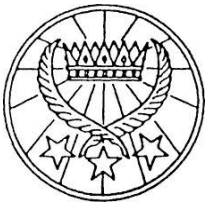


Zion Evangelical-Lutheran Church
4305 Military
Detroit, MI 48210-2451

Non-Profit Org.
U.S. Postage
PAID
Permit No. 1489

Address Service Requested



“Blow the Trumpet in Zion” (Joel 2.15)

Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

October /November 2020

by Father Braden

The Festival of the Reformation will be celebrated at Zion with a Solemn High Mass on Saturday, October 31, 2020 A.✻ D., the anniversary of the posting of the 95 Theses by the Reverend Doctor Martin Luther on the door of the Castle Church in Wittenberg. Mass will be held at 10:00 a.m. Please mark your calendars now, plan to attend, and join us as we thank God for Dr. Luther, for the Reformation, for the return of the Gospel in its saving clarity, and as we receive the Saving Gifts God has promised to bestow upon us in His Divine Service.

*“O Lord how shall I meet Thee,
how welcome Thee aright?
Thy people long to greet Thee,
My Hope my heart’s Delight.
O kindle, Lord most holy, Thy
lamp within my breast,
To do in spirit lowly, all that
may please Thee best.”*

By Paul Gerhardt,
1653 A.✻ D. – TLH 58

Vicarage Update - At this writing, all of the necessary paperwork has been submitted to the American government, the visa fee has been paid, and we are waiting for them to approve the visa for the Reverend Seminarist Mario Sanchez Caballero. Seminarist Sanchez has returned to Seville, Spain, where he awaits approval to travel to Detroit. I have been meeting with Seminarist Sanchez weekly through Zoom, and preparing him for his service to Christ at Zion. We have worked through Zion’s Ordo in English, and through several sets of Propers, in an effort to prepare him to serve at Zion’s altar as liturgical Subdeacon. Watch the Bulletin for updates.

Wednesday Mass at Zion – Every Wednesday Mass is held at Zion. Before the Covid lockdown Wednesday Mass was held in the Chapel, with Bible class afterwards in the Dining Room of the Rectory. Since the Covid shutdown, we have moved all Masses and classes to the Church, where there is more than enough room to spread out and practice “social distancing”. Mass is at 10:00 a.m. on Wednesdays, 9:30 a.m. if the school is using the Undercroft.

In This Issue	
The Festival of the Reformation	PAGE 1
Vicarage Update	PAGE 1
Wednesday Mass at Zion	PAGE 1
The Feast of All Saints	PAGE 2
Work around the Church	PAGE 3
Cancellation of the 2020 St. Michael Liturgical Conference	PAGE 3
Parish Anniversaries	PAGE 4
Feast of St. Andrew	PAGE 4
Thanksgiving	PAGE 5
Annual Voters Assembly	PAGE 5
The Evan. Lutheran Church in North America – Part 5 (1918-1965)	PAGE 5
Standing Notices	PAGE 5
Enclosures: October/November Calendars	

Continued on Page 2

In October, our every Wednesday Masses will include the commemorations of Henry Melchior Mühlberg (October 7), and Saints Simon & Jude, Apostles (October 28). St. Martin of Tours will be commemorated at Wednesday Mass on (November 11).

Our Wednesday Bible class meets weekly after Wednesday Mass. We are currently studying the Book of the Prophet Hosea. Come join us for this study of the “Great Trial” God depicts through the Prophet. In addition to a close study of the text, we are learning a little about the key Hebrew words and their meaning – like Jezreel, Lo-Ruhamah, and Lo-Ami (interested? Read the first chapter of Hosea...). We invite you to join us in this study of the Words of God through the Prophet Hosea to an apostate nation.

The Feast of All Saints, observed every year on the 1st day of November, falls on a Sunday this year. The Commemoration of the Faithful Departed, also known as “All Souls”, falls the next day, Monday, November 2. All Saints is a liturgical commemoration of all those who have gone before us with the sign of faith, saints known and unknown. The celebration of the Feast of All Saints was observed at least as early as the fourth century A.X D., and is mentioned by St. Ephrem Syrus (who died in 373 A.X D.) By the time of St. John Chrysostom (who died 34 years later) All Saints is assigned to the first Sunday after Pentecost each year. It isn’t until the eighth century A.X D. that All Saints is assigned to November 1, when Gregory III dedicated a chapel in the Basilica of St. Peter to “all the saints”.

In the early days of the Christian Church the names of all the faithful departed were read at each Mass from the Diptych, a two-paged “book”. Over time, and as the number of faithful departed grew, this changed to regular prayers for the faithful departed, which were practiced during the Reformation by our Lutheran Fathers, and as is cited in the *Apology to the Augsburg Confession* as well as in Martin Chemnitz’s expansive *Examination of the Council of Trent*. He writes “...in the history of antiquity remembrance was made in the prayers of the church also of the departed, whose souls the godly commend to God in their prayers... our *Apology* says that we do not prohibit prayers for the dead... also Luther in his confession permits this.” That we not be misled to think that our commemoration of the faithful departed in any way seeks or effects a change in the eternal disposition of the faithful departed, Chemnitz continues “However all sane people know that it does not follow by any kind of necessity.”

Observance of the Feast of All Souls was codified over a thousand years ago. Doctrinal abuses during the dark ages and the medieval period, especially in Germany, led the churches of the Reformation to stop observing All Souls, and Luther to write against the annual observance of a Requiem, or Funeral Mass.

While the final Sunday of the Church Year, Totenfest, is the commemoration of the faithful departed of the parish, All Souls commemorates the Christian departed of all times and places, as does the Feast of All Saints. While the Feast of All Saints focuses on joy and bliss of the Church in Glory, the Feast of All Souls reminds us that physical death is for the Christian the “last enemy” (1 Corinthians 15:26), for us the portal to life eternal. (Learn more about the history and meaning of the Feast of All Souls on the back of the Mass Ordo distributed that day).

for a clear affirmation of the Holy Bible as the pure, inerrant, infallible Word of God, with no “JEDP” documentary hypothesis theories of the Pentateuch, no two or three Isaiahs, “Q” sources of the Gospels, or higher biblical criticism. Investigations eventually culminated at the 1973 Synod Convention in New Orleans with the “faculty majority” (45 out of 50) being charged with false doctrine, and it was true.

Dr. Tietjen was suspended as President in January, 1974, resulting in a walk-out and the formation of a “Seminary-in Exile” (Seminex). Many of us who lived through and were engaged in this period bear scars even to this day. Friends and families became divided. Not everything was crystal clear; personalities and “church politics” were a part. At its center, though, was a major theological schism. The hopelessly-divided 1976 English District Convention was a microcosm of Synod as a whole.

By 1978, 250 congregations with about 108,000 parishioners and 550 clergy left the LCMS. Although 1200 LCMS congregations were expected to leave, only 250 actually left to start the Association of Evangelical Lutheran Churches (AELC). Though the Synod’s overall losses were significantly smaller than anticipated, the English District endured the greatest loss of any district of the LCMS with 78 congregations leaving.

The LCMS and English District did recover and return to more solid, traditional theological roots. However, the AELC became a catalyst to form a new church body with the LCA and ALC. (Sorry about the “Lutheran alphabet soup”.) In January, 1988, the Evangelical Lutheran Church in America (ELCA) came into existence, with an initial membership of 5.4 million. But it, too, experienced several ruptures. At its formation, about 100 congregations left, mostly from ALC roots, to form The American Association of Lutheran Churches (AALC). The AALC eventually entered into pulpit and altar fellowship with the LCMS, continuing to this day, with their seminarians and future pastors receiving training at the LCMS’ Concordia Theological Seminary, Fort Wayne.

As her predecessors in the 1970s and 1980s followed the trends of the secular culture, the ELCA grew even more theologically-liberal, not only with fully embracing higher biblical criticism, but moving to homosexual marriages and even ordinations. More on that in the next installment of this series. The LCMS reached its 3.1 million membership peak in the early 1970s, but then like almost all North American church bodies began a gradually accelerating slide in congregational and Synod membership, attendance, parochial schools, Sunday School and Catechism enrollment, and eroding denominational loyalty. Fellowship with the ALC had ended by 1981, and the gap between “Missouri” and “liberal” Lutherans (ELCA and her predecessor bodies) widened over doctrine and faith, ordination of women and LGBTQ people, sanctity of human life issues, and especially the infallibility and Divine truths of Holy Scripture.

So much more could be said about this period from 1965 to 1988. The Evangelical Lutheran Church in over 15 Lutheran church bodies reached its peak of 9.2 million Americans in the late 1960s. You can read about this era in depth in a book soon to come out in 2021, *Deo volente*, entitled: *The English District Saga: A Niche in the History of the Evangelical Lutheran Church in North America*.

Next time: A divided Lutheranism in North America facing uncertainty and an uneasy future, save the ultimate victory of our Lord Jesus Christ and His Body, His Bride, the Church. Our joy rests in Him.

The Sixties, as they were called was a highly tumultuous decade. The assassination of President John F. Kennedy in 1963 brought tears to America and a sudden halt to all activity, except viewing the televised broadcasts of mourning. The Soviet Union and the United States were involved in both a missile race and space exploration. The Civil Rights Movement led by Dr. Martin Luther King, Jr. climaxed in his assassination in 1968.

The Sixties saw tremendous unrest with race riots in response to decades of racial discrimination and poverty, especially in Detroit, Chicago, Newark, Rochester, NY, and in other U.S. cities. The Vietnam War, with major American involvement from 1963 to 1973, resulted in anti-war movement rioting and huge college campus demonstrations. The country was badly divided. Many church leaders across America were taking sides, trying to fathom the nature of this unpopular war. Many were also involved in the Civil Rights movement. The country and world were plunging into a counter-cultural revolution of free sex, drugs, anti-war demonstrations, music, and Woodstock.

While congregations strived to reach out to their communities, many saw them deteriorate and churches forced to close their doors. But not all was doom and gloom in the 1960s. In spite of nuclear threats and “bomb shelters” and school air raid drills, there was the great event of the landing of man on the moon in the 1969 Apollo 11 Mission. 32 African nations gained their independence. The United States sent young people to Africa, Latin America, and Asia in the Peace Corps. The cultural era of *the Sixties* may well have ended with the Watergate scandal in 1972, the American withdrawal from Vietnam in 1973, and the resignation of President Richard M. Nixon in 1974. But this can clearly be stated: *the Sixties* had a major influence on Americans, the Church catholic, urban congregations, our Synod, and even Christians who were beginning to question many truths and the teachings of the Church.

Meanwhile, with the Evangelical Lutheran Synod (ELS) and Wisconsin Synod (WELS) pulling out of the Synodical Conference, the LCMS was slowly sliding toward the false doctrines of liberal theology. The 1960s was marked by a goal of producing one Lutheran hymnal to unite all Lutherans in worship, and the LCMS at this point did not see collectively the danger of this action. In The Lutheran Church—Missouri Synod, four major events played heavily in the decade of turmoil:

The election of Dr. Oliver Harms as LCMS President at the 1962 Cleveland Convention upon the retirement of Dr. John Behnken

The adoption of six *Mission Affirmations* and the approval of LCMS membership in the new Lutheran Council in the United States of America (LCUSA) at the 1965 Detroit LCMS Convention

The replacement of Dr. Harms in the election of Dr. J.A.O. (“Jack”) Preus as President and the declaration of pulpit and altar fellowship with the American Lutheran Church (ALC) at the 1969 Denver LCMS Convention, and

The election of Dr. John Tietjen, American Lutheran Publicity Bureau (ALPB) Executive Director and English District rostered pastor, as President of Concordia Seminary.

The LCMS in her history often did contradictory actions, such as the 1969 election of conservative Dr. Preus but then also voting in fellowship with the more liberal ALC. Under Dr. Tietjen, liberal theology gained even greater ascendancy at the LCMS flagship seminary. Concordia Seminary.

However, with the laity and doctrinally-conservative pastors and theologians like Drs. Jack and Robert Preus, gaining strength at the 1969 Synod Convention, the efforts to re-gain the confessional and biblical moorings of the LCMS went into high gear. The “**battle for the Bible**” was in full swing. Most laity embraced the desire

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.

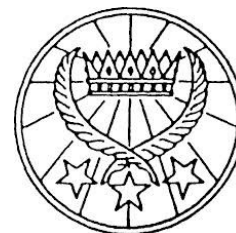
Zion Evangelical-Lutheran Church

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

Zion is also
on Facebook and Twitter



Work around the Church – I’d like to recognize the Zion Board of Trustees, Mr. Paul Snoes, Chairman, for the ambitious project undertaken behind the church building. Since I came to Zion we’ve had problems with water leakage in the furnace room and Undercroft. Our Trustees, assisted by Mr. Eddie Holmes & company and our church Secretary, Kris Murphy, removed the large tree stump from behind the church and generally defoliated the overgrown vegetation behind the Breezeway and Chancel.

They excavated the storm drain/sewer system, re-waterproofed the basement walls, replaced the system that carries the downspout water away from the church, fabricated and installed a new stainless steel cover for the utility room, and re-landscaped to ensure that the water runs away from the church. They also added a new spotlight that illumines the apse, back-lighting the stained glass over the altar at night. The re-landscaping involved felling two trees, and the major pruning of a third. They also planted new flowers in anticipation of our St. Michael Conference, as the Gemütlichkeit was to have been moved to the Rectory back yard. It was a colossal project, and will benefit the church building for years to come. Thank you!

Cancellation of the 2020 St. Michael Liturgical Conference

We tried. We really did. The speakers were arranged, the catering contract and menus were prepared, registration forms were mailed, transportation and lodging were secured, servers were identified for the Mass, for Sext and for Vespers, our web site and Facebook pages advertised the Conference... but it was not to be.

While I believe we could have held the Conference safely, State of Michigan Executive Order #176 made holding the 2020 Conference impossible. We could have “social distanced”. We had hand sanitizer and masks ready for all the attendees. Both the Church and the gymnasium provide plenty of space for attendees to spread out safely. The caterer and I devised a set up with Plexiglas panels that made foodservice contactless, sanitary, and safe.

But the governor's edict that no more than 10 people can congregate inside, renewed four weeks before the Conference and extending into October, meant that we had only two options - hold the Conference in defiance of the governor's edict, or cancel this year's Conference.

Birthday Anniversaries

October

3 Rev. Mark Braden
4 Kenneth Ingram
8 Michael Brink
9 Emily Solomon
13 David Gorski
13 Karen Anderson
15 David Joseph
18 Chandra Gray
19 Janet Stechholz
26 Kevin Wiedelman
Lauren Brandt

November

2 Sarah Joseph
11 James Joseph
23 Josef Ruffin

Baptism Anniversaries

October

2 Ethan Atkins
11 Drucilla Huddleston
26 Kenneth Ingram
27 Kevin Wiedelman
31 Karen Anderson

November

2 John Chavez
8 Nicholas Alford
16 Darwin Terry
17 Silas Gray
25 Joshua Chavez

Marriage Anniversaries

October

24 Mr. & Mrs. Josef Ruffin

November

28 William & Nancy Gramzow

Prayerfully, seeking God's will, we chose the latter.

I'd like to thank our sister parish Redeemer Evangelical-Lutheran Church of Fort Wayne, Indiana, and Pastors Fr. David Petersen and Fr. Michael Frese, who offered to guest-host the 2020 Conference in a state with much less stringent restrictions. The logistics of moving the Conference proved impossible, but Redeemer's offer was gracious and very much appreciated.

I'd like to thank our St. Michael Conference Committee, who worked hard to plan the Conference this year. Their work is not for naught (rhyme intended), most of what we have planned can be used next year. I have invited our presenters to give their papers next year. We've chosen a great menu for breaks, lunch, and Gemütlichkeit, which was to be professionally catered for the first time this year. The caterer will use the menus we've selected next year. Lord willing, the 2021 St. Michael Liturgical Conference will be held on Monday, September 27, the Commemoration of Saints Cosmos and Damian, martyrs.

November ends with the Feast of St.

Andrew, Apostle, each year.

He is commemorated on November 30. The Sunday closest to the Feast of St. Andrew is the First Sunday in Advent. This year the First Sunday in Advent is November 29. That will begin a new Church Year, another Year of God's Grace, as the paraments change from green (Trinity Season) to black (*Totenfest*, the Commemoration of the Parish Faithful Departed), to violet (Advent). In Advent we hear the Baptizer's cry "Repent", as we reverently prepare for the celebration of the Feast of the Nativity of our Lord, Holy Christmas. Advent brings with it our return to Advent mid-week Masses, which offer our Zion members and friends additional opportunities during the week to hear God's Word and receive His Gifts. Plan to join us!

Thanksgiving - Will be celebrated at Zion on 10:00 a.m. on Thursday, November 26 at 10:00 a.m. in the Church with a sung Mass. Psalm 92 reminds us "It is good to give thanks to the LORD, And to sing praises to Your name, O Most High; To

declare Your lovingkindness in the morning... " Join us as we do that which pleases God and what faith desires, and give thanks to the God that daily blesses us, and join us as He blesses us all the with the Gifts of His Grace!

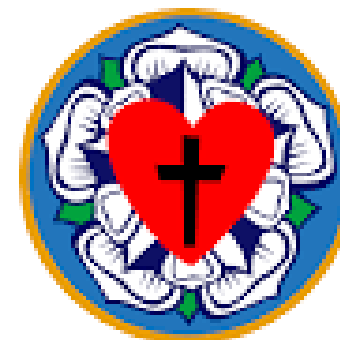
The Annual Voters Assembly - Will be held, Lord Willing, on Sunday, October 25 after Mass in the Undercroft. At our October Voters Assembly, in addition to the regular reports from all of Zion's Boards and Officers, we elect Officers for the upcoming year. The newly elected Officers will be installed at Mass in January. Plan to come, hear the good news about Zion, and help us select faithful leaders for the coming year!



ZION NEWSLETTER SERIES

The Evangelical Lutheran Church in North America (1619-2020)

By Archdeacon David Stechholz



Part 5 – American Lutheranism in time of turmoil, change, and consolidation – 1965-1988.

As mentioned in the previous section of this series, liberal theology (higher biblical criticism) crept into the Lutheran Church in America (LCA) and the American Lutheran Church (ALC) in the 1950's and 1960s, which was then followed by the ordination of women (contrary to Holy Scripture) into the pastoral office. These two church bodies were mimicking what had occurred in theologically-liberal Europe.

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 7:00pm.

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 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).