then congregation join in second time.

"Many and Great" is considered one of the few Native American hymns widely integrated into mainstream North American hymnals. Historically, it is known for being sung by 38 Dakota prisoners of war before their execution in Mankato, Minnesota, on December 26, 1862.

*The Deacon, or the Celebrant, **dismisses** the people. The words mission and dismissal both are derived from the word meaning "to send". This commissions and empowers all of us to be missioners and ministers of God in Christ.*

Dismissal ***According to the BCP 366, "Alleluia" in the dismissal is reserved for the special season of Easter only (Easter through Pentecost).***

People: ***Thanks be to God.***

Postlude

Music and texts are reprinted with permission under
OneLicense.net #A-400 911

Lessons are from CEB (Common English Bible), unless otherwise noted.

The Reverend Mother Lainie Allen - Rector
The Reverend Father Bill Forrest – Associate Rector
The Reverend Father Tim Sexton
Deacons – Reverend David Powell
Reverend Dan Wilmoth
Reverend Glenda Empsall
Director of Intergenerational & Family Ministries – Jessica Field
Director of Music & Organist - Dr. Ji Sun Lee

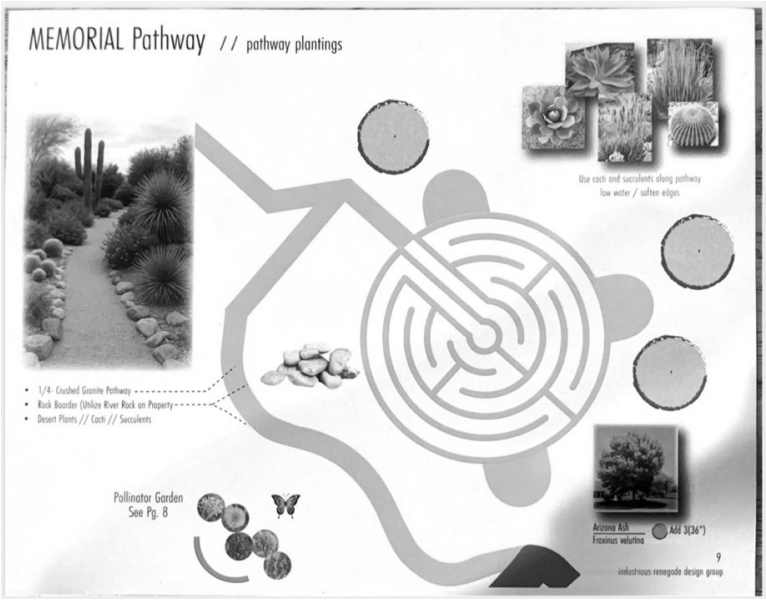


If you would like to support the ministries of St. Alban's, use this QR code for your donations. **We appreciate your gifts.**

NATIVE PEOPLES

The people of St. Alban's acknowledge the original caretakers of the desert in which we reside. The indigenous habitation of the Tucson Basin dates back approximately 12,500 years, likely representing the oldest continuously inhabited area in what is now the United States. Contemporary native people that constitute our ethnographic history include the Akimel O'odham, Apache, Hopi, Maricopa, Yaqui, Tohono O'odham, Yavapai, and Zuni people. Source: friendsofsaguaro.org

St. Alban's Labyrinth Memorial Pathway
Walking the Path of Wholeness.



Growing Together, upward, inward, outward

Saint Alban's Five Signs of Vitality

1) Caring, Connected Community
2) Sacred Space to restore body, soul, spirit
3) Contemplative Practices to deepen in God
4) Expanded capacity to serve
5) Signature Ministries: Families, Music, Preschool

