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“Blow the Trumpet in Zion” (Joel 2.15)



Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

April/May 2020

by Father Braden

Holy Week - As this issue of the Trumpet is published, by God's grace we find ourselves in Holy Week. Paschtide, that deep violet two-week period, that time when the glory of the Lord is veiled among us, began with the prayer "Judge me, O God, and plead my cause..." That prayer for the vindication of the righteous is answered as the Christ enters Jerusalem, and as palm branches and joyous shouts give way to cries of "Crucify! Crucify!" and to scourge and cross.

In love, your Lord instituted the Supper in which He comes to you. He willingly went forth to His arrest. He endured the agony of His garden prayers. He knew the three horrible hours in the darkness of Golgotha. He heard the taunts as His life was drained from Him, as the Words of the 22nd Psalm found their fulfillment. And He lay silent on the Passover Sabbath, perfectly keeping the Sabbath for all men of all times.

The account of our Lord's Passion, suffering and death that Holy Scripture records is accurate. It is factual. It is an historic record free from error or contradiction. Although the world ridicules the Word of God in the same way that it ridiculed the Word Made Flesh, although the world rejects the Holy Scriptures, still they are true. What they describe is exactly what happened. Christ suffered and died. And that He did for you.

The Gospels record the facts of His perfect life, His precious suffering, and His Holy, blameless death as He died bearing the sins of the world. And in His mercy, in His grace, God sent Apostles and Evangelists to proclaim those historic truths, and to teach and preach their significance, for the life of the world. One of those Apostles, the Apostle born out of due time, the Apostle Called by the Risen and Ascended Christ, writes of the imputation by faith of the salvation Christ won, and of the righteousness He freely gives:

"It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification." (Romans 4:24-25)

**"...He was wounded
for our
transgressions,
He was bruised for
our iniquities;
The chastisement
for our peace was
upon Him,
And by His stripes
we are healed."
Isaiah 53:5**

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Enclosure:
April/May 2020 Calendar

St. Paul, with these Words, affirms the fact of the death of Christ. But the Holy Scriptures do not stop with His death. Although His death is central to the Scriptures and so to our faith, there is more – much more. For on the third day He rose again. He took up His life. He defeated death. He rose from the dead on that first glorious Easter morn.

So learn from the Apostle: Christ “was delivered up because of our offenses, and was raised because of our justification.” In His death all your sins are forgiven. By His death He paid the price, He satisfied your debt to God, He suffered the ancient curse so that no curse remains for you. All this He did by His death.

But there is more – much more. Passiontide gives way to Holy Week, and Holy Week gives way to Holy Easter, the Feast of the Resurrection of our Lord Jesus Christ, and to Eastertide. The same Christ who died “was raised because of our justification.” It is in His resurrection that the perfect faithfulness, holiness and sinlessness of Christ is imputed to you. It is imputed to you, that is to say it is reckoned unto you, it is counted to be yours, simply by believing that He died and rose for you.

Therein lies your Easter joy! Christ defeated death, but not only His own. He defeated your death too. So in Christ, just as He rose, so too will you rise. As the same Apostle writes:

“I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the Word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord

in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words. (1Thessalonians 4:13-18)

“Comfort one another”, St. Paul writes, for in these Words is our comfort and our hope. These Words work and sustain, even strengthen our faith. Our Lord rose from the dead. Believing in Him, we too shall rise. Death no longer has mastery over us. It is His Sure Promise.

We partake of that Promise as we partake of Him, as He gives us His Body to eat and His Blood to drink. So as we sing on the Feast of the Resurrection: “Christians to the Paschal Victim, offer your thankful praises. The Lamb the sheep hath ransomed, Christ who only is sinless, reconciling sinners to the Father.” (Wipo of Burgundy, 11th century A.✶ D.) And as the medieval German hymn proclaims: “Christ is arisen, from the grave’s dark prison, we now rejoice with gladness, Christ will end all sadness. Lord, have mercy!” (TLH 187)

Vicarage Update – At this writing our efforts to bring an international Vicar to Zion seem to be bearing fruit. Our immigration attorney is compiling the necessary documentation to allow the Reverend Seminarist Mario Sanchez to enter the U.S., and to serve Zion for a year beginning this August. Please keep Seminarist Sanchez, and our efforts, in your prayers.

Seminarist Sanchez is Spanish. He is not from Central America or South America. He is from Spain, from a small city on the southwest coast of the Iberian Peninsula. I know his Pastor, and have worked with his Pastor, Fr. Juan Carlos, who serves the congregation San Pablo in Seville. I visited the congregation a couple of years ago, and worked on a project with him to assist our Fort Wayne seminary in mounting additional online instruction in Spanish. Interestingly, the city Seminarist Sanchez is from borders on the small city in which I lived when I was in Spain in the 1960s, although at that time Seminarist Sanchez was not yet born.

I met and interviewed Seminarist Sanchez when I was in the Dominican Republic last November. He is studying theology there in preparation for

Germany was “we need help. Send us confessionally-Lutheran pastors. Rev. Wilhelm

Loehe of the northern Bavarian Lutheran congregation at Neuendettelsau answered that call by sending pastors and emergency helpers (who later became pastors) to Michigan, Indiana, and Ohio. Frankenmuth became centers of Franconian and Saxon Lutherans with help from Loehe, who also is credited with helping found Concordia Theological Seminary, Fort Wayne (1846), where some of those “nothilfer” temporary helpers were trained as pastors.

In the 1840s and 1850s America witnessed the fledgling founding of several confessionally-Lutheran immigrant synods, mostly from Germany and retaining German language, schools, and culture, as well as Evangelical Lutheran doctrine and confessional subscription to the Book of Concord. Among these were the Buffalo, Missouri, Michigan, Wisconsin, and Iowa Synods.

The Missouri Synod itself was founded in Chicago at First St. Paul Evangelical Lutheran Church and School in April, 1847 as *Die Deutsche Evangelische Lutherische Synode von Missouri, Ohio, und Andern Staaten* (the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States). These synods were small and wary of the East Coast English-speaking synod. But now the United States was dividing over the issues of slavery and states’ rights. **Next time: Part 3** – The Civil War, mass immigrations to the USA and Canada, the emergence of more synods, synods as part of federations, fluidity among synods, and the restructuring of American Lutheranism (1855-1918).

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 6:00pm.

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 Archdeacon David Stechholz, William Gramzow, Thomas Habitz, Jr., Michael Anderson
TRUSTEES: Silas Gray, Paul Snoes, Bill Arthur; **PARISH EDUCATION:** Shirley Cross, Robert Kelly III, Janet Stechholz
ENDOWMENT BOARD: Fr. Mark Braden (chairman) Tom Habitz, Jr., William Gramzow, Alan Kroske; **OFFICERS OF THE VOTERS:** Thomas Habitz, Jr. (chairman), Alan Kroske (vice-chairman), Karen Anderson (secretary), Paul Snoes (treasurer), Jessica Chavez (financial secretary).

Protestant surroundings. In other words, they became “less Lutheran.” The relatively strong confessional Lutheranism of Muhlenberg following his death in 1787 gave way to doctrinal and confessional weakness that embraced non-biblical teachings such as denying the real bodily presence of the Lord Jesus Christ in the Sacrament of the Altar. This was happening under the leadership of Samuel Simon Schmucker, founder of the General Synod of the Evangelical Lutheran Church in North America, which absorbed most of the congregations of the Pennsylvania Ministerium.

Pastors were being trained in America by settled pastors of the Pennsylvania Ministerium and then later at Schmucker’s first Lutheran seminary in the U.S.A. at Gettysburg, Pennsylvania in 1820. This seminary was heavily influenced by pietism and rationalism, two of the enemies of orthodox Evangelical Lutheran doctrine and practice.

At the same time, the country was gradually expanding westward into Kentucky, Ohio, and Tennessee. But there were some pastors who wanted to be truly Lutheran, and this is where the name Paul Henkel comes in. Trained by Muhlenberg and wanting to hold to a distinctly Lutheran confessional identity, Henkel became the father and grandfather of a whole Henkel clan of pastors who eventually left the North Carolina Synod to form a new Tennessee Synod in 1820. The roots of the English District-LCMS go back to the Henkel family of pastors and the further westward expansion of the country into Missouri, following the Louisiana Purchase of 1803, when the United States acquired vast territories from France.

However, this famous family, which began a Lutheran publishing company, the Henkel Press, in New Market Virginia, constituted a minority among East Coast Lutherans. Both in the northern and southern states, Lutheranism weakened greatly in biblical doctrine and confessional loyalty. The Henkels, though, pressed ahead with publishing Luther’s Small Catechism in both German and English and later the whole Book of Concord.

In the late 1830s and 1840s there a so-called spiritual reawakening in America which spawned

groups like the Mormons, Jehovah’s Witnesses, and revivalistic beliefs, “methods” and practices. In the same time period, there was political foment in Europe. The swells of American democracy and the French Revolution were cascading all over Europe. At the same time, the Prussian ruler in northern Germany had forced a “union” of Lutheran and Reformed churches. The “Prussian Union” of 1817 was anathema to true Lutherans. Some of these solid confessionally-Lutheran pastors went to jail for refusing to go along with the “Prussian Union” and for keeping their Lutheran congregations open. Among them were two prominent ones: Rev. Johannes A.A. Grabau in Prussia and Rev. Martin Stephan in Saxon Germany.

Some of us have family roots from the Prussian Lutherans who emigrated to Buffalo, New York, after Grabau was released from jail. He arrived in 1839 and started a new Lutheran church body, popularly known as the Buffalo Synod, complete with a few congregations and a seminary (Martin Luther Seminary in Buffalo). However, Grabau was hard-headed. He believed that the word of the pastor was authoritative in all matters. If he said, paint the church kitchen violet, you did not contradict him. He was a caring but stern pastor. In 1840 he wrote a stern letter called the *Hirtenbrief* which condemned the “Missouri Lutherans” for caving in to American democracy in running the church. Tragically, he and C.F.W. Walther of the Saxon Missouri Lutherans never met face-to-face.

At the same time as Grabau and the Prussians, an immigrant group from Dresden in Saxony sailed from Bremenhaven, Germany, in five boats in 1839. This was under the leadership of Martin Stephan and included several young confessionally-Lutheran pastors, among them Rev. Carl Ferdinand Wilhelm (C.F.W.) Walther. These Saxons sailed to New Orleans and went up the Mississippi to Perry County, Missouri, south of St. Louis. After Stephan was deposed as bishop because of alleged sexual and financial impropriety, the immigrant group struggled for a few years. You can read about that in a celebrated book called *Zion on the Mississippi*, or a popular novel, *Except the Corn Die*. C.F.W. Walther grew in stature as pastor and confessional leader of the Saxon immigrants, founding a college that later became Concordia Seminary, St. Louis.

The cry among true Lutherans (sometimes called “old Lutherans”) in the 1820s and 1830s that came back to

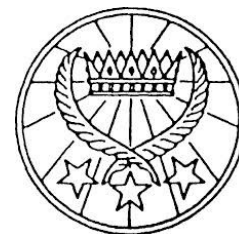
The Zion Trumpet is the informational and educational newsletter of Zion Evangelical-Lutheran Church. It communicates the news of Zion and instructs members in various aspects of the Christian Faith.

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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Ordination as a Lutheran Pastor. The Vicarage is part of his preparation. I think he’ll be a great asset to Zion. He has begun studying English and is very much looking forward to being with us for his Vicarage. Having recently spoken with the Rt. Rev. Jaimeson Hardy, Bishop of the English District, I am happy to report that we have the support of the District and of Synod in our initiative to bring an international Vicar to Zion. As I have updates on the status of his visa, and on our progress, I’ll announce them during Bible Class on Sundays. Lord willing, it is my hope to install Seminarist Sanchez as Vicar of Zion in early August.

Concordia University System As you already know, last year I was appointed to the Board of Directors of the Concordia University System. The Board has overarching responsibility for all of our Concordia Universities. I serve the Board as an Ordained Pastor of the LC-MS, and bring to the Board the experience I gained in my secular career before becoming a Pastor, as well as my experience teaching for both our seminary in Fort Wayne and for Concordia University Ann Arbor.

In service to the Board, in late February I flew to Irvine, California, to attend a meeting of the Board, and to visit our campus there. It is a very interesting time to serve on the CUS Board. Our University in Selma, Alabama closed in 2018, and our University in Portland, Oregon, recently announced that it would close after Commencement in April of this year. These closures are not unique to our System, small colleges and universities throughout the country are struggling with the same difficulties. Several of our Concordias are flourishing, doing very well, thanks be to the Lord of the Church, continuing to provide men to our Seminaries and men and women to our Synod to serve in a wide variety of capacities.

You may not know this, but my first exposure to the Lutheran faith was at Concordia Ann Arbor, where I did my bachelor’s degree. I believe it to be critical to the mission of our Concordias, and to our Synod, that Christ and Him crucified and risen for the life of the world be the center of our Concordias, and that we continue steadfast in the teaching and confession of Scripture and the Lutheran Confessions as found in the Book of Concord of 1580. This is codified in Article II of our Synodical constitution.

It is my hope, that, Lord willing, I can participate in the preservation and success of our Concordias, and in ensuring that Confessional Lutheran Doctrine is taught in every discipline, whatever the major, especially in our pre-seminary and church work programs.

As part of my service to the Board, I’ll be traveling to Concordia University Wisconsin in May. The Board will meet by teleconference in August. In early October I’ll be traveling to Concordia University Minnesota (St. Paul).

Please pray for our Concordias. It is an especially challenging time for small colleges and universities, and our Concordias are important to our Synodical goal of bringing Christ to an otherwise dark world, and doing so according to Holy Scripture and the Lutheran Confessions.

Easter tide - During the Octave of Easter, the week following the Feast of the Resurrection of our Lord Jesus Christ, Zion enjoys daily Holy Communion. At this writing our schedule is as follows:

- April 13, Easter Monday – Spoken Mass at 10:00 a.m. in the Chapel
- April 14, Easter Tuesday – Spoken Mass at 7:00 p.m. in the Church
- April 15, Easter Wednesday – Spoken Mass at 10:00 a.m. in the Chapel
- April 16, Easter Thursday – Spoken Mass at 7:00 p.m. in the Church
- April 17, Easter Friday – Spoken Mass at 10:00 a.m. in the Chapel
- April 18, Easter Saturday – Spoken Mass at 10:00 a.m. in the Chapel
- April 19, the Octave of Easter, *Quasimodogeniti* – Sung Mass, 10:00 a.m. in the Church

Watch the bulletin for updated service schedules. Make plans now to join us for our daily receipt of God’s Saving Gifts!

St. Mark Theological Conference – Following the Octave of Easter, I’ll be flying to Baltimore to attend the annual Conference at the home congregation of Fr. Charles McClean, friend of Zion and frequent presenter at our St. Michael Liturgical Conference. This year our Synod President, Fr. Matthew Harrison, will be presenting at the St. Mark Conference, giving a paper on Fr. Herman Sasse, author of several titles recently studied by our adult groups at Zion.

St. Michael Liturgical Conference – Plans for our annual Conference are well underway. This year the Conference will be held on Monday, September 28. I am excited to announce that the Rev. Dr. Burnell Eckardt, Pastor of St. Paul-Evangelical Lutheran Church of Kewanee, Illinois, and General Editor of *Gottesdienst* magazine, will serve as our Keynote presenter. Dr. Eckardt is the author of several books, and has been a friend of Zion for many years, as well as a regular “sectional” presenter at our St. Michael Conference. I will announce his topic, and the theological themes for the other presenter’s papers, soon.

For 25 years Fr. Eckardt has been the host of the Oktoberfest and Theological Conference in Kewanee, which was always held two weeks after our St. Michael Liturgical Conference. Last year at the Kewanee Conference the St. Paul congregation dedicated their newly renovated Nave and Chancel, which is beautifully done.

I have attended the Kewanee Conference for many years, and have enjoyed serving as Deacon in the Conference Mass each year. After prayerful consideration, the Pastor and congregational leadership of St. Paul have decided to discontinue the Kewanee Oktoberfest and Conference. It will not be held this year. We are working now to combine the Kewanee Conference with the St. Michael Conference, and encourage all those that would have attended the Kewanee Conference to join us for the St. Michael Conference. I’ll update you on our progress in the coming months. Our St. Michael Committee usually meets for the first time each year in May. Watch the Bulletin for announcements.

The Feast of the Ascension of our Lord Jesus Christ – is celebrated on the 40th day after Easter, according to Acts 1:3: “... He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days...” This year the Feast of the Ascension of our Lord Jesus Christ is celebrated on Thursday, May 21. We will celebrate the Ascension with a special Solemn Mass at 7:00

p.m. in the Church. Please mark your calendars now and plan to join us!

The Feast of Holy Pentecost – is celebrated on the 10th day after the Ascension of our Lord, the 50th day after the Passover Sabbath, according to Acts 2:1-4: “When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.” St. Luke continues, explaining what those Spirit-filled men said: “... we hear them speaking in our own tongues the wonderful works of God.” (Acts 2:11) The men spoke of Christ, and the great wonders of His perfect life, His atoning death, and His glorious resurrection and ascension.

Our celebration of Holy Pentecost, also known as Whitsunday, is Sunday, May 31st, with a sung Solemn Mass in the Church at 10:00 a.m. Bible Study will follow Mass in the Undercroft. Please mark your calendars now and plan to join us!

“All our hopes were ended, had Jesus not ascended from the grave triumphantly. For this, Lord Christ, we worship Thee. Lord, have mercy” (*The Lutheran Hymnal*, #187)



Birthday Anniversaries Baptism Anniversaries

- April**
 15 Rev. David Stechholz
 23 William Gramzow
 25 Bryan Westgate
 Luke Thompson-Kolar
- May**
 2 David Kasner
 8 Anthony Spicer
 12 Andrew Stechholz
 13 Roderick Atkins
 28 Susan Spicer

- April**
 9 Anthony Spicer
 11 Robert Kelly III
 19 Fayth Atkins
- May**
 4 Carol Matschikowski
 14 Betty Gill
 21 William Gramzow
 22 Natalie Balaska
 29 Anthony Atkins
 29 Roderick Atkins

ZION NEWSLETTER SERIES – The Evangelical Lutheran Church in North America (1619-2020)

By Archdeacon David Stechholz



Part 2 – Lutherans in a new Nation, synodical organizations, and new Immigrant Synods 1781-1855

In Part 1, we looked at the start of Lutheranism in North America, beginning in 1619 with a Danish vessel and a Lutheran pastor on board, trying to find a “northwest passage” to China and the West Indies. We noted both the gradual planting of small Lutheran churches along the East Coast, while still connected to the church bodies in their European homelands, and the work of Rev. Henry Melchior Muhlenberg, patriarch of the Evangelical Lutheran Church in North America. With the defeat of the British in the Revolutionary War (1776-1781), the Thirteen Colonies were embarking on the creation of a new nation, “conceived in liberty...”

Muhlenberg had started the first Lutheran church body in North America, the Pennsylvania Ministerium. The young nation began with its Articles of Confederation but soon moved toward a federal, democratic republic and a new Constitution in 1787 and a Presidential form of government. The English became the standardized language. This also became the case with scattered Lutheran churches long prior to immigrant Lutheran groups coming from Germany and other European nations. Like chameleons who change their color, so Lutheran pastors and congregations began speaking English and taking on the characteristics of their largely