

Detroit Lutheran Singers Spring Concerts

AS THE MAJOR work for this concert, director Christopher Hall has chosen "Requiem for the Living" by Dan Forrest. This newer "Requiem" is not unlike the Brahms "Requiem" in that Mr. Forrest has chosen to focus on grace and redemption as the message. In five movements, we are led from calls for mercy and the admission of our frailty (Kyrie, Vanitas), through Christ's sacrifice (Agnus Dei), to ending with God's holiness (Sanctus) and prayers for grace (Lux Eterna).



Performances are Sunday, March 15 at 3:30pm at St. Paul—Dearborn and 7:30pm at St. John—Frasier; and Sunday, March 22 at 3:30pm at St. Matthew—Westland and 7:30pm at Cana—Berkley.

Tickets are \$15 (\$10 students/seniors; children under 12 free). Tickets are available at the door or at detroitlutheransingers.com. ✕

Zion Historical Brochure Updated

THE ZION HISTORY brochure, titled "O Lord, Save Thy People and Bless Thine Heritage," has been updated to include some historic pictures of Zion and her pastors. Copies are available in the tract rack in the Narthex, or can be obtained by contacting the parish office. ✕

St. Michael Liturgical Conference

THE EIGHTEENTH ANNUAL St. Michael Liturgical Conference is Monday, September 28. Our keynote speaker is Dr. Charles J. Evanson, who will speak on the topic "Liturgical Renewal in the

Lutheran Church—Missouri Synod." In addition to the regular conference schedule from previous years, Vespers will be prayed on Sunday night for those rehearsing for the Mass and for those arriving early for the conference.

Donations are needed for the conference, as registration fees do not cover most of the conference costs. Volunteers are also needed to serve on the conference committee to plan the conference details. Please let Fr. Braden know how you can help. ✕

Holy Week and Easter Schedule

MARK YOUR CALENDAR now to attend the Masses commemorating Our Lord's Passion, Death, and Resurrection at Zion:

Holy Monday—March 30

Holy Mass at 10am in the Chapel
Vespers at 6:30pm

Holy Tuesday—March 31

Holy Mass at 10am in the Chapel
Vespers at 6:30pm

Holy Wednesday—April 1

Holy Mass at 10 am in the Chapel
Vespers at 6:30pm

Maundy Thursday—April 2

Chrism Mass at 10am
Vespers at 6pm
Mass of the Institution at 7pm

Good Friday—April 3

Tre Ore from 12-3pm
Stations of the Cross at 7pm

Resurrection of Our Lord—April 5

Great Vigil of Easter at 6:30am
Easter Breakfast
Holy Mass at 10am

During Easter week, Holy Mass will be celebrated daily at 10am in the Chapel; the Thursday Mass will be at 7pm in the Church. ✕

"Blow the Trumpet in Zion" (Joel 2.15)



Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

March/April 2015

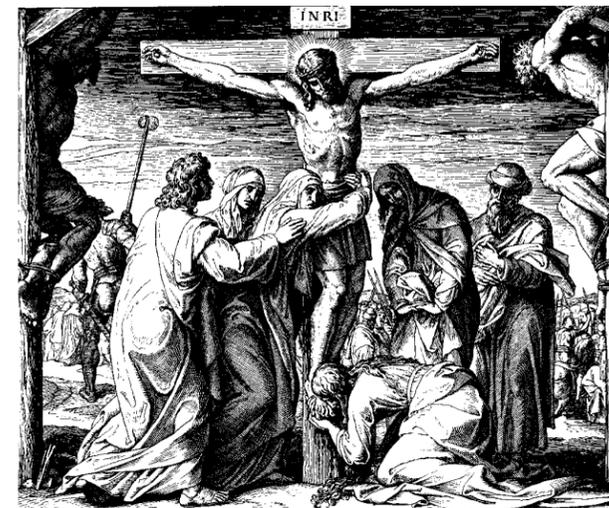
Divine Words

by Father Braden

"IF CHRIST IS not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up — if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable."

With these Words, St. Paul addresses the congregation in Corinth. They are Words inspired by God, Divine Words through which the Holy Spirit works. They are Words of the "great resurrection chapter" of 1 Corinthians 15. In them, St. Paul reveals what faith knows well: the resurrection of our Lord Jesus Christ is the central truth of our faith. If Christ is not risen, then our preaching is empty and your faith is also empty. If in this life only we have hope in Christ, we are of all men the most pitiable. They are not Words for first century Corinth alone. They are Words for today, Words for us, Words for you.

Continued on page 2



The Crucifixion

I was glad when they said unto me: "Let us go into the house of the Lord."

PSALM 122: 1

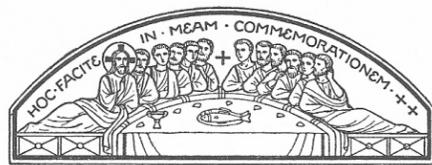
from the Introit for Laetare

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As you receive this issue of the **Trumpet**, our altar is vested in violet. Violet is the color of repentance, the purple of royalty mixed with the ashes of death. Lent is the great 40-day fast, the time when we increase our devotion and worship, our fasting and almsgiving, and our works of mercy. We do not do it to garner favor with God. Rather, confronted with our sinfulness, our helplessness, it is the response of faith. As our Lord fasted for 40 days in the wilderness, the Good and Gracious Giver denying Himself the fruits of His creation, so does His Church fast. We fast to better understand our frailty, the weakness of our flesh, and our fallenness. A glimmer of rose brings hope in this violet time on Laetare Sunday. And then is God hidden, as those blank dark veils conceal Christ for a time.

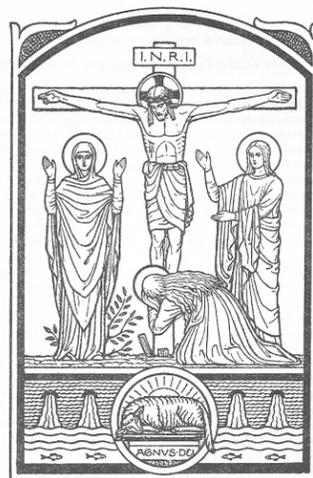
But in all this, we do not despair. We hear the four accounts of the Passion of our Lord at daily Mass during Holy Week. We celebrate the Lord's



Institution of the Sacrament of the Altar in that upper room with His disciples. He leaves the safety of that room, having made Himself their Servant. He leaves singing a Psalm, as He goes to Gethsemane. We watch the stripping of the altar as we hear the cry of our Savior: "My God, My God, why hast Thou forsaken me?"

We remember before God, horrified and on bended knee, the three hours of darkness on the sixth day. "Oh sorrow dread, God Himself is dead!" We walk humbly, reverently, singing a hymn, as we meditate on the *Via Dolorosa*, our Lord's Passion and death, pictured by the Stations of the Cross. And then on the great Sabbath, Holy Saturday, our church is silent as was our Lord.

"A little while and you will not see Me, and again a little while, and you will see



Me!" His Words are our hope in the silent darkness as we await in reverent awe the first proclamation of His glorious resurrection: "Rejoice now, all you heavenly choirs of angels! Rejoice now, all creation around His throne, for this Mighty King is victorious!"

The Light of Christ shines brightly in the dark Nave as we joyfully celebrate the fact that "now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first fruits, afterward those who are Christ's at His coming." With these life-giving Words of chapter 15, St. Paul teaches the Corinthians, and you, that Christ is risen!

And because He is risen, so too shall you rise, dear Christian. You are the hundred-fold harvest of which He is First fruits. In His death, there is forgiveness for your sins. In His resurrection, you are justified. As He rose, believing in Him, you too shall rise. Death has no mastery over you. The tomb is empty! The God of Life, the God of Love, has saved you!

Our Lent, Holy Week, Triduum and Easter calendars are included in this issue of the **Trumpet**. Join us, inasmuch as you are in a state of grace; join us, won't you, as faith is wont to do, at all of our special Masses? Join us in this most holy of seasons as we receive God's saving Gifts at Zion, and add your voice to that ancient choir's jubilant proclamation:

"Christ indeed from death is risen, our new life obtaining. Have mercy, Victor King, ever reigning! Amen. Alleluia!" ✠



Our Musical Heritage— Singing the Introit

by Father Schultz

THERE ARE MANY different musical methods for singing the Introit, the first chant of the Mass. Introit means "entrance" and it is sung as the celebrant and other servers first enter the chancel and during which the altar is incensed.

The setting used at Zion at most masses for many years is the Gregorian setting simplified in the Anglican Use Gradual by G. H. Palmer and F. Burgess, sung by the pastor or cantor. Sometimes other settings are used, particularly when the choir is singing. Recently at Mass we have heard a four-part Anglican chant setting and a chant setting by Paul Bunjes (1914-1998), among others. Twice a guest choir has sung a through-composed setting by Jacob Weber, cantor at Emmanuel-Dearborn.

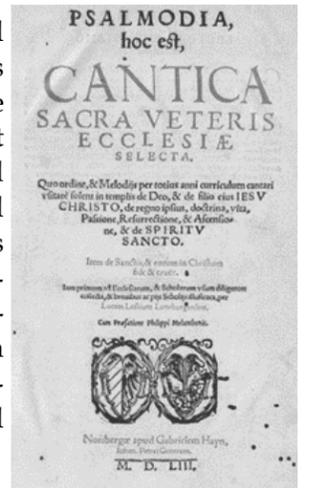


A number of Introits we've used over the past several years have been credited in the Ordo to Lucas Lossius (1508-1582).

Lossius was a student in Wittenberg in 1530-1532. There he met Martin Luther and Philipp Melanchthon. After completing his studies, he became a teacher and rector at the school in Lüneberg, where he served for almost fifty years until his death. He was the cantor responsible for liturgical music in the church and school. He and his wife, Anna, had three sons that survived childhood: John and Lucas, who also became teachers, and Jerome, who became a pastor.

Among his numerous publications contributing to theological and musical scholarship in the new Lutheran church was his *Psalmodia hoc est Cantica sacra veleris ecclesiae selecta*. With a preface by Melanchthon, the work has four parts: 1- Latin texts and plainsong (Gregorian chant) of the antiphons,

responsories, hymns, and sequences for all Sundays and festivals; 2- the same for minor feasts; 3- chant settings for the Mass and funerals; 4- Psalms and canticles with antiphons according to the eight Gregorian tones. It was published in Nuremberg in 1553, with subsequent revisions in 1561, 1569, and 1579.



The *Psalmodia*... is a combination of two genres of medieval liturgical chant books: the Gradual (musical items for the Mass) and the Antiphonale (musical items for the Divine Office).

The early Lutherans (and Lutherans today!) strove to continue the ancient practices of the church: "And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things" (Apology XXIV). Lossius' work is significant because it prepared the ancient Gregorian chant for use in the Evangelical-Lutheran Church, free from medieval theological error and true to the style of the church catholic.

Today, fewer churches begin Sunday worship with the Introit; and not all of those churches use the historic text of the Introit. Yet our singing the historic Introits joins us to a much greater fellowship of the church catholic, which has used these Introits for millennia.

Zion has long been a leader in liturgical renewal. This is not a collection of dusty museum pieces of a bygone era. Rather, it is living the Lutheran liturgical heritage. Using a variety of musical settings connects us with Christians from various times in history and places across the world.

We are privileged to have the Introits from *Psalmodia*... by Lossius as part of the rich heritage of Lutheran music practiced at Zion. I am grateful to my seminary classmate and colleague Rev. Fr. Sean C. Daenzer, pastor of Peace—Barney, and Trinity—Great Bend, ND, for transcribing the Introits from Reformation-era Gregorian notation to modern musical notation for ease of use. ✠

Society of St. Samuel

by Vicar Grieser

AN ACOLYTE SCHOOL. Starting in 1960, this phrase began to appear in the Zion church bulletin. They were always held on Sunday at 4pm. What is an acolyte and what is an acolyte school? Two very good questions. An acolyte, properly speaking, is someone who tends, lights and carries the candles or torches. However, the term acolyte has come to mean any young man that serves at the altar on a Sunday. The acolyte school was the means by which these young men became acolytes or altar boys and members of the prestigious Order of St. Samuel. "What is the Order of St. Samuel?" you ask.

The Order of St. Samuel, better known as the Society of St. Samuel, is a group much like the Men's or Women's group at Zion, but is composed of the young men that have been confirmed and who serve at Zion's altar during the mass. Although the Society of St. Samuel may sound like something new, it has been a great tradition at Zion in which the young men that serve together at the altar periodically gather together for comradery, food and fun. The goal of the Society of St. Samuel is to give these young men a chance to help form lifelong friendships with other young men that hold a common faith. After all, the world doesn't seem nearly as scary when you're not facing it alone.

After I was confirmed at the end of fifth grade, I began serving at the altar of my home parish (Redeemer—Fort Wayne). I was the first acolyte at Redeemer in a very long time, and by God's grace the number of acolytes at Redeemer swelled. We called it the acolyte corps, but the Society of St. Samuel is a bit more reverent sounding. The namesake of the society is the prophet, and it recalls how he was daily in the house of the Lord as a child.

One of my favorite memories of being an acolyte was coming up with impossible questions for the field workers and vicar to answer. Father Braden had the misfortune of being the only vicar at Redeemer, so naturally we tripled the amount of questions we asked. All jokes aside, serving at the altar at Redeemer was and remains one of the high points of my childhood. The reverence and knowledge I learned from the Holy Liturgy and regularly attending Mass stems largely from that time.

You may think that The Order of St. Samuel sound a bit like an order of knights, but I promise Father Braden and the young Vicar will not be leading your sons on crusade. This society started under the care of Pastor Runge sometime after the end of World War II (1945). It is hard to say exactly when the Society of St. Samuel began, but it seems to have been already well established at least informally when the first announcement for "An Acolyte School" held on October 23, 1960.



From the Archives:
The Society of St. Samuel with Fr. Evans in 1977

Despite this fanfare, the Society of St. Samuel did not make it to the back of the bulletin as an official organization until January 1961. Since that time, the number of men in the Society has grown and ebbed with Zion.

It has pleased the Lord of the Church to bless Zion with several young men who are eager to serve at the Lord's altar. Therefore it is with joy and deep humility that we have revived the Society of St. Samuel. We held the first meeting on Friday, February 13. We prayed Vespers, followed by pizza and a movie. The film we watched was C.S. Lewis' *The Lion, the Witch and the Wardrobe*, which is an excellent book that has been adapted to film. Following the film we discussed the rich allegory found in the film and how it helps us better see the love of God for us in Christ Jesus. ✠

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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The Annunciation March 25

NINE MONTHS BEFORE Christmass, the church commemorates the conception of Jesus by the Holy Ghost in the womb of the Blessed Virgin Mary in the feast called the Annunciation.

Since this Feast is on Wednesday this year, our normally-scheduled mid-week Lent Mass will commemorate the Annunciation with a sung Mass at 9:30am & 7pm. ✠



Lent Mid-week Masses

THE HOLY FORTY-DAY fast of Lent began on Ash Wednesday. 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.

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. ✠

New Sunday Youth Study

ZION IS BLESSED to have a growing number of young individuals who have completed Sunday School and are ready to continue with more in-depth study of the Christian Faith.

Working with Alan Kroske and Robert Kelly III from the Board of Christian Education and Fr. Braden, Fr. Schultz has begun a study for high school and college-aged members and friends of Zion.

Following refreshments and announcements in the Undercroft, the group meets in the Rectory for study. After an introductory study, the group will determine what to study next based on the interests of the participants. ✂



Participants at Christmass Midnight 2014:
The Rev. Fr. Gary Schultz, Kantor; Mr. Dylan Smith, altar server;
the Rt. Rev. David Stechholz, bishop of the English District;
Mr. Robert Kelly IV, crucifer; the Rev. Fr. Mark Braden, Pastor,
the Rev. Sem. Winston Grieser, subdeacon;
and Mr. Kevin Wiedelman, thurifer

Christian Education at Zion

Each member should earnestly endeavor to regularly attend Christian education. If another time would be better for you, please suggest it to Fr. Braden.

Sunday Adult Study

11:30am | Undercroft

Study of the book of Hosea; Coffee is provided; Thanks to those who bring refreshments.

Wednesday Adult Study

10:45am | Undercroft

Study of the book of Revelation. Often the group goes out to lunch following the study.

Sunday School

11:30am | Activities Building

These classes are for ages three—grade six, Bible-story based with activities to reinforce the lesson.

Youth Catechesis

Saturday | 10am | Rectory

For grades three-eight, this class prepares students in the basics of the Christian Faith through *Luther's Small Catechism* to prepare for First Communion.

Adult Catechesis

Thursday | 7pm | Rectory

The study of Koehler's annotated *Small Catechism* is a review for members and prepares new catechumens for membership.

Men's Group

1 Thursday a month | 7pm | Church & Rectory

Studying the *Solid Declaration of the Formula of Concord*.

Women's Group

2 Saturdays a month | 1pm | Rectory

A series of short studies on doctrine of election, unionism, Scripture in the Divine Service, the biblical doctrine of holy marriage, and the origins of sin in the New Testament.

Birthday Anniversaries

March

8 Carol Matschikowski
14 Sarah Braden
19 Pamela Ruffin
30 Anthony Atkins
30 Rhetta Dillon

April

21 Barbara Bryant
23 William Gramzow
25 Brian Westgate

Baptism Anniversaries

March

27 Julie Snoes
28 Lois Meriwether

April

9 Anthony Spicer
11 Robert Kelly III
19 Fayth Atkins

Marriage Anniversaries

March

3 Richard & Janet Schulz
20 Carlton & Margaret Alford

April

8 Anthony & Susan Spicer

Zion Hosts Detroit Pastors' Circuit Meeting

EACH MONTH, THE pastors of the Detroit North and South circuits of the English District of the Lutheran Church—Missouri Synod meet for Mass, study, and casuistry.

On Tuesday, January 13, the pastors added their voices to sing the great baptismal hymns of the church at Mass for the Baptism of Our Lord at 9:30am. Fr. Braden preached and celebrated; Concordia student Dylan Smith served as thurifer; Zion member Robert Kelly IV served as crucifer; Fr. Schultz served as organist. A guest children's choir from St. Paul—Royal Oak, directed by Mr. Gregory Paul, enhanced the Mass with music during the Offering and Distribution.

Following the Mass, the pastors met in the Rectory and discussed chapters of *Pastoral Theology* by John H.C. Fritz and then continued with lunch at Mi Pueblo restaurant.

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

The Zion Parish Record

For January & February 2015

Additions None

Removals None

Membership 211 Members