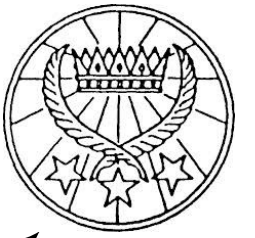


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“Blow the Trumpet in Zion” (Joel 2.15)



# Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit

August/September 2020

**The name Bartholomew** occurs only four times in the New Testament, finding its place in each of the Apostolic lists: Matthew 10:3, Mark 3:18, Luke 6:14, and Acts 1:13. Outside of those lists, Bartholomew isn't identified personally in any of the accounts of the New Testament. His name is what is known as a “patronymic”, it identifies his father. His name means “Son of Tolomai”, based on its spelling in the Greek New Testament.

This has led to speculation that Bartholomew also had a less formal name used by those who knew him. Since the name Bartholomew only occurs in the Synoptic Gospels and Acts (written by Luke), and not in the Gospel according to St. John,



over the ages there has been much speculation that Bartholomew might be identified with Nathaniel, who occurs only in John and not in the Synoptics or Acts (See John 1:45-51, 21:2).

Another Scriptural reference points to Bartholomew of the Synoptics being

Nathanael of John's Gospel - in each of the Synoptics Bartholomew is listed with Philip; in John 1:45 it is Philip that brings Nathanael to Jesus.

The tradition of the Church records that Eusebius of Caesarea, an early church historian (d. 339 A.D.) reported that on a visit to India by Pantaenus of Alexandria (a 2<sup>nd</sup> century catechist), a Hebrew manuscript

**“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints, for the work of ministry, for the edifying of the body of Christ”**

*Ephesians 4:11-12*

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of the Gospel of Matthew was discovered, which Bartholomew is credited with having taken to India. Traditions vary, however, as traditions are wont to do, several placing Bartholomew in Egypt, Persia, Mesopotamia, and the shores of the Black Sea.

While Scripture does not record the events of Bartholomew's life or death, tradition places his death in Armenia, in the city of Albanopolis, where it is reported that he was flayed alive, or beheaded, for the crime of converting Polymius, King of Armenia, to the Christian faith. His Apostolic symbol is a single or triple flaying knife, or the branch of a fig tree.

St. Bartholomew is commemorated on August 24 each year. A millennium and a half after Bartholomew's death, the "Slaughter of the Huguenots" occurred on the day of his commemoration in the year of our Lord 1572, when a Roman Catholic mob put to death thousands, and perhaps tens of thousands, of French Calvinist Protestants. It is remembered as the "St. Bartholomew's Day Massacre".

Zion commemorates St. Bartholomew, Apostle, every year on August 24. This year his Commemoration falls on a Monday. We are planning a spoken Mass in the Church. Join us, won't you, to receive the Saving Gifts of God and to hear what Scripture records about one of the Twelve?

**The Annual Voters Assembly** was held at Zion on Sunday, June 28<sup>th</sup> after Mass. The usual reports were given, and the 2020-2021 budget was approved. Copies of the budget, the minutes of the meeting, and copies of my report to the congregation will be available from the church office in the near future.

**The Annual Picnic** is not being held this year, due to the Covid-19 epidemic. For the last few years we've tried to tie the picnic in to the closing of the Summer Bible Camp, put on by our Zion Board for Parish Education and staffed with many faithful volunteers. Like the picnic, we decided not to hold the Summer Bible Camp this year due to the Covid-19 epidemic. We look forward to both the Bible Camp and the picnic again in 2021, Good Lord willing!

**Update on our 2020-2021 Vicar** - At this writing, the Reverend Seminarist Mario Sánchez Caballero has finished his course of seminary study at our Seminario Concordia El Reformador in the Dominican Republic, and plans to fly from Santiago to Seville, Spain in mid-July. Flights are once again available, having been suspended for many months because of the Covid-19 epidemic. Seminarist Sánchez must be in Spain to obtain the necessary visa for admission to our country for his Vicarage.

At this writing, the American embassies and consulates in Spain are all closed, and travel to/from the United States is prohibited by the European Union. It is our hope that this restriction will be lifted soon.

We had requested that Vicar Sánchez begin on August 1. It appears that the last week in August will be the earliest start date possible for his Vicarage. In addition to his interview at the American embassy in Madrid to obtain the visa, a site visit to Zion by the Immigration and Naturalization Services is now necessary. Abuse of the visa process has been rampant, and the INS is now visiting the sites hosting religious workers to insure that they are legitimate.

Once Vicar Sánchez completes his interview in

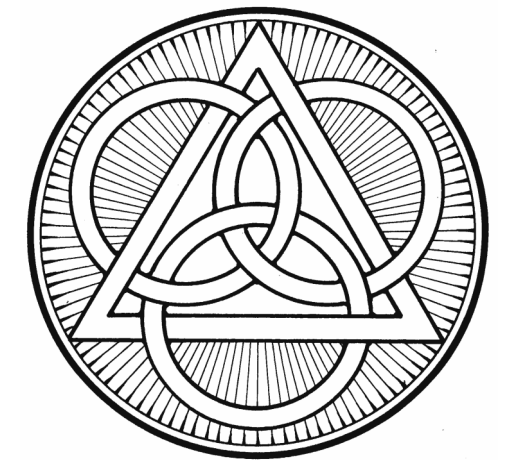
Statement" went beyond Scripture and the Confessions in solid defense of the infallibility, authority, and rule of Holy Scripture as the norm for faith, doctrine, and practice in order to shore up its teachings. It should be noted that post-WW II became a time of tremendous growth in North American Lutheranism and strong worship attendances, even as the Cold War raged.

**But the LCMS was changing, sorry to say.** In the 1960s, what had happened in the ULCA, and the Augustana (Swedish) Synod and in the "old" ALC was now creeping into the LCMS at her flag-ship seminary, Concordia Seminary, St. Louis, as well as at the independent Valparaiso University (aligned with but not under the LCMS), the Senior College at Fort Wayne, and several of our Concordia Colleges, especially at River Forest. This came to a seeming head at the 1962 Synod Convention at Cleveland, in which Rev. Dr. Martin Scharlemann recanted of his "liberal" leanings and writings. He moved in the opposite direction to a confessionally-conservative stance, while the majority of the faculty was introducing a "liberal theology" in a more "moderate" fashion, infecting a couple decades of pastors and then LCMS congregations. Some English District men were among the Synod theologically-liberal ringleaders.

Meanwhile, the "urge to merge" was on. The "old" ALC and (N)ELC (previously Norwegian) merged, along with the synod of the "holy Danes" to become the "new" ALC in 1960. In 1962 and 1963 the ULCA, led by a key figure, **the Rev. Dr. Franklin Clark Fry**, President of the ULCA and a front cover personage in a 1958 *Time* magazine issue, merged with the "happy Danes" synod, the Suomi (Finnish) Synod, and finally the Augustana Synod. Together, they became the LCA (Lutheran Church in America) and the largest Lutheran body (3.1 m.) in North America. The LCMS was second (2.9 m.), followed by the "new" ALC (2.5 m.). The Wisconsin Synod remained the largest of the smaller (under 500,000) Lutheran church bodies.

Ordination of women (contrary to Holy Scripture) came into the LCA and ALC later as the 1960s became the 1970s, simply mimicking what had occurred in theologically-liberal Europe. The LCMS laity and some emerging doctrinally-conservative pastors were beginning to gain strength, even while the LCMS passed the theologically-defective "mission affirmations" (1965) and earlier saw the demise of the Synodical Conference. The ELS (1955) and Wisconsin Synod (1961) in those years pulled out of the Synodical Conference, pretty much leaving only the LCMS. One of the goals, though, was one Lutheran hymnal to unite all Lutherans in worship, and the LCMS at this point did not see collectively the danger of this action.

**Next time:** 1965-1988 - American Lutheranism in time of turmoil, change, and consolidation.



## Birthday Anniversaries Baptism Anniversaries

### August

5 Sydney Atkins  
 9 John Chavez  
 10 William Arthur  
 14 Jennifer De Vera  
 17 Rosell Cross, Jr.  
 18 Joel Solomon  
 27 Joshua Chavez  
 28 Robert Werner

### September

2 Teri Kelly  
 2 Alexis Ruffin  
 15 Ethan Atkins  
 20 Lois Meriwether  
 23 Drucilla Huddleston  
 29 Edwin De Vera

### August

5 Pamela Ruffin  
 17 Jennifer De Vera  
 18 Sydney Atkins

### September

11 Robert Werner  
 17 Alexis Ruffin  
 20 Paul Snoes

## Marriage Anniversaries

### September

8 Rev. and Mrs. Mark Braden  
 18 Dr. and Mrs. Michael Anderson

Norwegians” or ELS (Evangelical Lutheran Synod), and the 1918 merger of the General Synod, the General Council, and the United (General) Synod of the South into the ULCA (United Lutheran Church of America). Then, in 1930, three relatively conservative originally German-speaking church bodies and then a fourth got together, the Buffalo Synod (my family roots prior to 1879), the Iowa Synod, the Joint Ohio Synod, and the Texas Synod. The new church body was called in 1930 the “old” American Lutheran Church or ALC.

The Missouri Synod was still known as “the Evangelical Lutheran Synod of Missouri, Ohio, and Other States,” having dropped the word, “German” in 1917. The Missouri Synod was aligned with and had pulpit and altar fellowship with the Wisconsin Synod (WELS), the ELS (“little Norwegians” headquartered in New Ulm, MN), the SELC (Slovak Evangelical Lutheran Church, later in 1971 the SELC District of the LCMS), and the Finnish-NELC (which amalgamated in the 1940s into the LCMS). These were all bound together in the federation known as the Evangelical Lutheran Synodical Conference of North America (see the very front page of our TLH hymnal).

The Synodical Conference synods and the ALC were in close harmony, fearing the intrusion of “liberal theology,” which had already begun

effecting the ULCA. What happened was that to get a Ph.D. terminal degree meant usually studying outside of North American Lutheran seminaries and colleges and instead going to Europe, already infected with modern rationalistic thinking and then “liberal” theology. What do we mean by that?

Simply put, “liberal theology” questioned the content and authority of Holy Scripture as God’s infallible (inerrant) Word. For example, by 1878 a German theologian named Julius Wellhausen had posited a new “documentary hypothesis” (theory) that Moses was not the writer of the Pentateuch (first five books of the Holy Bible) but instead there were various writers with a flair beginning with the Solomonic period. This “JEDP” theory was that the Pentateuch was a compilation of four originally independent documents: the Jahwist (J), Elohist (E), Deuteronomist (D), and Priestly (P) sources.

And that was only the tip of the iceberg. The historicity of the Genesis Creation and Jonah accounts, Isaiah being of only one writer, and finally the Gospels and miracles of Christ Jesus, and even His Resurrection from the dead, were questioned, and that the Gospels were based on a “Q” (Quelle, in German) and more. Wellhausen was not alone!

The Missouri Synod and the ALC came very close to declaring fellowship in the 1930s, but that did not happen. The Missouri Synod had approved its own “Brief Statement,” which the rest of the Synodical Conference approved and which the ALC was willing to go along with. But the WELS and ELS distrusted both the ALC in terms of doctrinal fidelity and by the 1950s the LCMS. (The Missouri Synod changed its name at the 100<sup>th</sup> Anniversary Year Convention of the Synod in 1947 following World War II to “Lutheran Church—Missouri Synod” [LCMS]). World War II had come and gone, but not before LCMS pastors were serving as military chaplains to our soldiers, sailors, and airmen. WW II further meant more patriotism. The “Brief

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.

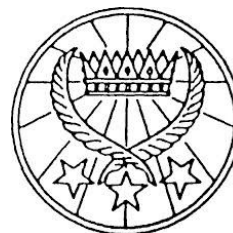
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Madrid, and the INS signs off on Zion as his host, he will be able to fly to Detroit and begin his Vicarge. Please keep Vicar Sánchez in your prayers.

The **St. Michael Liturgical Conference** is scheduled for Monday, September 28 this year. We are planning to go ahead with the Conference, although some changes in room set-up and food service may be necessary to meet the Covid-19 restrictions.

Our Keynote Presenter is the Rev. Dr. Burnell Eckardt, long-time friend of Zion, Pastor of St. Paul Evangelical-Lutheran Church of Kewanee, Illinois, author of several books, and General Editor of *Gottesdienst* magazine. Fr. Eckardt will be presenting a paper featuring the sermon as a sacramental element of the Divine Service.



Three shorter papers are planned for this year’s Conference. The Rev. Dr. Karl Fabrizio, Pastor of Our Fathers Evangelical-Lutheran Church and School of Greenfield, Wisconsin, and author of several books, will present

a paper entitled “Water Flowing from the Temple: Bringing Life to Every Creature”, on the importance of Ezekiel’s river from the temple in connection with preaching.

The Reverend Dr. Douglas Spittel is Senior Pastor of First Trinity Evangelical-Lutheran Church of Pittsburgh, Pennsylvania. He has been part of the St. Michael Liturgical Conference since the first year. Fr. Spittel will present on the use of the Minor Orders of Western Christendom by the Confessional Lutheran congregation.

The Reverend Fr. Charles McClean serves as Pastor of Our Savior Evangelical-Lutheran Church of Baltimore,

Maryland. Fr. McClean is an author, and a regular presenter at our Conference. Among the last students of the Reverend Father Arthur Karl Piepkorn, Fr. McClean will present the Eucharistic Prayers of Fr. Piepkorn, explain their significance, and discuss their use today.

The Rev. Dr. David Petersen, Pastor of Redeemer Evangelical-Lutheran Church of Fort Wayne, author, and popular speaker, without whom no St. Michael Liturgical Conference would be complete, will preach at the Solemn Mass. Our Preachers, Presenters, and other *Gottesdienst* editors in attendance will join in a “round table” discussion of the Conference theme: “Preaching and the Word of God.”

All Zion members are welcome, and encouraged to attend the St. Michael Liturgical Conference. If you would like to serve on the Conference Committee, or help with the Conference, please contact me.

**Air Conditioning in the Undercroft** – If you have attended Men’s Group, Ladies’ Group, Adult Catechesis, Sunday Bible class or Wednesday Bible class, you’ve noticed a big change! Our Undercroft is now air conditioned!

Thanks to our Board of Trustees and their ongoing hard work to maintain and improve our facilities, for the first time since it’s construction a room in the Church building is air conditioned. We have especially enjoyed this as the summer heat seemed to start early this year. Many thanks to our Trustees for their hard work and dedication to Zion and her facilities!

**Covid 19 Epidemic** – At this writing a good number of restrictions are still in place in our state because of the continuing spread of the Corona virus. At Zion, while we have resumed all normal meetings, classes, Prayer Offices and Masses, we continue to be careful. Masks are welcome. We are “social distancing” during Mass and Prayer Offices. All Divine Services are held in the Church, where there is sufficient space to social distance.

All classes and meetings are held in the Undercroft for the same reason (and the air conditioning doesn’t hurt, either!). We are respectful of personal space as we enter the Nave for worship and as we leave the Nave. All of the precautions put in place to protect our members are still in place. A special instruction sheet for worshipping during an epidemic is available in the Narthex, as are disposable gloves and hand sanitizer.

We encourage our members to continue to practice safe and hygienic behavior at church and when away from church at work and at home. We daily pray that God would deliver us from this epidemic. We have every confidence that God hears our prayers, and that He has either ordained or allowed this epidemic, through which He will work to the good of His Church, as St. Paul writes in his Epistle to the Church in Rome, the 8th chapter:

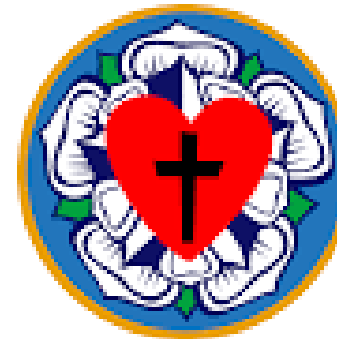
*And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? (Romans 8:28-31)*

May God bless and keep you well, safe, and steadfast in true faith according to His Promise!



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

By Archdeacon David Stechholz



### Part 4 – The Urge to Merge and the Introduction of Liberal Theology – 1918-1965

November, 1918, marked the end of the First World War, “a war to end all wars” and the establishment of the League of Nations. By World War II’s outbreak in 1939, it was clear that the League of Nations had failed. Meanwhile in North America, Lutheranism was growing. The establishment of immigrant synods in the mid-1850s through the start of the 20<sup>th</sup> century morphed into “**becoming American**,” especially as World War I (1914-1918) approached. We have already noted that it was not helpful to be of German ethnic background. However, other language/ethnic Lutheran synods, with a doctrinal laissez-faire attitude, were now looking toward merger in the American homeland.

**Mergers, though, often also span divisions** and still more fluidity among synods. We mentioned the previous 1917 mergers of three Norwegian synods into the NELC (Norwegian Evangelical Lutheran Church), and the break-off group of the “little

**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 6:30pm.

**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 Stechholz, 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).