



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER EPIPHANY

January 21, 2024

11:00 AM





#### LAND ACKNOWLEDGMENT & WELCOME

*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.*

#### QUESTIONS?

*Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.*

#### NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](https://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *Prelude and Fugue in A, BWV 536*

J. S. Bach

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *For God alone, my soul in silence waits*

Words: Psalms 62:1-2, 59:18, 86:11-12;  
Music: Peter R. Hallock

For God alone my soul in silence waits;  
from him alone comes my salvation.  
The Lord is my strength and my song,  
my rock and my stronghold.  
I will sing of his righteous deeds  
and praise his name in the morning.  
Teach me your way that I may walk in truth  
and I will give thanks to you, O God,  
and glorify your name forever.

As a gathered community, we join together in praising God in song.

**HYMN 427**     *When morning gilds the skies ♦ The Hymnal 1982*

*Laudes Domini*

## OPENING ACCLAMATION

*The Book of Common Prayer 1979, p. 355*

*Presider* Blessed be God: Father, Son, and Holy Spirit.

*Assembly* **And blessed be God's kingdom, now and for ever. Amen.**

## COLLECT FOR PURITY

*Presider* **A**Lmighty 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.

*All* **Amen.**

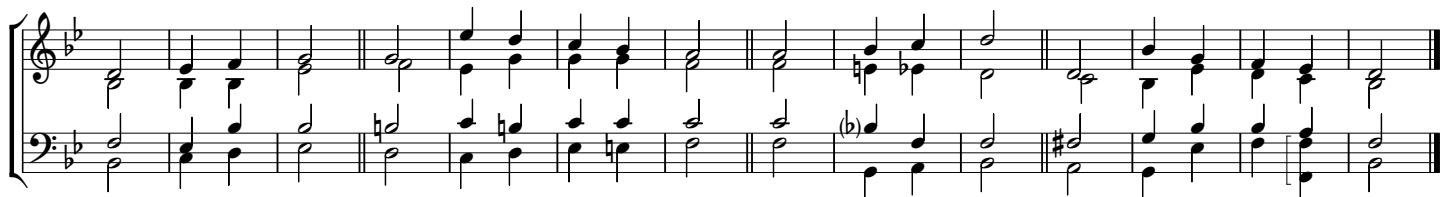
**SONG OF PRAISE** *The Third Song of Isaiah ♦ chanted by all*

WORDS: Isaiah 60:1–3, 11a, 14b, 18–19  
MUSIC: Anglican chant by W. H. Longhurst

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.*

*In this style of chanting, the slashes in the text correspond to the barlines in the chant.*

*When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



*Choir alone:*

Arise, shine, for your / light has / come,  
and the glory of the / Lord has / dawned up / on you.  
For behold, darkness / covers • the / land;  
deep / gloom en - / shrouds the / peoples.

*All:*

But over you the / Lord will / rise,  
and his / glory • will ap - / pear up - / on you.  
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.  
They will call you, The / City • of the / Lord,  
The Zion of the / Holy / One of / Israel.

Violence will no more be / heard in • your / land,  
ruin or de - / struction • with - / in your / borders.  
You will call your / walls, Sal - / vation,  
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 ever - / lasting / light,  
and your / God will / be your / glory.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

**COLLECT OF THE DAY** *Third Sunday after the Epiphany*

*The Book of Common Prayer 1979, p. 215*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**G**IVE us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING** *Jonah 3:1-5, 10*

**T**HE WORD of the Lord came to Jonah a second time, saying, “Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.” So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days’ walk across. Jonah began to go into the city, going a day’s walk. And he cried out, “Forty days more, and Nineveh shall be overthrown!” And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth.

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

*Reader* Hear what the Spirit is saying to God’s people.

*Assembly* **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 62: 6-14 ♦ St. Helena Psalter*

Anglican Chant (Boyce)

*Sung by the choir.*

*Nonne Deo?*

**F**OR GOD alone my soul in silence waits; \*  
truly, there is my hope.

God alone is my rock and my salvation, \*  
my stronghold, so that I shall not be shaken.

In God is my safety and my honor; \*  
God is my strong rock and my refuge.

Put your trust in God always, O people; \*  
pour out your hearts before the One who is our refuge.

Those of high degree are but a fleeting breath; \*  
even those of low estate cannot be trusted.

On the scales they are lighter than a breath, \*  
all of them together.

Put no trust in extortion;  
in robbery take no empty pride; \*  
though wealth increase, set not your heart upon it.

God has spoken once, twice have I heard it, \*  
that power belongs to God.

Steadfast love is yours, O God, \*  
for you repay everyone according to their deeds. ♦

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING**

*1 Corinthians 7:29-31*

**I**MEAN, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

*Reader* Hear what the Spirit is saying to God's people.  
*Assembly* **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

*All stand, as able.*

**GOSPEL ACCLAMATION** *Alleluia #8*

Mel Butler

*The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.*



*Verse:* The time is fulfilled, and the realm of God has come near; repent, and believe in the good news.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus’s words and actions.

**THE HOLY GOSPEL** *Mark 1:14-20*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Mark.

*Assembly* **Glory to you, Lord Christ.**

**A**FTER John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

*Deacon* The Gospel of the Lord.

*Assembly* **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

**HOMILY**

The Very Reverend Steven L. Thomason

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.*

*Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

#### **THE NICENE CREED**

*The Book of Common Prayer 1979, p. 358*

We believe in one God,  
the Father, the Almighty,  
Maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary;  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.



We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* God, in your mercy,

*Assembly* **hear our prayer.**

*The Presider concludes the prayers with a collect. All respond: Amen.*

**CONFESSION & ABSOLUTION**

*The Book of Common Prayer 1979, p. 360*

*Deacon* Let us confess our sins against God and our neighbor.

*You are invited to stand or kneel for the confession.*

*Deacon* 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 Presider pronounces God's forgiveness of our sins. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

**THE PEACE**

*Presider* The peace of the Lord be always with you.

*Assembly* **And also with you.**

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshipping in person may place their offering in baskets as they are passed through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

*This little light of mine*

Negro Spiritual\*, arr. Moses Hogan

This little light of mine, I'm gonna let it shine.  
All through the night, I'm gonna let it shine.  
My God gave it to me, Oh children! I'm gonna let it shine,  
Hallelujah, children! Let it shine, let it shine, let it shine.

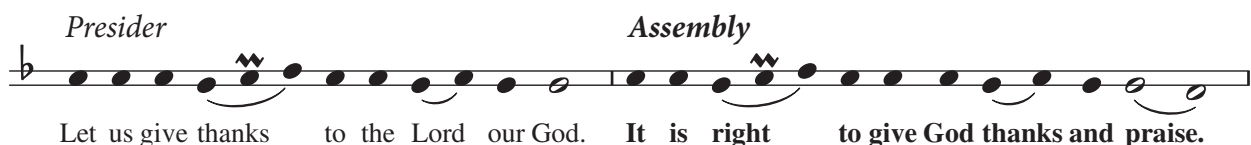
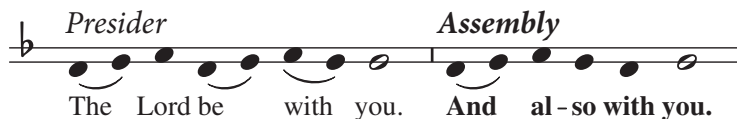
*\*The term "Negro spiritual" refers to the enormous body of folk songs created collectively by enslaved African Americans. Guided by present-day Black musicians, we respectfully use the term "Negro spiritual" to give credit to those unnamed slaves who composed these songs that speak truth to our souls, and we are invited to let the discomfort of the term "Negro" serve as a reminder of the work of justice still to be done.*

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

*All stand, as able.*

## THE GREAT THANKSGIVING Eucharistic Prayer B

*The Book of Common Prayer 1979, adapt., p. 360*



*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Maker of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

## SANCTUS & BENEDICTUS

Mathias

*Organ:*

*Everyone:*

Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,  
 heav'n and earth are full of your glo-ry. Ho san na in the high-est.  
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, Jesus 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

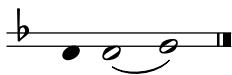
**All We remember his death, we proclaim his resurrection, we await his coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



*All* A - MEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

## THE LORD'S PRAYER

Rimsky-Korsakov

The musical score for "The Lord's Prayer" by Rimsky-Korsakov is presented in two systems. Each system consists of a treble and bass staff joined by a brace. The music is in a simple, homophonic style with a flat key signature. The lyrics are written below the notes.

Our Fa - ther in heav'n, hal-lowed be your Name, your king - dom come, your will be done,

on earth as in heav'n. 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 trial, and de-li-ver us from e - vil.

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD** *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

*The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.*

The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

*Verse:* The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

*Verse:* One body are we, alleluia, though many we share one bread. **REFRAIN**

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**VOLUNTARY** Organ improvisation

**HYMN** Will you come and follow me?



1. "Will you come and fol - low me if I but call your name?
2. "Will you leave your - self be - hind if I but call your name?
3. "Will you let the blind - ed see if I but call your name?
4. "Will you love the you you hide if I but call your name?
5. Lord, you sum - mons ech - oes true when you but call my name.



Will you go where you don't know and nev - er be the same?  
Will you care for cruel and kind and nev - er be the same?  
Will you set the pris - 'ners free and nev - er be the same?  
Will you quell the fear in - side and nev - er be the same?  
Let me turn and fol - low you and nev - er be the same.



Will you let my love be shown, will you let my name be known,  
Will you risk the hos - tile stare, should your life at - tract or scare?  
Will you kiss the lep - er clean, and do such as this un - seen,  
Will you use the faith you've found to re - shape the world a - round,  
In your com - pa - ny I'll go where you love and foot - steps show.



will you let my life be grown in you and you in me?"  
Will you let me an - swer pray'r in you and you in me?"  
and ad - mit to what I mean in you and you in me?"  
through my sight and touch and sound in you and you in me?  
Thus I'll move and live and grow in you and you in me.

Text: John L. Bell, b. 1949; Copyright 1987 Iona Community, admin. GIA Publications, Inc.  
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Music: *Kelvingrove*, traditional Scottish melody

*After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer 1979, p. 365*

*Presider* Eternal God, heavenly Father,

*All* **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 Presider asks God's blessing on the assembly. All respond: Amen.*

**HYMN 550** *Jesus calls us o'er the tumult ♦ The Hymnal 1982*

*Restoration*

**DISMISSAL** *The Deacon dismisses the assembly; all respond: Thanks be to God.*

**VOLUNTARY** *Procession*

Herbert Sumsion

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Jennifer King Daugherty

## **PREACHER**

The Very Rev. Steven L. Thomasen

## **ASSISTING LAY MINISTER**

Emily Meeks

## **EUCCHARISTIC MINISTERS**

Erin Beary Anderson, James Davidson, Roze Hazard, Adrienne Hubbard, John Selberg,  
The Rev. Canon Linzi Stahlecker, The Rev. Edie Weller

## **ALTAR GUILD**

Deborah Person, Walter Stuteville

## **VERGERS**

Rollin Salsbery, Carrie Davis

## **ACOLYTES**

Kate Halamay, Adrienne Hubbard, Hilary McLeland-Wieser, Ray Miller, Alexander Snow

## **GREETERS**

Rachel Baker, Barbara Erickson, Mary Frederick

## **USHERS**

Rebecca Haley | Wayne Duncan, Jeff Sackett

## **OBLATION BEARERS**

The Gilmore Morse Family

## **LAND ACKNOWLEDGMENT**

Scott Kovacs

## **LECTORS**

Lara Shibata, Christine Szabadi

## **INTERCESSOR**

Rachel Baker

## **SOUND BOARD**

TBD

## **LIVESTREAM**

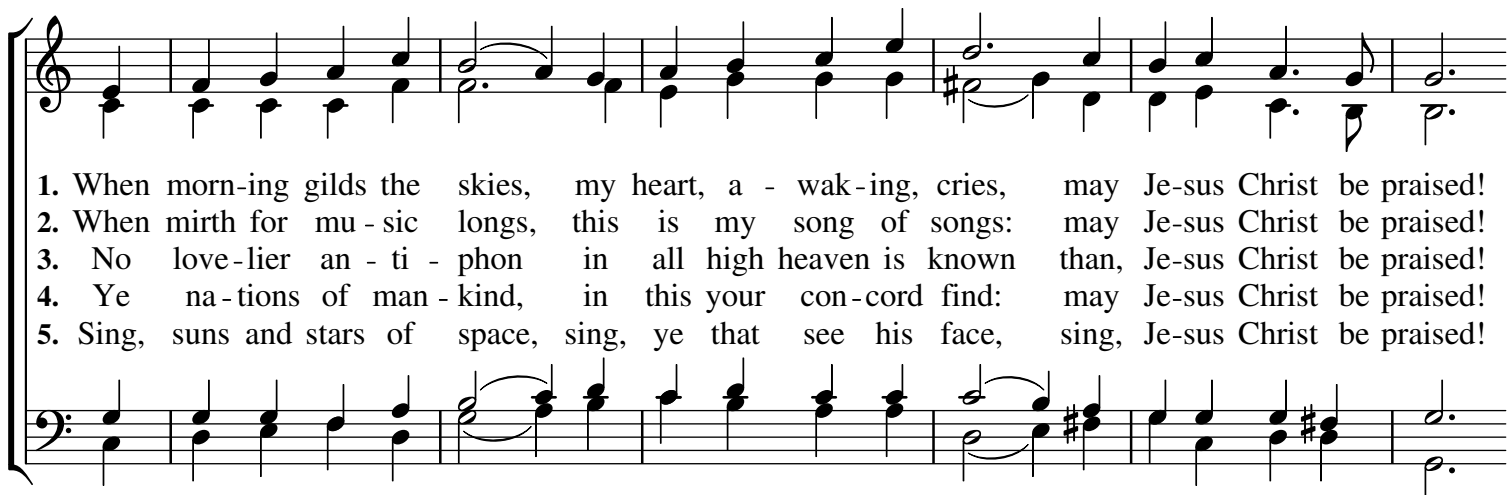
Timothy Shore

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *conducting*;  
Michael Kleinschmidt and John Stuntebeck, *organists*

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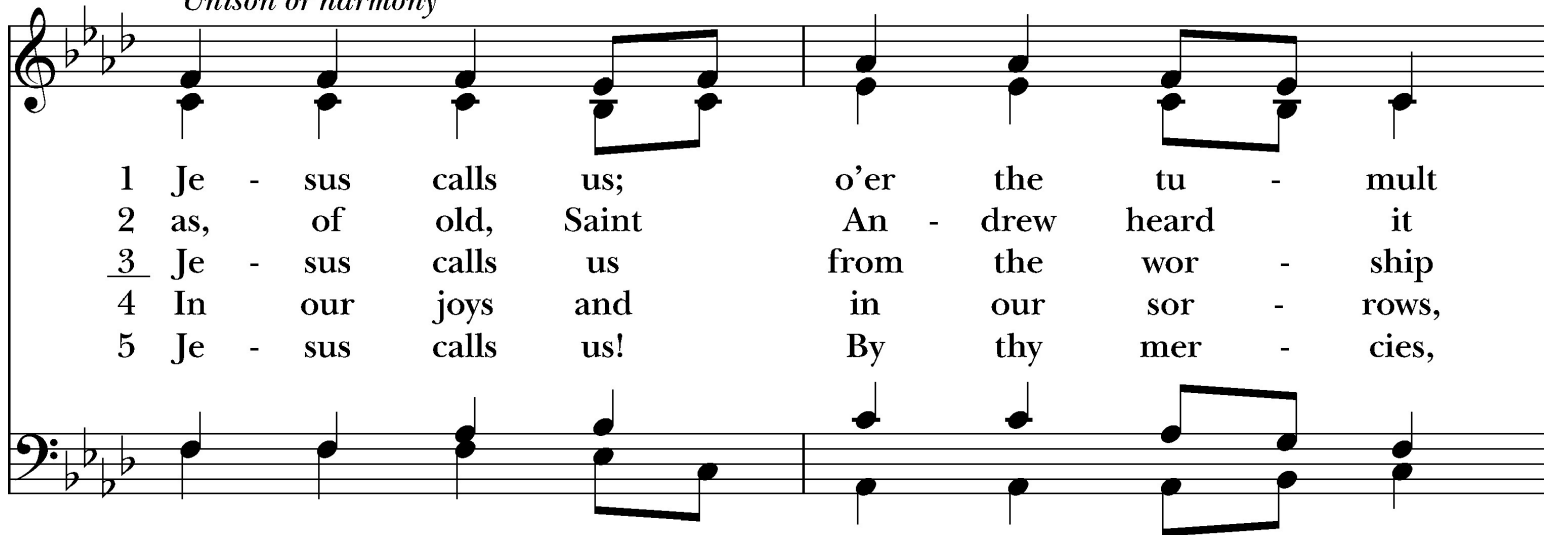


1. When morn-ing gilds the skies, my heart, a - wak-ing, cries, may Je-sus Christ be praised!  
 2. When mirth for mu - sic longs, this is my song of songs: may Je-sus Christ be praised!  
 3. No love-lier an - ti - phon in all high heaven is known than, Je-sus Christ be praised!  
 4. Ye na-tions of man - kind, in this your con-cord find: may Je-sus Christ be praised!  
 5. Sing, suns and stars of space, sing, ye that see his face, sing, Je-sus Christ be praised!



When eve-ning shadows fall, this rings my cur-few call, may Je - sus Christ be praised!  
 God's ho - ly house of prayer hath none that can com-pare with: Je - sus Christ be praised!  
 There to the e-ter-nal Word the e-ter-nal psalm is heard: may Je - sus Christ be praised!  
 Let all the earth a-round ring joy-ous with the sound: may Je - sus Christ be praised!  
 God's whole cre - a - tion o'er, both now and ev - er - more shall Je - sus Christ be praised!

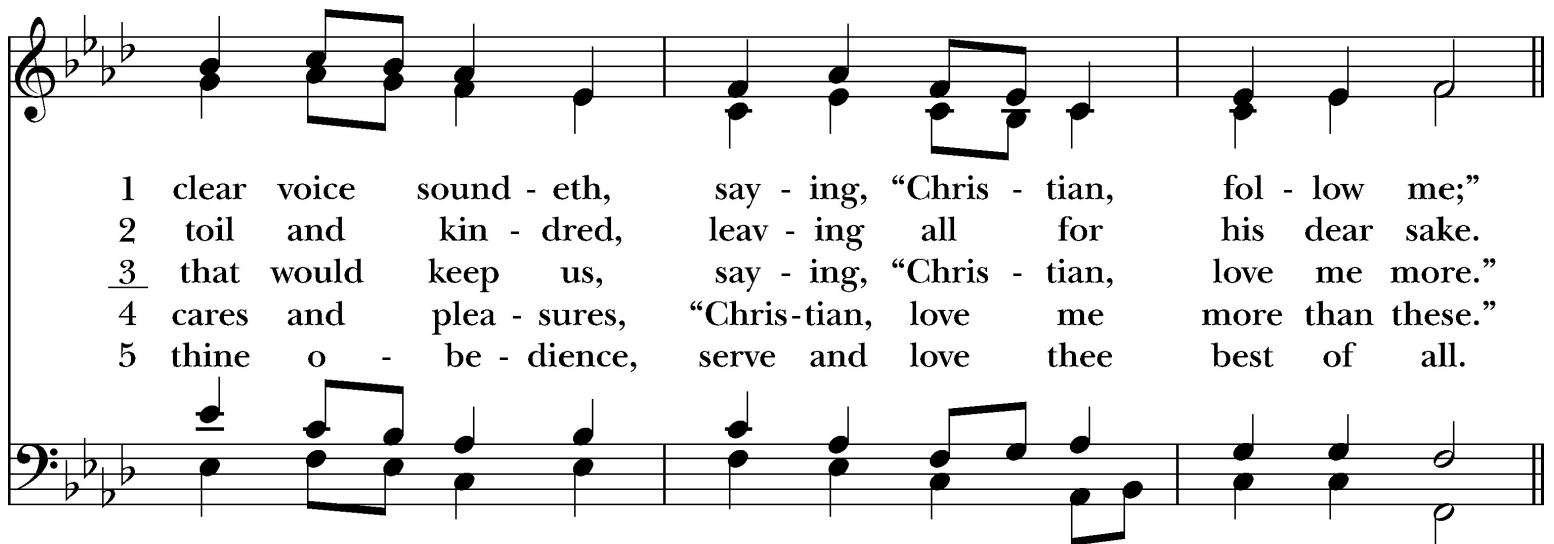
*Unison or harmony*



1 Je - sus calls us; o'er the tu - mult  
2 as, of old, Saint An - drew heard it  
3 Je - sus calls us from the wor - ship  
4 In our joys and in our sor - rows,  
5 Je - sus calls us! By thy mer - cies,



1 of our life's wild, rest - less sea, day by day his  
2 by the Gal - i - le - an lake, turned from home and  
3 of the vain world's gold - en store; from each i - dol  
4 days of toil and hours of ease, still he calls, in  
5 Sa - vior, make us hear thy call, give our hearts to



1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"  
2 toil and kin - dred, leav - ing all for his dear sake.  
3 that would keep us, say - ing, "Chris - tian, love me more."  
4 cares and plea - sures, "Chris - tian, love me more than these."  
5 thine o - be - dience, serve and love thee best of all.