

The page is framed by an intricate border of classical and allegorical figures. At the top, two cherubs (putti) are shown in profile, one on the left and one on the right, appearing to support the arch above. The arch itself is filled with a dense pattern of small, repeating motifs. On the left and right sides, there are tall, slender columns with decorative capitals. At the bottom, a row of cherubs is depicted, some playing musical instruments like lutes and flutes. The entire scene is rendered in a detailed, engraved style typical of 17th-century book design.

**Deutsche**  
Besse vnd ord-  
nung Gottes diensts/  
zu Wittenberg/  
fürgenomen.

M. D. XXVI.

*Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.*

*~Mark 13:11*



114 E. Blue Earth Ave.

Fairmont, MN 56031

Sunday Worship: 9:30am

Sunday School and Bible Class: 10:45am

[www.shepherdofthelakes.net](http://www.shepherdofthelakes.net)

Pastor Jason Zuehlke

Church Phone: (507) 238-2998

Parsonage Phone: (507) 238-9663

Pastor Zuehlke Cell: (507) 848-8905

[PastorZuehlke@outlook.com](mailto:PastorZuehlke@outlook.com)

**Reformation Sunday**

**October 31, 2021**

## *Welcome to Shepherd of the Lakes*

We're here to shepherd Christ's flock and seek the lost sheep by sharing the good news of Jesus Christ with all. Come, let us worship!

### *For Your Convenience...*

A room for any parents with children in need of a quiet place is located just outside of the back of the sanctuary. Restrooms are located in the hallway toward the front of the sanctuary. Please ask if you have any further questions or concerns..

### *Prayer before worship* (Dr. Luther's Morning Prayer)

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.

# **Martin Luther's Deutsche Messe**

**(German Mass for Wittenberg, 1526)**

## **A brief history of Lutheran Worship and an introduction to Deutsche Messe (*German Mass*)**

On October 31, 1517, a monk named Martin Luther nailed 95 theses on the door of the Wittenberg church speaking out against the sale of indulgences by the Catholic church. This event set the Lutheran Reformation into motion, which we still celebrate today. Luther's desire was simple: he wanted all Christians to return to the basic truth that we are saved by grace alone, received by faith alone, as revealed by the Scriptures alone. The only way we can have confidence before God is by understanding this truth – a truth we call Justification.

Once Luther rediscovered this truth, he spent his life developing tools that would communicate it to all people. The tools developed not only changed the world in Luther's time; they continue to affect our lives to this very day. By the time of his death in 1546, Luther had produced a complete bible translation which ensured that all people would be able to access God's Word for themselves. Before that, Luther had produced two Catechisms that outlined and explained the basic facts of faith in ways that both children and adults could understand. But even before that, one of Luther's most important projects was developed between 1523 and 1526. Luther wanted to produce a hymnal and order of service which would keep his parishioners' focus on the truth of God's grace.

Producing such a hymnal would be a challenge. On the one hand, many of Luther's contemporaries wanted to do away with the old way of doing things. But the patterns of prayer and praise - such as the church year and the liturgy - had become part of his people's lives. On the other hand, the people were also using prayers and patterns which were taking the focus away from God's grace and placing it instead on the work of the pope and his priests. In cases like this, something had to change.

In 1523, Luther published his first service. *An Order of Mass and Communion for the Church at Wittenberg* was not meant to be the final word on worship life, but rather an example of the kind of patience and caution required for a renewal of worship life. Luther kept using the same patterns, the same tunes, even the same Latin language, but removed every idea that drew attention away from the truth of Justification.

And Luther wasn't finished. After three more years of careful attention, Luther produced a second service in 1526: *The German Mass and Order of Service*. This time, the patterns were new, the tunes were new, and language was German, but the focus remained the same. In Luther's words, "it is essential especially for the beginner and the young who must be trained and educated in the Scripture and God's Word daily so that they may become familiar with the Bible, grounded, well-versed, and skilled in it, ready to defend their faith and in due time teach others and to increase the kingdom of Christ. To do this, we need to read, sing, preach, write, and compose." In 1526, good hymns were in short supply. But as they continued to be produced, they were carefully fit into the framework that Luther designed.

The generations that followed continued producing orders of service, hymns and hymnals which balanced consistency with creativity. The following service reveals the fruit of their labor. The patterns, prayers and songs that you see below are a close representation of what Luther originally proposed in his 1526 German Mass. But at the same time, they are familiar to us. Even as we gather for worship 500 years after the Reformation, and as our synod engages in the hard work of producing its next Lutheran hymnal, we recognize that Luther's hymns and worship ideas still 'sing' today.

- Rev. Mark Tiefel  
Pastor, Emmanuel Lutheran Church  
New London, Wisconsin

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### *Why Celebrate the Reformation?*

*During the dark days of the Middle Ages, the Christian Church had lost her way, promoting teachings and practices that went against the very Word of God, and leading people away from the true Christian faith. The church of the day taught that people needed to try and earn their way to heaven or, worse, buy their way to heaven.*

*Then the Lord brought a man named Martin Luther on to the scene. Dr. Martin Luther changed everything on October 31, 1517, when he nailed 95 theses, or statements, for debate on the door of the Castle Church in Wittenberg. He said that the Bible should be our only source of teaching, not man made traditions. God used him to rediscover the truth that we are saved by grace alone through faith in Jesus Christ – a truth that we boldly and joyfully confess today. It's that truth which we celebrate every Sunday.*

*Today, we are not here to celebrate a man. We're here to celebrate the grace of God who reformed his Church, and brought back the pure and simple teaching that had been lost: Jesus Christ died and rose for me, so I will be in heaven forever. Period!*

*In Luther's day, there was 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. To maintain most of Luther's Deutsche Messe, it has been placed at the very start of the service (still appropriate as we confess before approaching our God in worship). It is written using selected writings of Luther himself.*

**Confession and Absolution** *From selected Writings of Dr. M. Luther*

**M:** If you want to engage profitably in the study of theology and Holy Scripture and do not want to run head-long into a Scripture closed and sealed, then learn, above all things, to understand sin aright.<sup>1</sup>

**C: We are not sinners because we commit sin – now this one, now that one – but we commit these acts because we are sinners before we do so. That is, a bad tree and bad seed produce bad fruit, and from an evil root nothing but an evil tree can grow.**<sup>2</sup>

**M:** Today nothing is so common as turning right into wrong and wrong into right by employing all sorts of clever expedients and strange tricks.<sup>3</sup>

**C: The worst enemies we have are lodged in our own heart and in our very flesh and blood. They wake, sleep, and live with us, as an evil guest whom we have invited into our house and now cannot get rid of.**<sup>4</sup>

**M:** We are utterly lost; from head to foot there is nothing good in us; we must absolutely become new and different people.<sup>5</sup>

**C: God looks to this natural sin alone. You cannot drive it out with any law, with any punishment, though there were a thousand hells; God's grace alone, which cleanses and renews human nature, will have to sweep it away.**<sup>6</sup>

**M:** If God's wrath is to be taken from me and I am to attain grace and forgiveness, this blessing must be earned from Him by someone.

**C: For God cannot be kind and gracious to sin, and cannot remove punishment and wrath, unless sin has been paid for and satisfaction has been rendered.**

<sup>1</sup> Ewald Plass, *What Luther Says*, pg. 1293, no. 4139 / <sup>2</sup> *ibid*, pg. 1299, no. 4163

<sup>3</sup> *ibid*, pg. 1294, no. 4145 / <sup>4</sup> *ibid*, pg. 1295, no. 4147 / <sup>5</sup> *ibid*, pg. 1300, no. 4166

<sup>6</sup> *ibid*, pg. 1299, no. 4164

**M:** Now no one, not even an angel in heaven, was able to do away with the eternal, irreparable damage and the eternal wrath of God, which we had earned by our sins, except the eternal Person of God's Son Himself. And this he did by stepping into our place, taking our sins upon Himself, and answering for them as if He were guilty of them Himself.<sup>7</sup>

**C: The Law lays my sins on me, but God takes them from me and lays them on this Lamb. There they lie well, better than on me.**

**M:** And God means to say: 'I see that sin weighs heavily on you and that you would have to break down under the heavenly burden; but I will relieve you of it, take the sin from off your back, and out of pure grace lay it on the shoulders of this Lamb.' Let this picture be precious to you: It makes Christ a Servant of sins, yea, a Bearer of sins, the lowliest, the most despised of men, who Himself destroys all sin and says: 'I am come to serve others, not to let Myself be served.'<sup>8</sup>

**C: God says: 'I forgive you your sins for nothing, without any merit of your own – not because of your sorrow or because of your work.' For sin cannot be removed by us. Or, to put it this way, satisfaction for sin cannot come through our efforts; it comes through the efforts of the Son of God.<sup>9</sup>**

**M:** Therefore as a called servant of this Christ, and by his authority, I forgive you all your sins in the name of the Father, and of the Son (†), and of the Holy Spirit.

**C: Amen.**

<sup>7</sup> *ibid*, pg. 516, no. 1549 / <sup>8</sup> *ibid*, pg. 1315, no. 4225

<sup>9</sup> *ibid*, pg. 1315, no. 4227

*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. Today we begin our service with "O God, Our Lord, Your Holy Word," a hymn from Erfurt in 1527 and translated by W. Gustave Polack in the early 20th century.*

**ENTRANCE HYMN: CW 204.....O God, Our Lord, Your Holy Word**

PLEASE STAND

## LORD, HAVE MERCY *Kyrie*

M: Lord, have mer - cy on us. C: Christ, have mer - cy  
on us. All: Lord, have mer - cy on us.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "M: Lord, have mer - cy on us. C: Christ, have mer - cy on us. All: Lord, have mer - cy on us." The music consists of quarter and eighth notes.

*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."*

## SONG OF PRAISE

**M:** Glory be to God on high!

**Song of Praise:** CW 262vv1,5.....All Glory Be to God Alone

## GREETING

**M:** The Lord be with you.

**C:** And also with you

## PRAYER OF THE DAY

**M:** Let us pray.

Gracious Lord, our refuge and strength, pour out your Holy Spirit on your faithful people. Keep them steadfast in your Word, protect and comfort them in all temptations, defend them against all their enemies, and bestow on the Church your saving peace; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** Amen

PLEASE BE SEATED

*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.*

## GOD'S WORD FOR TODAY

### **Revelation 14:6,7**

<sup>6</sup> Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. <sup>7</sup> He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

*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. In its place today is the Gospel Acclamation (the Verse of the Day)*

**GRADUALLIED: CW 203.....Lord, Keep Us Steadfast in Your Word**

PLEASE STAND

### **Mark 13:5-11**

<sup>5</sup> Jesus said to them: “Watch out that no one deceives you. <sup>6</sup> Many will come in my name, claiming, ‘I am he,’ and will deceive many. <sup>7</sup> When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. <sup>8</sup> Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

<sup>9</sup> “You must be on your guard. You will be handed over to the local councils and flogged



in the synagogues. On account of me you will stand before governors and kings as witnesses to them. <sup>10</sup> And the gospel must first be preached to all nations. <sup>11</sup> Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

**M:** This is the Gospel of the Lord.

**C: Praise be to you, O Christ!**

**CONFESSION OF FAITH: CW 270.....***We All Believe in One True God*

*PLEASE BE SEATED*

**SERMON**

**HYMN OF THE DAY: CW 201.....***A Mighty Fortress Is Our God*

*PLEASE STAND*

**OFFERING**

*Offerings can be placed in the offering plate in the back of our sanctuary. They can also be mailed to our church office at **114 E. Blue Earth Avenue, Fairmont, MN 56031** or made on our website under the "Donate" tab at the top of the homepage or taken to Profinium Bank in Fairmont.*

***To our visitors:*** *Our offering is not a debt we owe God, but a way that we return to God a portion of what he generously gave to us. Our motivation, then, is not obligation, but love for God. The members of Shepherd of the Lakes have joined together to spread God's message both in this community and around the world. As our guest, please do not feel obligated to contribute. We're happy that you're with us to hear about God's love for you.*

*“After the sermon shall follow a public paraphrase of the Lord’s Prayer and exhortation for those who want to partake of the Sacrament. In this way the Lord’s Prayer together with a short exposition of it would be current among the people, and the Lord would be remembered, even as he commanded at the Supper.”*

## **LORD’S PRAYER**

**M:** Dear Friends of Christ: Since we are here assembled in the name of the Lord, I encourage you to lift up your hearts to God to pray with me the Lord’s Prayer, as Christ our Lord has taught us and has given the comforting promise that it shall be heard.

That God, our Father in heaven, may look with mercy on us, his needy children on earth, and grant us grace so that his holy name be hallowed by us and all the world through the pure and righteous teaching of his Word and the fervent love of our lives; that he would graciously turn from us all false doctrine and evil living by which his precious name is blasphemed and profaned.

That his kingdom may come and be enlarged; that all transgressors, the sin-darkened, and those in the bonds of Satan’s kingdom be brought to a knowledge of the true faith in Jesus Christ, his Son, and the number of Christians be increased.

That we may be strengthened by his Spirit to do his will and allow it to be done, both in life and in death, in good things and in evil, ever breaking, offering, slaying our own wills.

That he would also give us our daily bread, preserve us from greed and gluttony, relying upon him to grant us a sufficient supply of all good things.

That He would forgive our sins as we forgive those who sing against us so that our heart may have a calm and joyful conscience before him and no sin may frighten us nor make us afraid.

That he would not lead us into temptation but help us by his Spirit to subdue the flesh, despise the world and its ways and overcome the devil with all his wiles. And finally, that he would deliver us from all evil, bodily, and spiritually, in time and in eternity.

All those who earnestly desire these things, will say, from their very hearts, Amen, believing without doubt that it is yes, and answered in heaven as Christ has promised: Whatever things you desire when you pray, believe that you shall receive them, and you shall have them.

Let us pray together that prayer which Christ himself has taught us:

**C: Our Father, who art in heaven, hallowed by thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.**

*Special prayers and intercessions may follow.*

**M:** Relying on Jesus, who cancelled our sins and made us acceptable in your sight, we pray with confidence:

**C: Amen. It shall be so.**

*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.*

## **THE SACRAMENT**

### **EXHORTATION TO THOSE COMMUNING**

**M:** Dear friends, I encourage you in Christ, that you look upon the Sacrament of Christ in true faith, above all having confident assurance in your hearts in the words by which Christ grants us his body and blood for the forgiveness of sins. That you remember and give thanks to his boundless love, of which he gave proof when he redeemed us by his blood from God's wrath, sin, death, and hell, and then 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 observance and administration of the Sacrament.

### **WORDS OF INSTITUTION**

**M:** 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."

## PREFACE

M: The Lord be with you.

**C: And also with you.**

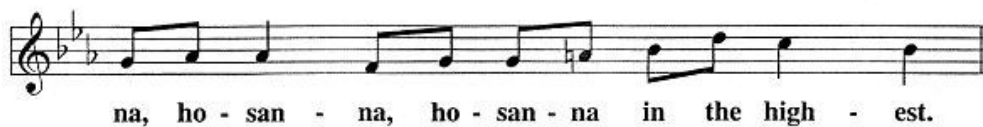
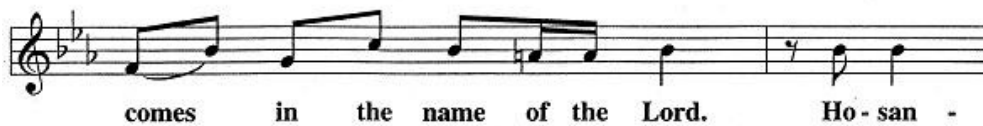
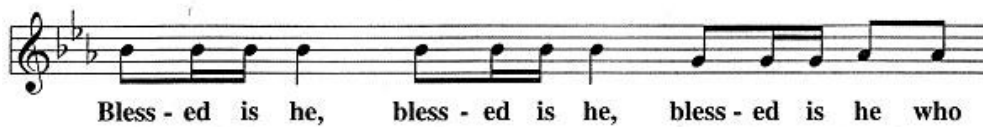
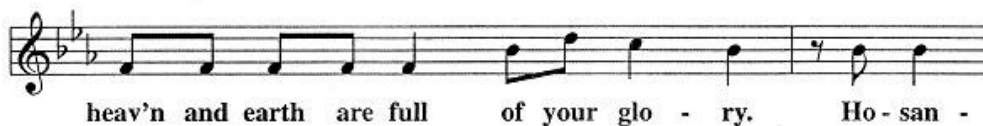
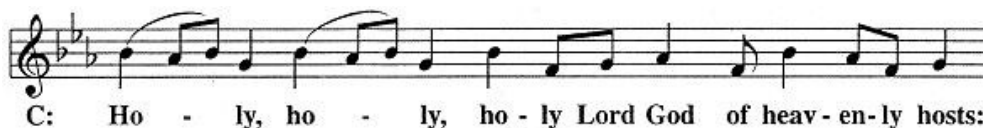
M: Lift up your hearts.

**C: We lift them up to 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:



PLEASE BE SEATED

## DISTRIBUTION

**To our visitors:** *Scripture teaches us that those who commune together are expressing a unity in faith and all of Scripture's teachings. This is called close communion. Therefore, if you are not a member of Shepherd of the Lakes, the Wisconsin Synod, or the Evangelical Lutheran Synod, you will want to wait to commune with us until you've had the opportunity to learn more about what we believe and teach and then publicly express that unity at your confirmation. This is not a judgment in any way on your faith. Rather, we want you to be sure you agree with us before you express that unity at the Lord's Table. If you are interested in learning more about what we believe and teach or if you have any questions, please talk with our Pastor.*

**AGNUS DEI: CW 268 Lamb of God, Pure and Holy** *(Sung during the distribution)*

PLEASE STAND

## PRAYER OF THANKSGIVING

*This familiar prayer was written by Martin Luther.*

**M:** We give you 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.

**C: Amen**

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

## THE BLESSING

**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**

PLEASE BE SEATED

CLOSING CHOIR ANTHEM.....Christ is Our Rock

Commissioned for the 100th anniversary of Saint Paul's Catholic Church, Plainfield, Wisconsin

# CHRIST IS OUR ROCK

SINE NOMINE

Ralph Vaughan Williams, 1872-1958

Arranged by Mark Kellner

Richard Jeffrey



Choir 1 Christ is our rock, our might-y cor-ner - stone  
Choir 2 Through times of trial, through war's un - ho - ly rage  
Choir 3 Each of our lives are blest from day to day.  
Cong. 4 Our fu - ture days shall hold for us no fear



on which our church has prospered and has grown, se -  
our faith has stood as his - t'ry turned each page; the  
Christ touch - es us in his cre - a - tive way. Em -  
be - cause our Lord is ev - er pres - ent here. We'll



cure in faith and sure of what we've known.  
Word of Christ, our shield from age to age. Al -  
man - u - el is now with us to stay.  
spread his Word so all the world might hear.



le - lu - ia! Al - le - lu - ia!



***We have never yet desired anything else, nor do we now desire anything else, than the liberty to have the Word of God, or the Holy Scriptures, to teach and to practice it.***

-Martin Luther (W 26, 570f)

***Unless I am convicted by Scripture and plain reason. . . My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen!***

-Martin Luther (Diet of Worms; April 18, 1521)

### ***The Luther Seal***

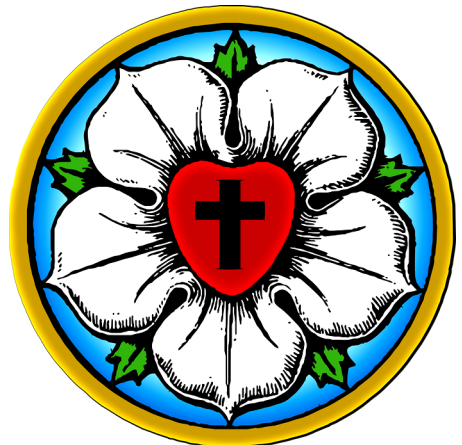
*First, there is a black cross in a heart that remains its natural color. This is to remind me that it is faith in the Crucified One that saves us. Anyone who believes from the heart will be justified (Romans 10:10). It is a black cross, which mortifies and causes pain, but it leaves the heart its natural color. It doesn't destroy nature, that is to say, it does not kill us but keeps us alive, for the just shall live by faith in the Crucified One (Romans 1:17).*

*The heart should stand in the middle of a white rose. This is to show that faith gives joy, comfort, and peace—it puts the believer into a white, joyous rose. Faith does not give peace and joy like the world gives (John 14:27). This is why the rose must be white, not red. White is the color of the spirits and angels (cf. Matthew 28:3; John 20:12).*

*This rose should stand in a sky-blue field, symbolizing that a joyful spirit and faith is a beginning of heavenly, future joy, which begins now, but is grasped in hope, not yet fully revealed.*

*Around the field of blue is a golden ring to symbolize that blessedness in heaven lasts forever and has no end. Heavenly blessedness is exquisite, beyond all joy and better than any possessions, just as gold is the most valuable and precious metal.*

(From: Letter from Martin Luther to Lazarus Spengler, July 8, 1530 [WA Br 5:445]; tr. P. T. McCain)



## Notes and News for October 31, 2021

**Reformation Potluck**—To celebrate the movement God used to bring the gospel back to light we will be having our Reformation Potluck after the congregational update that will be happening today! There will be no Bible Class today, but we will go right from our update to our celebration!

**Men’s Saturday Morning Bible Breakfast**—Men’s Saturday Morning Bible Breakfast will be happening next weekend on November 6th at The Ranch at 8:00am

**Lutheran Women Bridal Shower!**—Our Lutheran Women will be hosting a bridal shower for Olivia Knudsen on Saturday, November 6th, at 1:00pm at church! All of our ladies are invited for fun, games, and food! It is going to be a potluck lunch. And instead of gifts, it is asked that everyone bring a recipe to share! If you have any questions, contact Pastor or our Lutheran Women president, Marie Jacobsen!

**Congregational Update and Voters Meeting**—Today we will hold our quarterly congregational update to inform you all about the goings on here at Shepherd of the Lakes! This means we will have our quarterly voters meeting on November 7th.

### Remember in your Prayers this Week

+ Birthdays: Derrek Malcolm (11/3)! Joy Johnson (11/6)!

### Coming Up this Week

**Sunday 10/31**.....Reformation Worship 9:30am  
Congregational Update 10:30am  
Reformation Potluck 11:00am  
No Bible Class

**Monday 11/1**.....Monday Night Bible Class 6:30pm

**Tuesday 11/2**.....Choir Practice 6:30pm  
Chimes Practice 7:00pm

**Wednesday 11/3**.....Confirmation Class 4:30pm

**Sunday 10/31**.....Worship 9:30am  
Voters Meeting 10:30am  
Bible Class to follow Voters Meeting