



THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

The Holy Eucharist, Annual Meeting, and Candlemas Procession
February 1, 2026 - 10 a.m.

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

ST. 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. This service is live-streamed and recorded. Assistive listening devices are available—please ask a greeter for more information.

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. 20. **All who seek to draw near to Christ are invited.***

*The art in the Sanctuary and the Chapel of St. Mary Magdalene to inspire our prayer in this season is **Icons in Transformation** by Ludmila Pawlowska. Born in Kazakhstan and now based in Sweden, Pawlowska has been shaped by profound experiences that continue to inspire her art. Icons in Transformation has been shown in cathedrals and museums around the world, and is in Palo Alto through Easter both at St. Mark's and at All Saints' Episcopal Church.*

Music permissions: OneLicense.net A-714107

PRELUDE The Song of Simeon

J. S. Bach (1685-1750)

THE WORD OF GOD

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

HOUSTON

Please stand in body or spirit.

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 at 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.

Shine in my heart, Lord Je - sus.

OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

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.**

We begin with a call to worship or acclamation and a prayer to open our hearts.

HYMN OF PRAISE Arise, shine

Ruth Cunningham

Please sing as directed.

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 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.**

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

Please be seated.

A READING FROM THE BOOK OF MALACHI

Thus says the Lord, See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

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

Thanks be to God.

PSALM 24:7-10

arr. after Martin Luther (1483-1546)



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.”

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.”

In this passage from Malachi [3:1-4], the prophet speaks of purification.

The Psalm is sung to Anglican Chant. The / marks in the text correspond to the bar lines in the music, and periods or hyphens (where necessary) indicate a change of chord. The diacritical “ indicates two chords to one syllable, while ✓ signifies an extra breath within the half-verse. You are welcome to sing in unison or harmony.

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.

GOSPEL ACCLAMATION

Caribbean, arr. Mark Sedio

Please stand in body or spirit. We sing the acclamation twice.

The musical score is written for two staves, treble and bass, in 4/4 time with a key signature of one sharp (F#). The melody is simple and repetitive, using quarter and eighth notes. The lyrics are: "Hal - le, hal - le, hal - le - lu - - - jah!". The score is divided into two systems, each representing a repetition of the acclamation. The first system ends with a double bar line and a repeat sign. The second system includes a final phrase "Hal - le - lu - jah!" with a final cadence.



THE GOSPEL

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,

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

“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 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.

THE SERMON The Reverend Kirsten Spalding

A period of silent reflection follows.

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

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.**

**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.

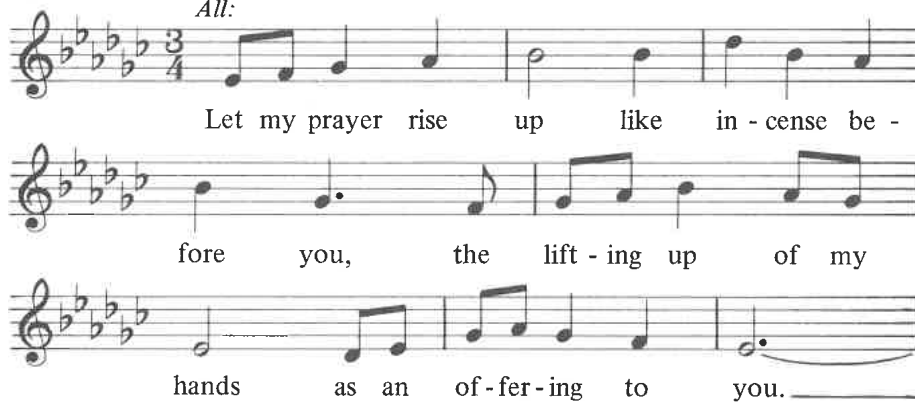
We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The 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."

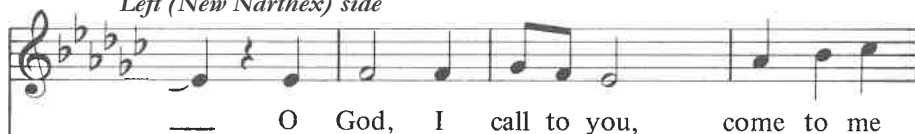
As God's beloved children united in Christ, let us pray for the Church, the world, and all who are in need.

All:



Let my prayer rise up like incense be -
fore you, the lifting up of my
hands as an offering to you.

Left (New Narthex) side

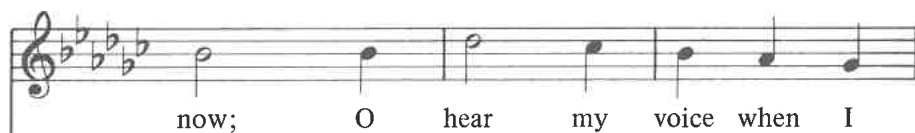


O God, I call to you, come to me

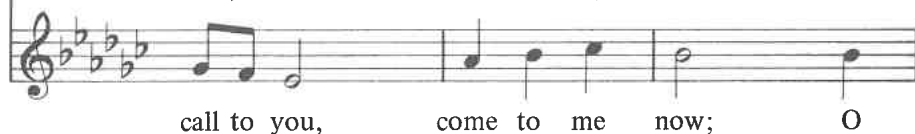
Right (St. Nicholas' Chapel) side



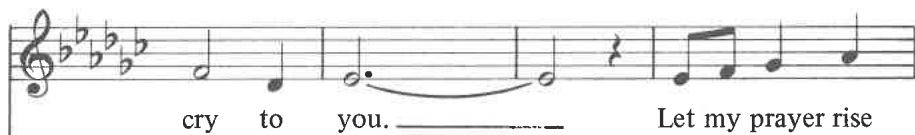
O God, I



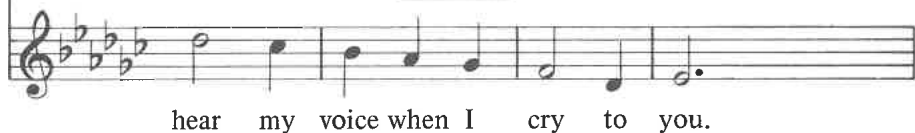
now; O hear my voice when I



call to you, come to me now; O



cry to you. Let my prayer rise



hear my voice when I cry to you.



God our wisdom, renew the Church in the power of the Spirit, that it may do justice, love kindness, and walk humbly with you. We pray for the Church of England, and in our diocese for the Strategic Vision Plan; for Austin, our Bishop; and for the diocesan staff, the diocesan chancellor, the Executive Council, and the Standing Committee. Merciful God, **hear our prayer.**

God our source, teach us to live as wise stewards of your Creation. We pray for the earth, its fragile ecosystems, and all of its inhabitants. Merciful God, **hear our prayer.**

God our righteousness, we pray for the leaders of the nations, that they may govern with compassion, integrity, and justice. Merciful God, **hear our prayer.**

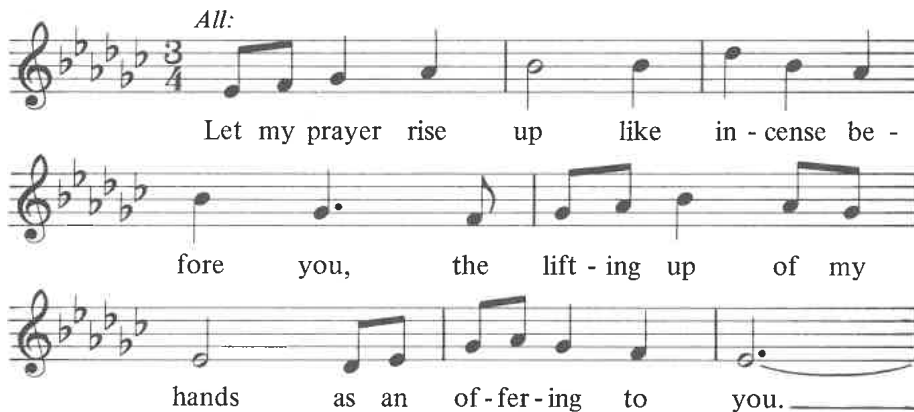
God our advocate, we pray for all who live in fear because of violence, persecution, incarceration, and racism. Embolden us as instruments of your peace. Merciful God, **hear our prayer.**

God our refuge, we pray for all in need of comfort, help, and healing. We pray especially for Peter; Liz and Mike; Bob; Patty; Marina; Rick; Carrie; Charles; Larry; José Luis; Cecile; Jack and Pam; Kevin; Paul; Colleen; Daniel; Julia; Tessa, Abby, and Ben; JoAnn; Bill; David; all others on our Prayer List; and those we name now ... Merciful God, **hear our prayer.**

God our hope, we pray for all who have died, that they may rest in your eternal light and peace. We pray especially for Bill Williams; Bill (husband of Jan Terry); and those we name now ... Merciful God, **hear our prayer.**

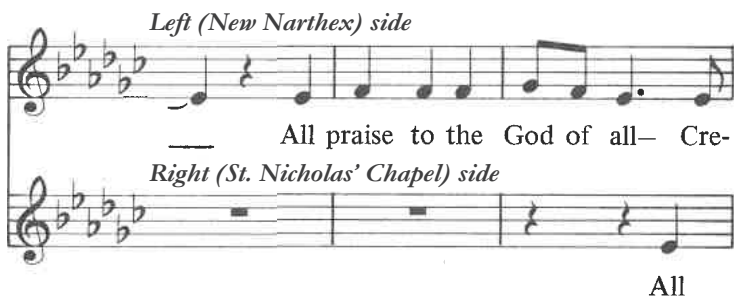
Among those in need,
we continue to hold
in prayer: Meredith;
Vassar; Chung-Ling;
Jackie Ray; Emily; Bill;
Justin; Mary; Jerry;
Ed; Ed; Anna; Lydia;
Anna; Danielle; Malin;
Kathy; Yo; Joanna;
Ted; Kathy; John;
Justin; Tony and
Maggie; Kevin; Scott;
Martin; Kalia; Gordon;
Jim; Jessie and
Jamie; Alberto; John;
April; Joan; Sujata.

All:



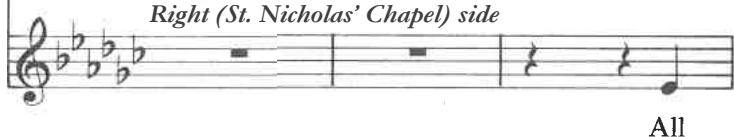
Let my prayer rise up like in - cense be -
fore you, the lift - ing up of my
hands as an of - fer - ing to you.

Left (New Narthex) side



— All praise to the God of all— Cre-

Right (St. Nicholas' Chapel) side



All

a - tor of life; all praise be to Christ and the
praise to the God of all— Cre - a - tor of life; all

Spir - it of love. Let my prayer rise
praise be to Christ and the Spir - it of love.

up like in - cense be - fore you, the
Let my prayer rise up like in - cense be -

lift-ing up of my hands as an of-fer-ing to
fore you, the lift-ing up of my hands as an

you.
of - fer - ing to you.

CONFESSION OF SIN

Let us confess our sins to God.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

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 Nunc dimittis (*Sewanee Service*) David Hurd (b. 1950)

Lord, you now have set your servant free *
to go in peace as you have promised;
For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see:
A Light to enlighten the nations, *
and the glory of your people Israel.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

Luke 2:29-32

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.

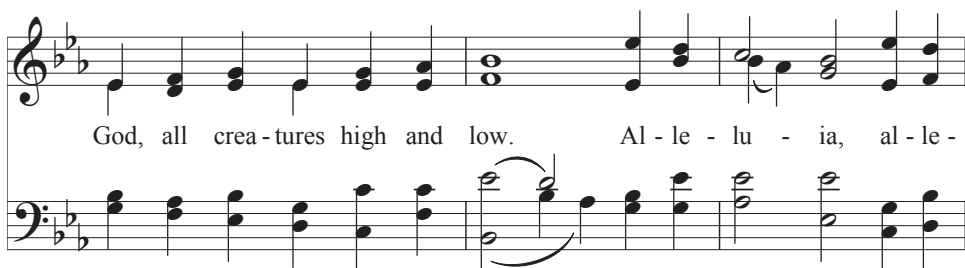
We share Christ's **peace**, given to the disciples.

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 will not pass an offertory (collection) plate today. Please drop your donations in the plate on your way

DOXOLOGY Praise God from whom all blessings flow LASST UNS ERFREUEN



Praise God from whom all bless - ings flow. Praise



God, all crea - tures high and low. Al - le - lu - ia, al - le -



lu - ia! Praise God, in Je - sus ful - ly known: Cre -



a - tor, Word, and Spir - it one. Al - le - lu - ia, al - le -



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

in or out. All cash or undesignated checks given in the plate today benefit outreach. You can give online: saintmarks.com/give or by going directly to Breeze with the QR Code below.



THE GREAT THANKSGIVING

Please stand in body or spirit. We invite your thanksgivings, aloud, held silently in your heart, or via the chat.

Celebrant *People*
May God be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give our thanks and praise.

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; you brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

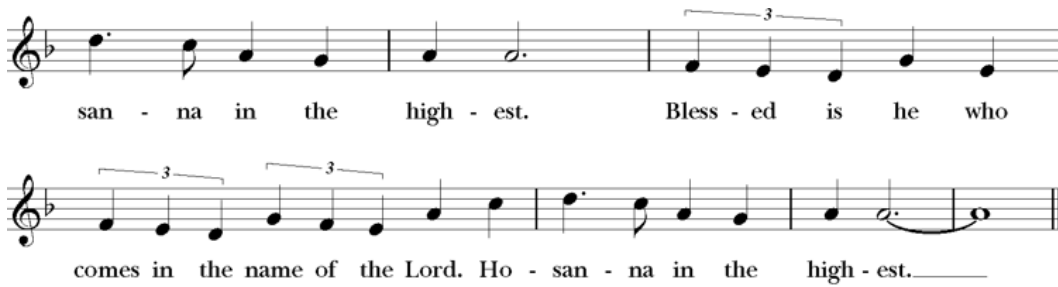
SANCTUS S 129

Robert Powell (b. 1932)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and

might, hea - ven and earth are full of your glo - ry. Ho -

The Sanctus, "Holy," is the song of the angels (Isaiah 6 and Rev. 4). It has been an acclamation of



the congregation since around the 4th century.

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations,
you delivered them from bondage
and led them to a land of promise.
Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ's coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

Dying, you destroyed our death.

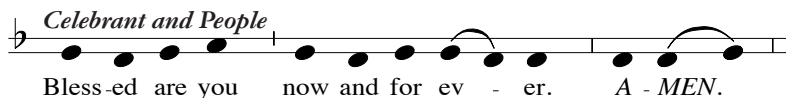
Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit's power,
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with blessed Mark, Mary Magdalene, Nicholas, and all your people
into the joy of our true eternal home.

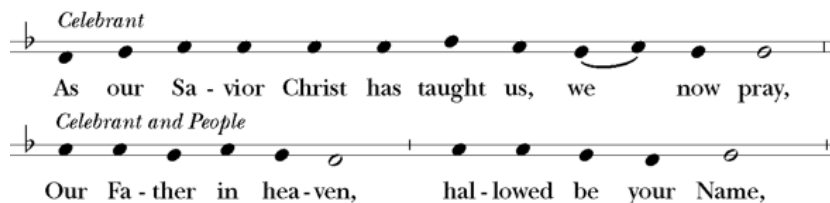
Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.



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

THE LORD'S PRAYER S 148

Ambrosian Chant, adapt. Mason Martens



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 163

Robert Powell

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

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.

COMMUNION MISC This little light of mine

POST-COMMUNION PRAYER

Please stand in body or spirit.

Let us pray.

**Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.**

THE BLESSING

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Please be seated.

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) and our Peninsula Deanery. We also review financial reports from the previous year and look ahead to 2026. 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!

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.

Please use the following link to view the Agenda, 2025 Annual Report, and 2026 Budget: saint-marks.com/governance



CANDLEMAS PROCESSION

GREETING AND BLESSING OF CANDLES

Light and peace, in Jesus Christ our Lord.

Thanks be to God.

Let us pray.

O heavenly Father, who revealed to us the vision of your Son in the midst of the candlesticks, and of your Spirit in seven lamps of fire before your throne: Grant that these candles, to be kindled for your glory, may be to us a sign of your presence and the promise of eternal light; through Jesus Christ our Lord. **Amen.**

ANTHEM When to the Temple Mary went *Johannes Eccard (1553-1611)*

Lit candles are distributed to the People as the choir sings.

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.”

CLOSING PRAYER

Let us pray.

Eternal God, source of all light, today you revealed to the aged Simeon your light which enlightens the nations. Fill our hearts with the light of faith, that we who bear these candles for worship and prayer may walk in the path of goodness, and come to the Light that shines for ever, your Son Jesus Christ our Lord. **Amen.**

DISMISSAL

The Deacon dismisses the People:

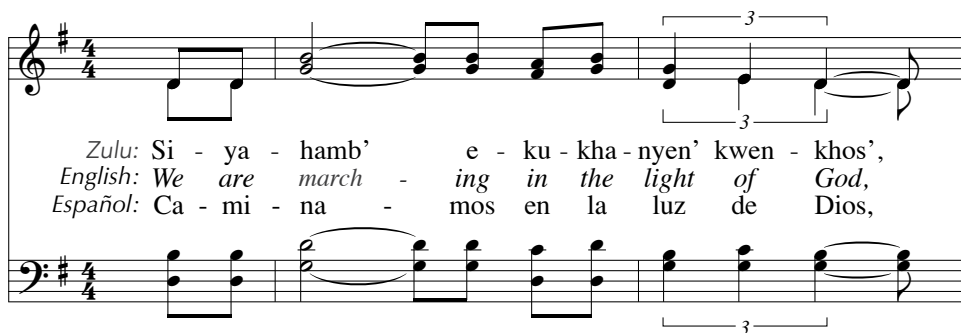
Let us go forth in peace.

In the name of Christ. Amen.

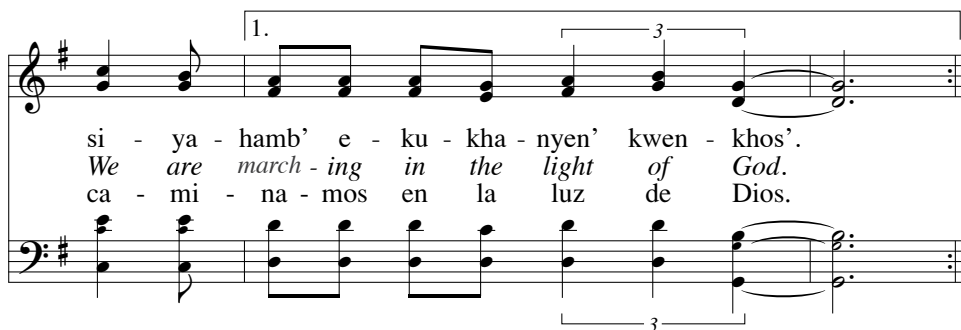
The dismissal sends us out to do our work in the broader world.

PROCESSIONAL HYMN We are marching in the light of God

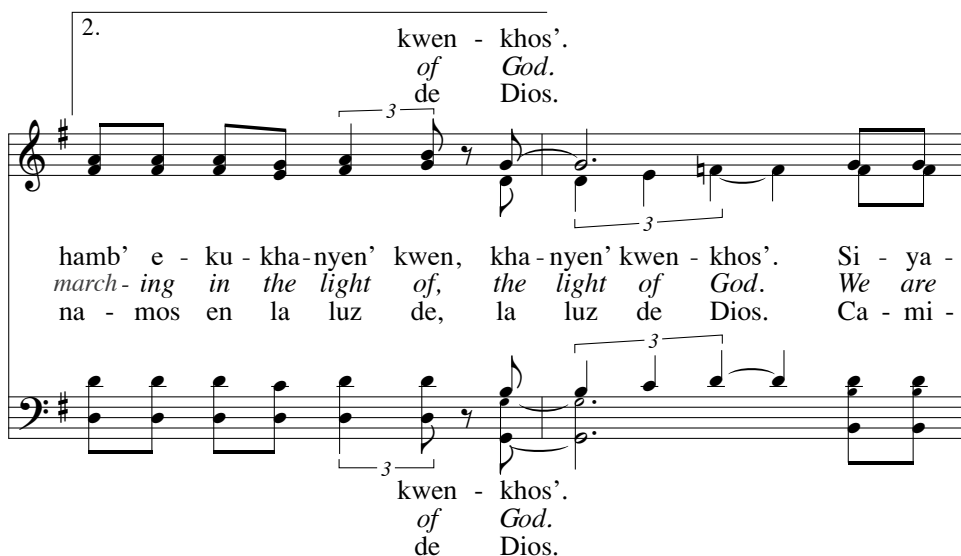
Please stand in body or spirit and process to the Parish Hall as we sing.



Zulu: Si - ya - hamb' e - ku - kha - nyen' kwen - khos',
English: We are march - ing in the light of God,
Español: Ca - mi - na - mos en la luz de Dios,



1.
si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
We are march - ing in the light of God.
ca - mi - na - mos en la luz de Dios.



2.
kwen - khos'.
of God.
de Dios.
hamb' e - ku - kha - nyen' kwen, kha - nyen' kwen - khos'. Si - ya -
march - ing in the light of, the light of God. We are
na - mos en la luz de, la luz de Dios. Ca - mi -

ham - ba, ham - ba, si - ya - ham - ba, (Oo) ham - ba, si - ya -
march - ing, march - ing, we are march - ing, (Oo) march - ing, We are
 na - mos, jun - tos, ca - mi - na - mos (Oh) jun - tos, ca - mi -

kwen - khos'.
of God.
 de Dios.

hamb' e - ku - kha - nyen' kwen, kha - nyen' kwen - khos'. Si - ya -
march - ing in the light of, the light of God. We are
 na - mos en la luz de, la luz de Dios. Ca - mi -

kwen - khos'.
of God.
 de Dios.

ham - ba, ham - ba, si - ya - ham - ba, (Oo) ham - ba, si - ya -
march - ing, march - ing, we are march - ing, (Oo) march - ing, We are
 na - mos jun - tos, ca - mi - na - mos (Oh) jun - tos, ca - mi -

hamb' e - ku - kha - nyen' kwen - khos'.
march - ing in the light of God.
 na - mos en la luz de Dios.

SERVING AT THIS SERVICE

ALTAR GUILD: Maritza Frankfurt

FLOWER GUILD: Louise Beattie

BREAD BAKER: Suzanne Bell

GREETERS: Jonake Bose, Katie Fantin

LECTORS: Jonake Bose, Bryan Ford

CHALICE BEARERS: Jonathan Luk, Cheryl Miller, Mego Tracy

COUNTERS: Ron Hodges, Susan Pines

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

ST. MARK'S EPISCOPAL CHURCH

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RECTOR: The Rev. Kirsten Snow Spalding

ASSOCIATE RECTOR: The Rev. Nancy Ross

DEACON: The Rev. Debie Thomas

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

WARDENS: Jonathan Luk, Tom Jenkins, and Cheryl Miller

TREASURER: Susan Pines

