



THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

THE HOLY EUCHARIST
FEBRUARY 2, 2025 - 10:00 A.M.

Welcome! We're so glad to have you joining us for worship today.

saint mark's episcopal church, palo alto

Welcome to Saint Mark's

We are a community dedicated to deepening our relationship with God and embodying the Spirit of Christ through faithful expressions of love, service, compassion, and justice.

All are welcome to join in worship. During this time we ask everyone to be mindful of others' varying degrees of caution and safety needs. This service is livestreamed and recorded. Music permissions: OneLicense.net A-714107.

Newcomers and visitors are encouraged to fill in a Welcome Card or sign the visitor book, which will be on the welcome table. If there are things about our worship that are new to you or do not make sense, try to embrace the unfamiliarity. Consider that you are entering a conversation with God and the faithful which began centuries before we were here and will continue after we are gone. Just join in as you are, and bear with us as we are, and we will all be transformed as we go.

*Please see instructions for receiving Communion on p. 17. **All who seek to draw near to Christ are invited.***

Our chancel art in this season is Star of Bethlehem (Star of the Magi) from the Words for the Beginning series by Hannah Garrity.

The artist writes of this piece in her series: I began each painting with a circular energy. There is a central focus to each design. Each painting has an original quilt square pattern which repeats as the border. The center design is a different iteration of the same idea. For this design, the main motif is the star of Bethlehem. The Bible pages of Matthew 2 are torn apart and glued as a texture within the star points, representing our need to constantly break down fear in service to the God who calls us into a fearless life of love. The star pattern is overlaid in chalk and soft pastel, reiterating the power of God as our guide—who, in this text, is showing the way home by another road.

PRELUDE

THE WORD OF GOD *Please stand in body or spirit.*

OPENING HYMN 490 I want to walk as a child of the light HOUSTON

1 I want to walk as a child of the light.
2 I want to see the bright-ness of God.

I want to fol - low Je - sus.
I want to look at Je - sus.

God set the stars to give light to the world. The
Clear sun of right - eous - ness, shine on my path, and

star of my life is Je - sus.
show me the way to the Fa - ther.

Refrain

In him there is no dark - ness at all. The

night and the day are both a - like. The

Lamb is the light of the ci - ty of God. *rit.*

a tempo
Shine in my heart, Lord Je - sus.

OPENING ACCLAMATION

Blessed be God: most holy, glorious, and undivided Trinity.
And blessed be God's reign, now and for ever. Amen.

We begin with a call to worship or acclamation.

Everyone:

A - rise, shine, for your light has come, and the
glo - ry of the Lord has dawned _____ up - on you.

For behold, darkness covers the land;
deep gloom enshrouds the peoples.

But over you the Lord will rise, *
and his glory will appear upon you. *Refrain (above)*

Nations will stream to your light, *
and kings to the brightness of your dawning.
Your gates will always be open; *
by day or night they will never be shut. *Refrain (above)*

They will call you, The City of the Lord, *
the Zion of the Holy One of Israel. *Refrain (above)*

Violence will no more be heard in your land, *
ruin or destruction within your borders.
You will call your walls, Salvation, *
and all your portals, Praise.
The sun will no more be your light by day; *
by night you will not need the brightness of the moon.
The Lord will be your everlasting light, *
and your God will be your glory. *Refrain (above)*

THE COLLECT OF THE DAY

God be with you.
And also with you.
Let us pray.

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may

In this time following the Epiphany, we sing the canticle (scriptural song) called the Third Song of Isaiah (60:1-3, 11a, 14c, 18-19).

The Collect of the Day thematically gathers our prayers and readings for the day.

be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

A READING FROM THE LETTER TO THE HEBREWS

Since God's children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Hear what the Spirit is saying to God's people.

Thanks be to God.

In this passage from the anonymous epistle (letter) "to the Hebrews" [2:14-18], the author teaches about the priesthood of Christ.

PSALM 24:7-10

Edward Hodges (1796-1867)



We sing the psalm to Anglican chant. The / marks in the verses correspond to the bar

Lift up your heads, O gates;
lift them high, O ever-/lasting / doors, *
and the One who reigns in / glory / shall come / in.

“Who is this who / reigns in / glory?” *

“The Holy One, strong and mighty,
the / Holy . One / mighty . in / battle.”

lines in the music. Additionally, a period or hyphen is used to indicate a note change where needed. You are welcome to sing in unison or harmony.



Lift up your heads, O gates;
 lift them high, O ever-/lasting / doors, *
 and the One who reigns in / glory / shall come / in.

“Who is this who / reigns in / glory?” *
 “This is God,
 the God of / Hosts, who / reigns in / glory.”

WARDEN’S REPORT Romain Kang

GOSPEL ACCLAMATION

Please stand in body or spirit.



1 When Christ’s ap - pear - ing was made known, the east - ern sag - es sought his
 2 So, by that blest E - pi - pha - ny all peop - les know they shall be



1 throne; Al - le - lu - ia, al - le - lu - ia! By light their
 2 free; Al - le - lu - ia, al - le - lu - ia! Dear friends, in



1 way to Light they trod, and by their gifts con - fessed their God.
 2 glad - ness let us sing, our joy - ful prais - es ech - o - ing:

Refrain



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

“Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.”

And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed-- and a sword will pierce your own soul too.”

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the

This passage from the Gospel of Luke [2:22-40] describes the presentation of Christ in the Temple.

age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

The Gospel of the Lord.

Praise to you, Lord Christ.

Please be seated.

SERMON AND INTERIM RECTOR'S REPORT The Reverend Nick Roosevelt

A period of silent reflection follows.

THE NICENE CREED

Please stand in body or spirit.

**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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

The sermon helps us to reflect on the Scriptures we have heard and to connect them to the Good News present in our lives now.

The Nicene Creed comes to us from the Councils of Nicea (325) and Constantinople (381, where they edited it). It is, therefore, an ancient statement of faith that we hold in common with many Christian denominations. As a statement of belief, that is, of communal trust (not an intellectual assertion of how these things could be), we recite it collectively as a prayer, ending with "Amen."

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,
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.

THE PRAYERS OF THE PEOPLE

With the Spirit shining upon us, let us boldly pray for the church,
the world, and all of creation.

God of generations, you instilled in Anna and Simeon faith,
dreams, and the welcome of a child. As we grieve the sins of
colonialism, we pray for the The Anglican Church in Aotearoa,
New Zealand and Polynesia and the dioceses of London
(England), Long Island, Los Angeles, Louisiana, and Western
Louisiana (The Episcopal Church), and Luapula (Central Africa).
Energize us to share our faith from generation to generation.

God of grace,
hear our prayer.

God of creation, in you the sparrow finds a home and we find lush
valleys and living water. Renew our stewardship of this bountiful
creation, and especially the land of the Ohlone, Muwekma, and
Ramaytush tribes on which we worship. God of grace,
hear our prayer.

The Anglican communion consists of 41 autonomous provinces each with its own bishop and governing structure. These provinces may take the form of national churches (such as in Canada, Uganda, or Japan) or a collection of nations (such as the West Indies, Central Africa, or Southeast Asia).

God of the nations, strengthen our resolve to care for all children and strive for peace among nations. Refine our nation where we have failed to root out racism and guide us in truth-telling and reconciliation. God of grace,
hear our prayer.

God of hope, many long to see your presence revealed amid challenging circumstances. We hold in prayer all who are sick, grieving or in any need, especially: Anna; Will; Lydia; Danielle; Roma; Malin; Kathy; Richard; Walter; Yo; Joanna; Milo; the Flather family; all on our Prayer List; and those we name now... God of grace,
hear our prayer.

God of life, we thank you for Jesus' life and for his death that has destroyed death. We pray that you would receive all those whom we love, but see no longer, into the blessed rest of everlasting peace, especially The Reverend Michael Hiller, Kailey Flather, Mary Wagner, and those we name now ... God of grace,
hear our prayer.

CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

**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 our Savior 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 addition to those named aloud in the service, we continue to hold in prayer: Meredith; Lee, Pam, Terry, and the Heller Family; Matthew John and Richard; Carrie; Kevin; Vassar; Chung-Ling; Jackie Ray; Emily; Bill; Justin; Mary; Jerry; Ed and Alicia; Ruth; Ed; David; Anna.

We confess the ways in which we have fallen short of God's love, after which a priest pronounces absolution, God's forgiveness, over the people.

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.

THE PEACE

The peace of Christ be always with you.
And also with you.

THE HOLY COMMUNION

OFFERTORY ANTHEM When to the Temple *Johann Eccard (1553-1611)*

When to the Temple Mary went, and brought the Holy Child,
him did the aged Simeon see, as it had been revealed.
He took up Jesus in his arms and, blessing God, he said:
“In peace I now depart, my Savior having seen.
The Hope of Israel, the world’s true light.”

THE GREAT THANKSGIVING

Please stand in body or spirit. We invite your thanksgivings, aloud, held silently in your heart, or via the chat. Our thanksgivings conclude with the sung Litany of Thanksgiving for a Church.

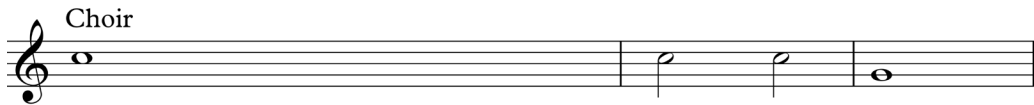
Let us thank God whom we worship here in the beauty of holiness.

Eternal God, the heaven of heavens cannot contain you, much less the walls of temples made with hands. Graciously receive our thanks for this place, and accept the work of our hands, offered to your honor and glory.

In the **Offertory**, we offer our lives, labors, and gifts (monetary and those elements of bread and wine to be consecrated) to God’s use in the world.

We no longer pass an offertory (collection) plate. Please drop your donations in the plate on your way in or out today. All cash or undesignated checks given in the plate goes directly to Outreach for the wider community. You can give online: saint-marks.com/give or by going directly to Tithely with the QR Code below.

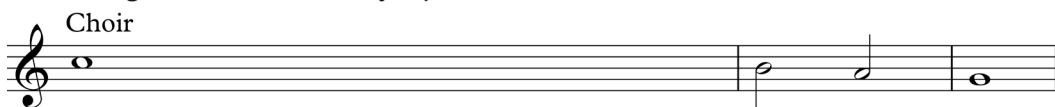




For the Church universal * of which these visible buildings are the symbol,



We give thanks to you, O Lord.



For your presence whenever two or three have gathered to - gether in your Name,



We give thanks to you, O Lord.

For this place where we may be still and know that you are God,
We give thanks to you, O Lord.

For making us your children by adoption and grace, and
refreshing us day by day with the bread of life.

We give thanks to you, O Lord.

For the knowledge of your will and the grace to perform it,
We give thanks to you, O Lord.

For the fulfilling of our desires and our service to the hurting,
We give thanks to you, O Lord.

For the pardon of our sins, which restores us to the company of
your faithful people,

We give thanks to you, O Lord.

For the blessing of our vows and the crowning of our years with
your goodness,

We give thanks to you, O Lord.

For the faith of those who have gone before us and for our
encouragement by their perseverance,

We give thanks to you, O Lord.

For the fellowship of Mark, our patron, and of all your Saints,

We give thanks to you, O Lord.



Holy and gracious God: 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 maker and of all.

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

On the night he was handed over to suffering and death, our Savior 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 Jesus 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Christ. 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.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

The **Great Amen** is the people's consent to and affirmation of the Eucharistic prayer.

THE LORD'S PRAYER

Celebrant

As our Sa - vior Christ has taught us, we now pray,

Celebrant and People

Our Fa - ther in hea - ven, hal - lored be your Name,

your king - dom come, your will be done, on earth as in hea - ven.

Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of tri - al, and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours,

now and for ev - er. A - men.

The Gospels of both Matthew and Luke record Jesus teaching this, commonly called the "Our Father" or the "Lord's prayer," to his disciples when they asked to learn how to pray.

AGNUS DEI S 374

Calvin Hampton

The Presider breaks the consecrated Bread. A period of silence is kept.

Sua bassa ----- Lamb of God, you take a -

way the sins of the world: have mer - cy on us.

Lamb of God, _____ you take a - way the sins of the
 world: have mer - cy on us. Lamb of God, ____
 ____ you take a - way the sins of the world: grant us peace.

Setting: Calvin Hampton (1938-1984).
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COMMUNION ANTHEM Song of Simeon (Dorian) *Thomas Tallis (1505-1585)*

Lord, now lettest thou thy servant depart in peace, *
 according to thy word;
 For mine eyes have seen thy salvation, *
 which thou hast prepared before the face of all people,
 To be a light to lighten the Gentiles, *
 and to be the glory of thy people Israel.
 Glory to the Father, and to the Son, and to the Holy Ghost: *
 as it was in the beginning, is now, and ever shall be,
 world without end. Amen.

All who seek God and are drawn to Christ are **welcome** at this, Christ's table, to receive the bread and the wine, if desired. Gluten-free wafers are available.

In addition to the consecrated bread, wine (or grape juice in the glass chalice) is available to those who wish to receive it. Please drink directly from the cup, guiding it to your mouth, and do not intinct (dip) the bread.

Healing prayer is available in St. Nicholas chapel— all are welcome.

POST-COMMUNION PRAYER

Please stand in body or spirit.

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of Christ,
and heirs of your eternal kingdom.**

**And now, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Savior.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

THE ANNUAL MEETING

Please be seated. During the Annual Meeting, we elect representatives of the congregation to the Vestry (similar to a board), to the Endowment Trust, as well as to the Convention of local churches (called a Diocese). We also review financial reports from the previous year and look ahead to 2025. At St. Mark's, we then continue the Annual Meeting in the Parish Hall with a potluck lunch, award recognitions, and a photo slideshow—and whether you brought something or not, you're invited to join us!

CLOSING HYMN We are marching in the light of God

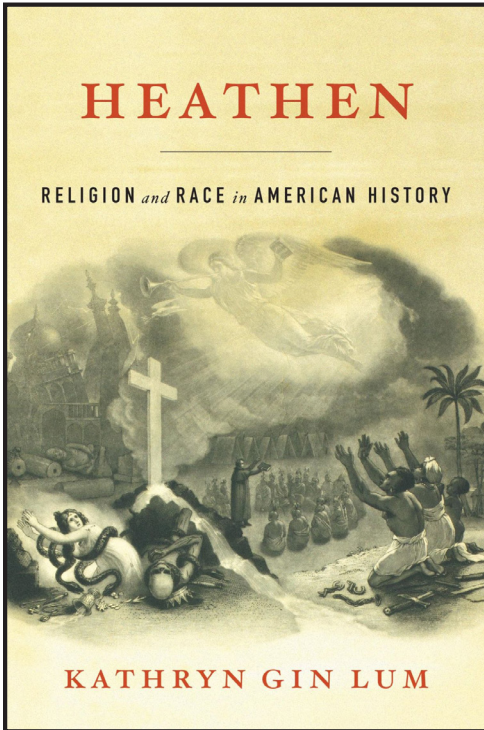
Please stand in body or spirit and process to the Parish Hall as we sing.

We are marching in the light of God.
Siyahamb' ekukhanyen' kwenkhos'
Marcharemos en la luz de Dios

Becoming Beloved Community Speaker Series: Religion, Race and “The Heathen”

February 26, 2025, 7:00 PM here at St. Mark’s

The fourth event in the speaker series, Community, Faith, and Racial Justice. This series on racial injustice in America explores the role of Christianity, including the current white Christian Nationalist movement, in racial injustice and seeks to define a path toward justice, healing and reconciliation.



Professor Kathryn Gin Lum will speak on her recent book, *Heathen: Religion and Race in American History*

Kathryn Gin Lum is Professor in the Religious Studies Department, in collaboration with the Center for Comparative Studies in Race and Ethnicity, at Stanford University. Her teaching and research focus on the lived ramifications of religious beliefs; she specializes in the history of religion and race in America.

She will speak on themes in her most recent book, *Heathen: Religion and Race in American History*, which looks at how the figure of the “heathen” in need of salvation underlies American conceptions of race.

Books will be available for purchase and signing at the event.

Co-Sponsors: American Muslim Voice Foundation • First Congregational Church of Palo Alto UCC • First Presbyterian Church, Palo Alto • Multifaith Voices for Peace and Justice • Peninsula Solidarity Cohort • Saint Andrew’s Episcopal Church, Saratoga • Saint Jude’s Episcopal Church, Cupertino • Saint Paul’s Episcopal Church, Burlingame • Saint Thomas Episcopal Church, Sunnyvale • Saint Timothy’s Episcopal Church, Mountain View • Showing Up for Racial Justice @ Sacred Heart • Stanford Canterbury • Trinity Episcopal Cathedral, San Jose • Trinity Episcopal Church, Menlo Park • Unitarian Universalist Church of Palo Alto • University Lutheran Church

serving at this service

ALTAR GUILD: Terry Moore

FLOWER GUILD: Louise Beattie

BREAD BAKERS: Suzanne Bell, Marina Martin, Susan Pines, Anne Vosti

GREETERS: Katie Fantin, Mego Tracy

TECH ASSISTANT: Don Bennett

LECTORS: Jonathan Luk, Anna Klay

CHALICE BEARER: Jonathan Luk, Mego Tracy, Robert Bell

COUNTERS: Ron Hodges, Peter Kidder

*Liturgy is the work of the people. Please prayerfully discern how you might serve, and speak with
The Reverend Nancy Ross <nancy@saint-marks.com> about which ministry would be a good fit for your gifts.*

saint mark's episcopal church

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INTERIM RECTOR: The Rev. Nick Roosevelt

ASSOCIATE RECTOR: The Rev. Nancy Ross

DIRECTOR OF MUSIC: Matthew Burt

CHILDREN AND YOUTH MINISTER: Lily Dodge

ASSISTING CLERGY: The Rev. Prof. Rebecca Lyman, The Rev. Liz Milner

PARISH ADMINISTRATOR: Wenjing Li

SEXTON: Olegário Neves

TECHNICAL PRODUCER: Jonathan Guillen

WARDENS: Romain Kang, Brie Linkenhoker, and Jonathan Luk

TREASURER: Susan Pines

