

Zion Evangelical-Lutheran Church

www.ZionDetroit.org



The Rev. Fr. Mark P. Braden, Pastor

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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. *Wednesday Masses are at 9:30am & 7pm during Lent.*

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.

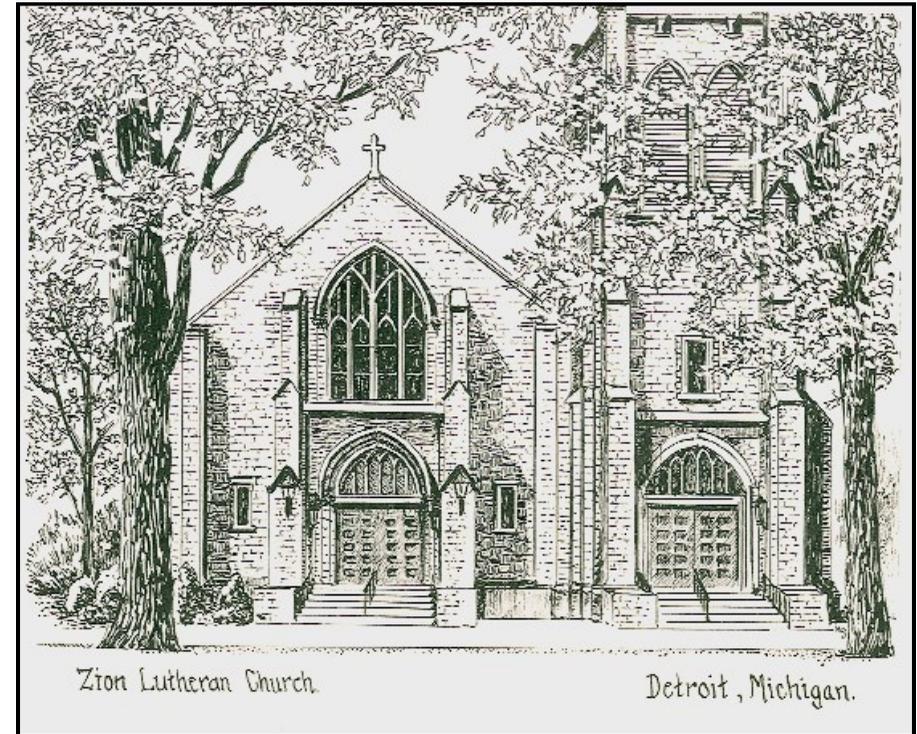
SICK AND HOMEBOUND are visited regularly by the Pastor with the Scriptures and Sacrament. Please contact the Parish Office if you know of any parishioner in need of pastoral visitation.

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.

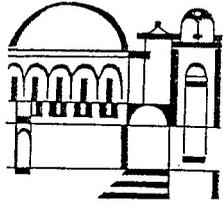
Zion Evangelical-Lutheran Church

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



**4305 Military Avenue
Detroit, Michigan 48210-2451
(313) 894-7450
www.ZionDetroit.org**

**Quinquagesima
February 15, 2015**



Up to Jerusalem

This is where the Lamb of God who was sacrificed for your benefit is given to be your food and drink! Welcome to this gathering of the Faithful. May His Body and Blood be for your soul the highest good!

The Theme of Today's Liturgy

Today we stand on the threshold of Lent. The Holy Mass reminds you that your Lord "delivers you in His righteousness" (*Introit*). He does this by setting "us free from the bonds of sins and defend [ing] us from all evil" (*Collect*) by going up to Jerusalem to suffer, be put to death, and, to rise again (*Gospel*). This is the wonder that our God does (*Gradual*) and it empowers us not only to enter His gates with thanksgiving, but also to serve Him with gladness (*Tract*). For His death-march to Jerusalem models in us the perfect love, even as His death received plants that Love of God within us (*Epistle*).

The Sermon

It is necessary for the Christ to suffer and rise again on the third day. The disciples are blind to this truth. They do not see with the eyes of faith and are therefore blind to the will of the Father. How like them we are! We have been blinded by our sin and unable to see that it is necessary for the Christ to suffer and rise again the third day. But Christ does see. He sees how we are in desperate need of help so He comes to save us. Jesus, the Son of David, came in the flesh to suffer and die that we might see. He came in days of old and healed that blind man who saw by faith. He comes this day to forgive your sins and heal your soul with the medicine of immortality. Come, eat and drink the Body and Blood of your Lord and see with the eyes of faith.

The Holy Eucharist

Following Our Lord to Jerusalem also means following Him to His Table. For that is where His broken Body and shed Blood bring you the good you need and which He desires for you! That is where His death becomes your Life and Living!

The Readings Jeremiah 8.5-9; 1 Corinthians 13.1-13; St. Luke 18.31-43

The Hymns for Today's Mass

Processional Hymn	6
Chief Hymn	524
Offering Hymn	409
Distribution Hymns	421; 316
Retiring Processional Hymn	375

An Explanation of the Common Service: Introduction

Is the Lutheran conception of worship held by the other Protestant churches also?

No, for in those groups chief emphasis is laid upon the sacrificial element. This is done to such an extent, that even such sacramental ordinances as the Lord's Supper and Baptism are regarded as the Christian's own acts of worship, rather than as means through which God offers and bestows His grace.

What is the Anglican (Episcopal) conception of worship?

It varies with the High and Low Church tendencies. The High Church conception is Romish, while the Low Church is Calvinistic.

What was the relation of the English Reformers to the Lutheran in the work of revising the ancient Service?

The Lutheran revision of the Service, issued in many editions, in many states and cities, had been fully tested by more than twenty years of continuous use before the revision made by the English Church, first issued in the Prayer Book of Edward the Sixth, 1549. The Latin Missals, from which the English translations were made, agreed almost entirely from the Missals from which the German translations had been made. Archbishop Crammer, the head of the commission which prepared the first English Prayer Book, spent a year and a half in Germany in conference with Lutheran theologians and princes, and was thoroughly familiar with the Lutheran Service. Two Lutheran professors, who were called to English universities, took part in the formation of the Prayer Book. During the years 1535-1549, there had been many embassies and conferences between the English and the Lutheran rulers and theologians concerning these matters.

Prepare for Next Sunday



Invocavit—First Sunday in Lent "Lead Us Not Into Temptation"

February 22, 2015

Genesis 22.1-14; 2 Corinthians 6.1-10; St. Matthew 4.1-11

Hymns: 446, 262, 437, 144, 383, 369

The Prelude In Thee, Lord, Have I Put My Trust — J. Pachelbel (1653-1706)

The Postlude Kyrie, God Father in Heaven Above (BWV 669) —J.S. Bach (1685-1750)

Kyrie, eleison! This phrase is Greek (κυριε ελεισον) for “Lord, have mercy.”

In the medieval church, the liturgy was sung to plainsong chant. In plainsong chant, a type of variation developed, especially from the ninth-twelfth centuries, called a *trope*. Tropes were newly-composed additions to the chants of the Mass.

There are three types of tropes: 1: new words and music added to a regular chant; 2: new music only, extending the syllables of the text; 3: new text only, adding words to existing notes.

Today’s PROCESSIONAL HYMN, “Kyrie, God Father in Heaven Above” (# 6) is based on a medieval plainsong trope from the Mass setting “*Fons Bonitatis*” (Latin: “Font of Kindness”).

Here is the first line of the original Gregorian chant. →

(Kyrie fons bonitatis)

3. **K** Yri-e * e-lé- i-son.

K Yri-e, fons boni-tá-tis, Pa-ter ingeni-te,
a quo bóna cúnc-ta procédunt : e- lé- í-son.

← Eventually the trope was added, with new words placed on the numerous notes that were originally all sung on the last syllable of “Kyrie.” These words were an interpretation of the Kyrie eleison in the Mass.

In the sixteenth century, a German version of this Latin chant was published in Wittenberg in 1541, possibly by Johann Spangenberg (1484-1550). →

Ku - ri - e, Gott Va - ter in E - wig - keit,

This German hymn is the basis for our English “Kyrie, God Father in Heaven Above.”

THE CALENDAR FOR THIS WEEK

Holy Mass: Quinquagesima	Today, 10a, Church
Sunday School	Today, 11:30a, Activities Center
Bible Study	Today, 11:30a, Undercroft
Matins	Mon, 8:45a, Chapel
Board of Deacons	Mon, 6p, Rectory
Matins	Tue, 8:45a, Chapel
Vespers	Tue, 6:30p, Church
Holy Mass: Ash Wednesday	Wed, 9:30a, Church
Vespers	Wed, 6p, Church
Holy Mass: Ash Wednesday	Wed, 7p, Church
Matins	Thr, 8:45a, Chapel
Men’s Group	Thr, 7p, Rectory
Matins	Fri, 8:45a, Chapel
Matins	Sat, 8:45a, Chapel
Private Confession and Absolution.....	Sat, 9:15a, Chapel
Youth Catechism.....	Sat, 10a, Rectory
Holy Mass: Invocabit—First Sunday in Lent	Sun, 10a, Church
Sunday School	Sun, 11:30a, Activities Center
Bible Study	Sun, 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 31. PRAY IT EVERY DAY!

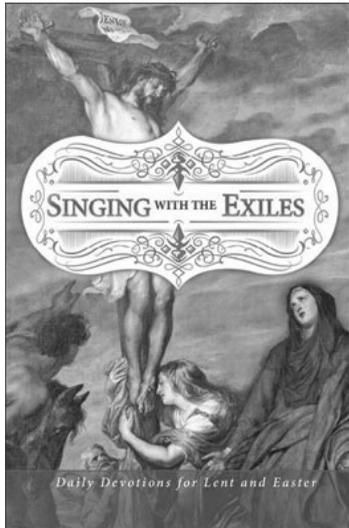
Trust, confidence, certainty—those are the key words to keep in mind as you pray Psalm 31 this week. It is the prayer of someone in trouble (v 9), whose body is falling apart and dying (v 10), whose name and reputation are being destroyed (v 11-13). Yet the prayer begins and ends by recalling what the Lord has done and continues to do for your good—how He helps you when your soul is troubled (v 7), how He delivers you from your enemies inside and around you (v 15), how He prepares His goodness for you (v 19). That is the basis for your trust and confidence that the Lord will not let you down but will come through as He always does. As you recall the Lord and His goodness, you will keep being pulled back to the phrase “In You, O Lord, I put my trust” (v 1).

Today's Announcements

QUINQUAGESIMA Today is *Quinquagesima* Sunday. Quinquagesima is from the Latin for "fiftieth." Today is fifty days until Easter.

GUEST CELEBRANT We welcome the Rev. Fr. Frank Pies, pastor emeritus of Our Savior – Hartland, and thank him for his service at Holy Mass today.

THIS WEDNESDAY IS 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 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.



DAILY MEDITATIONS FOR LENT One of the disciplines of Christians during Lent is to increase time spent in Daily Prayer. To assist in this, "Singing with the Exiles," a series of Lent and Easter meditations is provided in the Narthex.

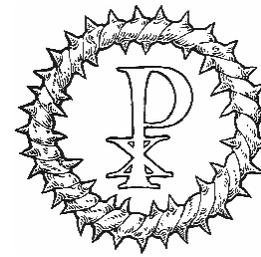
LENT MID-WEEK MASSES The schedule is found on the facing page. Additional copies are available in the Narthex. Place one on your bulletin board or refrigerator. Share a copy with your friends, family, neighbors, and co-workers.

ZION HISTORY BROCHURE The Zion History Brochure has been updated to include a number of pictures from Zion's past. Copies are available in the tract rack in the Narthex.

LENT BROCHURE Copies of the Church Year brochure about Lent are available in the tract rack in the Narthex.

ADULT BIBLE STUDY Today: Father Schultz will lead a study of Martin Luther's Catechism hymns. Wednesday: Our study of Revelation this week examined the principles of biblical interpretation. 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. Next Sunday: We will continue in our study of Hosea, chapter 2.

Lent Mid-Week Masses 2015



The holy forty-day fast of Lent begins on Ash Wednesday, February 18. The words of the prophet Joel admonish the chosen people of God to true repentance, not an external repentance to be seen by others, but a tearing of heart in anguish over sin, all the while trusting in God's Gospel promise. Repentantly, in heightened devotion, each Wednesday in Lent, we will receive God's gifts of Word and Sacrament, Liturgy and Preaching at 9:30am and 7pm. Our

Wednesday Lenten homilies will focus on the appointed Wednesday Gospel readings, which speak of the horrible sentence imposed upon sinful men, and the gracious Promise of deliverance in Christ Jesus.

Ash Wednesday February 18
"Lay up for yourselves treasures in heaven"
St. Matthew 6.16-21

Invocavit February 25
"The Sign of Jonah"
St. Matthew 12.38-50

Reminiscere March 4
"Whoever desires to be first among you, let him be your slave"
St. Matthew 20.17-28

Oculi March 11
"These are the things which defile a man"
St. Matthew 15.1-20

Laetare March 18
"Do you believe in the Son of God?"
St. John 9.1-38

Annunciation March 25
"With God, nothing is impossible"
St. Luke 1.26-38

Make midweek Mass part of your family's
repentant preparation for the celebration of Holy Easter.