



“Blow the Trumpet in Zion” (Joel 2.15)

Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

January/February 2015

Luther doesn't just recall the shepherd's visit; He connects the Bethlehem shepherds to Jesus, the Good Shepherd:

The heavenly choirs rejoice and raise
Their voice to God in songs of praise.
To humble shepherds is proclaimed
The Shepherd who the world hath framed.

Luther's hymns — and those who follow in his hymnic legacy (Simon Dach, Paul Gerhardt, Nikolaus Herman, Phillip Nicolai, Nikolaus Selnecker, to name but a few) — are of a superior caliber because they are true theology. They get real life. They proclaim the problem of sin and the reality of the solution in Christ our Savior.

If your holidays didn't go as planned, if you have sadness, anger, regret, remorse, guilt, or any other unpleasant feelings, look to the sturdy hymns of the Lutheran Church. They proclaim the reality of the Savior, of peace in the midst of conflict, of God serving you forgiveness in His Son.

Let it snow? Jingle Bells? Kissing Santa? Red-Nosed Venison? Forget that nonsense.

Get real. Sing with Luther. Now and throughout the year:

All honor unto Christ be paid,
Pure Offspring of the favored maid,
With Father and With Holy Ghost,
Till time in endless time be lost. Amen. ✘

South American Mission Work

by Father Braden

MY JANUARY TRIP to Colombia has been postponed as Fr. Mario Marín, who serves the mission congregation in Medellín, is going to be spending some time in Buenos Aires, Argentina. I spoke with Fr. Marín recently, and we are hoping to visit him this coming summer.

I have tentatively agreed to teach a course in Venezuela after Easter, probably in late May or early June. I'm scheduled to teach Ecclesiology, the doctrine of the Church, on the east side of the country, probably in the city of San Félix. I taught there three years ago. It is my hope to take Vicar Grieser with me when I go. As more information becomes available, I'll keep you posted. ✘

New Parish Officers

AT OUR FALL annual voters' assembly, several new parish officers were elected. Several members currently serving were also re-elected to their positions. The officers will be formally installed into their offices during the Sunday Mass in January. Watch for information in the Bulletin on the date of the installation of our new officers. Please keep our officers—new and continuing—in your daily prayers.

All of our boards should plan on meeting soon after the installation of the new officers. This will allow each board to welcome the new officers, to provide an overview of the responsibilities and initiatives of the board, to discuss with the new officers' their role on that board, and to plan the activities of the board in the upcoming year. Fr. Braden is available to all of our boards to join them for these meetings. Our Zion boards are: the Parish Council, the Board of Parish Education, the Board of Trustees, and the Board of Deacons. The officers are listed on page 5 of the *Trumpet*. ✘

Theological Symposia

AGAIN THIS YEAR, Fr. Braden, Fr. Schultz, and Vicar Grieser will attend the theological symposia at Concordia Theological Seminary—Fort Wayne, January 20-23. The Thirtieth Annual Exegetical Symposium is on “The Integrity of the Scriptures: Text and Canon”; the Thirty-Eighth Annual Confessions Symposium is on “Culture: Friend or Foe?” ✘

Lutheran Witness Subscriptions

ANYONE INTERESTED IN subscribing to the *Lutheran Witness* magazine for 2015 may do so by placing \$9.72 in an envelope marked “Lutheran Witness” with their name and address in the offering plate or mail it to the parish office. The last date to subscribe or renew your subscription will be January 18. The *Lutheran Witness* is the official magazine of the Lutheran Church—Missouri Synod. ✘



How Christians Order Time

by Father Braden

AS CHRISTIANS, WE order our lives differently than the fallen world that surrounds us. The world marches to time, the Christian lives not for the day, but for eternity. We are a Christ-centered people. This applies to us not only when we are in church on Sunday morning. It is true of every moment of our lives.

Christians follow the Church's time—time centered in the life and work of Jesus Christ. The timelessness of the Holy Mass unites us to the saints in glory, and the Lord in whose presence they dwell for eternity. So our days and months are ordered by the life of the Church. For us, it is not the secular calendar that marks the passage of months and years, rather it is the calendar of the Church: the liturgical calendar.

By the world's counting, by the official calendar of our country, the new year began on January 1. It is true that we are born, live out our lives, and die on days numbered by this calendar. Pay dates, court dates and doctors appointments are numbered by it. Taxes are paid by it. And the saints are remembered according to it, their days of commemoration reminding us that we live

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And Jesus increased in wisdom and stature, and in favor with God and men.

ST. LUKE 2: 52

from the Holy Gospel for the Feast of the Holy Family

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Our Lord with Simeon and Anna in His Presentation in the Temple

now in this world. But this time, and its counting, will end.

For the Christian, the new year began not on the January 1, but rather with the First Sunday in Advent, as we entered anew the liturgical year hearing the account of the triumphal entry of our Lord Jesus Christ into the City of Peace.

The months of January and February are rich liturgical months. As we enjoy the season of Christmass, the twelve days following the Feast of the Nativity of Our Lord, we gather for Holy Mass every day at Zion. Christ is the center of faith and life. He is the center of our worship. On January 1, we celebrate the Feast of the Circumcision of Our Lord. We do so on the eighth day after His birth, as Scripture teaches us that on the eighth day He was circumcised (St. Luke 2.21).



Closely associated with the Feast of the Circumcision is the Feast of the Holy Name of Jesus. The same Scripture verse that teaches us that Our Lord was circumcised on the eighth day continues "...His Name was called Jesus, the Name given by the angel before He was conceived in the womb." The historic rubrics detail that if a Sunday falls between January 2 and 5, the Holy Name of Jesus is observed on that day. If no Sunday occurs, the Holy Name of Jesus is observed on January 2. This year January 4 is a Sunday.

While many modern liturgical calendars combine the Feasts of the Circumcision and Name of Jesus, there is good reason to observe them separately, as is the tradition of the Church. The Circumcision places the sinless, Holy Infant under the Law, and draws the first Blood of the Messiah. While related, this is quite distinct from the giving of the Name Jesus, from the Hebrew "he saves." He is the new and better Joshua (derived from the same Hebrew word), our Savior, who has come to lead us into the true Promised Land, not in Palestine, but in heaven. The fullness of the theological distinction between the two feasts is best enjoyed by observing them separately.

For centuries, one of the most important of the three

great feasts of the church year was Epiphany, along with Easter and Pentecost. Epiphany was originally a celebration of the Baptism of our Lord. Since the fourth century, Epiphany has come to be understood as a celebration of the manifestation of the Lord Christ to the Gentiles, marked by the reading of the Gospel of the Magi visiting the Lord, gifts of gold, frankincense and myrrh in hand. Gentiles too bow down and worship Him. He is Lord of all. The twelve days of Christmass draw to an end on January 5.

Epiphany is January 6. On Epiphany, the great feasts and seasons of the liturgical year are announced during Mass. After the reading of the Holy Gospel, the pastor addresses the congregation saying "Dearly beloved, as we have recently rejoiced over the birth of Our Lord Jesus Christ, now through the mercy of God I must tell you about the happiness that will stem from the Resurrection of that same Lord and Savior..." He then announces the dates of the moveable feasts of the upcoming liturgical year.

The Epiphany season varies in length based on the date of Easter. The last Sunday of Epiphany is the Feast of the Transfiguration of Our Lord, which is also determined by counting backwards from Easter. This is true even in the event that Easter is so early it affords only one Sunday after Epiphany. But regardless of the length of the Epiphany season, Epiphany does not give way to Lent directly. The three weeks of the Septuagesima season precede Ash Wednesday and provide a bridge between Epiphany and Lent.

February 2 is the Feast of the Presentation of our Lord Jesus Christ and the Purification of the Blessed Virgin Mary (also called "Candlemass"). Before this Mass begins we bless the candles to be used throughout the year, and then we hear St. Simeon proclaim that our Lord Jesus Christ is "...a light to lighten the Gentiles, and the Glory of Thy people Israel."

What a rich liturgical calendar we enjoy! It brings us Christ day after day, week after week, season after season, with Holy Easter as the central focus of the liturgical year. Christ crucified and risen is the center of our faith and lives. He is the center of, and reason for, our worship. Join us often at Zion as we receive His saving gifts, and return to Him our thanksgiving and praise. ✠

Get Real; Sing With Luther

by Father Schultz

WE'RE IN THE Twelve Days of Christmass now, and thankfully radio stations and retail stores have long stopped playing the wearisome tirade of "holiday hits."

About the only song played in popular venues with value is "Hark! The Herald Angels Sing" —if they get to stanza two: "Veiled in flesh, the Godhead see, Hail, the Incarnate Deity."

The world's holiday ditties, as well as many Protestant songs, completely miss the mark.

The reason for this is simple. The world is lost.

Life without Christ as the center and foundation is empty. So the world has manufactured a winter holiday to cope with the seemingly meaningless activities of life and darkest days of the year (in the northern hemisphere).

The winter holiday is based on fanciful fables of cookie-eating, home-invading gift givers and mounds of snow leaping to life. Its about elves and fairies and shiny things. Its about forced smiles, façades, and tolerance.

Although everyone knows its fake, people go along with this delusion, hoping that some goodwill or charity or something positive must result.

Walking in a winter wonderland? All I want for Christmas is you? Silver Bells? Roasting Chestnuts?

Get real. Sing with Luther.

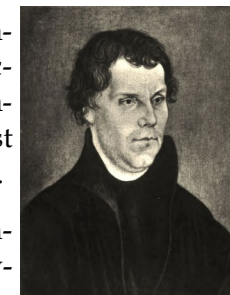
The world can't handle the sin, sickness, and sorrow that is brought about by the devil, the world, and our sinful flesh. The world tries to hide these things. The world tries to pretend everything is OK.

Christians sing differently. This is the "new song" the Psalmist writes about (Psalms 96, 98). Though we are afflicted by the world's tribulations, we have hope in the truth of God's Word. That is, in Jesus. Jesus is the Word made flesh (St. John 1.14). In Him, we face life confidently.



Luther's Christmass hymns are so excellent because they connect the miracle of the Christmass story — the Incarnation of God — with the Christian life. They are memorable, not because they are whimsical or silly, but because they are strong and deep.

We've recently sung two of Luther's hymns at Mass: "From Heaven Above to Earth I Come" (#85) is the chief hymn for Christmass Midnight; "All Praise to Thee, Eternal God" (#80) for Christmass Day. "From Heaven Above" was originally for Luther's children, sung at home as a miniature Christmass pageant around 1535. "All Praise To Thee" was a German hymn sung in response to the sequence "Grates nunc omnes" on Christmass Day, to which Luther added additional stanzas.



Luther's third Christmass hymn is "Now Praise We Christ, the Holy One." Written for Christmas 1523, Luther translates the Latin hymn "A solis ortus cardine" by the sixth-century bishop Coelius Sedulius. This Latin hymn was sung at the Divine Office of Lauds on Christmass Day.

Luther doesn't just reminisce on the Christmass narrative; He points out atonement. God became man to save men:

**He who Himself all things did make
A servant's form vouchsafed to take
That He as man mankind might win
And save His creatures from their sin.**

Vouchsafe
means to give a
gift, fulfilling a
promise.

Luther doesn't just acknowledge Mary's virgin pregnancy; He proclaims the fulfilled prophesy:

**The noble mother bore a Son,—
For so did Gabriel's promise run—
Whom John confessed and leaped with joy
Ere yet the mother knew her Boy.**

Luther doesn't just wonder over the Baby in the manger; He acclaims the miracle of the Creator becoming a creature:

**Upon a manger filled with hay
In poverty content He lay;
With milk was fed the Lord of all,
Who feeds the ravens when they call.**

Birthday Anniversaries

January

2 Alexandria Atkins
2 Natalie Balaska
8 Nancy Gramzow
10 Bernadine Cross
18 Elijah Edwards
23 Anna Dalton
23 Judith Donnell
23 Richard Schultz
25 Rose Atkins
28 Lorraine Copas

February

5 Paul Snoes
6 Michael Edwards
13 Julie Snoes
15 Eric Russell
21 Michael Quinkert
21 Silas Gray
23 Ruthalee Brown
28 Gladys Cline

Baptism Anniversaries

January

11 Jennifer Gramzow
17 Janet Schulz
20 Alexandria Atkins
25 Rose Atkins
29 Victoria Murdock

February

Chandra Gray
3 Lynn Scott
5 Jessica Chavez
14 Richard Schulz

Marriage Anniversaries

February

14
Roderick & Dana Atkins

Singing in the New Year

by Vicar Grieser

IT IS NOW the New Year, but not for the Church. For the Church, the New Year began with the Feast of St. Andrew, or as happened this year, the First Sunday in Advent on November 30.

We in the Church militant always seem to be at odds with the outside world. Our Christmass is not like their Christmass. Our Christmass is about the Son of God coming in the flesh to bare our sin and be our Savior. Their Christmass is without Christ, without the Mass. The world's Christmass is about shiny objects.

Neither is their Easter like our Easter. At Easter we celebrate the glorious resurrection of Jesus Christ from the dead. They use Easter as an excuse to have colored eggs and chocolate bunnies.

In the same way, our new year is not like their new year. Our new year starts with cries of "Hosanna to the Son of David", as we eagerly await the return of our God and Savior. The world fills their new year with champagne and solemn pledges which are never kept, which they call "New Year Resolutions."

Yet, in the Church we do recognize that we live in this world. Thus, we pray for the world and commemorate the new year with them. The new year falls on the same day as the Circumcision of our Lord, nevertheless it is given a place in *The Lutheran Hymnal*. On page 57, there is a special collect for New Year's Day found after the collects (or prayers) for the Feast of the Circumcision. There is also a small selection of hymns written specifically for the new year.

Not only is there a place in our hymnals for New Year's Day, but many of our hymn writers, including the blessed reformer Dr. Martin Luther, make mention of the new year in their Christmass hymns. In his final stanza of "From Heaven Above to Earth I Come" Luther writes, "Glory to God in highest heaven, who unto us His Son has given. While angels sing with pious mirth, a glad new year to all the earth." Christian Keimann also finishes his famous Christmass hymn "Oh Rejoice Ye Christians Loudly" with a prayer, "Grant all Christians far and near Holy peace, a glad New Year."

In the case of both hymns, the remembrance of the new year and asking for continued blessings flows from Christ our Lord. Our Lord Jesus Christ has come in the flesh and rescued us from all of our sins by His death and resurrection from the grave. It is from the cross that not only new year's blessings, but all blessings, flow.

So it is that the Church remembers this day. We pray for all people around the world, but especially for those who are of the household of faith. This new year's day and as you begin the new year, if you are searching for something to help order your thoughts, or for something to sing or pray with your family, I can think of no better hymn than "Now Let us Come before Him" (#122) it is written by Paul Gerhardt, one of the fathers of Lutheran hymnody. In this hymn, Gerhardt gently instructs us how to pray and reminds us of the great blessings which our Lord bestows on us daily. Therefore, let us welcome in the New Year cheerfully with the rest of the world, but always keep our eyes fixed on our dear Lord Jesus Christ, while we sing, "Glory to God in highest heaven, who unto us His Son has given. While angels sing with pious mirth, a glad new year to all the earth." ❖

The Zion Trumpet is the informational and educational newsletter of Zion Evangelical-Lutheran Church. It communicates the news of Zion and instructs members in various aspects of the Christian Faith.

The Trumpet is published six times each year. It is free for members of Zion. Non-members are invited to contribute toward the production and mailing of the Trumpet.

Zion Evangelical-Lutheran Church is a parish of the one, holy catholic and apostolic Church and is affiliated with the English district of the Lutheran Church—Missouri Synod.

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Epiphany of Our Lord January 6

FOLLOWING THE TWELVE days of Christmass, the church celebrates the Epiphany of Our Lord, the day the visit of the Magi is commemorated and beginning the season of focus on Christ as the light to the world.



Epiphany is a major feast of Christ in the liturgical year. Mark your calendars now to join us for the Epiphany Mass on Tuesday, January 6 at 9:30am & 7pm. ❖

Baptism of Our Lord January 13

IN HOLY BAPTISM, we receive the forgiveness of sins and are made a member of God's family—children of Our Father in heaven. St. Matthew 3.13-17 records Jesus' baptism.

Jesus—as true God—is already a member of God's family. Jesus—as true God—is without sin. Why would Jesus be baptized?

Jesus is baptized "to fulfill all righteousness." Jesus is baptized for you. In the water of the Jordan, the sin of the world is placed on Jesus. In the water of your baptism, Jesus' righteousness is placed on you.



Our Lord's baptism is commemorated each year on the octave of the Epiphany. Join us for Holy Mass in honor of Our Lord's baptism on Tuesday, January 13, at 9:30am. This year, on the Baptism of Our Lord, Zion will host the Pastors' meeting of Metro Detroit north and south circuits of the English District of the Lutheran Church—Missouri Synod. ❖

Christian Ethics at Concordia

Ann Arbor

by Father Braden

CONCORDIA UNIVERSITY—ANN ARBOR has invited me to teach again this spring. The semester starts in late January. I'll be teaching a course on Christian Ethics to pre-seminary and church work students. I've enjoyed reading six textbooks on ethics in preparation for the class.



A few months ago, I had the opportunity to attend a lecture in the Lansing area by Dr. Gil Meilander, a medical ethicist, author, and an English District Pastor, on medical and "end of life" ethics. His presentation was excellent, and I've recommended his book for the class.

I'll also be using a book by Dr. Richard Eyer. Dr. Eyer is a LCMS Pastor, a medical ethicist, who has served as a parish pastor, hospital chaplain, and professor at Concordia University Wisconsin.



Many of our Zion families have had to, or will in the future, deal with difficult medical and "end of life" ethical issues. As Christians, we approach these situations differently than does the fallen world. I look forward to sharing my research into the field of Christian ethics with the congregation at Zion as the opportunity arises. ✕

Christian Education at Zion

Each member should earnestly endeavor to regularly attend Christian education. If another time would be better for you, please suggest it to Fr. Braden.

Sunday Adult Study

11:30am | Undercroft

Study of the book of Hosea; Coffee is provided; Thanks to those who bring refreshments.

Wednesday Adult Study

10:45am | Undercroft

Study of Martin Chemnitz's "Ministry, Word, and Sacraments;" Upcoming Topics: Invocation of Saints, Marriage, the Last Judgment, the Church. Often the group goes out to lunch following the study.

Sunday School

11:30am | Activities Building

These classes are for ages three—grade six, Bible-story based with activities to reinforce the lesson.

Youth Catechesis

Saturday | 10am | Rectory

For grades three-eight, this class prepares students in the basics of the Christian Faith through *Luther's Small Catechism* to prepare for First Communion.

Adult Catechesis

New Day/Time TBD | Rectory

In February, this group will begin a new day and time. Watch the bulletin for information. The study is of Koehler's annotated *Small Catechism*.

Men's Group

1 Thursday a month | 7pm | Church & Rectory

Studying the *Solid Declaration of the Formula of Concord*.

Women's Group

2 Saturdays a month | 1pm | Rectory

Septuagesima by Father Braden

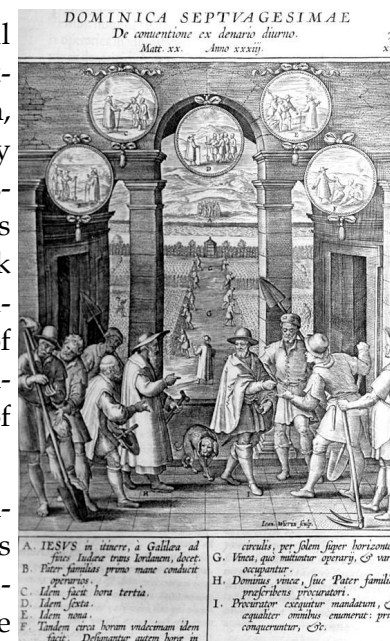
IT IS THE history of the Lutheran church to observe the three weeks before Lent with a season known as Septuagesima (sometimes called "Pre-Lent"). This tradition is continued in conservative Lutheran parishes today. The name "Gesimas" has its origin in Latin ordinal numbers.

Although ecclesiastical math never works out exactly like modern math, generally the seventieth day before the Feast of the Resurrection of our Lord Jesus Christ falls during the week of "Septuagesima," the sixtieth day during the week of "Sexagesima," and the fiftieth day during the week of "Quinquagesima."

Easter is the most important Feast of the year, as it is the center of our Christian hope. So it is by the "Gesimas" that the Church counts down the days until "Quadragesima," the fortieth day before the Resurrection of our Lord. Our name for "Quadragesima" is "Ash Wednesday". The liturgical color for the Septuagesima and Lent seasons is violet (*The Lutheran Liturgy*, 426).

This year Easter is April 5. Actually counting seventy days on the calendar backwards from Easter won't get you to Septuagesima, which is February 1. That's because the Sundays of Lent are counted as Sundays "in Lent," but not "of Lent." Even if the altar is vested in violet and the Alleluias are omitted, every Sunday is a commemoration of Easter.

February 1 is Septuagesima Sunday this year. The Gesimas are one of the best times of the year to appreciate the beautiful marble work on Zion's altar. During the three weeks of Septuagesima, Zion's altar is vested with a lace frontal and two violet pendants, but most of the altar is visible. The only other time the intricate marble work on Zion's altar is visible during the Divine Service is on Good Friday, when the altar is not vested. ✕



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

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

COMMUNICANTS are baptized Christians who have been instructed in and publicly confess the Evangelical-Lutheran Faith. If you desire to commune at Zion, please visit with the Pastor before approaching the Altar.

PRIVATE CONFESSION AND ABSOLUTION is available on Saturday morning or by appointment.

PASTORAL CONSULTATION based on the Holy Scriptures is available by appointment.

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

COUPLES DESIRING HOLY MARRIAGE should contact the Pastor before finalizing the wedding date. Bible 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. Visit with the Pastor for further details.

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

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.

DEACONS William Gramzow III, Thomas Habitz Jr., Eric Russell; **TRUSTEES** Gregory Gramzow, Paul Snoes, Kevin Wiedelman; **BOARD OF PARISH EDUCATION** Shirley Cross, Robert Kelly III, Pamela Ruffin; **OFFICERS OF THE VOTERS** Thomas Habitz, Jr. (chairman), Jason Balaska (vice-chairman), Kristi Russell (secretary), Jessica Chavez (financial secretary)

The Zion Parish Record

For November & December 2014

Additions None

Removals

Transfer

Leslie Braden — to Redford—Detroit (November 20, 2014)

Released by Request

Terry and Erica Grabel (December 9, 2014)

Membership 211 Members