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Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

July/August 2017

135th Anniversary

On Sunday, June 4, 2017 A.M. D., Zion observed the 135th anniversary of her founding. June 4th was Pentecost, so the Propers were the Whitsunday Propers (the normal readings, Introit, Gradual, Alleluia Verse, Offertorium, and Communion). We thanked God in a special Intercession for the grace He has shown Zion in sustaining and blessing her these many years. As it pleases the congregation, we may hold a special 135th Anniversary event in the upcoming year.

In order to bring to remembrance the grace of God in Zion's life as a congregation, several parts of this Trumpet will be reproduced from materials from our archives. When I came to Zion there was a paucity of historical information. We were fortunate that the Concordia Historical Institute in St. Louis was willing to deaccession two boxes of historic Zion Bulletins, Newsletters and Ordos. Responding to my several calls for historic information, many families have responded by sending Zion memorabilia and printed materials to add to our archives. We now have fairly complete records dating back to 1948, with some materials from as early as 1938. We are always glad to receive Zion materials that you encounter.

Zion has a unique history, as we were founded by Prussian immigrants in the late 19th century. Many Zion traditions left us by our fathers in the faith are still practiced among us: the observance of *Totenfest* on the Last Sunday of the Church Year, the Confirmation slap, placing money on the altar between the parts of the *Tre Ore* liturgy, and the use of black paraments and vestments for funerals. Most congregations founded in the late 19th century have had as many as 40 Pastors over the years, Zion has had only six that have served substantial Pastorates as Senior Pastor. This has kept Zion closer to her roots, theologically and liturgically. We are a traditional Lutheran church. The setting of the Divine Service that we use every Sunday morning is not that different than the setting used by Zion's founders, although we now worship in English.

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"But the mercy of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children"

PSALM 103: 17

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Tradition simply for the sake of tradition avails nothing. But in 1882 a group of Prussian immigrants greatly desired to bring Christ and Him crucified to a dying world. It is that tradition, the Apostolic Tradition, the Evangelical-Lutheran tradition, we celebrate. Enjoy a little of Zion's history in this issue! May God bless us and sustain us steadfast in the one true faith as we continue the work the Lord of the Church began through our fathers.

Installation and Ordination

It was my distinct honor to participate in the Installation of a Pastor, and in the Ordination of a Pastor, both in June. On Sunday, June 4th, Fr. Ryan Beffrey (Zion's Vicar emeritus, previously Pastor of Mount Olive Lutheran Church of Cleveland Heights) was installed as Pastor of Epiphany Lutheran Church of Dorr, Michigan. Dorr is south of Grand Rapids. Since he is now much closer, we hope to see Fr. Beffrey at Zion a little more often.

On Thursday, June 8th, Candidate Winston Grieser (Zion's Vicar emeritus) was Ordained into the Office of the Holy Ministry at Redeemer Evangelical-Lutheran Church of Fort Wayne. I was honored to serve as Deacon for the Mass. When I was Ordained, Fr. Grieser was then a young boy, who served as Crucifer for my Ordination Mass. What a blessing it was to serve as his Deacon in His Ordination Mass! Fr. Grieser plans to spend the summer in Fort Wayne and serving in the National Guard, and will move to Florence, Kentucky (just south of Cincinnati, Ohio) in late August to begin serving as Pastor of Abiding Faith Lutheran Church.

Vicar

I mentioned in a previous Trumpet that we had requested a Vicar from Bolivia this year. At this

writing, we are waiting for our Vicar to clear the fairly stringent immigration hurdles the U.S. government has placed before him. We are striving to do everything properly. When his visa has been issued, he will, Lord willing, arrive four weeks later. At this point we hope for him to begin service to Zion in late July or early August.

Church Picnic

Our Parish Council is working to establish dates for our annual congregational picnic. Please watch the Bulletin for updates.

St. Michael Liturgical Conference

Our annual conference is scheduled for Monday, September 25th. I am pleased to announce that the Rev. President John Hill, President of the Wyoming District of the LC-MS, has accepted our invitation to serve as the Keynote Presenter. Fr. Hill will speak on Luther's Invocabit sermons, and on the Lutheran theology of Episcopal visitation. The Rev. Dr. Burnell Eckardt has agreed to present again this year, as has the Rev. Dr. Daniel Reuning. Fr. Eckardt will be speaking on the rite, rubrics and ceremonies of the Lutheran Common Service. Dr. Reuning is currently developing a presentation that will likely unpack some of the hidden musical treasures of Luther from volume 53 of the American Edition of *Luther's Works*. The Rev. Fr. David Petersen has accepted our invitation to preach at Mass. If you would like to volunteer to help with the conference, please see me. You can donate towards the conference using the prepared envelopes, or by placing an envelope in the plate marked "St. Michael Liturgical Conference" any Sunday.

book upon which lies a fish. This is given him because he was a great fisher of men, through the power of the Gospel.

ST. JAMES THE GREATER. This shield shows three scallop shells. The scallop shell is the symbol of pilgrimage.

ST. JAMES THE LESS. This Apostle's shield shows a vertical saw with the handle upward. He suffered horrible martyrdom. His dead body was sawn asunder, hence the symbol of the saw.

ST. BARTHOLOMEW. This shield shows an open Bible and a flying knife, recalling his faith in God's Word and his martyrdom.

ST. JOHN. This shield shows a chalice out of which issues a serpent. Early writers state that an attempt was made to slay this Apostle by giving him a poisoned chalice from which the Lord spared him.

ST. JUDE. This Apostle, also called Thaddaeus and Lebbaeus, traveled far with St. Simon on missionary journeys. Hence he is given a sail boat with cross-shaped mast.

ST. PHILIP. This shield shows a patriarchal cross and spear recalling his supposed martyrdom after valiant missionary activity in Phrygia and Galacia.

The shield with the fleur-de-lys is a symbol of the Holy Trinity.

The shield with a rayed Latin cross is a symbol of Faith.

The Crown of Thorns is a symbol of Our Lord's Passion.

The open Bible is a symbol of the Word. Since it is the Word of God which causes the water of Holy Baptism, and the bread and wine of the Eucharist to produce such marvelous effects, it is fitting that this should have a symbol. Since we believe in the verbal and complete Inspiration of the Holy Scriptures the letters V. D. M. A. on the open Bible mean Verbum Dei Manet in Aeternum, that is "The Word of God Endureth Forever," I Peter 1:25.

Symbolism has also been incorporated in the stained glass windows. The Chancel window has the "Ascension" in the center panel and flanked with Angels placed in each side panel.

The window in the Baptistry shows the symbol of the Holy ghost represented by a descending dove. The scallop shell, with water dripping from it, is a symbol of Our Lord's Baptism.

The Hand of God with three extended digits represents the idea of the Holy Trinity, and the two closed fingers the two-fold nature of the Son.

The Lamb with the Victorious Banner is a symbol of Our Lord and the words "Ecce Agnus Dei" means "Behold the Lamb of God."

The descending dove is a symbol of the Holy Ghost.

The IHC symbol is the abbreviation of the Greek word IHCOYC, meaning "Jesus."

The Chi Rho symbol XPC is the monogram of Our Lord Jesus Christ. It is the abbreviation of the word "Christ" taken from the ancient Greek initials.

The Alpha and Omega symbols mean that Our Lord Jesus is the beginning and the end of all things.

The Anchor is a symbol of Our Blessed Saviour. The imaginary is borrowed from Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast."

The open Bible is a symbol of the Word.

The rayed Latin Cross is a symbol of Faith.

The Butterfly is a symbol of the Resurrection and of Eternal Life through Jesus Christ. The three stages in the life history of the Butterfly represent three stages of the Christian. First is the crawling larva, representing the lowly condition of mortal man on this earth. Next is the chrysalis, lying in its shell, and seemingly lifeless. This depicts the body of man in the grave. Finally, the pupa burst its outer shell, emerges, dries its wings and soars heavenward with a new body. So also does Our Lord raise up all the dead on the last day and the soul and glorified body are reunited, to dwell in heaven forever.

Taken from the Program of the Dedication of Zion Ev. Lutheran Church, Sunday May 28, 1933

In the Chancel the altar is the focal point of the services and is the outward expression of the Sacrament of the Lord's Supper. On the mensa, or top slab of the altar, we find five Greek crosses. One of these is incised in the center, so that the sacramental vessels, at the Celebration of the Holy Communion, may be placed over it. The other four Greek crosses, somewhat smaller in size, are incised close to each corner. These five Greek crosses, of very ancient tradition, represent the five wounds of our Lord.

The flickering candles on the altar symbolize our Lord Jesus Christ, the Living Light of the World.

The reredos immediately back of the altar is divided into threefold divisions representing the Holy Trinity. Immediately over the mensa we find a beautifully carved group representing "The Last Supper" and its contour and composition lead naturally to the focal center where the Saviour stands.

The lilies are symbols of our Lord's Resurrection.

The Peacock is a symbol of the Resurrection and of Immortality. The Peacock is said to shed his brilliant feathers annually, after which he has new feathers, finer and more brilliant than before. Likewise there is an old legend which states that the Peacock's flesh is incorruptible. In like manner our Lord's body did not see corruption, but was raised up glorified on the third day. So also does He raise up all true believers to a more glorious existence.

The Agnus Dei and the Banner of Victory is a symbol of our Lord as the Lamb of God. It is based upon such Scripture verses as Isaiah 53:7, St. John 1:29 and Revelation 5:12.

On the four pulpit panels we find symbols of the four Evangelists. The winged man is the symbol of St. Matthew, because that Evangelist begins his Gospel by tracing the human descent of our Lord. The lion denotes St. Mark, because that writer opens his inspired Gospel by describing St. John the Baptist who was the voice of one crying in the wilderness. The ox is a representation of St. Luke because he gives a very full account of the sacrificial death of our Lord. The symbol of St. John is the eagle, because

from first to last his Gospel soars on eagle wings to the very throne of Heaven.

On the face of the Lectern is a symbol of St. John the Baptist, consisting of a nimbed Lamb, standing upon a book, and bearing the Banner of Victory, because St. John the Baptist pointed to Jesus Christ, the Lamb of God.

The ends of the truss brackets in Nave have carved shields symbolic of various personages.

ST. PETER. This shield shows two large keys saltire. They recall Peter's confession and our Lord's statement regarding the Office of the Keys, which He committed to the Church on earth. See St. Matthew 16:13-19.

ST. PAUL. This shield is an open Bible bearing the words " Spiritus Gladius," and behind the Bible a Sword of the Spirit, cross-hilted.

ST. MATTHEW. This shield shows three purses, referring to his original calling.

ST. ANDREW. This shield is a cross saltire, with its ends reaching the border of the shield, and a great boat hook. St. Andrew is believed to have died while preaching the Gospel in Greece, on a cross of this sort. The boat hook recalls his original occupation, and his call to become a fisher of men.

ST. THOMAS. This shield shows a carpenter's square, a spear and four arrows. This gloomy and once doubtful Apostle is believed to have preached the Gospel in India. There he was stoned, shot down with arrows and left dying alone until a pagan priest ran him through with a spear. He is said to have erected with his own hands a church building at Malipur, in East India, hence the carpenter's square.

ST. SIMON. He was a companion of St. Jude on many missionary tours. His symbol is a

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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renovating our Rectory front stairs and the Rectory sidewalk. There have also been several less visible projects (plumbing, electrical, painting), and some exterior work to the modular school buildings. I'm very appreciative for the faithfulness of our Trustees, and their hard work in keeping our buildings and campus in good shape.

In Psalm 78 the Psalmist writes that the Lord "... established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children." Pray God that He would strengthen and sustain us that our children and their children may receive His Saving Gifts at Zion for many years to come.



A Brief Chronology of Zion Lutheran Church

1877 Immanuel Lutheran Church, then located at 17th and Pine Streets in Detroit, Purchases a house on Wesson Avenue, just south of Michigan, and opens a branch school, with Johann Burhop as Teacher. Here, under the capable leadership of Immanuel's first pastor, the Rev. Konrad Moll, public worship is also conducted.

1880 Wilhelm Von der Au is called to replace Teacher Burhop.

1882 On May, 51 Lutheran men, including 10 members of Immanuel, the rest being mostly recent arrivals from Germany, meet in the Wesson Ave. schoolhouse to discuss the possibility of organizing a new parish in the relatively unsettled neighborhood, then part of Springwells Township. On June 4, a Constitution is adopted and congregational officials elected; and Teacher Von der Au is officially called to be the teacher of the now independent parochial school. It is from this date that Zion makes her own history. On August 22, Zion officially incorporates as the "Ev. Lutherische Zions-Gemeinde U.A.K." of Springwells, Michigan. In October, The Rev. Christian F. Schatz is installed as Zion's first Pastor at Immanuel by Pastor Moll. The rapidly growing young Parish needs much space, since the house serves not only as a school, but also as a place of worship, and as the new Pastor's parsonage. The Congregation therefore purchases land on Welch Avenue, now called

- Military, and late in the year moves her school to this property.
- 1883 In desperate need of a House of Worship, Zion expends \$8,000 to build her first church, and dedicates the large wooden structure on July 8. On July 15, Gottwaldt Wendt is called to be an instructor in the Day School and remains until his death in 1937. Using the funds from the sale of the land on Wesson Avenue, Zion enlarges her school. This same year, Zion joins the Lutheran Church-Missouri Synod.
- 1885 Zion erects a four-room school for \$2,200. At this time, the first school is renovated to be used solely as a parsonage.
- 1888 Zion purchases property on 31st Street and erects a two-room branch school.
- 1890 Three large bells are purchased for \$1,000 by the Parish. These beautiful bells still call the Faithful to worship today.
- 1891 As Immanuel “gave birth” to Zion, Zion now organizes Gethsemane Lutheran Church, granting releases to 100 families. To aid in the growth of her first daughter-parish, Zion gives Gethsemane the branch school, the land, the old bell, and \$1,000, a considerable sum in those days! Zion this same year reaches her numerical peak: over 3,000 souls, with 473 pupils in her parochial school system. During the two-year period 1890- 1891, Zion’s records show that 398 baptisms occurred; that 150 youths were confirmed; that 53 marriages were solemnized; and that 203 persons received Christian burials.
- 1893 100 families leave Zion and organize Immanuel Evangelical Church (now affiliated with the United Church of Christ) on Livernois Avenue over a masonic dispute.
- 1901 The school is enlarged to six rooms.
- 1902 Zion organizes St. Matthew Lutheran Church.
- 1913 A new organ, costing \$5,000, is purchased. Portions of this organ are incorporated into the present instrument.
- 1914 Pastor Schatz is granted a peaceful release and retires to St. Clair Shores, Michigan, to live with his daughter. In 1940, he is buried from the present House of Worship.
- 1915 On February 15, the Rev. Walter E. Lussky is installed as second Pastor of Zion.
- 1916 The parsonage, Zion’s first school, is razed and the present Rectory is built for \$8,000.
- 1922 The Military Avenue school reaches its peak: 417 children in grades 1-8 taught by seven teachers.
- 1925 On May 10, the first English service is held. By October 13, 1974 all worship is conducted in the English language.
- 1932 Zion demolishes her first church.
- 1933 On Sunday, May 28, Zion dedicates her present Gothic House of Worship. Seating over 600, the edifice, constructed from stone obtained from the old Federal Building in downtown Detroit, costs \$113,000, a phenomenal amount in those days of the depression!
- 1938 The Rev. Kenneth E. Runge, a teacher at Martini Lutheran School in Hamtramck, is engaged to assist Pastor Lussky. On June 5, he is ordained and installed as Assistant Pastor.
- 1939 Pastor Lussky resigns as Pastor of the Parish and is replaced by Pastor Runge.
- 1941 Zion extensively remodels herschool and re-faces the exterior with brick and stone at the cost of \$15,000.
- 1945 World War II ends, with four young men of the Parish making the supreme sacrifice for their country.
- 1947 On May 25, the debt on the church is declared paid. Considered one of Detroit Lutheranism’s most beautiful and

- inspiring churches, Zion has, over the past 44 years, added much to here church to visually depict many of the basic tenets of our Holy Religion.
- 1962 “Faith Faces the Future” as Zion prepares to replace her second school and the Parish Hall (formerly known as the Men’s Club Hall) with a new building.
- 1963 The Parish Hall is used for the final time on May 24, ad the Parish assembles before the school for farewell ceremonies on June 2. On June 3, demolition of both buildings begins. On October 13, the memorialstone is placed.
- 1964 The Christus Court, the first of Zion’s three gardens, is dedicated on May 31. The other two gardens, the Station of the Three Marys and the Garden of Joseph, all graced with fine statuary, are dedicated over the next five weeks.
- 1967 The present arrangement of Holy Communion every Sunday and Holy Day is initiated.
- 1974 On October 6, the Congregation bids farewell to her third Pastor: the Rev. Kenneth E. Runge, who during his pastorate, restores the worship and parochial norms established by The Book of Concord.
- 1975 On May 25, the Rev. Gene Evans is installed as the fourth Pastor of Zion.
- 1977 To show her appreciation for 100 years of God’s grace and blessings, Zion begins a five-year drive to raise \$100,000 for the renovation and maintenance of her buildings on Sept 18. By October 16, almost \$75,000 is promised for this new fund by her people.

Taken from the Jubilee Booklet commemorating the 95th Anniversary of Zion, October 23, 1977

Zion Church Symbolism

The use of symbolism is all but universal. A symbol is a story told by a familiar sign that may be read at a glance.

In Zion Lutheran Church a number of symbols have been incorporated and a short description and their meanings are enumerated.

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

THE DIVINE OFFICE OF MATINS is prayed Monday, Tuesday, Thursday, and Saturday at 8:45am in the Chapel of the Holy Incarnation in the Rectory. Matins is not prayed when there is a morning Mass.

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 from 9-10am 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.

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