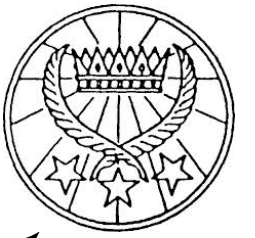


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"Blow the Trumpet in Zion" (Joel 2.15)



Zion Trumpet

Zion Evangelical Lutheran Church of Detroit

January/February 2017

Passing Time

by Father Braden

As the world marks the passage of time, as each of us grow older, as time and its constraints seem to rule our lives, the Christian can give thanks to God for the timelessness of His Gifts, and the eternal salvation and life He freely gives to us. The years that we count are numbered according to the estimated date of the birth of our Lord Jesus Christ.

The "A.D." before or after the year 2017 stands for *Anno Domini*, or "Year of the Lord". It is a way to count time suggested by a 6th century Christian monk, Dionysius Exiguus. Rather than continuing the counting of time as A.M., or *anno martyrum*, "the year of the martyr" (a reference to Christian persecution under the Roman Emperor Diocletian), Exiguus preferred to anchor time to the birth of Christ. As much as the modern world works to reject the Truth of Christ, and Him crucified, risen and ascended, we still count our years by the estimated date of His Holy Nativity, His Incarnation.

To avoid referencing Christ, those who reject Him have cooked up a new way to count time. It is based on a 17th century practice of counting the years as V.E., or in Latin *vulgaris aerae*, or translated "vulgar era" (the Latin *vulgaris* meant "common" or "ordinary"). 19th century Jewish scholars adapted this anti-Christian dating scheme, and now in academia and among those who reject God the initials C.E. are used after the date, as in 2017 C.E.

This is supposed to stand for "Common Era", whatever that means. It places man at the center of time rather than God. It gives secularists and atheists a way to reject the Lord Christ each time they write the date. We could, of course, simply call this the Christian Era, which also renders the initials C.E.

Continued on page 2

*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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Enclosure:
January/February 2017
Calendar

I tend to write dates with a Maltese cross between the “A” and the “D” (as in 2017 A.✠ D.), but admittedly that is innovation on my part. It seems right to me to number the years according to God taking on our flesh, but also to associate the cross with the Latin initial “D” for “Lord”, since He is the Lord crucified for us. That said, I’m not completely opposed to returning to the use of V.E., because I find it to be wonderfully descriptive of the time in which we live. My guess is that the saints of all the centuries since our Lord’s birth would have been comfortable labeling the ages in which they lived “vulgar”.

However men number their days, it does not change the time. Nor does it stop time. Like it or not, it is the Year of Our Lord 2017. Time was instituted in Eden as in six, 24-hour days God created all things. (An earlier Byzantine system of counting time numbered the years A.M., *anno mundi*, or years since the creation) As time advances, as fallen men, each of us can pray with David “Remember how short my time is; For what futility have You created all the children of men? What man can live and not see death? Can he deliver his life from the power of the grave?” (Psalm 89:47-48)

For sinners, time marks an ever-growing proximity to death. That’s Law. And it’s just, for the wages of sin is death, and each of us have sinned. And yet, as each year is an *Anno Domini*, there is hope every day, every hour, every minute. For the Lord by whom we order our time answered the Psalmist’s prayer. God became Man and died. He took up His life again. He alone can “deliver His life from the power of the grave”, for He is the Lord of Life. And that power He uses as He promises every Christian that you too will rise from the grave. The Life He took up He grants to you – eternal life, timeless life, life with God in heaven, life that does not end.

The Octave of Christmas

is the eighth day of the Celebration of the Nativity of our Lord. While on that day the world celebrates the new calendar year, the Church celebrates the Feast of the Circumcision of our Lord Jesus Christ. We read in the second chapter of the Gospel according to St. Luke, the 21st verse: “ And when eight days were completed for the circumcision of the Child, His Name was called JESUS, the Name given by the angel before He was conceived in the womb.”

On that day, the eighth day of His life enfleshed, the Lord Jesus placed Himself under the Law by circumcision. He placed Himself under the Law to fulfill it, that His fulfillment of the Law be imputed to you, by God’s grace, through faith in Christ. He alone kept the Law perfectly. He alone loved God His Father perfectly. He alone loved His neighbor perfectly, rendering His life as the full payment for your sins. To celebrate this, we observe the Feast of the Circumcision of our Lord Jesus Christ on Sunday, January 1st.

The Name of Jesus

The same Gospel reading, Luke 2:21, is the Gospel read at the Feast of the Holy Name of Jesus. Our Lord’s Name, Jesus, is derived from the same Hebrew word as the name Joshua. The Hebrew root means “he saves”. So Matthew 1:21 reads “... you shall call His Name Jesus, for He shall save His people from their sins.” Moderns conflate the celebration of the Circumcision with the celebration of the Holy Name. This is a papal innovation that finds its roots in modern Roman Catholic lectionaries. At Zion, we continue in the older tradition of celebrating the Circumcision on the octave of Christmas, and celebrating the Holy Name of Jesus on the Sunday between January 2



Birthday Anniversaries

January

- 2 Alexandria Atkins
- 2 Natalie Balaska
- 8 Nancy Gramzow
- 23 Anna Dalton
- 23 Judith Donnell
- 23 Richard Schultz
- 25 Rose Atkins

February

- 5 Paul Snoes
- 13 Julie Snoes
- 21 Michael Quinkert
- 21 Silas Gray
- 23 Ruthalee Brown
- 28 Gladys Cline

Baptism Anniversaries

January

- 17 Janet Schulz
- 20 Alexandria Atkins
- 25 Rose Atkins

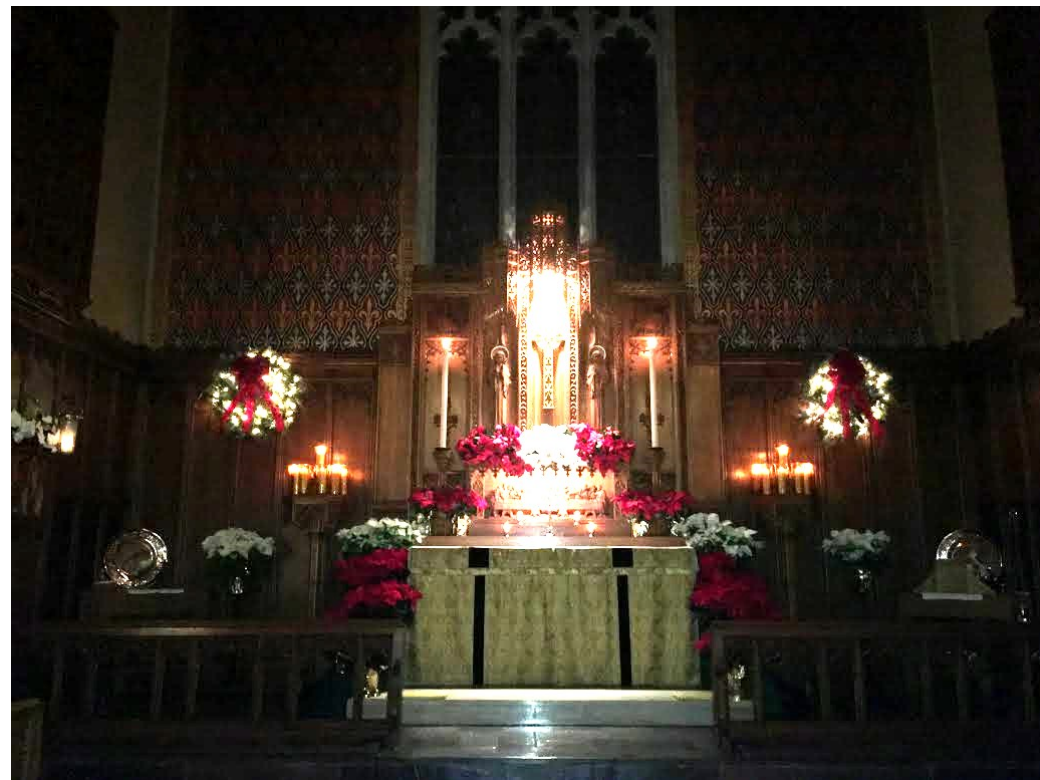
February

- 5 Jessica Chavez
- 14 Richard Schulz

Marriage Anniversaries

February

- 14 Roderick & Dana Atkins



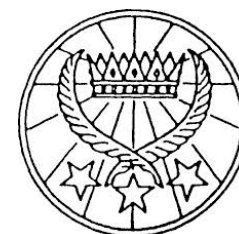
The Zion Trumpet is the informational and educational newsletter of Zion Evangelical-Lutheran Church. It communicates the news of Zion and instructs members in various aspects of the Christian Faith.

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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and 5. If no Sunday falls in those dates, as this year, the Holy Name of Jesus is celebrated on January 2. At 10:00 a.m. that day we have sung Mass in the Church.

At our last Voters' Assembly,

Officers were elected to lead our congregation in the coming years. I am very thankful for the faithfulness and hard work of our officers on behalf of our Parish! Our officers will be installed at Holy Mass on Sunday, January 8th. Please pray for our Parish, and especially for our officers as they lead us in this new Year of our Lord.

On the 40th day

of the life of Jesus, He was presented at the Temple according to the Law. (See Leviticus 12:1-7; Luke 2:22-39) His Presentation coincided with the ritual of declaring pure a new mother on the 40th day. The Church celebrates this day, February 2nd this year, as the Feast of the Presentation of our Lord Jesus Christ and the Purification of the Blessed Virgin Mary. While the Old Testament records God's Presence filling the Tabernacle (Exodus 40:34) and the Temple built by Solomon (2 Chronicles 7:1), Scripture does not record the Presence of God, nor of the Ark, in the Temple after its destruction (586 B.C.) and reconstruction.

That is to say that on the 40th day of His Infant Life, the Incarnate God, our Lord Jesus Christ, as He was brought into the Temple for His Presentation, caused the Presence of God to once again appear in the Temple. (See Malachi 3:1) Liturgically, this is the day on which all the candles used in the upcoming year are blessed. For that reason it is called Candlemass. The aged Simeon, as he held the Christ Child in his arms, proclaimed Him "a Light to lighten the Gentiles." He is the Light of the world. Every candle burned in the church points to Christ, and His enduring Presence with His Bride, His Holy Church. Join us, won't you, for the many special Masses of January and February? Come kneel with us and receive the Gifts of the God who took on Flesh, was Circumcised, Presented, suffered, died, and rose again. For all this He did for you!

A blessed New Year, 2017 A.✠ D.!



Zion's Childrens' Christmass Program

Pictures by Bobby Kelly III



Pictured from L to R: Fr. Mark Braden, Terri Kelly, Sarah Braden, Natalie Balaska (behind the Baby Jesus), Mitchell Meyer, Bobby Kelly and Emily Solomon.



Singing Praises to the newborn King!



Lifting their voices in song are: Terri Kelly, Sarah Braden, Natalie Balaska, Mitchell Meyer, and Bobby Kelly.



Telling all of Jesus birth! Terri Kelly and Sarah Braden.



Lutheran Witness Subscriptions

The flagship magazine of the Lutheran Church—Missouri Synod, *The Lutheran Witness* is a monthly publication that offers news, features, columns, Q&A's, and more. In addition to the print edition, it is available on-line for your computer or tablet. If you subscribe through Zion, the yearly subscription rate is \$10.80 Please submit your payment to the parish office for the 2017 subscription by January 23.

Christmas at Zion



Pictures by Kevin Wiedel-

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., Michael Anderson; **TRUSTEES** Silas Gray, Paul Snoes, Kevin Wiedelman; **BOARD OF PARISH EDUCATION** Shirley Cross, Robert Kelly III, Sarah Braden; **OFFICERS OF THE VOTERS** Thomas Habitz, Jr. (chairman), Alan Kroske (vice-chairman), Pamela Ruffin (secretary), Jessica Chavez (financial secretary), Kevin Wiedelman (Treasurer).