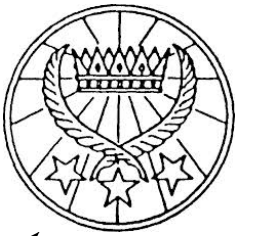


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"Blow the Trumpet in Zion" (Joel 2.15)



Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

September/October 2016

Reformation

by Father Braden

"Monday, October 31, we commemorate the Reformation. 499 years ago on that date the Rev. Dr. Martin Luther posted the 95 Theses on the door of the Castle Church in Wittenberg. While his study and writings had led towards the Biblical Order of Salvation, it was the posting of the 95 Theses that brought the issues to public attention.

Based on his study of the Bible, Luther had come to see that the Roman Catholic church was in error in many of their teachings. The medieval period had allowed superstitious beliefs and practices to creep in to the Western Church. Especially egregious were key doctrines against which Luther would publicly confess: the "sacrifice" of the Mass, the selling of forgiveness in Indulgences, and a penitential system that required works on the part of the Christian to merit the very forgiveness that the Lord Himself gives freely, by grace, through faith in Him.



Luther was bold to stand against Emperor, Pope and Turk (known to us today as Muslims), and to boldly confess the teachings of Holy Scripture. For speaking the truth, Luther was thrown out of the church, and men were sent to kill him. By God's benevolent protection, he survived, and lived many more years to write and to teach. We are the benefactors of his work.

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The Lord of hosts is with us; the God of Jacob is our refuge.

PSALM 46: 11

from the Introit for the Festival of the Reformation

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All glory, of course, goes to God, the Lord of the Church. Luther himself wrote and proclaimed this many times. At our special Mass on October 31st, Luther is not the center. Christ is. It is Christ that we hear, Christ that is preached, Christ that is distributed, eaten and drunk, Christ alone that saves. And for our ability to confess this clearly, all thanks be to the Lord of the Church, the Father who sent Him to die for our sins and rise to new life, and to the Holy Spirit, who by Word and Sacrament makes us members of the One, Holy, catholic Church by working faith in us. And we thank God for Martin Luther, through whom God worked to bring the Light of the Truth back to the Church.

We at Zion are known as Confessional Lutherans. That means that our confession of faith is Biblical, and in accord with the Lutheran Confessions, which are a proper exposition of Holy Scripture. It also means that express what we confess we teach and practice. As such, our Confirmands study Luther's Small Catechism. That is their curriculum.

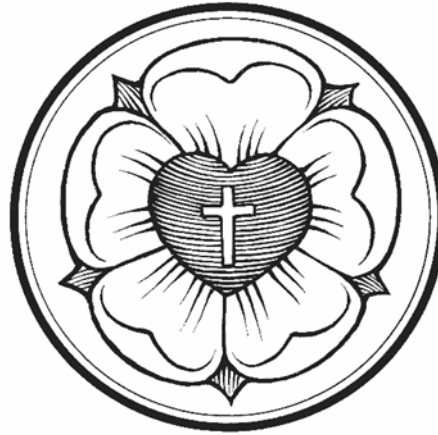
In recent years Men's Group has studied all the Books of the Book of Concord of 1580 A.✠D., our Lutheran Confessions. Each Sunday Bible Class begins with a reading from a section of the Book of Concord. Our Men's Group is studying *The Two Natures of Christ* by Martin Chemnitz, one of the principal authors of the Formula of Concord. Our Ladies' Group is studying the *Enchiridion*, or "handbook", of the same Reformer. Chemnitz wrote the *Enchiridion* to aid in the catechesis of Lutheran Pastors in the 16th century, and it is an excellent exposition of the Biblical doctrines of the Office of the Holy Ministry, the Sacraments, and the Church.

In public confession of the Holy Scriptures and the Lutheran Confessions, Zion remains a congregation that values the historic liturgy and lectionary. The Scriptures and the Confessions are not "tacked on" to what we do. They are fundamental to what we believe, teach and confess. The historic Holy Liturgy, the Divine Service, our rubrics, rites and ceremonies naturally express the confession of faith of our Lutheran Fathers, as that faith informs our worship. Zion is not blown to and fro by modern liturgical fads. We retain the ceremonies and rites passed down to us by the founding members of our congregation in 1882 A.✠D. In retaining these ceremonies, rites and rubrics we publicly confess the faith they handed down to us, the Biblical, Christian, Confessional Lutheran Faith. And for that, we give all thanks to God!

Please join us at Mass on Monday, October 31st, as we receive Christ's Gifts, and commemorate the Blessed Reformer, the Rev. Dr. Martin Luther, and the Reformation that God brought through him!

St. Michael Liturgical Conference

The **St. Michael Liturgical Conference** is scheduled for Monday, September 26th, at Zion. This 19th annual Conference shares with Pastors



devil and of the world that we often become weary and faint, and sometimes also stumble.

Therefore it is given for a daily pasture and sustenance, that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger."

LC Sacrament of the Altar, Sec. 20 – 24

Sunday School

by Bobby Kelly

Greetings in the name of the one true God The Father, The Son, and The Holy Ghost!

With the return of the school year comes the return of Sunday school. We will begin on Sunday September 11. I'm excited to report that we will be starting a study on the Lutheran confessions beginning with the First Article, "On God". When our Lutheran fathers were called before both pope and king, expected to recant and bow before the doctrine of man, they boldly, in faith proclaimed the Augsburg Confession. This Confession, based solidly on Holy Scripture, the foundation of our faith as Lutherans, separated us from Rome.

We hope to teach this to our youth so that they too may stand boldly in faith against all things contrary to the Gospel. Our young childrens' class will continue as well, following the *Growing in Christ* curriculum from CPH. If you are interested in volunteering in any capacity please contact Bobby Kelly or any member of the Board.

The Chief Hymn of St. Michael's: A Brief History

by Emily Solomon

Unlike many common hymns that are widely used across many denominations, the chief hymn of this year's St. Michael's Conference has a slightly more obscure background. *Rise Again, Ye Lion-Hearted* (TLH #470) uses the tune *Löwen, lasst euch widerfinden*, which was written by German composer Bernhard Klein (1793–1832). Klein was best known as a choral composer and for his +100 German *lieder*. Most of his career was spent in Berlin as a teacher and composer. Curiously, Klein's hymn tune does not appear in another hymnal aside from *The Lutheran Hymnal* (1941), nor does it appear that Klein made any other contributions to popular hymnody. The text for this hymn was translated into English by American theologian Martin H. Franzmann (1907–1976), although its original author is unknown. *Rise Again, Ye Lion-Hearted* is one of three hymn texts that Franzmann translated (with *Isaiah, Mighty Seer* and *With High Delight Let Us Unite* being the other two). Franzmann's translated text appears in only two other hymnals, but paired with different tunes. In the 1996 *Evangelical Lutheran Hymnary* (published by Evangelical Lutheran Synod), it appears with the tune *Stratford* and in *The Christian Hymnary* (published using shape note notation in 1972 for use in Mennonite churches) with the tune *Ein feste Burg*. Join us at 9 am Mass during the St. Michael's Conference to sing this wonderful and unique hymn with a newly composed introduction and alternate

Birthday Anniversaries

September
 2 Teri Kelly
 2 Alexis Ruffin
 15 Ethan Atkins
 20 Lois Meriwether
 23 Drucilla Huddleston

October

3 Rev. Mark Braden
 4 Kenneth Ingram
 8 Michael Brink
 13 David Gorski
 17 Edward Brown
 18 Chandra Gray
 26 Kevin Wiedelman

Baptism Anniversaries

September
 11 Robert Werner
 17 Alexis Ruffin
 20 Paul Snoes
 26 Shirley Bradley

October

1 Monica Faerber
 2 Ethan Atkins
 11 Drucilla Huddleston
 26 Kenneth Ingram
 27 Kevin Wiedelman

Marriage Anniversaries

September
 8 Rev. and Mrs. Mark Braden

October

24 Mr. & Mrs. Josef Ruffin

justifies us. Although Augustine had said it imperfectly and did not explain in detail how God imputes justice to us, still it pleased me that he taught the justice of God by which we are justified.”

(From the Preface to Luther’s Latin Works, taken from <http://www.iclnet.org/pub/resources/text/wittenberg/luther/tower.txt>)

Sola Gratia ✕ Sola Fide ✕ Sola Scriptura ✕ Solus Christus ✕ Soli Deo Gloria

From the Chairman

by Tom Habitz

The Zion Voters Assembly usually convenes twice per year, in May and October. 2016's first meeting however was held on Sunday, July 31, in the Undercroft following Holy Mass. We give thanks to God for a productive meeting where the business of the congregation was conducted amicably.

Thank you also to the voting parishioners who participated (and children who played quietly and

patiently during the meeting!), as well as our dedicated boards and committees and officers who prepared for the Assembly through the Parish Council.

Draft minutes from the July meeting will be available in the Parish Office soon. Please avail yourself of them if you missed the meeting, to stay current on the affairs of the congregation. The second meeting of the year is scheduled for October 23.

Martin Luther on the Sacraments

“Now examine further the efficacy and benefits on account of which really the Sacrament was instituted; which is also its most necessary part, that we may know what we should seek and obtain there. Now this is plain and clear from the words just mentioned: *This is My body and blood, given and shed FOR YOU*, for the remission of sins. Briefly that is as much as to say: “for this reason we go to the

Sacrament because there we receive such a treasure by and in which we obtain forgiveness of sins. Why so? Because the words stand here and give us this; for on this account He bids me eat and drink, that it maybe my own and benefit me, as a sure pledge and token, yea, the very same treasure that is appointed for me against my sins, death, and every calamity.

On this account it is indeed called a food of souls, which nourishes and strengthens the new man. For by Baptism we are first born anew; but (as we said before) there still remains, beside s, the old vicious nature of flesh and blood in man, there are so many hindrances and temptations of the

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.

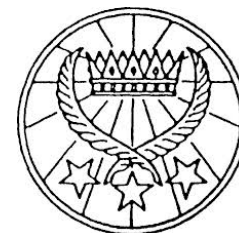
The **Trumpet** is published six times each year. It is free for members of Zion. Non-members are invited to contribute toward the production and mailing of the **Trumpet**.

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.

Zion Evangelical-Lutheran Church
www.ZionDetroit.org
 4305 Military Avenue
 Detroit, MI 48210-2451

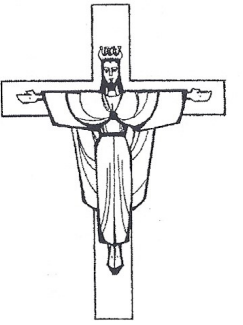
PARISH OFFICE
 Telephone
 313.894.7450
 Facsimile
 313.894.7871
 Church@ZionDetroit.org

THE REV. FR. MARK P. BRADEN,
Pastor
 FrBraden@ZionDetroit.org
 Mobile
 313.404.1883
 Home
 313.429.9252



of Confessional, Liturgical worship.

The first way in which this is done is the opening High Mass at 9:00 a.m. Here we receive the saving Gifts of preaching and the Word, and the Sacrament of the Altar. At noon the Divine Office of Sext is prayed, and at 4:30 p.m. Solemn Vespers is sung.



After worship, four presentations will be centered on the Presence of God in the Divine Service, and the response of faith to His Presence. The Rev. Dr. Joel Elowsky, seminary professor, author, and lecturer, will present on reverence in the Divine Service, beginning with the Fathers of the Church. The Rev. Dr. Burnell Eckardt will present on the use of *Reliquiae*, or the Body and Blood of Christ reserved against the next Mass, in the Communion of the homebound and infirm. Fr. Charles McClean will present on the rubrics of the Divine Service, and how they are a description of the response of faith to the Presence of God. I am working on a paper that chronicles the history of the Reservation of the Elements, and considers the writings of Luther and other Lutheran theologians on the practice.

Registration forms are available on the Zion website, and have been mailed to previous Conference attendees. They are also available in the Narthex. Please join us for the St. Michael Liturgical Conference!

Mexico

by Father Braden

At this writing I am preparing for a trip to Mexico City, where I am to teach a one-week intensive course on Ecclesiology, the doctrine of the Church. I was to have presented in Bolivia, but changes at our Argentinian seminary allowed President Fritzler to fly to Bolivia, so I accepted the invitation of the Church in Mexico to teach there. They have invited me to come for several years, I'm thankful for the opportunity to do so.



At the Voters' Assembly (chronicled in this issue by Congregational Chairman Mr. Thomas Habitz) I updated the congregation on my recent work in Colombia, Argentina, and Spain. Although

challenging, God is blessing the work we do overseas, and I remain amazed at the power of the Gospel, and the purity of the Lutheran Confession. Please keep the Argentinian, Spanish, Bolivian, Venezuelan, and Mexican Churches in your prayers. Zion always welcomes gifts in support of the work of our churches in bringing the Saving Gospel of Jesus Christ to people in far away lands. If you would like to support Zion's work in the Mission Field, or the work of the churches there, I would be glad to speak with you about where the needs are. Please also pray for our church in the Dominican Republic, as they work to open a seminary that will prepare men for the Office of the Holy Ministry, and serve as a regional center for Confessional Lutheran education

Confirmation

by Father Braden

Confirmation Classes begin again on Saturday, September 10th. The time of class has yet to be set. If you have children of Confirmation age, please see me or Mr. Bobby Kelly, Chairman of the Board of Christian Education for Zion. It is expected that all Confirmands be regular in worship, in class attendance, and in Sunday School.

Luther's Tower Experience

That you may read the very words of the Reformer as the Holy Spirit worked in him to bring him to a clear understanding of the Gospel, I reprint here "Luther's Tower Experience", his description of coming to a knowledge of the Biblical doctrine of

justification by God's grace through faith in Jesus Christ. I thank the Rev. Robert Smith of Concordia Theological Seminary, and Project Wittenberg, for the text of the translation (the word "justice" in the translation below can also be rendered "righteousness"):

"Meanwhile in that same year, 1519, I had begun interpreting the Psalms once again. I felt confident that I was now more experienced, since I had dealt in university courses with St. Paul's Letters to the Romans, to the Galatians, and the Letter to the Hebrews. I had conceived a burning desire to understand what Paul meant in his Letter to the Romans, but thus far there had stood in my way, not the cold blood around my heart, but that one word which is in chapter one: "The justice of God is revealed in it." I hated that word, "justice of God," which, by the use and custom of all my teachers, I had been taught to understand philosophically as referring to formal or active justice, as they call it, i.e., that justice by which God is just and by which he punishes sinners and the unjust.

But I, blameless monk that I was, felt that before God I was a sinner with an extremely troubled conscience. I couldn't be sure that God was appeased by my satisfaction. I did not love, no, rather I hated the just God who punishes sinners. In silence, if I did not blaspheme, then certainly I grumbled vehemently and got angry at God. I said, "Isn't it enough that we miserable sinners, lost for all eternity because of original sin, are oppressed by every kind of calamity through the Ten Commandments? Why does God heap sorrow upon sorrow through the Gospel and through the Gospel threaten us with

his justice and his wrath?" This was how I was raging with wild and disturbed conscience. I constantly badgered St. Paul about that spot in Romans 1 and anxiously wanted to know what he meant.

I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: "The justice of God is revealed in it, as it is written: 'The just person lives by faith.'" I began to understand that in this verse the justice of God is that by which the just person lives by a gift of God, that is by faith. I began to understand that this verse means that the justice of God is revealed through the Gospel, but it is a passive justice, i.e. that by which the merciful God justifies us by faith, as it is written: "The just person lives by faith." All at once I felt that I had been born again and entered into paradise itself through open gates. Immediately I saw the whole of Scripture in a different light. I ran through the Scriptures from memory and found that other terms had analogous meanings, e.g., the work of God, that is, what God works in us; the power of God, by which he makes us powerful; the wisdom of God, by which he makes us wise; the strength of God, the salvation of God, the glory of God.

I exalted this sweetest word of mine, "the justice of God," with as much love as before I had hated it with hate. This phrase of Paul was for me the very gate of paradise. Afterward I read Augustine's "On the Spirit and the Letter," in which I found what I had not dared hope for. I discovered that he too interpreted "the justice of God" in a similar way, namely, as that with which God clothes us when he justifies us. Although Augustine had said it imperfectly and did not On this account it is

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

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

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

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.

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