

**A Celebration for the Life of
Gisela Koester**

17 June 1926 – 15 January 2025



11 a.m. | Friday, February 7, 2025

**University Lutheran Church
66 Winthrop Street, Cambridge, Mass.**

PRELUDE *As per Gisela's request, the organ music is "by German Baroque composers, Buxtehude, Bach, et al."*

"In Peace and Joy I Now Depart" [MIT FRIED UND FREUD ICH FAHR DAHIN]: Contrapunctus I; Evolutio (BuxWV 76) — Tune by Martin Luther (1483–1546); setting by Dietrich Buxtehude (1637–1707)

"My Heart Is Filled with Longing" [HERZLICH TUT MICH VERLANGEN] — German melody (c. 1500), adapted by Hans Leo Hassler (1564–1612); settings by Dietrich Buxtehude and Johann Sebastian Bach (1685–1750)

"If You But Trust in God to Guide You" [WER NUR DEN LIEBEN GOTT] (BWV 690) — Tune by Georg Neumark (1621–1681); setting by Johann Sebastian Bach

"From Heaven Above to Earth I Come" [VOM HIMMEL HOCH DA KOMM' ICH HER] — Tune attributed to Martin Luther (1483–1546); settings by Johann Sebastian Bach and Georg Böhm (1661–1733)

"Lord, Thee I Love with All My Heart" [HERZLICH LIEB HAB ICH DICH, O HERR], BWV 1115 — Tune from B. Schmid, *Orgeltabulaturbuch* (1577); settings by Johann Sebastian Bach and Johann Gottfried Walther (1684–1748)

GATHERING

BELL AND WELCOME

Blessed be the God and Father of our Lord Jesus Christ, the source of all mercy and the God of all consolation, who comforts us in all our sorrows so that we can comfort others in their sorrows with the consolation we ourselves have received from God.

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.**

PRAYER OF THE DAY

Let us pray.

O God of grace and glory, we remember before you today our sister, Gisela. We thank you for giving her to us to know and to love as a companion in our pilgrimage on earth. In your boundless compassion, console us who mourn. Give us faith to see that death has been swallowed up in the victory of our Lord Jesus Christ, so that we may live in confidence and hope until, by your call, we are gathered to our heavenly home in the company of all your saints; through Jesus Christ, our Savior and Lord. **Amen.**

GATHERING SONG ELW 851 “When in Our Music God Is Glorified”



1 When in our mu - sic God is glo - ri - fied, and ad - o -
 2 How oft, in mak - ing mu - sic, we have found a new di -
 3 So has the church, in lit - ur - gy and song, in faith and
 4 And did not Je - sus sing a psalm that night when ut - most
 5 Let ev - 'ry in - stru - ment be tuned for praise; let all re -



ra - tion leaves no room for pride, it is as
 men - sion in the world of sound, as wor - ship
 love, through cen - tu - ries of wrong, borne wit - ness
 e - vil strove a - gainst the light? Then let us
 joyce who have a voice to raise; and may God



though the whole cre - a - tion cried:
 moved us to a more pro - found
 to the truth in ev - 'ry tongue: Al - le - lu - ia!
 sing, for whom he won the fight:
 give us faith to sing al - ways:

Text: Fred Pratt Green, 1903–2000
 Music: ENGELBERG, Charles V. Stanford, 1852–1924
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WORD

FIRST READING Isaiah 40:6–11

A reading from Isaiah.

⁶A voice says, “Cry out!”

And I said, “What shall I cry?”

All flesh is grass;

their constancy is like the flower of the field.

⁷The grass withers; the flower fades,

when the breath of the LORD blows upon it;

surely the people are grass.

⁸The grass withers; the flower fades,

but the word of our God will stand forever.

⁹Get you up to a high mountain,

O Zion, herald of good news;

lift up your voice with strength,

O Jerusalem, herald of good news;

lift it up, do not fear;

say to the cities of Judah,

“Here is your God!”

¹⁰See, the LORD GOD comes with might,

and his arm rules for him;

his reward is with him

and his recompense before him.

¹¹He will feed his flock like a shepherd;

he will gather the lambs in his arms

and carry them in his bosom

and gently lead the mother sheep.

Word of God, word of life.

Thanks be to God.

PSALM Psalm 130

The psalm is read responsively between a reader and the assembly.

¹Out of the depths
I cry to you, O LORD;

²**O LORD, hear my voice!**
Let your ears be attentive
to the voice of my supplication.

³If you were to keep watch over sins,
O LORD, who could stand?

⁴**Yet with you is forgiveness,**
in order that you may be feared.

⁵I wait for you, O LORD; my soul waits;
in your word is my hope.

⁶**My soul waits for the Lord**
more than those who keep watch for the morning,
more than those who keep watch for the morning.

⁷O Israel, wait for the LORD, for with the LORD there is steadfast love;
with the LORD there is plenteous redemption.

⁸**For the LORD shall redeem Israel**
from all their sins.

SECOND READING Philippians 2:5–11

A reading from Philippians.

⁵Let the same mind be in you that was in Christ Jesus,

⁶who, though he existed in the form of God,
did not regard equality with God
as something to be grasped,

⁷but emptied himself,
taking the form of a slave,
assuming human likeness.

And being found in appearance as a human,

⁸he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹Therefore God exalted him even more highly
and gave him the name
that is above every other name,

¹⁰so that at the name given to Jesus
every knee should bend,
in heaven and on earth and under the earth,

¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Word of God, word of life.

Thanks be to God.

FAMILY REMEMBRANCES *Almut Köster and Ulrich Koester*

CHOIR ANTHEM “Weil du vom Tod erstanden bist” from BWV 95
Christus der ist mein Leben, setting by J.S. Bach (1685–1750)
— Original melody and text: fourth stanza of “Wenn mein
Stündlein vorhanden ist” by Nikolaus Herman (1480–1561)

*Weil du vom Tod erstanden bist,
Werd' ich im Grab nicht bleiben;
Dein letztes Wort mein Auffahrt ist,
All' Furcht kannst du vertreiben.
Denn wo du bist, da komm' ich hin,
Daß ich stets bei dir leb' und bin;
Drum fahr' ich hin mit Freuden.*

Since you have risen from death,
I will not remain in the grave;
Your last word is my ascension,
You can drive away all fear.
For wherever you are, there I shall come,
So that I will always be and live with you;
Therefore I journey there with joy.

GOSPEL Luke 24:13–35

The holy gospel according to Luke.

Glory to you, O Lord.

¹³Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. ¹⁸Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” ¹⁹He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. ²²Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³and when they did not find his body there they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said, but they did not see him.” ²⁵Then he said to them, “Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiah should suffer these things and then enter into his glory?” ²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. ³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened, and they recognized him, and he vanished from their sight. ³²They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” ³³That same hour they got up and returned to Jerusalem, and they found the eleven and their companions gathered together. ³⁴They were saying, “The Lord has risen indeed, and he has appeared to Simon!” ³⁵Then they told what had happened on the road and how he had been made known to them in the breaking of the bread.

The gospel of the Lord.
Praise to you, O Christ.

HOMILY *The Rev. Donald Larsen*

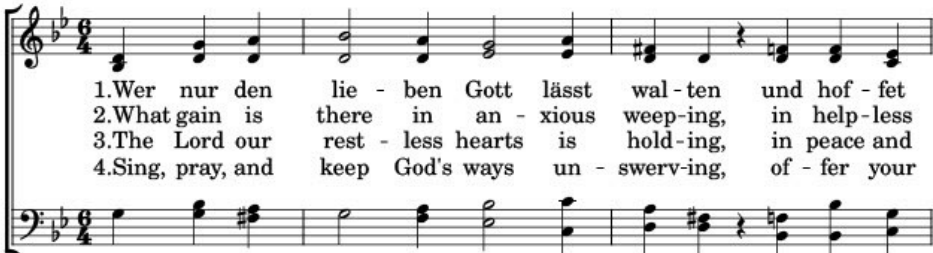


HYMN OF THE DAY

769 If You But Trust in God to Guide You

WER NUR DEN LIEBEN GOTT

Georg Neumark, 1621-1681



1. Wer nur den lie - ben Gott lässt wal - ten und hof - fet
2. What gain is there in an - xious weep - ing, in help - less
3. The Lord our rest - less hearts is hold - ing, in peace and
4. Sing, pray, and keep God's ways un - swerv - ing, of - fer your



auf ihn al - le - zeit, den wird er wun - der - bar er -
an - ger and dis - tress? If you are in your Sav - ior's
qui - et - ness con - tent. We rest in God's good will un -
ser - vice faith - ful - ly. Trust heav - en's word; though un - de -



hal - ten in al - ler Not und Trau - rig - keit. Wer Gott, dem
keep - ing, in sor - row will he love you less? For Christ who
fold - ing, what wis - dom from on high has sent. God, who has
serv - ing, you'll find God's prom - ise true to be. This is our



Al - ler - höchs - ten, traut, der hat auf kei - nen Sand ge - baut.
took for you a cross will bring you safe through ev - 'ry loss.
cho - sen us by grace, knows ver - y well the fears we face.
con - fi - dence in - deed: God nev - er fails in time of need.

MEAL

PRAYER OF PREPARATION

Merciful God, we do not presume to come to your table trusting in our own righteousness, but in your abundant mercy. Grant us, therefore, gracious Lord, so to eat and drink the body and blood of your dear Son, Jesus Christ, that we may live in him and he in us, now and forever. **Amen.**

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right, our duty, and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ, who rose from the dead, and in whom our hope of resurrection dawns. The sting of death has been removed by the glorious promise of his risen life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

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

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering therefore his death, resurrection, and ascension, we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ our Lord; to whom, with you and the Holy Spirit, be all glory and honor, now and forever. **Amen.**

LORD'S PRAYER

In the Bible, Jesus often speaks of God as "Abba," Father, reflecting a profound intimacy with the creator of all worlds. Here, we extend that intimacy to name God as our Mother.

Friends, it gladdens the heart of Jesus when we pray:

**God our Mother, God 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.**

INVITATION TO RECEIVE AND SHARE COMMUNION

Come to the banquet, for all is now ready.

The body of Christ, given for you. **Amen.**

The blood of Christ, shed for you. **Amen.**

For those worshipping via Zoom, individuals may commune themselves and households may serve one another with the same words.

HYMNS DURING COMMUNION

ELW 788 “If God My Lord Be for Me” (see page 14)

ELW 485 “I Am the Bread of Life” (see pages 15–16)



788 If God My Lord Be for Me

Paul Gerhardt, 1607-1676, tr. Richard Massie, 1800-1887

English melody, 16th century



1. Ist Gott für mich, so tre - te gleich al - les wi - der mich; so -
2. I build on this foun - da - tion, that Je - sus and his blood a -
3. Da ist mein Teil und Er - be mir prä - chtig zu - ge - richt'; wenn
4. For joy my heart is ring - ing; all sor - row dis - ap - pears; and



oft ich ruf und be - te, wicht al - les hin - ter sich. Hab
lone are my sal - va - tion, the true, e - ter - nal good. With -
ich gleich fall und ster, - be, fällt doch mein Him - mel nicht. Muss
full of mirth and sing - ing, it wipes a - way all tears. The



ich das Haupt zum Freun - de und bin ge - liebt bei Gott, was
out him all that pleas - es will vain and emp - ty prove. The
ich auch gleich hier feuch - ten mit Trä - nen mei - ne Zeit, mein
sun that cheers my spir - it is Je - sus Christ, my King; the



kann mir tun der Fein - de und Wi - der - sa - cher Rott?
gifts I have from Je - sus a - lone are worth my love.
Je - sus und sein Leuch - ten durch - süß - et al - les Leid.
heav'n I shall in - her - it makes me re - joice and sing.

I Am the Bread of Life

Leader or All



1 "I am the Bread of life. You who
 2 "The bread that . . . I will give is my
 3 "Un - less . . . you . . . eat of the
 4 "I am the res - ur - rec - tion,
 5 Yes, Lord, I be - lieve that . . .



come to me shall not hun - ger, and who be -
 flesh for the life of the world, and if you
 flesh of the Son of Man and . . .
 I am the life. . . . If you be -
 you are the Christ, the . . .



lieve in me shall not thirst. No one can come to
 eat of this bread, you shall . . live for -
 drink of his blood, and drink of his
 lieve in . . . me, e - ven . . though you
 Son of . . . God, who have . . .



me un - less the Fa - ther beck - ons."
 ev - er, you shall live for - ev - er."
 blood, you shall not have life with - in you."
 die, you shall live for - ev - er."
 come in - to . . . the world. . . .

Refrain

All

“And I will raise you up, and I will raise you up,

and I will raise you up on the last day.”

Text: Suzanne Toolan, RSM, b. 1927, based on John 6

Music: I AM THE BREAD, Suzanne Toolan, RSM

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TABLE BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

PRAYER AFTER COMMUNION

Let us pray.

God of abundance, with this bread of life and cup of salvation you have united us with Christ, making us one with all your people. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Jesus Christ, our Lord. **Amen.**

SENDING

COMMENDATION

Let us commend Gisela to the mercy of God, our maker and redeemer.

Silence is kept.

Into your hands, O merciful Savior, we commend your servant Gisela. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive her into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. **Amen.**

BLESSING

Almighty God, Father, † Son, and Holy Spirit, bless you now and forever. **Amen.**

SENDING SONG

858 Praise to the Lord, the Almighty

LOBE DEN HERREN

Ernewert Gesangbuch, Part II, Stralsund, 1665

Joachim Neander, 1650-1960

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion!
2. Praise to the Lord, who o'er all things is won-drous-ly reign - ing
3. Lo - beden Her - ren, den künst - lich und fein dich be - rei - tet,
4. Lo - beden Her - ren, was in mir ist, lo - be den Na - men.

O my soul, praise him, for he is your health and sal - va - tion!
and, as on wings of an ea - gle, up - lift - ing, sus - tain - ing.
der dir Ge - sund - heit ver - lie - hen, dich freund - lich ge - lei - tet.
Lob ihn mit al - len, die sei - ne Ver - heiß - ung be - ka - men.

Let all who hear now to his tem - ple draw near,
Have you not seen all that is need - ful has been
In wie - viel Not hat nicht der gnä - di - ge Gott
Er ist dein Licht; See - le, ver - giss es ja nicht.

join - ing in glad ad - o - ra - tion.
sent by his gra - cious or - dain - ing?
ü - ber dir Flü - gel ge - brei - tet.
Lob ihn in E - wig - keit. A - men.

POSTLUDE

“Praise to the Lord, the Almighty” [LOBE DEN HERREN, DEN MÄCHTIGEN KÖNIG DER EHREN] – Tune from *Erneuerten Gesangbuch* (1665); setting by Johann Gottfried Walther (1684–1748)

“My Soul, Now Praise Your Maker!” [NUN LOB, MEIN SEEL, DEN HERREN], BuxWV 213 – Tune from Johann Kugelman, *Concentus Novi* (Augsburg, Germany, 1540); setting by Dietrich Buxtehude (1637–1707)

COMMITTAL

PSALM Psalm 90:1–4

Lord, you have been our dwelling place in all generations. Before the mountains were brought forth or ever you had formed the earth and the world, from everlasting you are God. You turn us back to dust and say, “Turn back, you mortals.” For a thousand years in your sight are like yesterday when it is past or like a watch in the night.

READING Romans 14:7–9

For we do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

PRAYER

Gracious God, in loving care your hand has created us, and as the potter fashions the clay, you have formed us in your image. Through the Holy Spirit you breathed into Gisela and into all of us the gift of life. We claim your love today as we commit her ashes to their resting place. Thanks be to you, O God, for you give us the victory through Jesus Christ, our Savior and Lord. **Amen.**

SCATTERING OF ASHES

SONG EG 483

Herr, bleibe bei uns

Luke 24:29

Albert Thate (1903-1982)

1. Herr, blei-be bei - uns; 2. denn es will A - bend
3. wer - den, und der Tag hat sich ge - nei - get.

The musical score is written on a single treble clef staff in 4/4 time. It begins with a repeat sign. The first line contains two measures of music, labeled '1.' and '2.', with lyrics 'Herr, blei-be bei - uns;' and 'denn es will A - bend' respectively. The second line contains three measures of music, labeled '3.', with lyrics 'wer - den, und der Tag hat sich ge - nei - get.' The piece ends with a double bar line and repeat dots.

PRAYER

God, the generations rise and pass away before you. You are the strength of those who labor; you are the rest of the blessed dead. We rejoice in the company of your saints. We remember all who have lived in faith, all who have peacefully died, and those most dear to us who rest in you, especially Gisela and Helmut. Give us in time our portion with those who have trusted in you and have striven to do your holy will. To your name, with the church on earth and the church in heaven, we ascribe all honor and glory, now and forever. **Amen.**

DISMISSAL

Let us go in peace.
Thanks be to God.

SERVING TODAY

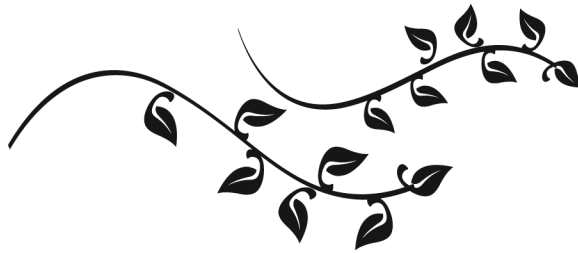
Presiding Minister: The Rev. Carrie Ballenger

Preacher: The Rev. Donald Larsen

Readers: Chris Haak, Lukas Kautz Koester,
and Alexander Kautz Koester

Musicians: Imogene Stulken, Lorraine Fitzmaurice,
and the UniLu Choir

Tech Verger: Erin Cram



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SERVING THE COMMUNITY

Carrie Ballenger, *Pastor*

Gracious Moyo, *Associate Pastor*

Laurel Oberstadt-Petrik, *Ministry Intern*

Kristian Kohler, *Office Administrator*

Lorraine Fitzmaurice, *Music Director—Choir / Building Manager*

Imogene Stulken, *Music Director—Organ*

Hanqi Zhang, *Tech Verger*

Brian Tracey, *Council President*

Ed Bucher, *Treasurer and Bookkeeper*

Gail Bucher, *Service Deacon*

Chris Porter, *Financial Secretary*

Susan Worst, *Webmaster*

Joyce DeGreeff, *Lutheran Chaplain at Northeastern University*

Andrew Heisen, *Lutheran Chaplain at MIT*

Welcome to University Lutheran Church, a Christian witness and ministry of and to members of the academic and wider communities in Cambridge-Boston — and, virtually, across the world! We are a Reconciling in Christ congregation, welcoming people of all sexual orientations and gender identities. We are also a member congregation of the Greater Boston Interfaith Organization (GBIO).

Land Acknowledgment: *University Lutheran Church is located on the original and ancestral homelands of the Pawtucket and Massa-adchu-es-et (Massachusetts) peoples, and we give thanks for their presence here since time immemorial. We also wish to recognize and honor all our Indigenous siblings who have called, and who continue to call, this land their home.*

The Life of Gisela Köster

17 June 1926 – 15 January 2025

Gisela Köster was born on June 17, 1926, in Gießen Germany, 30 minutes north of Frankfurt. Her father was a Geology professor and her mother, who had her own PhD in Chemistry, was a leader in civic society and church. The two brothers and two sisters grew up steeped in music and learning, but also followed the expectation to participate in Nazi youth activities. The oldest brother Ulrich was killed in action on the Russian front, and Gisela eventually worked in a munition's plant.

18 years of age at the end of the war, her childhood home inhabitable after being hit by a firebomb, and her country in ruins, Gisela nevertheless went to study at the nearby University of Marburg. There she met the young theology student Helmut Koester, who shared her passion for music, religion, and making a better world. Gisela earned a pedagogy degree in Geography, History and German and began a high school teaching career.

Eventually she joined her new husband Helmut, who now worked in Heidelberg, and gave birth to two daughters, Reinhild and Almut. Soon after came the call for Helmut to teach at Harvard, and the family moved first to Cambridge, then to Lexington, MA.

Gisela insisted on keeping a German home but embraced life in middle-class America. She learned English, then to drive, shop in supermarkets, and navigate the school system for her children. Two boys, Ulrich and Heiko, joined the family as the 60's moved along. Gisela grew to love the land and soil of New England—growing herbs and roses in her garden, camping and hiking in the White Mountains, cross-country skiing in Lexington's forests. She also enjoyed, into her 90's swimming, in the beloved Walden Pond, as well as in the community pool. There she earned a 100 Miles award!

Much of what Gisela loved in Germany she rediscovered at an American church—University Lutheran in Cambridge. Here there was intellectual activity and an international congregation. Gisela's leadership skills blossomed as she joined the Lutheran Church Women, led a musical ensemble for the youth, and served on many committees. While she did not pursue her teaching career after coming to the US, she remained a teacher at heart, sharing her specialist knowledge with her children and instilling in them a love of German language and literature, as well as working with a local ESL program and tutoring Harvard students.

For decades, Gisela led the Madrigal Group at Harvard Divinity School, where Helmut was her most faithful participant. Active with the Lexington chapter of Amnesty International, she organized letter drives at area churches and spent many an evening writing to the despots of the world and demanding they free their political prisoners. In 2011, at Amnesty's Northeast Regional Conference, she received an "Activist's Recognition" award for her service to the organization.

Hospitality came in endless streams from both Gisela and Helmut. Students especially were welcome and cherished. Most Sundays a guest or two came for dinner after church, and if you played a musical instrument or sang, you could stay deep into the evening. As immigrants themselves, the couple opened wide their doors to visitors from foreign lands. The success of each fall's Thanksgiving meal was counted by the number of countries represented.

In the later years, with the children grown, Gisela enjoyed annual trips back to the Germany, visiting with relatives and old friends. Yet another country became beloved by Gisela when she joined Helmut's study trips to Turkey with his students. Later, the two made vacations to Turkey while guiding tours on the sailing ship Sea Cloud and trips with friends and family.

One day in her early-80's, Gisela came home from the heart doctor with the report that she might just live to be 100 years old. That was fine, she announced, but only if she could do so with her beloved Helmut. But that was not their fate. She outlived him by more than 9 years, moving first to Concord MA and then to Windham NH. She loved making and listening to music to the end, was delighted by her children's visits, and walked outside every chance she could get. The end of the Christmas 2024 family gathering gave her the cue to move on, and she died peacefully in her sleep. Many will miss her friendly nature, her deep interest in others, and her song.

