

# Zion Evangelical-Lutheran Church

www.ZionDetroit.org



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## Parish Office

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**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, please speak with the Pastor before approaching the Altar.

**THE DIVINE OFFICE MATINS:** Daily at 8:45am (except when there is a morning Mass) in the Chapel of the Holy Incarnation in the Rectory; **VESPERS:** Tuesday/Thursday at 6:30pm in the Church.

**ADULT CHRISTIAN EDUCATION** is taught every Sunday and Wednesday 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 9:15-10am 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.

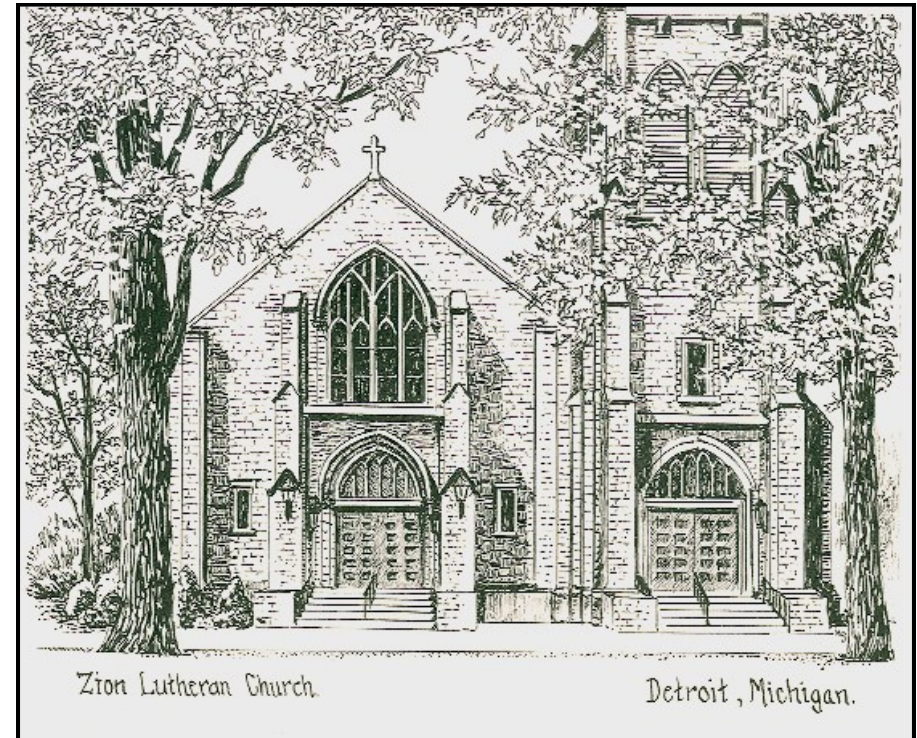
**SICK AND HOMEBOUND** are visited regularly by the Pastor with the Scriptures and Sacrament. Please contact the Parish Office if you know of any parishioner in need of pastoral visitation.

**PARISH OFFICERS** DEACONS: William Gramzow, Thomas Habitz, Jr., Eric Russell TRUSTEES: Gregory Gramzow, Paul Snoes, Kevin Wiedelman; **PARISH EDUCATION:** Shirley Cross, Robert Kelly III, Pamela Ruffin; **OFFICERS OF THE VOTERS:** Thomas Habitz, Jr. (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 Military Avenue**  
**Detroit, Michigan 48210-2451**  
**(313) 894-7450**  
**www.ZionDetroit.org**

**Septuagesima**  
**February 1, 2015**



## Wages and Grace

The Grace of Our Lord Jesus Christ is not only spoken, but is given and poured out on the Faithful in the Preaching and Sacraments. May that Grace enliven and uplift your Faith and Hope in Our God and Savior.

### The Theme of Today's Liturgy

During the three Sundays before Ash Wednesday, we are instructed in Our Lord's grace. Today we learn that our Lord's grace does not depend on how hard we work, but that He freely gives what is good (*Gospel*). So our prayer is that "we, who are justly punished for our offenses, may be mercifully delivered by His goodness" (*Collect*). Because this grace is tied to Our Lord and His death, He is your strength, rock and fortress (*Introit*). We can rely on Him (*Old Testament*) and trust in Him in every need (*Gradual, Tract*). With this grace of Our Lord, we live in the certainty that He has given and continues to give us the incorruptible crown (*Epistle*).

### The Holy Eucharist

What is Our Lord's own He gives us. His own is His life – His Body broken and Blood poured out. Here, at His table, we are equally and freely given this grace. It depends not on what we have done, but how He chooses to deal with us.

### The Readings

Jeremiah 9.23-24; 1 Corinthians 9.24-10.5; St. Matthew 20.1-16

### The Prelude

Salvation Unto Us Has Come

— Anonymous

### The Postlude

Salvation Unto Us Has Come (BWV 638)

— Johann Sebastian Bach (1685-1750)

### The Hymns for Today's Mass

Processional Hymn	528 (stanzas 1-6)
Chief Hymn	377 (stanzas 1-6; choir: stanza 4)
Offering Hymn	267
Distribution Hymns	528 (stanzas 10-15); 373
Retiring Processional Hymn	377 (stanzas 7-10; choir: stanza 8)

## Music For Septuagesima

Since Christ hath full atonement made  
And brought to us salvation,  
Each Christian therefore may be glad  
And build on this foundation!



Paul Speratus



Title page of "Achtliederbuch"

The Lutheran reformers spread the Christian faith through hymns. The Lutheran Church became known as "the singing church" because of the strong emphasis placed on music—both in corporate worship at church and family prayer at home.

One of the oldest and best known of the core of Reformation hymns is today's CHIEF HYMN, "Salvation Unto Us Has Come" (# 377). Originally in fourteen stanzas, its author is Paul Speratus (1484-1551). In 1518, he became a priest in Dinkelsbürg, Bavaria. Imprisoned for expressing the evangelical faith, upon his release in 1523, he went to Wittenberg where he worked with Luther to produce the first Lutheran hymnal, *Etlich Christlich Lieder*, also called the Achtliederbuch ("Eight Song Book") in 1524.

"Salvation Unto Us Has Come" has been described as "the poetical counterpart of Luther's preface to the Epistle to the Romans." It inspired Luther in writing one of his earliest hymns, "Dear Christians, One and All, Rejoice" (# 387).

### Prepare for the Presentation of Our Lord and the Purification of the Blessed Virgin Mary

Monday, February 2, 2015—9:30am & 7pm

"A Light to Lighten the Gentiles"

Malachi 3.1-4; 1 Corinthians 1.26-31; St. Luke 2.22-32

Hymns: 136, 137, 138, 95, 139



### Prepare for Next Sunday

Sexagesima

"The Implanted Word"

February 8, 2015

Amos 8.11-12; 2 Corinthians 11.19-12.9; St. Luke 8.4-15

Hymns: 366, 500, 49, "Preach Ye the Word" (insert), 249, 16, 52

An Explanation of the Common Service

The Lutheran Church may justly claim that, in the Common Service, she possess and uses “the completest embodiment of the Common Service of the Christian Church of all ages;” a Service “which may be tendered to all Christians who use a fixed Order, the Service of the future as it has been of the past.”

What is Divine Worship?

Divine Worship in its widest significance includes the observance of every rite or ceremony whereby man believes that God communes with him, and he with God.

Distinguish between the true and the false worship of God.

True worship of God is only such as conforms in spirit and expression with God’s revelation of Himself. John 4.24.

All worship is false which seeks communion with God in ways other than those which He has appointed.

False worship is either:

- ✱ the paying of divine honors to false gods, such as idolatry, nature worship, ancestor worship; or
- ✱ the false worship of the true God. Such is the worship of the hypocrite. St. Matthew 15.7-9; St. Matthew 7.21-23. Such has become all Jewish worship which was abrogated by the Advent of our Lord.

Distinguish between the true worship of God before and after Christ.

Before Christ, the true worship was that of the Jews, temporary, typical, a shadow of good things to come. Since Christ, the true worship is that of Christians, final, perfect, and the very substance of those things. Hebrews 1.1-2; St. John 1.17; Hebrews 7.18-19; St. Luke 16.16; Hebrews 9.11-12,23-26; Hebrews 10.9.

Of what elements does Christian Worship consist?

Christian Worship consists of two elements—the sacramental and the sacrificial.

In the sacramental acts of worship, God speaks to us. In the sacrificial acts, we speak to God. In the sacramental acts, God’s grace is exhibited, offered, and conveyed. In the sacrificial, man offers to God the service which is due Him.

THE CALENDAR FOR THIS WEEK

Holy Mass: Septuagesima .....	Today, 10a, Church
Sunday School .....	Today, 11:30a, Activities Center
Bible Study .....	Today, 11:30a, Undercroft
First Vespers of the Presentation of Our Lord .....	Today, 6:30p, Church
Holy Mass: Presentation of Our Lord and Purification of B.V.M. Mon, 9:30a, Church	
Second Vespers of the Presentation of Our Lord .....	Mon, 6p, Church
Holy Mass: Presentation of Our Lord and Purification of B.V.M. .... Mon, 7p, Church	
Matins (St. Ansgar of Sweden, Bishop).....	Tue, 8:45a, Chapel
Vespers .....	Tue, 6:30p, Church
Holy Mass: Wednesday of Septuagesima .....	Wed, 10a, Chapel
Bible Study .....	Wed, 10:45a, Rectory
Matins .....	Thr, 8:45a, Chapel
Metro Detroit Pastors’ Study at English District Office .....	Thr, 12p
Vespers .....	Thr, 6:30p, Church
Adult Catechesis .....	Thr, 7p, Rectory
Matins .....	Fri, 8:45a, Chapel
Matins .....	Sat, 8:45a, Chapel
Private Confession and Absolution.....	Sat, 9:15a, Chapel
Youth Catechism.....	Sat, 10a, Rectory
Adult Choir Rehearsal.....	Sun, 8:45a, Rectory
Holy Mass: Sexagesima .....	Sun, 10a, Church
Sunday School .....	Sun, 11:30a, Activities Center
Bible Study .....	Sun, 11:30a, Undercroft

IN OUR PRAYERS Jennifer Balaska, Jean Beaupied, Roger Beaupied, Edward Brown, Linda Buskirk, Lela Casey, John Chavez, Gladys Cline, Anna Dalton, Susan Edwards, Sandy Frey, Ellen Hayden, Drucilla Huddleston, Florine Kaiser, Lawrence Kasner, Eleanor Luka, Earlene Maynarich, Michael Maynarich, Margaret Quinkert, Pauline Rivard, and Julie Snoes.

THE PSALM FOR THIS WEEK IS PSALM 18. PRAY IT EVERY DAY!

This Psalm may be prayed in three parts: v 1-15; 16-30; 31-50. Throughout, the focus is on the merciful rescue and help Our Lord gives at all times. In the first part, we confess that Our Lord delivers us in times of distress (v 6) In the second part, we remember that the Lord’s deliverances and support is what makes us righteous, clean, blameless, merciful, humble and pure in His sight. In the third part, we recount how the Lord delivers us – by being our strong rock, by giving us victory over our enemies, and by lifting us up above those who go against us. And what is our response? To bless God and give thanks for His victory over death which He has given us (v 46-50).

## Today's Announcements

**LITURGICAL OBSERVANCES DURING SEPTUAGESIMA** During the Septuagesima season (see facing page for more information), the *Gloria in Excelsis* is omitted from the Mass, and “Alleluia” is not used in the Mass or the Daily Office.

### **PRESENTATION OF OUR LORD AND PURIFICATION OF THE BLESSED VIRGIN MARY**

Forty days after his birth, Jesus was presented in the Temple. Forty days after Christ-mass, the Church commemorates this event with the feast of the Presentation of Our Lord and the Purification of the Blessed Virgin Mary, also called “Candlemass.” At this Mass, all the parish candles for the year are blessed. Join us for **Holy Mass** on **Monday, February 2** at **9:30am & 7pm**. This is a sung Mass in the Church.

First Vespers of the Presentation will be prayed this evening at 6:30pm in the Church. Second Vespers of the Presentation will be prayed Monday at 6pm in the Church.

Remember this day in your daily prayer at home. Read Malachi 3.1-4; 1 Corinthians 1.26-31; St. Luke 2.22-32. Pray the Collect on page 85.

**ADULT BIBLE STUDY** Today: Hosea 2; Wednesday: Our study of Revelation began with the author and dating of the book. This week we will study the canonicity of Revelation and Luther’s Prefaces to the Book of Revelation. If you missed the study and would like to follow along or join for the next session, copies of the handouts are available in the Rectory.

**ADULT CATECHESIS** is held on Thursdays at 7pm. Members are invited to join the study as a review of the central teachings of the Christian Faith.

**VESPERS** is the church’s evening prayer office and is prayed in the Church on Tuesdays and Thursdays at 6:30pm.



## Septuagesima

Today we enter the season of the Church year known as “Septuagesima.” The three weeks of this brief season provide a liturgical transition between Epiphany and Lent. The season of Septuagesima is an ancient observance, included in the Gelasian Sacramentary dating to the early sixth century, probably earlier. Our observance of these three Sundays unites us with the Church of the ages.

The names of these Sundays may strike us as a bit odd: *Septuagesima*, *Sexagesima*, and *Quinquagesima*. To understand these Latin names, we must first understand that Ash Wednesday is *Quadragesima*. *Quadragesima* is the Latin number “fortieth”. Ash Wednesday is the fortieth day before Easter (not counting Sundays). The great Forty Day Fast of Lent does not include the Sundays in the enumeration of days. Ash Wednesday falls this year on February 18.

Counting backwards three days from *Quadragesima*, and adding the Sundays in Lent back in, we come to *Quinquagesima*, the fiftieth day before Easter. Although they are not exactly the sixtieth and seventieth days before Easter, the two Sundays before *Quinquagesima* are called *Sexagesima* (sixtieth) and *Septuagesima* (seventieth). Today is *Septuagesima* Sunday. (“Septuagesima” is used to designate the entire three-week season.)

To mark the transition from Epiphany to Lent, during Septuagesima, the *Gloria in Excelsis* and *Alleluias* are omitted, and the *Benedicamus* is used. The altar is today vested with a touch of violet, preparing us for the upcoming Lenten season.

In the late 1960s, the Pope eliminated Septuagesima with the introduction of the three-year lectionary. Some Lutheran churches followed Rome in this innovation. You may have friends in other Lutheran churches that will not celebrate the Transfiguration of our Lord for several weeks yet, and so will not be afforded the opportunity to join with the Church of the ages in observing Septuagesima season.

At Zion, however, we keep the historic tradition of the Lutheran Church. Luther preached and celebrated the Septuagesima season, as had the Church for a millennium before him. Join us this year for the observance of Septuagesima, and for the Holy Forty Day Fast of Lent, as we reverently, penitentially, and expectantly prepare for Holy Easter, the joyous Feast of the Resurrection of our Lord Jesus Christ.

### **The Gospel Lessons of the Season**

*Septuagesima*: The Parable of the laborers in the vineyard (Matthew 20:1-16)

*Sexagesima*: The Parable of the Sower and the Seed (Luke 8:4-15)

*Quinquagesima*: The healing of the blind man (Luke 18:31-43)