

Partnership Worship Service 2013 (October)

Partnerschaftsgottesdienst 2013 (Oktober)

Prepared by the Ohio Committee of the Mecklenburg Synod of the Evangelical Lutheran Church of Northern Germany (the North Church) for use in the congregations of Mecklenburg Synod of the North Church and the congregations of the Southern Ohio Synod of the Evangelical Lutheran Church in America.

Der Kirchenkreis Mecklenburg der Evangelisch-Lutherischen Kirche in Norddeutschland hat diese Materialien für die Gemeinden des Kirchenkreises Mecklenburgs der Evangelisch-Lutherischen Kirche in Norddeutschland (die Nordkirche) und für die Gemeinden der Süd-Ohio Synode der Evangelisch-Lutherischen Kirche in America. (ELCA)

Theme of the Worship Service: hope and freedom

Gottesdienststhema: Hoffnung auf Freiheit

Biblical Focus: God gives freedom – sometimes in roundabout ways

Biblischer Brennpunkt: Gott schenkt Freiheit – manchmal auf Umwegen

Vorgeschlagene Lieder:

(EG = Evangelisches Gesangbuch)

Lied des Themas: EG 395 Vertraut den neuen Wegen

Andere Lieder:

EG 362 Ein feste Burg

Gottes Liebe ist wie die Sonne

EG 425 Gib uns Frieden jeden Tag

EG 697 Meine Hoffnung und meine Freude

EG 331 Grosser Gott, wir loben dich

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EG 658 In Christus gilt nicht Ost noch West

Suggested Hymns:

(ELW = Evangelical Lutheran Worship)

Theme hymn: ELW 771 God who stretched the spangled heavens

Other hymns:

ELW 503, 504, 505 A mighty fortress is our God

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ELW 414 Holy God, we praise your name

ELW 809 Thuma mina – Send me Lord

ELW 446 I'm going on a journey

ELW 650 In Christ there is no east or west

Vorgeschlagene Lesungen:

1. Lesung: Römer 15, 22-23
2. Lesung: Galater 5,1-6
3. Lesung: (Predigttext): Exodus 3,1-10
4. Psalm 16

Suggested Scripture Lessons:

1. Romans 15:22-23
2. Galatians 5:1-6
3. Sermon text: Exodus 3:1-10
4. Psalm 16

Ein Idee für die Predigt:

- Einführung zur Geschichte der mecklenburgischen Auswanderer

An idea for the sermon:

- Connecting to the history of the 19th century emigration of people from Mecklenburg
(See material at the bottom)

Fürbittengebet/Responsive Prayer

Gott, Schöpfer des Himmels und der Erde, wir danken DIR für
Unsere Schwestern und Brüder in Ohio/Mecklenburg, mit denen wir verbunden

Sind. Lass uns uns auf unsere Wurzeln besinnen und gegenseitig besuchen, Erfahrungen teilen und gemeinsam Dein Wort in unseren Städten und Dörfern verkündigen.

*Gott, wir bitten : **Herr, denk an unsere Familien und Freunde.***

God, creator of heaven and earth, we thank YOU for our sisters and brothers in Mecklenburg, with whom we are in partnership. Enable us to be sensitive to our common roots, while at the same time sharing experiences and together proclaiming your Word in our cities and rural areas.

*God, we pray: **Lord, bless our families, friends, and all your people!***

Gott, Schöpfer des Himmels und der Erde, wir danken DIR ,
dass Du uns durch alle Schwierigkeiten geholfen hast und uns in unserer Arbeit stärkst. Wir danken dir für jede Zusammenkunft, in der wir einander begegnen, miteinander austauschen und zu dir beten können.

*Gott, wir bitten : **Herr, denk an unsere Familien und Freunde.***

God, creator of heaven and earth, we thank YOU that you have helped us through various difficulties in life and strengthened us in our life's work. We thank you for every coming together, in which can meet together, share with one another, and together pray to you.

*God, we pray: **Lord, bless our families, friends, and all your people!***

Gott, Schöpfer des Himmels und der Erde, wir danken DIR
Für das Leben, dass DU uns Morgen für Morgen neu schenkst.
Wir danken dir, dass du uns immer wieder neue Wege zeigst, Freiheit zu erlangen.
Lass uns die Freiheit, in der wir leben, bewahren.

*Gott, wir bitten : **Herr, denk an unsere Familien und Freunde.***

God, creator of heaven and earth, we thank YOU for the gift of life, which you renew for us morning by morning. We thank you that you continually show us the way to achieve freedom. Uphold us in that freedom, in which we live by your grace.

*God, we pray: **Lord, bless our families, friends, and all your people!***

Gott, Schöpfer des Himmels und der Erde, wir danken DIR

*Gott, wir bitten : **Herr, denk an unsere Familien und Freunde.***

God, creator of heaven and earth, we thank YOU for.....

*God, we pray: **Lord, bless our families, friends, and all your people!***

Wir bitten Dich für

*Gott, wir bitten : **Herr, denk an unsere Familien und Freunde.***

We pray for

*God, we pray: **Lord, bless our families, friends, and all your people!***

In Deine Hände, gütiger Gott, befehlen wir alles, um was wir Dich bitten. Wir vertrauen auf Deine Gnade durch Jesus Christus, unseren Retter. AMEN

Into your hands, O God, we commend all our prayers. We rely on your grace through Jesus Christ, our Redeemer. AMEN.

Liturgische Elemente in Deutsch und Englisch / Elements of the Liturgy in German and English

Apostolischer Gruß

Die Gnade unseres Herrn Jesus Christus
und die Liebe Gottes
und die Gemeinschaft des Heiligen Geistes
sei mit euch allen.

Und mit deinem Geist.

Glaubensbekenntnis

Ich glaube an Gott,
den Vater, den Allmächtigen,
den Schöpfer des Himmels und der Erde.

Und an Jesus Christus,
seinen eingeborenen Sohn, unsern Herrn,
empfangen durch den Heiligen Geist,
geboren von der Jungfrau Maria,
gelitten unter Pontius Pilatus,
gekreuzigt, gestorben und begraben,
hinabgestiegen in das Reich des Todes,
am dritten Tage auferstanden
von den Toten,
aufgefahren in den Himmel;
er sitzt zur Rechten Gottes,
des allmächtigen Vaters;
von dort wird er kommen,
zu richten die Lebenden und die Toten.

Ich glaube an den Heiligen Geist,
die heilige christliche Kirche
Gemeinschaft der Heiligen,
Vergebung der Sünden,
Auferstehung der Toten
und das ewige Leben.
Amen.

Das Vaterunser

Vater unser im Himmel.
Geheiligt werde dein Name.
Dein Reich komme.
Dein Wille geschehe,
wie im Himmel, so auf Erden.
Unser tägliches Brot gib uns heute.
Und vergib uns unsere Schuld,
wie auch wir vergeben unsern Schuldigern.
Und führe uns nicht in Versuchung,
sondern erlöse uns von dem Bösen.
Denn dein ist das Reich
und die Kraft
und die Herrlichkeit
in Ewigkeit.
Amen.

Apostolic Greeting

The grace of our Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

And also with you.

Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth.

I believe in Jesus Christ,
God's only Son, our Lord.
who was conceived by the power of the Holy Spirit,
born of the virgin Mary.
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again,

he ascended into heaven,
he is seated at the right hand
of the Father,
and he will come again
to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen

The Lord's Prayer

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours,
now and forever.
Amen.

Der Segen

Der Herr segne euch und behüte euch.
Der Herr lasse sein Angesicht leuchten
über euch und sei euch gnädig.
Der Herr erhebe sein Angesicht auf euch
und gebe euch Frieden.
Amen. Amen.

The Benediction

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

Material on the history of Emigration from the former Grand Duchy of Mecklenburg-Schwerin

Between 1850 and 1890, Mecklenburg with a population of only 420,000 people had some 148,000 people emigrate, the majority to the United States. Most of these emigrants were peasants, struggling in poverty, looking for opportunities for a better life.

To lose workers through emigration would be detrimental to the Mecklenburg economy. Therefore, the Mecklenburg rulers tried to prohibit migration and emigration of their people as early as 1760. In spite of all banning, emigration flourished among serfs especially, who often fled to neighboring Prussia to escape pressing labor and often tyrannical manor lords. In 1820 serfdom was abolished in Mecklenburg, however, the feared wave of emigration did not occur immediately, because most workers of the land sought the stability of the conventional life style. Starting in 1848 emigration became more of an option, usually an expression of dissatisfaction. The government again, tried to circumvent the trend by making available small farms. However, the news from emigrants already established held a greater lure. People opted for emigration because they saw no other way in obtaining land or a future for their children. Advertisements looking for skilled workers and promises of alluring wages, gave some people the impetus to cross the Atlantic.

[https://familysearch.org/learn/wiki/en/Mecklenburg-Schwerin_%E2%80%93_Herzogtum_\(duchy\)Emigration_and_Immigration](https://familysearch.org/learn/wiki/en/Mecklenburg-Schwerin_%E2%80%93_Herzogtum_(duchy)Emigration_and_Immigration)

(Material continues below)

Emigration from Mecklenburg

With thanks to **Dieter Garling** from GenWebsite for Mecklenburg Vorpommern, Germany This site contains genealogy information about Mecklenburg Schwerin, Mecklenburg Strelitz, and Vorpommern



"The emigration of thousands of people from Mecklenburg belongs to the darkest chapters in the history of that region. With the annulment of serfdom in 1820 many landowners stopped caring for the poor - they decreased the number of apartments on their land and made it much harder to receive

the right of abode. Even in the "Domanium" (land owned by the grand duke of Schwerin), it was hard to find work or housing.

"Hüsung" (=housing) quickly developed to a term, which united both the wistful expectations of thousands of people, and the horror of bitter plight. - Due to the system of guilds in the cities the hope of the citizens to set themselves up in life by working hard and being economical decreased. As a result of those problems among the people of Mecklenburg a mass emigration started in the early 19th century, and about one fourth of the population left their homes. For many of them Hamburg was the last stop on German grounds. "Mass emigration is a signal for a severe social crisis in any country. What reasons did so many people have to leave their country and hope for a better life abroad in the 19th century? The emigration wave was not limited to Mecklenburg. It also covered all other parts of the fragmented German Empire. In all several million people emigrated from Germany.



The Emigration movement spread to other European countries as well, but Mecklenburg was especially hit, in fact, after 1850 it was after Ireland and Galicia the third worst of emigration affected region in Europe. "And why have you left Germany" asked Heinrich Heine 1834, when he met German emigrants in France on their way to North Africa. "The land is good, and we would have liked to stay", they said, "but we just couldn't stand it any longer." "Many of the 261,000 Mecklenburgers that left their home country (the Grand duchies Mecklenburg-Schwerin and Mecklenburg-Strelitz) between 1820 and 1890 would have answered just that, if one had asked them that question. Many people, especially those from lower social classes, didn't have any perspective, since they were totally uprooted by the change from feudal rule to a civil- capitalist one. "Most of the emigrants went overseas, especially to the USA, but also to South America (*and Australia*). Between 1850 and 1890 about 146,000 people emigrated overseas. Between 1820 and 1890 they accounted for two thirds of all emigrants from Mecklenburg. The defeat of the civil-democratic revolution in 1848/49 and the return of old social and political problems emigration gave a fresh impetus to this movement.

"The loss of population mostly affected the so-called flat land (*Platz*). 88.5 % of all emigrants came from urban areas. Most of them came from the knightly part of the country, from the manor houses of noble and titled big land-owners. That led to the most important reasons for people to leave Mecklenburg. It was mostly the social damages, caused by the miserable right of abode and the right of establishment. It existed almost unchanged between 1820 and 1860. After the **annulment of serfdom** in Mecklenburg in 1820/21 many landowners used the chance and got rid of a lot of their now personally free day laborers, so they wouldn't have to pay for them if they were injured or grew old, and to run their land with a minimum of workers. It was very difficult for day-laborers to be employed elsewhere, because they had to receive the right of establishment from authorities. But that wasn't easy to get.

(Establishment and Right of Abode). "The profound expert on Mecklenburgian history, Ernst Boll, wrote in 1861 in his "Abriss der mecklenburgischen Landeskunde": "The entire Mecklenburgian rights of abode are as great as they could be. Every Mecklenburger doesn't belong to the whole country regarding his home, rather the city or the one village that he happened to be born in or where he received the right of establishment."

The granting of the right to marry depended on the granting of the right of **establishment**. The usual subjects needed permission to marry before they could found a family. "The main problem for a simple luck of a mortal in Mecklenburg was to get his own "Hüsung" (right of abode). A lot of people that needed paid labor were refused the right of establishment for their whole life. That way they only had a limited right to residence - only for as long as they had work, and they did not get "Hüsung".



These unhumane conditions - that Mecklenburgers could become homeless in their own country - inspired Fritz Reuter in his famous poem (published in 1858) to write the following lines:

Und Keiner will uns Hüsung gewen? || And none will give us housing (rights) ||

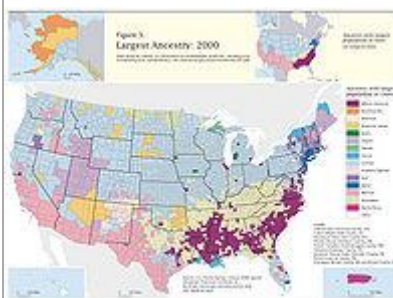
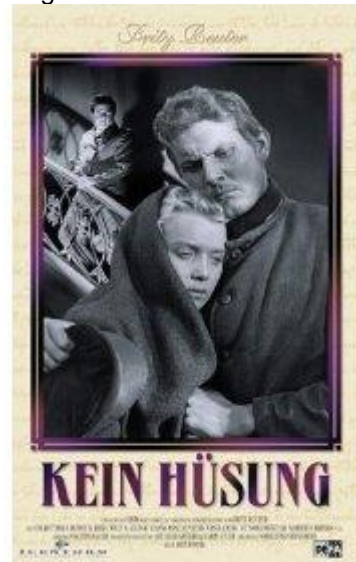
Hir unner unsen eig'nen Hewen || Here under our own (safe) 'heaven' ||

Kein Platz für uns, für mi un Di? || No place for us, for me and you? ||

Kein Platz in unsern Vaterlann'? || No place in our native land ||

Dat wir 'ne niderträcht'ge Schann'. || That we are shown such disgraceful faithlessness ||

-From *Kein Husung*, a short epic poem in which he presents with great force and vividness some of the least attractive aspects of village life in Mecklenburg.



German Americans are common in the US. Light blue indicates counties that are predominantly German ancestry. (Wikipedia) >>

by 25,000.

"Who would be surprised there when ten thousands decide to emigrate rather than strolling around homeless in their own country. In fact, the knights encouraged emigration at times. The loss of population in urban areas grew bigger and bigger. While there still was a population growth of 55,000 people between 1830 and 1850 despite of emigration, births couldn't make up for the high number of emigrants between 1850 and 1905 - The urban population dropped

"After the German Empire was founded in 1871, industrialization spread and some metropolis' expanded rapidly, the number of people that emigrated overseas decreased and internal migration increased."

from [the GenWebsite for Mecklenburg Vorpommern, Germany](#)

'Feudalism' from Mecklenburg Since the Middle Ages

In Mecklenburg at this time a very primitive type of Feudalism existed, known as "Inherited Serfdom".

The land owners controlled the economy and ruled their estates with absolute authority. The peasants were dependant entirely on the nobles who could even buy and sell them with or without their property, and the tax rate had to be reviewed every two to three years, and was usually increased at that time. They could not acquire any more land than they already had. Their Landlords produced crops for export from their vast estates by using the labour of these bonded peasants, servants and laborers. The landlords were known as "Landed Junkers". This word comes from "Jung Herr" which means "young noble".

Mecklenburg land produced grain, especially rye, in great abundance and there was a large surplus for export. The land was dotted with windmills and gristmills for processing the grain. Other crops included potatoes, sugar beets, peas, beans and cabbage. Livestock was also significant to the economy. Both horses and cattle were raised for export. Wool was another important source of income.

In the 1800's the Landlords drove away more and more peasants with their highhanded ways. They then incorporated those peasants' plots into their estates, and crop production expanded further. This callous robbery of the peasant properties was known as "peasant seizure". Ten thousand peasants lost their holdings in this way. In Mecklenburg where the Nobility owned almost all of the land and dwellings, the number of the estimated peasant vacancies went from 2,490 to nearly 12,000 by 1800 AD. The former peasants who had land left held only small holdings which ensured little more than a bare livelihood for them.

Those villagers who were without land became cottagers or gardeners. Eventually they were simply known as day laborers (Tagelohners) and lived in grinding poverty. They were deprived almost entirely of their earnings and thereafter were forced to work for a starvation wage on the Junker estates. They traveled the countryside, moving from estate to estate as the land owner required their labor for plowing, planting or harvesting crops. Peasants often had to move constantly. It was common for a man to be born in one place and get married in another place to a woman who was born in yet another place. Then, each of their children might be born in a different place. The life they lived gave no possibility of resistance in an effort to better their condition.

Even the Police Force was under the jurisdiction of the Landlord and they held their own Courts of Justice. In some cases peasants tried to reject their feudal service, do poor work, or not furnish their dues. Estate owners employed bailiffs, overseers and estate stewards who could inflict severe penalties to those who did not conform. These included beatings, whipping and imprisonment for even small offenses....

...There was progressively more exploitation of the peasants and laborers in Mecklenburg at the beginning of the nineteenth Century. A Mecklenburg landowner at this time is quoted by Fritz Reuter in his book, Seedtime and Harvest, as saying, "What do they need besides a loaf of bread, a salted herring, potatoes, cabbage, and a small garden to develop? Is not one garment adequate for the most part, and thus they are provided with sufficient".

In 1807 Baron von Stein tried to carry through a reform of the Feudal system. He felt the peasants' and laborers' lot had to be improved. He did not want to abolish the large Landholders, but they were to be limited in their political and administrative powers and to improve the state of their workers. At that time, workers worked from sunrise to sunset for a pfennig an hour, a very small amount. The value of goods (potatoes, corn, wood, etc.) was deducted from that and most of their work was paid for by these goods. Women and children performed heavy work. Baron von Stein's reform said that peasants could now change their place of residence without permission, and children were allowed to learn a trade. But the Landlords fought these progressive measures, refused to implement them, and the edict of Baron von Stein was never executed.

Thanks to: Carol Goshman Bowen, Dieter G. H. Garling info@eMecklenburg.de

