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“Blow the Trumpet in Zion” (Joel 2.15)



Zion Trumpet

Zion Evangelical Lutheran Church of Detroit

June/July 2020

Because of the epidemic,

by Father Braden

on Saturday, October 19, following the recommendation of the U.S. Surgeon General, all theaters, movies, churches, lodge meetings, political gatherings and all gatherings which could legitimately be construed as non-essential were discontinued by the Governor of Michigan, including in the city of Detroit, over the objections of the Mayor. Six days later all the schools in Detroit were closed. The Schools reopened on November 4, the general close down lasted 18 days, until Wednesday, November 6.

No, it isn't a mistake, you read correctly. The Surgeon General was Rupert Blue. The Governor of Michigan was Governor Albert Sleeper, the acting Mayor of Detroit was Jacob Outhard, Mayor Oscar Marx was out of town. The year, of course, was 1918. The epidemic, of course, was the Spanish Influenza. On November 11, 1918, the "Great War" ended, and masses filled Campus Martius in celebration, which seeded a resurgence in infections that lasted well into February the following year. The annual Thanksgiving Day parade contributed to the resurgence as well. As late as February 20, 1920 there was another resurgence, and the epidemic reappeared in Detroit. Mayor Marx was later replaced by James J. Couzens, who was followed by John C. Lodge, both names familiar to anyone who travels in metro Detroit.

Although Zion's records are not complete for the years of the Spanish Influenza, I believe that Zion was closed for those 18 days in 1918. All the other churches in Detroit were also closed. Over 101 years later, Zion would close due to epidemic again. On Tuesday, March 24, the Year of our Lord 2020, the Tuesday after Rogate, after prayerful consideration, our Parish Council closed Zion in response to the Corona virus epidemic. This time the closure was longer than 18 days - Zion didn't reopen until Rogate, Sunday, May 17, a 54 day closedown. This closure meant that Passiontide, Holy Week, Easter, and the first four weeks of Eastertide were not celebrated at Zion, probably for the first time since 1882.

"... the LORD has chosen Zion; He has desired it for His dwelling place: This is My resting place forever; here I will dwell, for I have desired it."

Psalm 132:13-14



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There is of course no joy in being the Pastor of a church closed by civil decree. It was a difficult time. Those weeks were busy ones nonetheless. Our members received two sermons each week, a Sunday sermon and a Wednesday sermon, together with the Propers for home devotions. Propers for devotions the other days of the week were also suggested, as were hymns appropriate to the Readings. Zion regularly communicated with her members, via texts, email, Facebook, and our Zion website. I did my best to make sure that I was in contact with all our members, those who don't use computers I called on the phone. We also held meetings using Zoom, an online video communication program.

Several of our members suffered the effects of the virus, several were ill but never diagnosed. It pleased the Lord to take one of our oldest members out of this veil of tears to His nearer presence: Gladys Bertha Cline, who died at age 94 years and 83 days of the Corona virus. Gladys was baptized at Zion by Fr. Lussky, and confirmed by Fr. Runge. Gladys received the Commendation of the Dying at my hand on Tuesday, May 19, and she died on Friday, May 22. She received Christian burial at Glen Eden Memorial Park in Livonia on Tuesday, May 26, the Year of our Lord 2020. I called on Gladys in her home at least every month for more than 11 ½ years, and was honored to preside at her funeral.

Zion's reopening from the Corona virus shut down was prayerfully and carefully executed. The church was sanitized, and is being sanitized after every Mass. Our members are observing "social distancing", which you have heard me call "anti-social distancing". We have eliminated greeting in the Narthex both before and after Mass. We are taking the Offering in a plate at the back of the Nave, into which people place their envelopes, in lieu of passing the Offering plates. After Mass Ordos and Bulletins are placed in a receptacle, rather

than being handled. Many of our members wear face masks. I wear a mask when vesting, in the Narthex before and after Mass, as I move around the church in public spaces, and at Bible class until I begin speaking. Our hands are sanitized multiple times each Mass, and we retain the ancient Lavabo rite in which I wash my hands and dry them before the Consecration. Our Zion tradition of hugging and shaking hands in the Narthex is also put away for a time.

Although mandated by the civil authorities, our closure was not due to their dictates. We closed out of love for neighbor. We closed in an effort to keep the Fifth Commandment, to help our neighbor remain safe and well. We closed to let our community know that we are responsible members of our community, and care for their wellbeing, of soul and of body. It was hard. It was hard to go without hearing the Word of God. It was hard to go without Holy Communion. It was hard to go without seeing our Zion family. Personally, it was hard not to preach, teach, and Celebrate Holy Communion. God has called me to do it. For more than seven weeks I didn't. *Mea Culpa, Mea Culpa, Mea Maxima Culpa.*

During the shutdown, I came to Zion at least five days every week. I walked through our buildings, put out the trash on Monday mornings, picked up the mail, picked up trash in the yard, and tried very hard to make it look as if our buildings were occupied. Our Trustees did the same. Our secretary traveled to Zion periodically. Our campus was very quiet, all three school buildings were empty the whole time. The streets were substantially empty. Our homeless had an especially difficult time, people were afraid to roll down their windows at intersections to hand them money, so they suffered horribly. I spent a good amount of time with several of them.

Although the color for Rogate Sunday, a Sunday

Evangelical Lutheran Church (SELC, later the SELC District).

Yes, all this can be a bit confusing. There were hundreds of different Lutheran synods or church bodies, some of very short duration, some by states and some by ethnicity. One might mention that the German Missouri Synod already became involved in African-American Ministry in 1879 and later Deaf and International (foreign) missions, the latter in 1895 in India and in 1900 in Brazil.

The Synodical Conference, led by the Missouri Synod, experienced some synods leaving during the Predestinarian (Election) Controversy. The Missouri and Wisconsin Synods, however, continued to grow. The Rev. Wilhelm Loehe, noted in Part 2 in the previous issue, continued to train and send pastors to North America, though by 1854 he and the German Missouri Synod had some doctrinal partings of the way.

As North America Lutherans began to accept English over the course of 70-plus years and to acculturate in Canada and the United States, which were now "home," and no longer the European "fatherland," discussions of merger started to begin. By 1917, three Norwegian groups got together to form the Norwegian Evangelical Lutheran Church. Even more significant, the German-speaking Buffalo, Iowa, Joint Ohio, and Texas Synods were moving toward what would be a merger in 1930 (the "old" ALC or American Lutheran Church). But of most major significance on the merger front occurred in 1918. The General Synod, the General Council, and the United Evangelical Lutheran Synod of the South merged to become the ULCA (United Lutheran Church in America).

1917 took the United States and Canada into World War I on the side of the Allies (Britain, France, and Russia) vs. the Axis powers (German, Austria-Hungarian Empire, and Turkey). Being "American" and winning the war strangely brought in the U.S. flag into Lutheran churches, and being German was really toned down. The Missouri Synod, now with an English District, continued to plant new churches, especially in urban areas. Zion Evangelical-Lutheran Church of Detroit, with its historic Prussian background, was in the Michigan District and having Divine Services in German as well as English. **Next time:** The Urge to Merge and the Introduction of Liberal Theology (1918-1965).

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

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

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 Archdeacon David Stecholz, William Gramzow, Thomas Habitz, Jr., Michael Anderson; **TRUSTEES:** Bill Arthur, Paul Snoes; **PARISH EDUCATION:** Shirley Cross, Robert Kelly III, ; **OFFICERS OF THE VOTERS:** Thomas Habitz, Jr. (chairman), Alan Kroske (vice-chairman), Karen Anderson (secretary), Paul Snoes (treasurer), Jessica Chavez (financial secretary).

(1820) and the Henkel family of Lutheran pastors who broke from the General Synod and formed the Tennessee Synod.

In 1872, two pastors serving at Zion Evangelical Lutheran Church, Gravelton, MO, south of St. Louis, the Revs. Polycarp Henkel and Jonathan Moser, met with representatives of the German Missouri and Norwegian Synods. This event and complete agreement on 16 translated theses by the **Rev. Dr. C.F.W. Walther** of the Missouri Synod eventually resulted in the formation of the **English Evangelical Lutheran Conference (Synod) of Missouri and Other States** (1888, 1891), the fore-runner of the English District. (I could write a book on this!) The German Missouri Synod took till 1911 before it was willing to admit the English Missouri Synod into our Church body, while still worshipping, teaching, and conducting church business in German. World War I began to alter that, and in 1917 the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States, changed its name from a German language title to English, dropped the word German (*Deutsche*), but still worshipped the Lord largely in German.

The Civil War taxed the fledging German Missouri Synod, as it did the whole nation. Members, families, and congregations were divided over the slavery issue, including in the state of Missouri and the southern states. The East Coast Lutherans of the General Synod soon had two groups that broke off, the General Synod of the South (1861) and the General Council of the Evangelical Lutheran Church in America (1867). The latter was more “conservative,” formed its own seminary (the Lutheran Seminary at Philadelphia/Mt. Airy) off of the General Synod’s Gettysburg Seminary.

The German Missouri Synod admired the strong theological leadership of the General Council’s **Rev. Dr. Charles Porterfield Krauth**, but there was still insufficient agreement on doctrine and practice to warrant pulpit and altar fellowship. Nevertheless, the General Council, which later moved toward doctrinal liberalizing, did produce a strong doctrinal stance over against the General Synod known as **the Galesburg Rule**. At Galesburg, IL, in 1875, “The Council declared: ‘The rule, which accords with the Word of God and with the Confessions of our Church, is: ‘Lutheran pulpits for Lutheran ministers only – Lutheran altars for Lutheran communicants only.’” (*Lutheran Cyclopedia*, pg. 321).

It was Dr. Walther’s hope that Lutherans in North America, regardless of language, would become united as one with a sincere and unqualified acceptance of the Holy Scriptures as the Word of God and the Confessional writing of the Evangelical Lutheran Church (Book of Concord or *Concordia*). He

Birthday Anniversaries

- June**
 3 Carlton Alford
 7 Bobby Kelly III
 9 Bobby Kelly IV
 14 James Gramzow
 Nicole Ramanathan
 16 Shannon Wiedelman
 20 Margaret Alford
 27 Monica Faerber
 29 Shirley Cross
 30 Darwin Terry
July
 1 Alan Kroske
 2 Patty Braden
 5 Leticia Kelly
 21 James Joseph Jr.

Baptism Anniversaries

- June**
 1 Ruthalee Brown
 12 Stacy Gray
 15 Anna Dalton
 17 Andrew Stechholz
 18 Carlton Alford
 18 LaToya Davis-Gray
 30 Rhetta Dillon
July
 4 Susan Spicer
 10 Alan Kroske
 20 Patty Braden

expressed this already in 1856 in *Lehre und Wehre* (a pastors’ professional journal).

By the early 1870s, **three large Lutheran federations** formed: The General Synod, the General Council, and in 1872 the Evangelical Lutheran Synodical Conference of North America, with Dr. Walther being the main theological leader. There were also independent Lutheran congregations and smaller Lutheran church bodies (Danish, Icelandic, Finnish, Slovak, etc.). Membership in church bodies among Lutheran congregations and pastors was still fluid into the early 1900s. Included in the initial Synodical Conference was the German Missouri Synod, and the Joint Ohio, Illinois, Minnesota, and Wisconsin Synods, and later the English Missouri Synod, the National Evangelical Lutheran Church (NELC, the Finnish “Missouri Lutherans”), and the Slovak

Marriage Anniversaries

- June 7 Robert & Leticia Kelly
 June 8 Mitchell & Sarah Meyer
 June 11 Silas & Chandra Gray
 July 22 Kevin & Shannon Wiedelman

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.

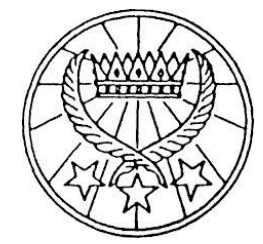
The **Trumpet** is published six times each year. It is free for members of Zion. Non-members are invited to contribute toward the production and mailing of the **Trumpet**.

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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in Eastertide, is white, we vested the altar and servers in gold for our reopening. It was a joyous day indeed! Zion was again filled with music, both from our organ and from our voices. We heard the Word of God, we responded with our prayers and Offerings, and we received the Body and Blood of Christ. Thanks be to God, He is faithful. He was with us the whole time, as He has promised to be.

At this writing we are restarting our Zion Ladies’ and Men’s groups, and the Daily Offices will resume shortly. We continue to encourage our members to wear masks if they so choose, and to socially distance in the Nave and Undercroft. All indicators at this time are showing a significant decrease in the rate of infection of the virus. Stores are reopening. Michigan Avenue is busy again. I’m especially thankful that some Corktown restaurants are doing carry out. Thanks be to God, His grace is boundless. He has preserved us and delivered us according to His Promise! Join us, won’t you, to hear the Saving Word of God, and to receive His Gracious Gifts? I look forward to seeing you at Zion soon!

Update on our 2020 Vicar – At this writing the process for bringing and international Vicar to Zion has been delayed by the global epidemic, but not prevented. Our immigration attorney has almost completed all the necessary documentation to allow the Reverend Seminarist Mario Sanchez Caballero, who is from Spain but studying theology at our seminary in the Dominican Republic, to attend an interview at the American consulate to be approved for a visa. The interview will be in Seville, Spain. That requires Seminarist Sanchez to travel from the Caribbean to southern Spain. Once his visa is approved, he can come to Detroit.

Complicating our best-laid plans is the fact that all flights from the Dominican Republic to Spain are discontinued right now, and our consulates are all closed. I spoke with the attorney yesterday, and it is our hope to welcome our Vicar to Detroit in August, pending the lifting of travel restrictions.

Seminarist Sanchez is a remarkable young man, with an excellent academic background. He loves the Holy Liturgy, and is anxious to serve at Zion’s altar, and to study with us here. A Vicar is a student. His job here will be to learn. One of the first things he will need to do is learn English. He has begun working hard on it, but until he is immersed in an English-speaking culture, he won’t retain it. To help him, I am seeking a

small group of Zion members willing to come to the Rectory and work on his English with him. I have a curriculum in my study that will serve well. The only prerequisite is that you speak English – Spanish isn't necessary. If you'd like to help in this way, let me know.

Additional ways to assist our Vicar in a successful start to his Vicarage year are also available. The Rectory needs to be made ready. We need to stock the Rectory refrigerator and cabinets so that our Vicar has food and supplies. During his time here he will not be eligible for a Michigan driver's license, so he will rely on us for trips to the store. Periodic small gifts will be very helpful to him. If you'd like to help in this way, let me know.

I am also going to encourage our members and friends to invite the Vicar into their homes. If you'd like to invite the Vicar into your home for lunch or for dinner, or for an evening of cultural exchange, let me know. Please also pray for Seminarist Sanchez. There are many obstacles to be overcome before he arrives, and many more that he will face during his time here. Anything you can do to help will be appreciated. When his Vicarage is ended, he will return to Spain, where he will be Ordained, Lord willing, as a Pastor in the Iglesia Evangelica Luterana Española.

One thing I've always wondered about is the set of 15 plaques on the balustrade of our Zion choir loft. There is an oral history at Zion, that was related to me when I started here almost 12 years ago, that the plaques represent the doctrine of the Nicene Creed. When I asked why they are out of order, and why some of them don't seem to match the words of the Creed, I was told that shortly before I came the plaques were removed to allow for the refinishing of the Narthex and Nave ceilings, and that they were put back up out of order. Still, my curiosity persisted.

When I have a moment, I like to read old Ordos and Bulletins from Zion's archives. Imagine my

joy, when reading the Bulletin from Easter, 1962, to find the dedication of the plaques on the choir loft balustrade, and individual explanations of the symbols, and the order in which they were installed! Like many oral traditions, the rumor that the plaques represent the Nicene Creed is based on a kernel of truth, because all of the plaques represent Christ our Lord, and His Attributes, confessed in the Nicene Creed in the Second Article. The plaques were hand carved to order in both Italy and Germany. Thankfully, standing in the Nave, all the plaques are in the correct order. From the April 22, 1962 Bulletin, the day on which the plaques were dedicated, here is the title of each plaque and a description of what the image represents:

From left to right:

1. Our Lord's Deity
2. Our Lord's Exaltation
3. Our Lord's Resurrection
4. Our Lord's Victory
5. Our Lord's Humiliation
6. Our Lord's Incarnation
7. Our Lord's Office
8. Our Lord's Father
9. Our Lord's Return
10. Our Lord's Sanctifier
11. Our Lord's Church
12. Our Lord's Saints
13. Our Lord's Power
14. Our Lord's Promise
15. Our Lord's Spirit

The next time you are at Zion compare the plaques to the list above. It works. Consider the images. They teach much about our Lord. Thanks be to God, our fathers in the faith held the highest Christology, expressed in these beautiful plaques, and in the liturgy they left us. Interestingly, studying the old Bulletins I also learned that the Aumbry (the Tabernacle in the north Chancel wall) was dedicated on 4March 26, 1961, and the Sacramentum (the

liturgical furniture used for the disposal of baptismal water, located in the Baptistry) was dedicated on April 2, 1961.

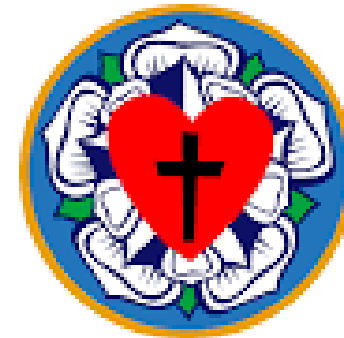
Cantor Emily Solomon is now properly Dr. Emily Solomon. While the world was closed down due to the Corona virus, our Emily was working hard, and giving private recitals, to earn her Doctorate. We are blessed to have her, as she shares her God-given skills on Zion's organ at each Mass. Please take a minute to congratulate Dr. Solomon when you see her.

June and July are busy liturgical months. The calendars included in this issue of the Trumpet offer many opportunities for you to receive God's Gifts at Zion. It's time to come back. I hope to see you soon!



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

By Archdeacon David Stechholz



Part 3 – The Civil War, Mass Immigrations, and the Restructuring of American Lutheranism – 1855-1918

My wife, Janet, encouraged me to read a novel that she received from the 2019 National LWML Convention and autographed by the author. The first book, in a series of three novels, is entitled, *The Messengers: Discovered*. It is about Christians having to go underground in a fictitious nation where public worship of the Lord was outlawed and Bibles were band, confiscated, and burned. The novel gives pause

for reflection to us who are battling the ravages of the world-wide COVID-19 pandemic in our country. Considering the history of Christianity, how will faithful Lutheran congregations "comeback" after all that has taken place?

History is not mere static events of the past. History looks at the past but applies lessons learned to the present and future. This is true of Church History as well as secular history.

In the first two installments of this series on the Evangelical Lutheran Church in North America we looked at the early settlement of North America and the "planting" of East Coast Lutheranism (1619-1781). In the second, we briefly examined Lutherans in a new nation, the development of synodical organizations (church bodies), and new immigrant synods (1781-1855). Now we move to a period (1855-1918) which includes the American Civil War, Americanization and acculturation, and a restructuring of American Lutheranism.

Mass migrations, primarily from Europe, continued during this era. Some immigrants held tenaciously onto their languages and customs, but many by the second generation began seeing themselves as Americans, learning English, and adapting to a new multi-ethnic culture. Those of German Lutheran background tended to be the "old Lutherans," who were truly Lutheran in faith, doctrine, and practice. In the Missouri Synod, a premium was placed on worship in German and teaching the faith in a strong confessionally Lutheran manner in parochial schools and newly formed gymnasiums (junior and senior high schools and two-year colleges) for educating future pastors and teachers.

The same was true for other immigrant church bodies, especially those of Norwegian, Swedish, Danish, Finnish, and Slovak nationalities. But there were also the old East Coast Lutherans who now spoke English. Their church bodies tended toward Protestant practices, worship, and even doctrine. We previously mentioned the formation of the General Synod of the 5Evangelical Lutheran Church in North America