

Zion Evangelical-Lutheran Church of Detroit

The Rev. Mark P. Braden, Pastor

The Rev. Gary W. Schultz, Kantor

Parish Office:

313-894-7450

Facsimile:

313-894-7871

Rev. Mark Braden (home)

313-429-9252

Rev. Mark Braden (cell)

313-404-1883

HOLY MASS is celebrated every Sunday and Wednesday at 10am, and on holy days as announced.

COMMUNICANTS ARE BAPTIZED CHRISTIANS who have been instructed in and publicly confess the Evangelical-Lutheran Faith. If you desire to commune at Zion, please speak with the Pastor before approaching the Altar.

THE DIVINE OFFICE OF MATINS is prayed Monday, Tuesday, Thursday, Friday, and Saturday at 8:45am in the Chapel of the Holy Incarnation in the Rectory.

ADULT CHRISTIAN EDUCATION is taught every Sunday and Wednesday immediately following Holy Mass.

SUNDAY SCHOOL for children ages 3-12 is from September through May. Lessons are Bible-story based and activities are designed to reinforce the biblical lesson.

PRIVATE ABSOLUTION is available on Saturdays from 9 – 10am and by appointment.

PASTORAL CONSULTATION based on the Holy Scriptures is available from the Pastor. An appointment is necessary.

THE SACRAMENT OF HOLY BAPTISM is for infants and adults, and may be arranged by contacting the Pastor for an appointment.

COUPLES DESIRING HOLY MARRIAGE should contact the Pastor before finalizing the wedding date. Biblical instruction in Holy Marriage is required. All marriages are conducted by the Pastor according to Zion's usual order.

NEW MEMBERS are received by Baptism, Confirmation, Transfer or Profession of Faith. Instruction in Luther's Small Catechism and Private Absolution are required for all new members. Please ask the Pastor for further details.

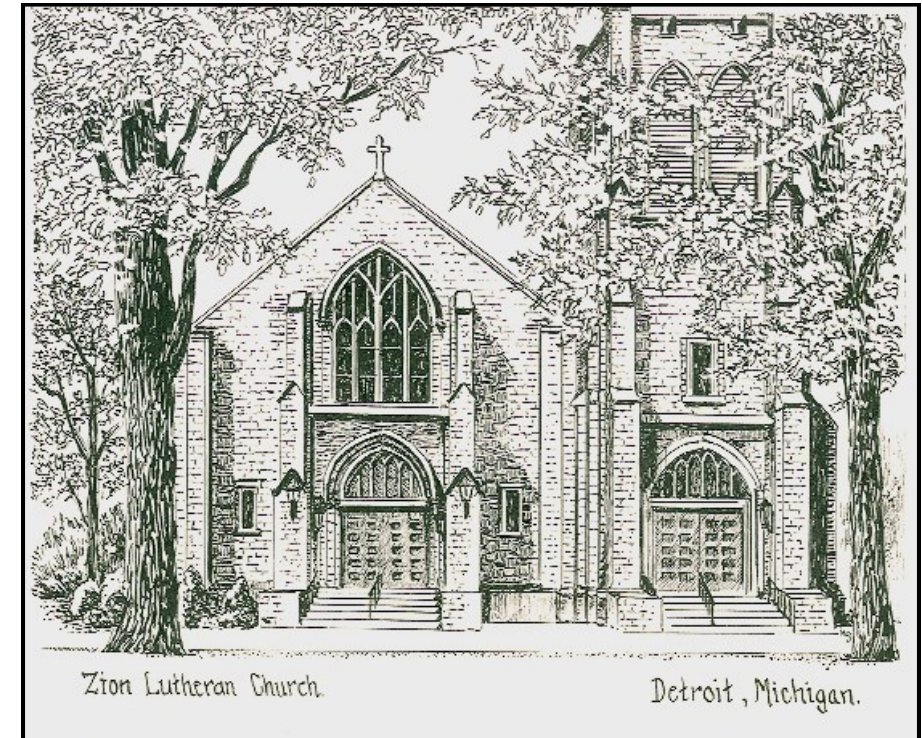
SICK AND HOMEBOUND are visited regularly by the Pastor with the Scriptures and Sacrament. Please contact the Parish Office if you know of any parishioner in need of pastoral visitation.

PARISH OFFICERS DEACONS: William Gramzow, Thomas Habitz, Jr., Eric Russell TRUSTEES: Roderick Atkins, Gregory Gramzow, Paul Snoes; PARISH EDUCATION: Shirley Cross, Alan Kroske, Pamela Ruffin; OFFICERS OF THE VOTERS: Roderick Atkins (chairman), Jason Balaska (vice-chairman), Kristi Russell (secretary), Gregory Gramzow (treasurer), Jessica Chavez (financial secretary).

PARISH ORGANIZATIONS Adult Choir, Altar Guild, Children's Choir, Jubilate Deo Women's Choir, St. Seraphim Prayer Guild, Society of St. Samuel (Altar Boys), Usher Club, Zion Endowment Board.

Zion Evangelical-Lutheran Church

"THE LORD HAS CHOSEN ZION;
HE HAS DESIRED HER AS HIS DWELLING PLACE"



4305 N. Military Avenue
Detroit, Michigan 48210-2451
(313) 894-7450
www.ZionDetroit.org
Church@ZionDetroit.org

The Rev. Mark P. Braden, Pastor
The Rev. Gary W. Schultz, Kantor
FrBraden@ZionDetroit.org
Kantor@ZionDetroit.org

Transfiguration of Our Lord

February 9, 2014

We Beheld His Glory

Welcome to the foretaste of the Feast to come! Here you see and partake in Our Lord in all His glory. In this way, this Feast becomes your food in turmoil, suffering, heartache and death. May this both encourage you and enliven your faith and hope!

The Theme of Today's Liturgy

In the glorious transfiguration of His Son, God confirms the mysteries of the faith (*Collect*). The deepest of those mysteries is that Our Lord lets humans see and partake of His divine glory (*Gospel, Epistle, Old Testament*). The glory of the Lord is made known in His Church (*Introit*). There He pours His wealth and riches into us (*Offertory*) just as the Father spoke His grace and blessing over Him (*Gradual*). In the Sacrament, we receive this glory for our saving good (*Post-Communion Collect*).

The Sermon

It is the greatest physical manifestation of the Divinity of Christ. It eclipses His many miracles. His Epiphany, His manifestation to the world, now includes the vision of Him in heavenly form. The disciples see Jesus reveal the Divinity that was always His, but that He emptied Himself of in His state of humiliation. After six days the Perfect Man is revealed, the last Adam, the sinless heavenly Man working the work of His new creation, finding what was lost, redeeming what was held captive, healing what was infirm, restoring what was fallen, giving new life to the dying world, bringing heaven to earth, bringing forgiveness, life and heaven to you.

The Holy Eucharist

In the Eucharist we participate in the glory of Our Lord's Transfiguration. For when we eat His Body and drink His Blood, we are taking into ourselves His victory over death and the grave. At the same time, we are enveloped in the heavenly banquet.

The Readings Exodus 34.29-35; 2 Peter 1.16-21; St. Matthew 17.1-9

The Hymns for Today's Mass

Processional Hymn	132
Chief Hymn	343 (choir: stanzas 2, 4, & 6)
Offering Hymn	O Wondrous Type! O Vision Fair! (in Ordo)
Distribution Hymns	130; 41
Retiring Processional Hymn	Alleluia, Song of Sweetness (in Ordo)

"Farewell to Alleluia"

The remnant of Israel (Judah) was taken captive and exiled in Babylon for 70 years until Cyrus, king of the Persians, conquered the Babylonians and set them free. This foreshadowed what Christ accomplished in His death and resurrection, freeing His people from our bondage to sin, death, and hell. The Christian Church celebrates her deliverance by Jesus especially in the last three days of Holy Week: Good Friday, Holy Saturday, and Easter.

Next Sunday is nearly 70 days before Easter, and it bears the name Septuagesima, which means "seventieth." The Epiphany season proclaimed the significance of Bethlehem for the Gentiles; now we set our faces toward Jerusalem (Luke 9:51).

In imitation of exiled Judah, our services give up some of their songs. Think of Psalm 137: By the rivers of Babylon we sat down and wept when we remembered Zion. There we hung our harps on the willows. For those who carried us away captive required of us a song, saying, "sing us one of the songs of Zion!" How shall we sing the Lord's song in a strange land? The first song that is omitted is the *Gloria in Excelsis*. The other "song" is the word Alleluia, which means, "Praise the Lord."

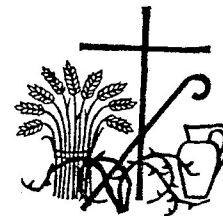
The retiring procession hymn today bids a farewell to Alleluia (stanza 3), and we set it aside for a time. (The next time we sing it will be in triumphant, full-throated joy at the Easter Vigil!) Following Transfiguration, we pause to hear our Lord's teaching on grace, His holy Word, and saving faith. Then we will follow Him for 40 days through the desert (Lent) and at last to deliverance (Holy Week and Easter).

-Adapted from the Rev. Fr. Sean C. Daenzer, Pastor
Peace Lutheran-Barney, and Trinity Lutheran-Great Bend, ND

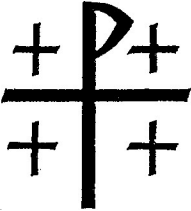
Prepare for Next Sunday

Septuagesima
February 16, 2014

Jeremiah 9.23-24; 1 Corinthians 9.24 – 10.5; St. Matthew 20.1-16
Hymns: 528, 377, 267, 373



Thy life my life supplying The CHIEF HYMN, “How Lovely Shines the Morning Star” (# 343) is the “Queen of Chorales,” one of the most significant hymns of the Church. It also serves as the Chief Hymn for Epiphany (Jan 6), and provides a fitting “bookend” to summarize themes of the Epiphany season. (Refer to the article in the January/February *Zion Trumpet* for more information.)



Each stanza is rich in scriptural imagery and serves as a method of proclaiming and teaching doctrine for every Christian. Stanza three, for example, describes Christ as the Vine and Christians as branches of Him, the Vine, as Jesus teaches in St. John 15.1-7. Our only life is in Him: “Even as the branch is in the tree, Thy life my life supplying.” We live in Him until we “rest in Him forever.”

The PRELUDE is a partita on “How Lovely Shines the Morning Star” (BuxWV 223) by Dietrich Buxtehude (1637-1707). Buxtehude, born in Denmark, was one of the most influential German composers of the mid-Baroque period, and had an influence on many musicians, including J.S. Bach.

With shining face and bright array, Christ deigns to manifest today The OFFERING HYMN, “O Wondrous Type! O Vision Fair!” is a Latin hymn from England in the 1495 *Sarum Breviary*, written for the Transfiguration. As it recalls the account of Jesus’ transfiguration, it also shows its connection in the life of a Christian: “We pray Thee, bring us by Thy grace; To see Thy glory face to face.” Christ’s transfiguration is an event that gives hope and comfort to the Christian in this life to sustain us unto eternal life.

The tune *Deo gratias* was used to celebrate the return of England’s King Henry V from his victory over France in the 1415 Battle of Agincourt. When adapted in the twentieth-century to serve this hymn text, it was described as “a magnificently direct and stirring tune, with a vehement dignity, and remarkable expression of triumphant pride.”

The organ introduction is by John Eggert, professor of music emeritus at Concordia University – St. Paul, MN.

THE CALENDAR FOR THIS WEEK

Holy Mass for the Transfiguration of Our Lord	Today, 10a, Church Adult Bible Class.....
Sunday School	Today, 11:30a, Undercroft
Matins	Today, 11:30a, Activities Center
Matins	Mon, 8:45a, Chapel
Matins	Tue, 8:45a, Chapel
Pastor’s Circuit Meeting at Christ-Grosse Point Woods	10a
Vespers	Tue, 5:30p, Chapel
Holy Mass for Wednesday of Epiphany V.....	Wed, 10a, Chapel
Bible Study	Wed, 10:45a, Rectory
Matins	Thr, 8:45a, Chapel
Vespers	Thr, 5:30p, Chapel
Matins	Fri, 8:45a, Chapel
Matins	Sat, 8:45a, Chapel
Private Confession and Absolution.....	Sat, 9:15a, Chapel
Youth Catechism.....	Sat, 10a, Rectory
Holy Mass for Septuagesima.....	Sun, 10a, Church
Adult Bible Class.....	Sun, 11:30a, Undercroft
Sunday School	Sun, 11:30a, Activities Center

IN OUR PRAYERS David Beens, Edward Brown, Linda Buskirk, Lela Casey, John Chavez, Gladys Cline, Anna Dalton, Martha Draspa, Sherry Edwards (recovery from surgery), Sandy Frey, Ellen Hayden, Drucilla Huddleston, Florine Kaiser, Lawrence Kasner, Eleanor Luka, Earlene Maynarich, Michael Maynarich, Robert Murdock, Margaret Quinkert, Pauline Rivard, and Sylvia Schleif.

THE PSALM FOR THIS WEEK IS PSALM 84. PRAY IT EVERY DAY!

It is fitting that we pray this Psalm during the week that begins with the celebration of Our Lord’s Transfiguration. It speaks of our longing to participate in Our Lord’s glorious splendor (v 1-2). Then we are reminded that this glorious splendor is made known and given to us at the altar of Our Lord’s Supper (v 3-4) where we are strengthened during our journey of turmoil (Baca) in this life (v 5-7). Holy Mass is where Our Lord hears our prayers and looks on us in His grace (v 8-9). We are brought back to our prayer of longing, not only to participate in the Heavenly Feast in this life, but also in the life of the world to come (v 10-11). So we put our trust in the Lord who so richly blesses us (v 12).

Today's Announcements

BIBLE STUDY Today: This week's study of "A Survey of the New Testament" is beginning an overview of Paul's Epistle to the Romans. Wednesday: "Ministry, Word, and Sacrament: An Enchiridion" by Martin Chemnitz on the topic "Good Works, or New Obedience."

VESPERS is the Church's evening prayer office and is prayed on Tuesdays and Thursdays in the Chapel of the Holy Incarnation in the Rectory.

History of the Feast of the Transfiguration

Commemorating Our Lord's Transfiguration is an ancient custom in the liturgical year, dating to the sixth century in the eastern church.

The medieval commemoration of the Transfiguration in the western church was set on August 6, 1457 by Pope Calixtus, in commemoration of the victory in the previous year over Islamic forces in Belgrade (in modern-day Serbia).

The Reformers made only one change in the liturgical calendar: the date of the celebration of the Transfiguration. Johann Bugenhagen (1485-1558) (pastor in Wittenberg and superintendent of the region) and Veit Dietrich (1506-1549) (Wittenberg faculty and pastor in Nürnberg) used the Transfiguration as the theme of their preaching for the Last Sunday after the Epiphany.

Eventually the general Lutheran practice was to celebrate the Transfiguration on the Last Sunday after the Epiphany.

Descending from the mountain, Jesus' attention takes a different focus: "Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem" (St. Luke 9.51). In the church year, too, we conclude the season of Christ's glory being made manifest and look toward Our Lord's Holy Passion in Septuagesima and Lent.

