

Zion Evangelical-Lutheran Church

www.ZionDetroit.org



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Parish Office

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

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

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.

ADULT CHRISTIAN EDUCATION is taught every Sunday and Wednesday following Holy Mass.

SUNDAY SCHOOL for children ages 3-12 is from September through May. Lessons are Bible-story based and activities are designed to reinforce the biblical lesson.

PRIVATE ABSOLUTION is available on Saturdays from 9:15-10am and by appointment.

PASTORAL CONSULTATION based on the Holy Scriptures is available from the Pastor. An appointment is necessary.

THE SACRAMENT OF HOLY BAPTISM is for infants and adults, and may be arranged by contacting the Pastor for an appointment.

COUPLES DESIRING HOLY MARRIAGE should contact the Pastor before finalizing the wedding date. Biblical 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. Please ask the Pastor for further details.

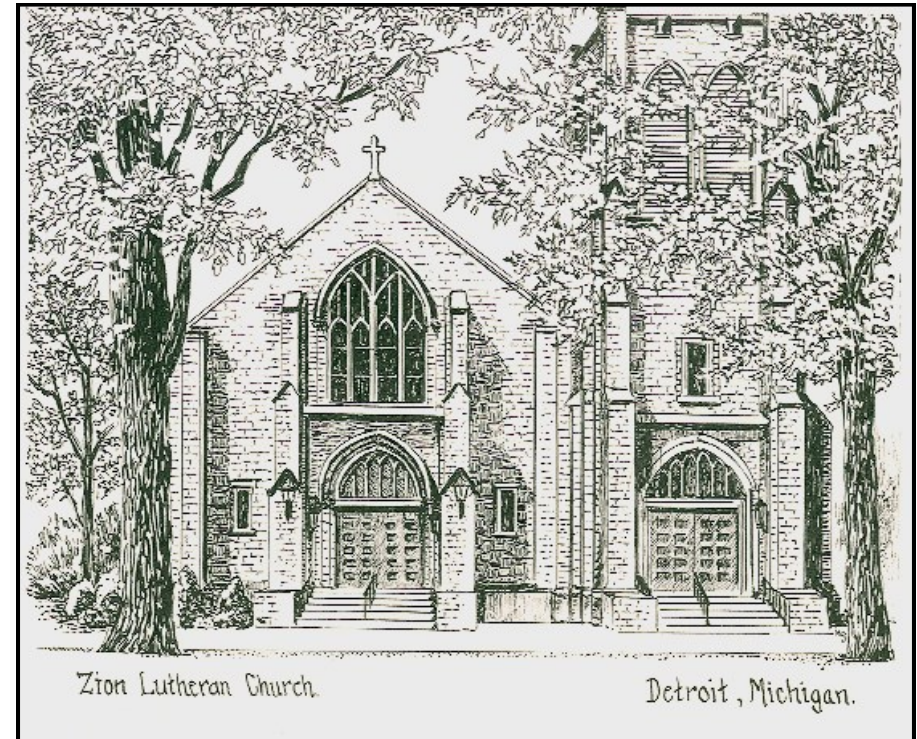
SICK AND HOMEBOUND are visited regularly by the Pastor with the Scriptures and Sacrament. Please contact the Parish Office if you know of any parishioner in need of pastoral visitation.

PARISH OFFICERS DEACONS: William Gramzow, Thomas Habitz, Jr., Eric Russell TRUSTEES: Gregory Gramzow, Paul Snoes, Kevin Wiedelman; PARISH EDUCATION: Shirley Cross, Robert Kelly III, Pamela Ruffin; OFFICERS OF THE VOTERS: Thomas Habitz, Jr. (chairman), Jason Balaska (vice-chairman), Kristi Russell (secretary), Gregory Gramzow (treasurer), Jessica Chavez (financial secretary).

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.

Zion Evangelical-Lutheran Church

"THE LORD HAS CHOSEN ZION;
HE HAS DESIRED HER AS HIS DWELLING PLACE"



**4305 Military Avenue
Detroit, Michigan 48210-2451
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www.ZionDetroit.org**

**Sexagesima
February 8, 2015**



The Implanted Word

Today our Lord plants the seed of Himself in the hearts of all those who hear and receive His preached Word and are fed. We welcome you to this planting and pray that His Gospel may take root in you!

The Theme of Today's Liturgy

Our prayer in today's Collect provides a summary of the themes of today's Mass: "O God, who sees that we put not our trust in anything we do..." Instead, we place our hopes on, and boast in, Our Lord's grace (His gift of mercy) which is sufficient to see us through all our hardships (*Epistle*). And we have confidence that He will not cast us off forever nor forget us in our affection (*Introit*). For By His Word preached and publicly read, Our Lord plants the Seed of His saving Word in our hearts, and so by Faith we receive Christ (*Gospel*).

The Sermon

Some fell among good ground. It sprang up, and yielded a crop a hundred-fold. The seed is good. A hundred-fold crop is proof. The seed is miraculous, the yield divine. But all the seed doesn't yield such a crop. Some yields nothing. Some quickly withers. Some is choked out. The problem is not the seed. The devil works to crush it. The seed takes no root in a sinful heart. The fallen world chokes out the fruit that might be borne. The Seed is the Word of God, promised from of old, incarnate. That the hundredfold crop be realized, the soil is wet with His blood. The Seed falls to the ground and dies. The Firstfruits open the way for the harvest of righteousness. Seed is sown, but men are harvested. The crop springs up, yielding a hundred-fold. He who has ears to hear, let him hear.

The Holy Eucharist

In the Holy Eucharist, Our Lord places not only His Word but His very Self in us. In this way we receive the eternal Word of God - Christ Jesus Himself. His Body and Blood are planted in us and grown up to produce in us the fruits of His own life - faith in God and love for our neighbor.

The Readings Amos 8.11-12; 2 Corinthians 11.19-12.9; St. Luke 8.4-15

The Hymns for Today's Mass

Processional Hymn	366
Chief Hymn	500
Offering Hymn	49
Distribution Hymns	"Preach Ye the Word" (insert); 249; 16
Retiring Processional Hymn	52

Music For Sexagesima

The Prelude

May God Bestow On Us His Grace

— Johann Gottfried Walther (1684-1748)

The Postlude

May God Bestow On Us His Grace

— Johann Christoph Oley (1738-1789)

Martin Luther's hymn on Psalm 67, today's CHIEF HYMN, "May God Bestow on Us His Grace," (# 500) was published in 1523.

Its printing is noteworthy in that it was appended to a German translation by Paul Speratus (author of last Sunday's hymn, "Salvation Unto Us Has Come" (# 377)) of Luther's Order of Mass and Communion (the Latin Mass). In the Order of Mass and Communion, Luther suggests that the service might close with the Aaronic Benediction or Psalm 67.6-7, upon which today's hymn is based. This leads scholars to speculate that Luther may have intended this hymn to serve as a fitting closing hymn for the Mass. It is also considered one of the earliest "mission hymns" of the Church, focusing on the spread of the Gospel, which makes it an excellent hymn for today's focus on the Parable of the Sower.

The choir sings two pieces today by Healey Willan (1880-1968). The DISTRIBUTION MUSIC is "The Seed is the Word of God," a setting of a portion of today's Holy Gospel. The POST-COMMUNIO is Psalm 43:3-4:

"Oh, send out Thy light and Thy truth, let them lead me; let them bring me unto Thy holy hill and to Thy Tabernacles. Then will I go unto the altar of God, unto God, my exceeding joy; yea, upon the harp will I praise Thee, O God, my God."

Prepare for Next Sunday



Quinquagesima
February 15, 2015

"Up to Jerusalem"

Jeremiah 8.5-9; 1 Corinthians 13.1-13; St. Luke 18.31-43
Hymns: 6, 524, 409, 421, 316, 375

An Explanation of the Common Service

The Lutheran Church may justly claim that, in the Common Service, she possess and uses "the completest embodiment of the Common Service of the Christian Church of all ages;" a Service "which may be tendered to all Christians who use a fixed Order, the Service of the future as it has been of the past."

How did Christian worship become corrupted?

As the teaching of the Church became corrupted, the worship of the Church naturally shared that corruption. Men were taught that their works and prayers, their pilgrimages and fasts atoned for their sins. Christ's work of atonement, and faith in Him were lost to sight. This inevitably led to the perversion of the sacramental element of worship, and the undue exaltation of the priesthood; and the whole service, even the Lord's Supper, came to be regarded as a sacrifice offered to God by the priest on behalf of the people. This was the fundamental error of the church of the Middle Ages.

How did it come to be purified?

The Lutheran Reformers led the way in this work. Just as false teaching developed a corrupt worship, so the restoration of pure doctrine effected the restoration of pure worship. The New Testament teaches that we are saved by grace, not by works. Therefore, as Luther maintained, in true Christian worship the Divine Word and the Holy Supper are not a sacrifice which man offers to God, but means of grace in which God comes to man. Hence the sacramental should be the chief element in the Service, as it is with us.

THE CALENDAR FOR THIS WEEK

Holy Mass: Sexagesima Today, 10a, Church
 Sunday School Today, 11:30a, Activities Center
 Bible Study Today, 11:30a, Undercroft
 Matins (*St. Cyril of Alexandria*)..... Mon, 8:45a, Chapel
 Matins Tue, 8:45a, Chapel
Pastors' Circuit Meeting/Christ the King – Grosse Pointe Woods..... Tues
 Vespers Tue, 6:30p, Church
Holy Mass: Wednesday of Sexagesima **Wed, 10a, Chapel**
 Bible Study Wed, 10:45a, Rectory
 Matins Thr, 8:45a, Chapel
 Vespers Thr, 6:30p, Church
 Matins Fri, 8:45a, Chapel
 Vespers Fri, 6p, Church
 Society of St. Samuel..... Fri, 6p, Church/Rectory
 Matins (*St. Valentine, Priest and Martyr*)..... Sat, 8:45a, Chapel
 Youth Catechism..... Sat, 10a, Rectory
 Adult Choir Rehearsal.....Sun, 9a, Rectory
Holy Mass: Quinquagesima **Sun, 10a, Church**
 Sunday School.....Sun, 11:30a, Activities Center
 Bible StudySun, 11:30a, Undercroft

IN OUR PRAYERS Jennifer Balaska, Jean Beaupied, Roger Beaupied, Edward Brown, Linda Buskirk, Lela Casey, John Chavez, Gladys Cline, Anna Dalton, Susan Edwards, Sandy Frey, Ellen Hayden, Drucilla Huddleston, Florine Kaiser, Lawrence Kasner, Eleanor Luka, Earlene Maynarich, Michael Maynarich, Margaret Quinkert, Pauline Rivard, and Julie Snoes.

THE PSALM FOR THIS WEEK IS PSALM 44. PRAY IT EVERY DAY!

In this Psalm, we recall both the grace of Our Lord and the cross that comes with that grace. In grace He used His strong (right) arm to secure the Promised Land (v 1-3) by destroying the enemy (v 4-8). All this is done not by trusting or relying on our strength, but because of the Lord's desire (v 6). But with grace comes a cross which God lays on our back (v 9), giving us as food to the enemy (v 10-12) and making us a reproach and dishonor to our neighbors (v 13-16). Nevertheless, our confidence is that the Lord who gained us the victory will not disappoint us, but will arise to be our help (v 17-26), even when we are killed all day long (v 22). And so we do not forget Our Lord (v 17), but pray for Him to redeem us for His mercies' sake (v 26).

Today's Announcements

GIFTS AND DONATIONS From Linda Buskirk and Drucilla Huddleston for the St. Michael Liturgical Conference in memory of Ronald Buskirk (✠ Feb 4, 1998); From Emalee Sweeney for Altar Flowers in memory of Loretta Sweeney (✠ Jan 21, 2008).

SEXAGESIMA Today is *Sexagesima* Sunday. Sexagesima is from the Latin for "sixtieth." Today is approximately sixty days until Easter.

LITURGICAL OBSERVANCES DURING SEPTUAGESIMA During the Septuagesima season (see facing page for more information), the *Gloria in Excelsis* is omitted from the Mass, and "Alleluia" is not used in the Mass or the Daily Office.

ADULT BIBLE STUDY Today: Hosea 2; Wednesday: Our study of Revelation this week examined the canonicity of Revelation and Luther's Prefaces to the Book of Revelation. If you missed the study and would like to follow along or join for the next session, copies of the handouts are available in the Rectory. This Wednesday, Vicar Grieser will lead a study of Principles of Biblical Interpretation.

MARK YOUR CALENDAR

ASH WEDNESDAY Christians mark the beginning of Lent on Ash Wednesday by attending Mass with the Imposition of Ashes. Ashes are placed on the forehead signifying the words at the fall into sin: "For you are dust and to dust you shall return" (Genesis 3.19). Lent is a season of the year to focus on repentance, catechesis, and Our Lord's Passion. The **Ash Wednesday Mass** will be February 18 at **9:30am and 7pm** in the Church. Lent is a good time to begin or increase participation in worship and catechesis. Be sure to invite your friends and family who have not been to Mass in a while, and resolve to attend Mass each Sunday and Wednesday in Lent to receive Christ's gifts in Preaching and His Supper.

WEDNESDAYS IN LENT Join us for additional opportunities for worship during Lent at **9:30am** and **7pm** in the Church. The sermon themes will be based on the Holy Gospel for each week.

Invocabit—February 25	St. Matthew 12.38-50	"The Sign of Jonah"
Reminiscere—March 4	St. Matthew 20.17-28	"Whoever desires to be first among you, let Him be your slave"
Oculi—March 11	St. Matthew 15.1-20	"These are the things which defile a man"
Laetare—March 18	St. John 9.1-38	"Do you believe in the Son of God?"
The Annunciation—March 25	St. Luke 1.26-38	"With God, nothing is impossible."

Septuagesima

Last week, we entered the season of the Church year known as "Septuagesima." The three weeks of this brief season provide a liturgical transition between Epiphany and Lent. The season of Septuagesima is an ancient observance, included in the Gelasian Sacramentary dating to the early sixth century, probably earlier. Our observance of these three Sundays unites us with the Church of the ages.

The names of these Sundays may strike us as a bit odd: *Septuagesima*, *Sexagesima*, and *Quinquagesima*. To understand these Latin names, we must first understand that Ash Wednesday is *Quadragesima*. *Quadragesima* is the Latin number "fortieth". Ash Wednesday is the fortieth day before Easter (not counting Sundays). The great Forty Day Fast of Lent does not include the Sundays in the enumeration of days. Ash Wednesday falls this year on February 18.



The Seed is the Word of God

Holy Gospel for Sexagesima

Counting backwards three days from *Quadragesima*, and adding the Sundays in Lent back in, we come to *Quinquagesima*, the fiftieth day before Easter. Although they are not exactly the sixtieth and seventieth days before Easter, the two Sundays before *Quinquagesima* are called *Sexagesima* (sixtieth) and *Septuagesima* (seventieth). Today is *Septuagesima* Sunday. ("Septuagesima" is used to designate the entire three-week season.)

To mark the transition from Epiphany to Lent, during Septuagesima, the *Gloria in Excelsis* and *Alleluias* are omitted, and the *Benedicamus* is used. The altar is today vested with a touch of violet, preparing us for the upcoming Lenten season.

In the late 1960s, the Pope eliminated Septuagesima with the introduction of the three-year lectionary. Some Lutheran churches followed Rome in this innovation. You may have friends in other Lutheran churches that will not celebrate the Transfiguration of our Lord for several weeks yet, and so will not be afforded the opportunity to join with the Church of the ages in observing Septuagesima season.

At Zion, however, we keep the historic tradition of the Lutheran Church. Luther preached and celebrated the Septuagesima season, as had the Church for a millennium before him. Join us this year for the observance of Septuagesima, and for the Holy Forty Day Fast of Lent, as we reverently, penitentially, and expectantly prepare for Holy Easter, the joyous Feast of the Resurrection of our Lord Jesus Christ.