



THE SEVENTH SUNDAY AFTER PENTECOST

The Holy Eucharist
July 12, 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. 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. Please see instructions for receiving Communion on p. 16. **All who seek to draw near to Christ are invited.** Music permissions: OneLicense.net A-714107.*

PRELUDE *from Little Organ Mass on Lutheran Chorales*

John Karl Hirten (b. 1956)

THE WORD OF GOD

OPENING HYMN 440 Blessed Jesus, at thy word

LIEBESTER JESU

Please stand in body or spirit.

1 Bless - ed Je - sus, at thy word we are gath - ered all to
2 All our know - ledge, sense, and sight lie in deep - est dark - ness
3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
God canst win us; thou must work all good with - in us.
Church up - rais - es; hear, and bless our prayers and prais - es.

OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

Please join in saying 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.**

GLORIA IN EXCELSIS

RATISBON

1. Glo - ry to our bound-less God, who has pro - mised
 2. Let un - ceas - ing praise and prayer come to you, Lord
 3. For in you a - lone we find God's true ho - li -

peace on earth. God the Fa - ther, glo - rious, strong,
 Je - sus Christ, Son of God, in - car - nate Love,
 ness re - vealed: you a - lone we claim as Lord,

hea - ven's Sove - reign, Lord of all: wor - ship, thanks, and
 Lamb who takes our sin a - way. Ri - sen and ex -
 Je - sus Christ, through whom we see God's own full - ness

praise we give when your glo - ry we re - call.
 al - ted Lord, hear with mer - cy when we pray.
 ma - ni - fest in the Ho - ly Tri - ni - ty.

The Gloria in excelsis is an ancient song of praise traditionally sung at masses on Sundays and major feasts. This paraphrase is by Carl Daw (b. 1944)

THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through 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 BOOK OF ISAIAH

As the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.
For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.
Hear what the Spirit is saying to God's people.
Thanks be to God.

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

This passage is from the second part of the book of the prophet Isaiah [55:10-13]; the author likely ministered in the sixth century BC, at the time of the Israelites' Babylonian exile.



You visit the earth and water it abundantly; ✓
 you make it / very / plenteous; *
 the river of / God is / full of / water.

You pre-/pare the / grain, *
 for / so . you pro-/vide for . the / earth.

You drench the furrows and / smooth out . the / ridges; *
 with heavy rain you soften the / ground and / bless its / increase.

You crown the / year . with your / goodness, *
 and your / paths . over-/flow with / plenty.

May the fields of the wilderness be / rich for / grazing, *
 and the / hills be / clothed with / joy.

May the meadows cover themselves with flocks, ✓
 and the valleys cloak them-/selves with / grain; *
 let them / shout for / joy and / sing.

A READING FROM THE LETTER OF PAUL TO THE ROMANS

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to

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.

Today's epistle (letter) is from that written by Paul to the church in Rome [8:1-11].

the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

Thanks be to God.

SEQUENCE HYMN 508 Breathe on me, breath of God

NOVA VITA

Please stand in body or spirit.

1 Breathe on me, Breath of God, fill me with life a - new,
2 Breathe on me, Breath of God, un - til my heart is pure,
3 Breathe on me, Breath of God, till I am whol - ly thine,
4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.
un - til with thee I will one will, to do or to en - dure.
till all this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (two sharps) and 4/4 time. The melody is simple and hymn-like, with a clear harmonic structure. The lyrics are printed below the vocal staves, and the piano accompaniment is shown on the bottom staff.

THE GOSPEL

The Holy Gospel of our Savior Jesus Christ according to Matthew.
Glory to you, Lord Christ.

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: “Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!”

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

The Gospel of the Lord.
Praise to you, Lord Christ.

Please be seated.

Today's Gospel passage [13:1-9,18-23] tells of Jesus' teaching about the Son of Man.

THE SERMON The Reverend Kirsten Snow Spalding

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.
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.**

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, we recite it collectively as a prayer, ending with "Amen."

**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.**

PRAYERS OF THE PEOPLE

O God, remembering especially the Province of the Episcopal Church of South Sudan, we pray for your holy catholic Church;
That we all may be one.

Bless the ministry of Episcopal Community Services in our diocese, and 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 Austin, our bishop, and 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.

Among those in need, we pray especially for: Peter; Liz and Mike; Bob; Marina; Rick; Charles; Larry; Paul; Daniel; Julia; Eric; Christine; Louise; Jena and family; Jan; Dolores; Sheila; Lucia; Jane; José; Tony; Jose Luis; Joanna, Roanna; all others on our Prayer List; and those we name now ... Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

We commend to your mercy all who have died, remembering especially: Andrew; Maggie; Colleen; Elizabeth; Bessie; Jerry; and those we name now ... 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.

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; Roma;
Malin; Kathy; Yo; Ted;
Kathy; Justin; Tony;
Kevin; Scott; Martin;
Kalia; Jim; Alberto;
John; April; Joan;
Sujata; Gordon; Patty;
Jamie; Jay.

The Celebrant adds a concluding Collect:

Almighty God, to whom our needs are known before we ask:
Help us to ask only what accords with your will. By your mercy
and love grant us all good things, and help us to respond to your
grace with the commitment of our whole selves to you. For the
sake of Jesus Christ our Savior. **Amen.**

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

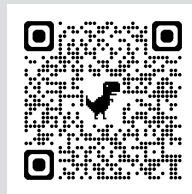
The peace of Christ be always with you.
And also with you.

THE HOLY COMMUNION

OFFERTORY ANTHEM

*During the choir's summer break, singers gather at 9:20 a.m. to prepare a simple
anthem for the service. All are welcome.*

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 in or out. All cash or undesignated checks will benefit outreach. You can also give online at saint-marks.com/give or using the QR Code below.



DOXOLOGY Praise God, from whom all blessings flow OLD 100TH

Please stand in body or spirit.

Praise God, from whom all blessings flow; sing
praise, all creatures here be - low; praise God a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

THE GREAT THANKSGIVING

You are invited to add your thanksgivings—aloud, held silently in your heart, or via the chat.

Celebrant May God be with you. *People* And al - so 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 our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS

LAND OF REST

Ho - ly, ho - ly, ho - ly Lord, God of power and might,

heaven and earth are full of your glo-ry. Ho - san - na in the high - est.

Bless - ed is he who comes in the name of the Lord. 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 and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Mary, Mary Magdalene, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.
AMEN.

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

THE LORD'S PRAYER

Ambrosian Chant, adapt. Mason Martens

Celebrant

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

Celebrant and People

Our Fa - ther in hea - ven, hal - lowed 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.

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



1 O Lamb of God, you bear the sin of all the world a - way;

2 O Lamb of God, you bear the sin of all the world a - way;

3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.

you set us free from guilt and grave: have mer-cy now, we pray.

e - ter-nal peace with God you made: give us your peace, we pray.

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.

BLESSING

Live without fear: your Creator has made you holy, has always protected you, and loves you like a mother. Go in peace to follow the good road, and may God's blessing be with you always. **Amen.**

Please be seated.

ANNOUNCEMENTS

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.

A blessing recognizes and asks for God's presence with us.

CLOSING HYMN 530 Spread, o spread, thou mighty word GOTT SEI DANK

Please stand in body or spirit.

1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,
2 word of how the Fa - ther's will made the world, and keeps it, still;
3 word of how the Sa - vior's love earth's sore bur - den doth re - move;
4 word of how the Spi - rit came bring - ing peace in Je - sus' name;
5 Word of life, most pure and strong, word for which the na - tions long,

1 that to earth's re - mot - est bound all may heed the joy - ful sound;
2 how his on - ly Son he gave, earth from sin and death to save;
3 how for - ev - er, in its need, through his death the world is freed;
4 how his nev - er - fail - ing love guides us on to heaven a - bove.
5 spread a - broad, un - til from night all the world a - wakes to light.

DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

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

POSTLUDE *from Little Organ Mass on Lutheran Chorales* John Karl Hirten

SERVING AT THIS SERVICE

FLOWER GUILD: Cheryl Miller

BREAD BAKER: Anne Vosti

GREETERS: Jonake Bose, Anne Callahan

LECTORS: Terry Forrest, Jonake Bose

CHALICE BEARER: David Kennedy

TECH VOLUNTEERS: Zakir Ahmad, Romain Kang

AGAPE HOST: Sigrid Pinsky

COUNTERS: Miriam DeJongh, Peter Kidder

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

CURATE: The Rev. Debie Thomas

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

DIRECTOR OF MUSIC: Matthew Burt

FAMILY MINISTER: Michele Maia

PARISH ADMINISTRATOR: Wenjing Li

SEXTON: Olegário Neves

WARDENS: Tom Jenkins, Stuart Sailer

TREASURER: Susan Pines

