

DIE DEUTSCHE MESSE

A SERVICE OF HOLY COMMUNION

Dr. Martin Luther

Professor of Theology, University of Wittenberg, Saxony 1526

“REFORM ME!”
A TRINITY 125th ANNIVERSARY EVENT

✚ OUR SERVICE TODAY

Today is a special day in our 125th anniversary year. The founders of Trinity Lutheran spoke and prayed in German back in 1887. Services were done in the German language here at Trinity for almost three generations! (Grace Lutheran, our sister church several blocks away, was founded as the church for English speakers who wouldn't be able to follow services at "German Trinity.")

The service that we follow today was authored by Martin Luther in 1526. It served as the basis for many Lutheran orders of service in both the Old and New World. You will find the *general flow* of the service to be rather familiar.

The gown that Pastor Christie wears today is a black preaching gown *with beffchen* (*two white preaching bands*). Trinity pastors, in previous generations, have been pictured with this garment in the confirmation class pictures downstairs. This black gown was given to him by the son of Pastor Duane Tomhave, a former member of Trinity - now a member of the Church in glory.

Some sections of the service will be spoken in English. Other sections will be spoken in German. If German is being spoken, the English translation will always be in a second column to the right.

May the Lord bless us with thankful hearts as we experience the "living history" of this service. May he bless us, even more, with faith-filled hearts as we hear his living Word and receive his Supper today.



The "Castle Church" in Wittenberg Germany

✚ PRAYER BEFORE WORSHIP

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger. Keep me this day from all sin and every form of evil, that all my doings and life may please you. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen.

- Dr. Martin Luther

HAUPTGOTTESDIENST + ORDER OF SERVICE

✚ EINGANGLIED + ENTRANCE HYMN

A Mighty Fortress Is Our God
CW #200

As in the medieval Latin mass, Luther began his service with an Entrance Psalm. This was a psalm that was chanted as the clergy entered. Luther opened up the mass greatly to congregational participation by providing hymns based on the psalms, replacing the one chanted only by the choir. "A Mighty Fortress," a metrical version of Psalm 46, is the most beloved of these metrical psalms.

Lutherans today will immediately notice the absence of the Confession of Sins at the start of the service. The early Lutheran Church continued to use private confession and absolution – not the Roman sacrament of Penance ("going to Confession"). The addition of confession and absolution for all at the beginning of worship became part of the Lutheran liturgy in America with the introduction of the "Common Service" of 1888.

**C: A mighty fortress is our God, A trusty shield and weapon;
He helps us free from ev'ry need That has us now o'ertaken.
The old evil foe Now means deadly woe;
Deep guile and great might Are his dread arms in fight;
On earth is not his equal.**

**With might of ours can naught be done; Soon were our loss effected.
But for us fights the valiant one Whom God himself elected.
You ask, "Who is this?" Jesus Christ it is,
The almighty Lord. And there's no other God;
He holds the field forever.**

*Organ: Though devils all the world should fill, All eager to devour us,
We tremble not, we fear no ill; They shall not overpow'r us.
This world's prince may still Scowl fierce as he will,
He can harm us none. He's judged; the deed is done!
One little word can fell him.*

**C: The Word they still shall let remain, Nor any thanks have for it;
He's by our side upon the plain With his good gifts and Spirit.
And do what they will—Hate, steal, hurt, or kill—
Though all may be gone, Our victory is won;
The kingdom's ours forever!**

✚ **HERR, ERBARME DICH + LORD, HAVE MERCY** Kyrie, God Father in Heaven Above
Kyrie CW #266
Sung by the Choir

This hymn, written by Martin Luther, became a standard part of Lutheran worship in Germany into the twentieth century. The Kyrie is a cry for God's mercy and help and expresses the confidence that God will answer our prayer. The phrase Kyrie eleison is Greek for "Lord, have mercy."

Kyrie, God Father in heav'n above,
You abound in gracious love,
Of all things the maker and preserver.
Eleison, eleison!

Kyrie, O Christ our King,
Salvation for all you came to bring.
O Lord Jesus, God's own Son,
Our Mediator at the heav'nly throne,
Hear our cry and grant our supplication.
Eleison, eleison!

Kyrie, O God the Holy Ghost,
Guard our faith, the gift we need the most,
And bless our life's last hour
That we leave this sinful world with gladness.
Eleison, eleison!

✚ **LOBGESANG + SONG OF PRAISE** All Glory Be to God Alone
Gloria in excelsis CW #263
Setting by Dr. John Behnke

Luther introduced congregational participation as he and his coworkers wrote many hymns for the church. Historians have noted that Luther "sang the Reformation into the hearts of the people."

M: Ehre sei Gott in der Höhe!

M: Glory be to God on high!

Stand as soon as the hymn is introduced.

**C: All glory be to God on high
And thanks for all His favor;
No harm can touch or terrify
A child of God forever.
God shows His good and gracious will
And grants His peace, the world to fill
All strife at last has ended. (Interlude)**

**We praise and laud and worship You;
We give you thanks forever,
O Father, for Your rule is true
And just and changes never.
With boundless pow'r, Your mighty reign
Fulfills whatever You ordain.
Lord, grant us eve'ry blessing. (Interlude)**

Choir: O Jesus Christ, the only Son
Begotten of the Father,
Your saving death has made us one
With God and with each other.
O Lamb of God, to You on high
In our distress we sinners cry,
Have mercy on us, Amen! *(Interlude)*

**C: O Holy Spirit, our delight
And source of consolation,
Protect us from the devil's might
Through Jesus, our salvation,
Who by His death upon a tree
Has rescued us from misery:
To this we hold forever.**

✚ SALUTATIO + GREETING

This solemn yet intimate greeting between the pastor and congregation occurs just before the two major divisions of the service (Scripture and Holy Communion). Pastor Wilhelm Loehe said of this greeting, "The bonds of love and unity between pastor and people are tied anew."

M: The Lord be with you.

C: And also with you. (spoken)

✚ KOLLEKTE + PRAYER OF THE DAY

The Prayers of the Day are an ancient set of prayers that sum up the petitions of the congregation using a pattern noted for its brevity and beauty. Each Sunday has its unique Prayer of the Day, reflecting the theme of the Gospel of the Day.

M: Laßt uns beten.

M: Let us pray.

M: Wir danken dir, allmächtiger Gott und Vater, daß du dich unser väterlich erbarmet, und uns durch dein theures Werkzeug, den seligen Vater Luther, das Licht deines allein selig machenden Wortes hast lauter und rein predigen lassen, und bitten dich von Herzen, regiere uns durch deinen Heiligen Geist, daß wir dem Evangelio beständig glauben, würdig nachwandeln, and auf solchen Trost endlich fröhlich und selig sterben, durch Jesum Christum, deinen Sohn, unseren Herrn.

M: Almighty God, through the preaching of your servants, the blessed Reformers, you caused the light of the gospel to shine forth. Grant that we may faithfully defend it against all enemies and joyfully proclaim it to the salvation of people everywhere to the glory of your holy name; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Choir: Amen.

Choir: Amen.

Be seated

✚ EPISTEL + EPISTLE LESSON

Romans 3:19-28

Luther retained the centuries-old list of Scripture Lessons appointed for specific Sundays and festivals. He also retained the practice of singing (chanting) the readings although he modified the chant melodies to fit the German language. Each person speaking in the readings (for example, Jesus, the Pharisees, the apostles) had their own melody that identified to the listeners who was speaking. Luther saw chant as a means of minimizing the personality of the reader and of adorning and focusing attention on the words of the Lesson.

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished – he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus. Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by faith apart from observing the law.

✚ GRADUALLIED + HYMN OF THE DAY

O God, Our Lord, Your Holy Word
Setting by Paul Bouman
See next page

This hymn forms a bridge or step between the Epistle Lesson and the Gospel as the presider traditionally stepped either from one side of the altar to the other or out into the congregation to read the Gospel.

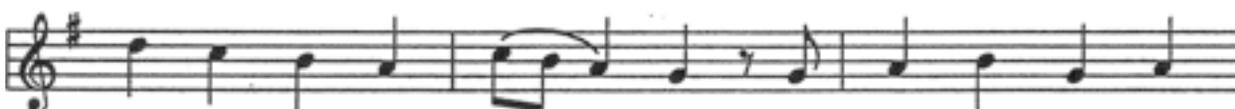




1 O God, our Lord, Your ho - ly Word Was long a hid - den
2 Sal - va - tion true By faith in you, That is your Gos - pel's
3 Lord, you a - lone This work have done By your free grace and
4 You are my Lord, And by your Word Death holds no dread - ful



trea - sure Till to its place It was, by grace Re -
preach - ing, The heart and core Of Bi - ble lore In
fa - vor. All who be - lieve Will grace re - ceive Through
ter - rors; Your pre - cious blood, My high - est good, Has



stored in full - est mea - sure. For this to - day Our
all its sa - cred teach - ing. In Christ we must Put
Je - sus Christ, our Sav - ior. And though the foe Would
blot - ted out my er - rors. My thanks to you! Your



thanks we say And glad - ly glo - ri - fy you. Your
all our trust, Not in our deeds or la - bor; With
o - ver - throw Your Word with grim en - deav - or, What
Word is true, You keep your prom - ise ev - er. While



mer - cy show And grace be - stow On all who still de - ny you.
con - science pure And heart se - cure Love you, Lord, and our neigh - bor.
plan he tries, It al - ways dies; Your Word will stand for - ev - er.
here I live, Your grace you give And heav - en's bliss for - ev - er.

Stand out of respect for the Gospel of Christ.

✚ DAS EVANGELIUM + GOSPEL LESSON

M: Das heutige Evangelium finden wir aufgezeichnet in dem Evangelium nach Johannes, Kapitel Acht, verse 31 bit 36.

Da sprach nun Jesus zu den Juden, die an ihn glaubten: So ihr bleiben werdet an meiner Rede, so seid ihr meine rechten Jünger 32 und werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen. 33 Da antworteten sie ihm: Wir sind Abrahams Samen, sind niemals jemandes Knecht gewesen; wie sprichst du denn: "Ihr sollt frei werden"? 34 Jesus antwortete ihnen und sprach: Wahrlich, wahrlich ich sage euch: Wer Sünde tut, der ist der Sünde Knecht. 35 Der Knecht aber bleibt nicht ewiglich im Hause; der Sohn bleibt ewiglich. 36 So euch nun der Sohn frei macht, so seid ihr recht frei.

Be Seated

✚ CREDO + CREEDAL HYMN

Credo

Sung by the Junior Choir in the 9:00 a.m. Service

Sung by the congregation in the 10:45 a.m. Service

**We all believe in one true God, Father, Son, and Holy Ghost,
Ever-present help in need, Praised by all the heav'nly host,
By whose mighty pow'r alone All is made and wrought and done.**

**We all believe in Jesus Christ, Son of God and Mary's Son,
Who descended from his throne And for us salvation won,
By whose cross and death are we Rescued from all misery.**

**We all confess the Holy Ghost, Who from both fore'er proceeds,
Who upholds and comforts us In all trials, fears, and needs.
Blessed, holy Trinity, Hear our praise eternally!**

M: The Gospel Lesson is recorded for us in the Gospel of John, Chapter 8, Verses 31-36.

To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?" Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed."

We All Believe in One True God
Setting by Lynn Petersen

✚ PREDIGT + SERMON

Based upon Romans 3:19-28

Luther elevated the place and prominence of preaching in the service. The Gospel-based sermon was one of Luther's most important reformations. His preaching was direct and lively, although many of his sermons would appear long by modern standards. Parishioners in Luther's day stood for the service, often over two hours.

WE ARE "RIGHT" WITH GOD

+ The Scriptures Teach It + Christ Has Done It + We Treasure It +

✚ ABKÜNDIGUNG + ANNOUNCEMENTS

Announcements to the congregation were ordinarily given after the sermon.

✚ EINSAMMELN DES DANKOPFERS + GATHERING OF OUR THANK OFFERING

Having heard the Word of God, it is appropriate for his people to offer themselves and their possessions to him, and to pray that his Word would bring more souls throughout the world into his kingdom as an offering to him. In Luther's day, the offerings weren't part of the service proper. Instead, an offering for the poor would have been gathered at the door following the service.

Stand

✚ VATERUNSER + LORD'S PRAYER

Luther instructs, "After hearing the Word, and in preparation for the Sacrament, follows a paraphrase of the Lord's Prayer and an admonition for those who wish to partake of the Sacrament."

- M: I invite you to lift up your hearts to God and pray with me the Lord's Prayer as Christ our Lord taught us.
- C: **Our Father in heaven, hallowed be your name.**
- M: Here we pray that God our Father in heaven would look with mercy on all his children on earth. We ask him to give us grace that we might proclaim his Word faithfully and live our lives according to his will, for then we show that his name is precious to us. We also pray that he would keep us from any teaching and living which would dishonor his name.
- C: **Your kingdom come.**
- M: We pray that his kingdom and the rule of his grace might come to us and grow in us each day; that all who are still captives in Satan's kingdom might be brought to know Jesus Christ, his Son, so that the Christian Church might grow and prosper.
- C: **Your will be done on earth as in heaven.**

M: We pray that the Holy Spirit would strengthen us to do and accept God's will in life and death, in good times and in bad, and that we might have power to put down our own sinful will and its desires.

C: Give us today our daily bread.

M: We pray that our Father would also give us our daily bread, preserve us from greed and selfish desires, and help us to trust that he will provide for all our needs.

C: Forgive us our sins, as we forgive those who sin against us.

M: We ask that God would forgive our sins as we forgive those who sin against us so that our hearts may rest and rejoice in a good conscience before him, and that no sin may ever frighten or alarm us.

C: Lead us not into temptation.

M: We pray here that God would protect us from all temptations and help us by his Spirit to put down our sinful flesh, to despise the world and its vices, and to overcome the devil and all his trickery.

C: But deliver us from evil.

M: And finally we pray that God would deliver us from all evils of body and soul now and forever.

C: For the kingdom, the power, and the glory are yours, now and forever.

M: All those who sincerely desire these things will say from their hearts "Amen," trusting without doubt that their prayers are answered in heaven, as Christ has promised: "Whatever you ask for in prayer, believe that you will receive it, and it will be yours."

C: Amen.

Specific prayers for the week may be offered.

VERMAHNUNG + ADMONITION OF THE COMMUNICANTS

Luther's admonition for those who partake of the Sacrament reflects his emphasis on regular, ongoing catechetical instruction for all Christians. This was especially important during the Reformation era when so many in the church were poorly instructed, if at all.

M: I admonish you in Christ that you look upon the Testament of Christ in true faith, above all having confident assurance in your hearts in the words by which Christ grants his body and blood for the forgiveness of sins. That you remember and give thanks for his boundless love of which he gave proof when he redeemed us by his blood from God's wrath, sin, death, and hell, and thereupon take to yourselves externally the bread and wine, that is, his body and blood, as your guarantee and pledge. In his name, therefore, and according to his command, let us proceed, by the use of his own words, to the use and administration of the Testament.

✠ EINSÄTZIGUNGSWORTE + WORDS OF INSTITUTION

M: Unser Herr Jesus Christus, in der Nacht, da er veraten ward, nahm er das Brot, dankete und brachs, und gabs seinen Jüngern und sprach: Nehmet hin und esset, das ist mein Leib, der für euch gegeben wird; solches thut zu meinem Gedächtnis.

Desselbign gleichen nahm er auch den Kelch nach dem Abendmahl, dankete und gab ihnen den und sprach: Nehmet hin und trinket alle daraus. Dieser Kelch ist das Neue Testament in meinem Blut, das für euch vergossen wird zur Vergebung der Sünden; solches thut, so oft ihrs trinkt, zu meinem Gedächtnis.

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks and gave it to them saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

✠ PRÄSATION + PREFACE

The Preface is one of the most ancient parts of the historic liturgy of the Christian church, dating to the second century, or before.

M: The Lord be with you.

C: **And also with you. (spoken)**

M: Lift up your hearts.

C: **We lift them up unto the Lord.**

M: Let us give thanks to the Lord, our God.

C: **It is good and right so to do.**

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who preserves his Church to the end of time when he will come again as king to judge all people and take his own to glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

✠ JESAIA DEM PROPHETEN + ISAIAH, MIGHTY SEER
Sanctus

CW #267

This hymn is Martin Luther's metrical version of Isaiah 6:1-4, which includes the song of the heavenly seraphim angels. Luther replaced the historic "Holy Holy Holy" with this hymn version and then placed it at this point in the service.

Choir: Isaiah, mighty seer in days of old,
The Lord of all in spirit did behold
High on a lofty throne, in splendor bright,
With robes that filled the temple courts with light.
Above the throne were flaming seraphim;
Six wings had they, these messengers of him.
With two they veiled their faces as was right,
With two they humbly hid their feet from sight,
And with the other two aloft they soared;
One to the other called and praised the Lord:

ALL:

Ho - ly is God, the Lord of heav'n - ly hosts! Ho - ly is God, the Lord of
heav'n - ly hosts! Ho - ly is God, the Lord of heav'n - ly hosts! His glo - ry
fills the heav - ens and the earth!" The beams and lin - tels trem - bled at the cry,
And clouds of smoke en - wrapped the throne on high.

Be seated.

✠ AUSTEILUNG + DISTRIBUTION

✠ ABENDMAHLSLIED + DISTRIBUTION HYMN
Agnus Dei

Lamb of God Pure and Holy
CW #268

Sung in parts as able

“Lord, Keep Us Steadfast in Thy Word” was written by Martin Luther in 1541. The hymn was originally written for the Wittenberg boys’ choir to sing at a prayer service for God’s protection against Turkish (Muslim) invaders. It was printed in a hymnal for the first time in 1543 as “A hymn for children to sing...” Luther wanted children to learn and sing good hymns that strengthen heart and soul! “Lord, Keep Us Steadfast in Thy Word” is one of the classic “battle hymns” of the Lutheran Reformation. It has been set in countless ways over hundreds of years.

Lord, keep us steadfast in Thy Word Curb those who fain by craft and sword
Would wrest the Kingdom from Thy Son And set at naught all He hath done.

Lord Jesus Christ, Thy pow’r make known, For Thou art Lord of lords alone;
Defend Thy Christendom that we May evermore sing praise to Thee.

O Comforter of priceless worth, Send peace and unity on earth.
Support us in our final strife, And lead us out of death to life.

Grant peace, we pray, in mercy, Lord Peace in our time, oh, send us!
For there is none on earth but Thee, None other to defend us.
Thou only, Lord, canst fight for us.

Give to our people, to all that be in power, Peace and good government,
That by their protection We may lead a quiet and peaceful life always
In all godliness and in all honesty. Amen.

Stand

1 O Lord, we praise you, bless you, and a - dore you,
 In thanks-giv - ing bow be - fore you. Here with your
 bod - y and your blood you nour-ish Our weak souls that they may
 flour - ish. O Lord, have mer - cy! May your
 bod - y, Lord, born of Mar - y, That our sins and sor - rows
 did car - ry, And your blood for us plead
 In all tri - al, fear, and need: O Lord, have mer - cy!



An early Lutheran celebration of Holy Communion

✚ DANKKOLLEKTE + PRAYER OF THANKSGIVING

This familiar prayer was written by Martin Luther.

M: Wir danken dir, allmächtiger Herre
Gott, daß du uns durch diese heilsame
Gabe hast erquicket, und bitten deine
Barmherzigkeit, daß du uns solches
gedeihen lassest zu starkem Glauben
gegen dir und zu brünstiger Liebe
unter uns allen, durch unseren Herrn
Jesum Christum, deinen Sohn, der mit
dir in Einigkeit des heiligen Geistes,
wahrer Gott, lebet und herrschet
immer und ewiglich.

Choir: Amen.

M: We give thanks, almighty God, that
you have refreshed us with this holy
supper. We pray that through it you
will strengthen our faith in you and
increase our love for one another. We
ask this in the name of Jesus Christ, our
Lord, who lives and reigns with you
and the Holy Spirit, one God, now and
forever.

Choir: Amen.

✚ SEGEN + BLESSING

Luther directed the clergy to use the words of blessing which God gave Old Testament priests to use for blessing the people of Israel.

M: Der Herr segne dich und behüte dich!
Der Herr erleuchte sein Angesicht über
dich und sei dir gnädig!
Der Herr erhebe sein Angesicht auf
dich und gebe dir Frieden.

Choir: Amen.

M: The Lord bless you and keep you.
The Lord make his face shine on you
and be gracious to you.
The Lord look on you with favor and
give you peace.

Choir: Amen.

✚ SCHULBLIED + CLOSING HYMN

God's Word Is Our Great Heritage
See next page

Modern Lutherans found the end of this service to be abrupt. A final hymn was added by Scandinavian Lutherans in the 1800s. The famous hymn "God's Word Is Our Great Heritage" was originally written to be a 5th stanza of "A Mighty Fortress Is Our God" for the 300th anniversary of the Reformation in 1817.

God's Word is our great her - it - age, And shall be ours for -
 ev - er; To spread its light from age to age Shall
 be our chief en - deav - or. Through life it guides our way;
 In death it is our stay. Lord, grant, while world en - dure,
 We keep its teach - ings pure, Through - out all gen - er - a - tions.

Tune: *EIN FESTE BURG* Text: M. Luther, 1483-1546, Setting: L. M. Lindeman, 1812-87

✚ SERVICE PARTICIPANTS

| | |
|--------------------|-------------------------------------------|
| PRESIDING MINISTER | Pastor Larry Gates |
| PREACHER | Pastor Aaron Christie |
| ORGANIST | Mark Davidson |
| | |
| VIOLIN | Amy Donovan, Jack Boatman |
| BASS | Charles Ledvina |
| TRUMPET | Rod Clouser, Kayla Clouser, Brian Genrich |
| TROMBONE | Tim Pederson |
| EUPHONIUM | Rick Backhaus |

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Pastor Aaron Christie + Pastor Larry Gates + Pastor Scott Oelhafen