

DIE DEUTSCHE MESSE

A SERVICE OF HOLY COMMUNION
Dr. Martin Luther
Professor of Theology, University of Wittenberg, Saxony 1526

A FESTIVAL SERVICE FOR THE 500^{TH} ANNIVERSARY OF THE LUTHERAN REFORMATION

MARTIN LUTHER COLLEGE

OUR SERVICE TODAY

Today we celebrate the 500th anniversary year of the Lutheran Reformation. Through God's servant, Martin Luther, and the other reformers of Luther's day, God restored his gospel message. To God alone be the glory for the message and the ministry of the reformers. To God alone be the glory for revealing his gift of salvation by grace alone, by faith alone, as revealed in Scripture alone.

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.

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.



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

Preservice Music

Wind Symphony

Blessed Are They

Johannes Brahms, arr. Barbara Buehlam

HAUPTGOTTESDIENST + ORDER OF SERVICE

EINGANGSLIED + ENTRANCE HYMN

A Mighty Fortress Is Our God Martin Luther Setting by Michael D. Costello

Stand as the hymn is introduced. Face the cross at the back of the Chapel and follow its path to the chancel where it becomes the focus of Christian worship.

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 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'er taken.
 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.
- C: 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.

Choir: 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 take they our life, goods, fame, child, or wife, Though all may be gone, Our victory is won; The kingdom's ours forever!

Be seated

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

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!

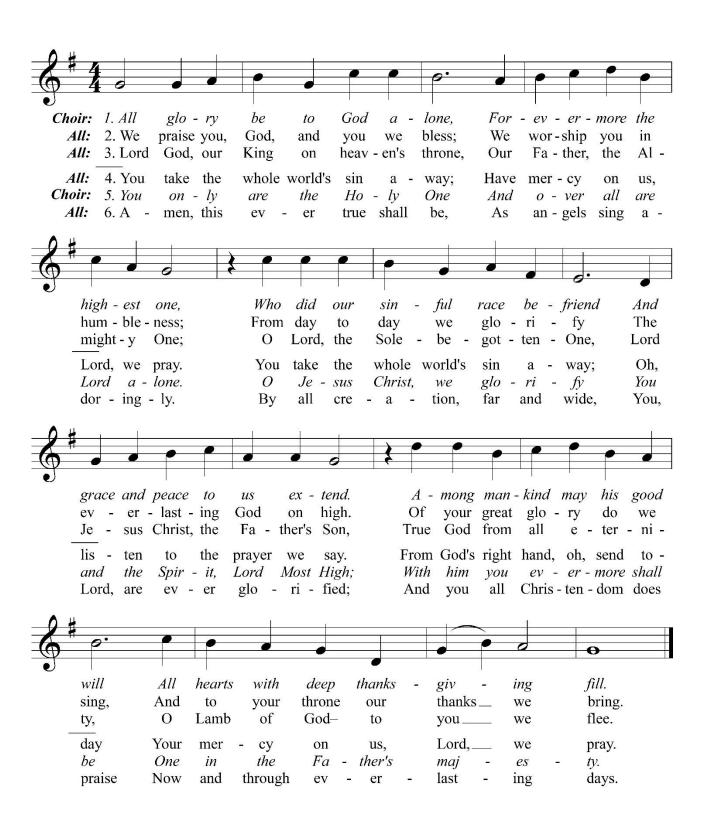
LOBGESANG + SONG OF PRAISE
Gloria in excelsis

All Glory Be to God Alone 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.



¥ 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: Wir danken dir, allmächtiger Gott und Vater, dass du dich unser väterlich erbarmet, und uns durch dein teures 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, und auf solchen Trost endlich fröhlich und selig sterben, durch Jesum Christum, deinen Sohn, unseren Herrn.

C: Amen.

M: Let us pray.

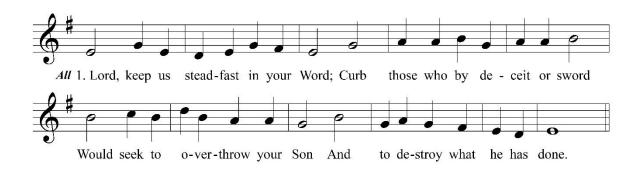
M: Almighty God and Father, we thank you that like a father you have had mercy on us and that through your precious instrument, the blessed father Luther, you have let the light of your Word, which alone saves, be preached to us purely and unadulterated. And we ask you from our heart, rule us through your Holy Spirit that we may continually believe the gospel, walk in it worthily, and that in the end we may cheerfully and blessedly die in its comfort, through Jesus Christ, your Son, our Lord.

C: Amen.

Be seated

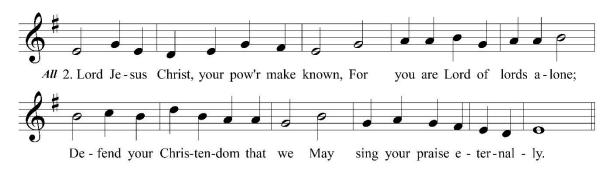
Choir (Psalm 119:5-6)

Oh, that my ways may be steadfast in keeping your statutes.
Then I shall not be put to shame.
Lord, keep us steadfast in your Word.



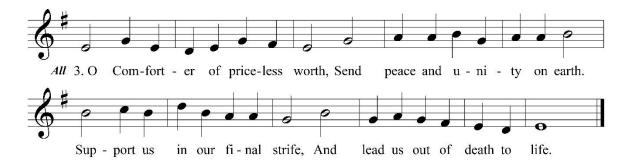
Choir (John 8:31)

And Jesus said, "If you abide in my Word, you are truly my disciples." Lord, keep us steadfast in your Word.



Choir (Ephesians 4:4-6)

There is one body, there is one Spirit, there is one hope for which we live, one Lord, one faith, one baptism, one God and Father of us all. Lord, keep us steadfast in your Word.



Choir

Lord, keep us steadfast in your Word.

EPISTEL + EPISTLE LESSON

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. Our lessons will be read using Luther's German translation of the Bible.

Wir wissen aber, daß, was das Gesetz sagt, das sagt es denen, die unter dem Gesetz sind, auf daß aller Mund verstopft werde und alle Welt Gott schuldig sei; darum daß kein Fleisch durch des Gesetzes Werke vor ihm gerecht sein kann; denn durch das Gesetz kommt Erkenntnis der Sünde. Nun aber ist ohne Zutun des Gesetzes die Gerechtigkeit, die vor Gott gilt, offenbart und bezeugt durch das Gesetz und die Propheten. Ich sage aber von solcher Gerechtigkeit vor Gott, die da kommt durch den Glauben an Jesum Christum zu allen und auf alle, die da glauben. Denn es ist hier kein Unterschied: sie sind allzumal Sünder und mangeln des Ruhmes, den sie bei Gott haben sollten, und werden ohne Verdienst gerecht aus seiner Gnade durch die Erlösung, so durch Jesum Christum geschehen ist, welchen Gott hat vorgestellt zu einem Gnadenstuhl durch den Glauben in seinem Blut, damit er die Gerechtigkeit, die vor ihm gilt, darbiete in dem,

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.

Romans 3:19-28

daß er Sünde vergibt, welche bisher geblieben war unter göttlicher Geduld; auf daß er zu diesen Zeiten darböte die Gerechtigkeit, die vor ihm gilt; auf daß er allein gerecht sei und gerecht mache den, der da ist des Glaubens an Jesum. Wo bleibt nun der Ruhm? Er ist ausgeschlossen. Durch das Gesetz? Durch der Werke Gesetz? Nicht also, sondern durch des Glaubens Gesetz. So halten wir nun dafür, daß der Mensch gerecht werde ohne des Gesetzes Werke, allein durch den Glauben.

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

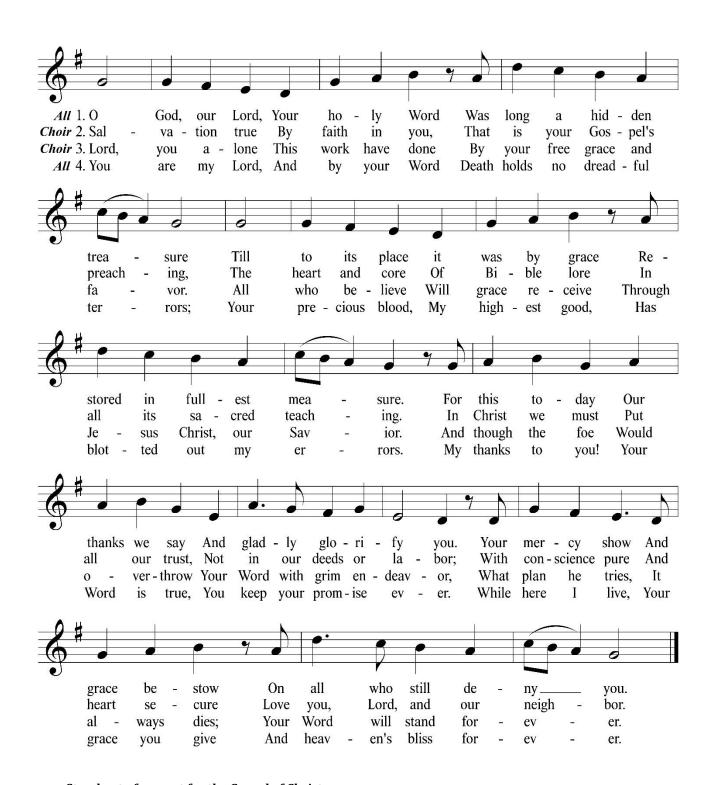
O God, Our Lord, Your Holy Word

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.





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 bis 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.

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."

Be seated



We All Believe in One True God

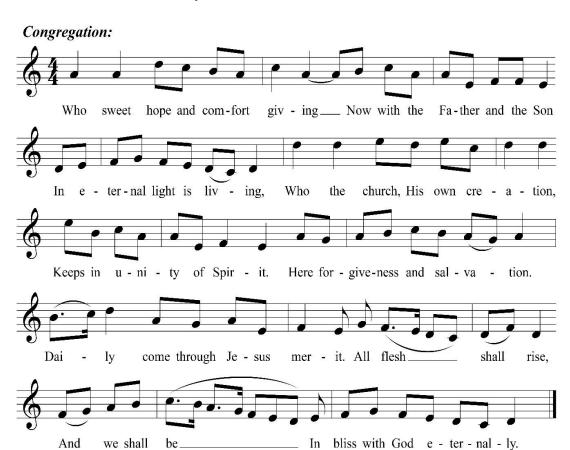
We All Believe in One True God Setting by Richard Wienhorst

Choir

We all believe in one true God, Who created earth and heaven, The Father who to us in love has the right of children given. He in soul and body feeds us, All we need his hand provides us; He through snares and perils leads us, Watching that no harm betides us. He cares for us by day and night, All things are governed by His might.

We all believe in Jesus Christ, His own Son, our Lord, possessing. An equal godhead, throne, and might, Source of every grace and blessing. Born of Mary, virgin mother, By the power of the Spirit, Made true man, our elder Brother, That the lost might life inherit; Was crucified by sinful men and raised by God to life again.

We all confess the Holy Ghost,

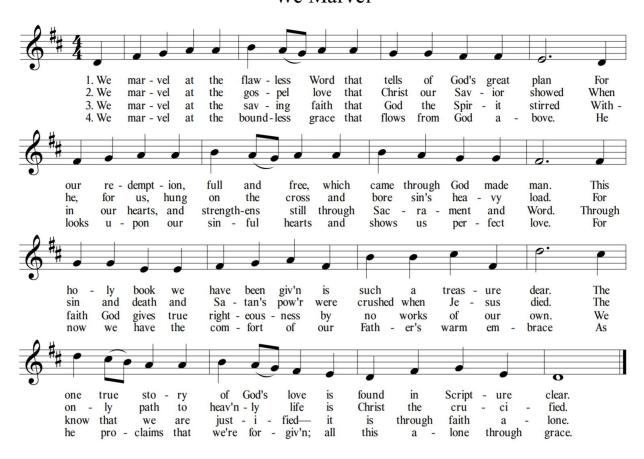


♯ PREDIGT + SERMON

Zechariah 4:1-7

By My Spirit
1. February 15, 519 BC
2. October 31, 1517 AD
3. November 1, 2017





Stand

♯ VATERUNSER + LORD'S PRAYER

Luther instructs, "After hearing the Word, and in preparation for the Sacrament, here 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.

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, especially 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.

EINSETZUNGSWORTE + WORDS OF INSTITUTION

M: Unser Herr Jesus Christus, in der Nacht, da er verraten ward, nahm er das Brot, dankte und brach's, und gab's seinen Jüngern und sprach: Nehmet hin und esst, das ist mein Leib, der für euch gegeben wird; solches tut zu meinem Gedächtnis.

Desgleichen nahm er auch den Kelch nach dem Abendmahl, dankte und gab ihnen den und sprach: Nehmt hin und trinkt alle daraus.

Dieser Kelch ist das Neue Testament in meinem Blut, das für euch vergossen wird zur Vergebung der Sünden; solches tut, 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."

₽ PRÄFATION + 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

Martin Luther Setting by Jeremy S. Bakken

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:



Choirs The beams and lintels trembled at the cry, and clouds of smoke enwrapped the throne on high.

Be seated

AUSTEILUNG + DISTRIBUTION

Approach the altar at the ushers' direction. Commune in tables on the main floor in front of the altar. Extend your hand to receive the wafer. Guide the cup with your hand or use the individual cups to receive the wine. During the distribution the congregation sing the hymn as directed in the service folder.

ABENDMAHLSLIED + DISTRIBUTION HYMNS

Lamb of God Pure and Holy CW #268

Lamb of God, pure and holy, Who on the cross did suffer, Ever patient and lowly, Your-self to scorn did offer, All sins you carried for us, Else had despair reigned o'er us:

- 1. Have mercy on us, O Jesus!
- 2. Have mercy on us, O Jesus!
- 3. Your peace be with us, O Jesus!

Women's Choir

Dear Christians One and All Rejoice Words: Martin Luther, 1523 Music: NUN FREUT EUCH,15th c. Setting: Hans Chemin-Petit

Dear Christians, one and all rejoice,
With exultation springing,
And, with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath done,
How His right arm the vict'ry won;
Right dearly it hath cost Him.

Fast bound in Satan's chains I lay,
Death brooded darkly o'er me,
Sin was my torment night and day,
In sin my mother bore me;
Yea, deep and deeper still I fell,
Life had become a living hell,
So firmly sin possessed me.

My own good works availed me naught,
No merit they attaining;
Free will against God's judgment fought,
Dead to all good remaining.
My fears increased till sheer despair
Left naught but death to be my share;
The pangs of hell I suffered.

But God beheld my wretched state
Before the world's foundation,
And, mindful of His mercies great,
He planned my soul's salvation.
A father's heart He turned to me,
Sought my redemption fervently:
He gave His dearest Treasure.

He spoke to His beloved Son:
'Tis time to have compassion.
Then, go, bright Jewel of My Crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him that he
May live with Thee forever.

The Son obeyed His Father's will,
Was born of virgin mother,
And God's good pleasure to fulfill,
He came to be my Brother.
No garb of pomp or power He wore,
A servant's form, like mine, He bore,
To lead the devil captive.

To me He spake: Hold fast to Me, I am thy Rock and Castle; Thy Ransom I Myself will be; For thee I strive and wrestle; For I am with thee, I am thine, And evermore thou shalt be Mine; The Foe shall not divide us. The church's one foundation Is Jesus Christ, her Lord; She is His new creation By water and the Word. From heav'n He came and sought her To be His holy bride; With His own blood He bought her, And for her life He died.

Elect from ev'ry nation, Yet one o'er all the earth, Her charter of salvation One Lord, one faith, one birth. One holy name she blesses, Partakes one holy food, And to one hope she presses, With ev'ry grace endued.

The church shall never perish! Her dear Lord, to defend, To guide, sustain, and cherish, Is with her to the end. Though there be those that hate her, False sons within her pale, Against both foe and traitor She ever shall prevail

Stand

DANKSLIED + SONG OF THANKSGIVING

O Lord, We Praise You CW #317:1-2

- O Lord, we praise you, bless you, and adore you,
 In thanksgiving bow before you.
 Here with your body and your blood you nourish
 Our weak souls that they may flourish
 O Lord, have mercy!
 May your body, Lord, born of Mary,
 That our sins and sorrows did carry,
 And your blood for us plead
 In all trial, fear, and need: O Lord, have mercy!
- Your holy body into death was given,
 Life to win for us in heaven.
 No greater love than this to you could bind us;
 May this feast of that remind us!
 O Lord, have mercy!
 Lord, your love and kindness did move you;
 Let your supper move us to love you.
 All our debt you have paid;
 Peace with God once more is made. O Lord, have mercy!

DANKKOLLEKTE + PRAYER OF THANKSGIVING

This familiar prayer was written by Martin Luther.

M: Wir danken dir, allmächtiger Herr
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. 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. Amen.

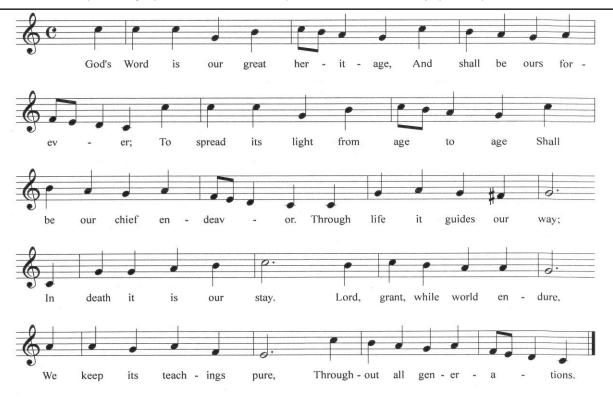
SEGEN + BLESSING

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 lasse sein Angesicht leuchten über dir und sei dir gnädig!
 Der Herr hebe sein Angesicht über dich und gebe dir Frieden.
- C: 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.
- C: Amen.

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.



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

Be seated

POST-SERVICE MUSIC

Wind Symphony

Alleluia! Laudamus Te

Alfred Reed

SERVICE PARTICIPANTS

Presiding Minister Prof. James Danell

Professor of German, Martin Luther College

Preacher Rev. Paul Prange

Administrator for WELS Board of Ministerial Education

Choir Directors Adrian Smith

Professor of Music, Martin Luther College

Grace Hennig

Professor of Music, Martin Luther College

Jon Laabs

Professor of Music, Martin Luther College

Craig Hirschmann

Professor of Music, Martin Luther College

Wind Symphony Director Erin Meissner

Adjunct Professor, Martin Luther College

Hosanna Ringers Director Prof. Craig Hirschmann

Organists Prof. Craig Hirschman

Noah Melso, freshman Karissa Nolte, sophomore Prof. Adrian Smith Lydia Wasserman, senior

Emily Schmidt, junior

Caleb Koelpin, sophomore Stanley Draper, senior

Instrumentalists

Student Lectors

Trumpet Hannah Paustian, junior

> Matthew Scharp, freshman Emma Schibbelhut, senior Brittany Jensen, sophomore

Horn Christian Willick, senior

Trombone Carl Boeder, senior

> Karissa Nolte, sophomore Donovan Williams, junior Caleb Dobberstein, junior

Tuba Zachary Johnson, sophomore Percussion

Rebecca Doering, sophomore
Eric Dorn, senior
Jordan Massiah, freshman
Zachary Scharlemann, senior

Festival Banners

Jason Jasperson Artist, New Ulm, MN; Teacher, Minnesota Valley Lutheran High School

Order of Service (original)

Rev. Aaron Christie Trinity Lutheran Church, Waukesha, WI

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