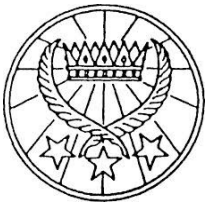


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“Blow the Trumpet in Zion” (Joel 2.15)

Zion Trumpet

Zion Evangelical-Lutheran Church of Detroit February/March 2020

Prayers during Mass

by Father Braden

I have recently been asked, on several occasions, about the prayers that the Pastor prays quietly during the Mass. Perhaps you have wondered about this as well. Our Lutheran history has been one of questioning the words that man has added to the Words of God upon which our Divine Service is based. Luther excised most of the prayers that had developed in the Western Church around the Consecration, and wrote critically of many of the prayers that the Dark and Middle Ages added to the ancient form of the Mass.

First, it should be said that during the conduct of the Mass, the Divine Service, the Pastor prays. This should not be a great surprise, for every member does the same. There are prayers that the Pastor leads the congregation in, which we all pray together, like the Lord’s Prayer, although historically the Lord’s Prayer was prayed only by the Pastor, as our hymnal shows.



There are other prayers that the Pastor prays on behalf of the congregation, like the Collect, the Prayer that follows the *Gloria in Excelsis*. And there are prayers the members pray silently, as they prepare for worship, as they prepare to receive Holy Communion, and after receiving Communion.

Many also pray after making their Christian offering, and silently after Mass is ended. These personal prayers are part of reverently, repentantly, and joyfully coming into the

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“ And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” Acts 2:42

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presence of God in the Divine Service. Prayer is a fundamental part of Christian life.

So, it shouldn't be too surprising that the Pastor prays before, during, and after Mass. While you are worshipping and he is leading worship, the Pastor is worshipping too. Like you, there are prayers he prays while preparing for the Divine Service. These begin when the Pastor wakes up, as he makes the Sign of the Cross, remembers his baptism, and asks that the Triune God would open his lips, and make haste to help him. Before he vests, or changes into the vestments he will wear during Mass, the Pastor prays what are known as "Vesting Prayers", or prayers prayed during his preparation for the Divine Service.

The Pastor prays a special prayer as he puts on each article of clothing he will wear during the Mass. While many of you are praying in the Nave in preparation, so am I praying in the Vestry. While I am Called to lead worship at Zion, it is also my church home, and every Mass is an opportunity for me to worship the only True God, who daily and richly feeds me with His Gifts.

Before leaving the Vestry, I pray Luther's Vestry Prayer, a prayer written by the Blessed Reformer for the Pastor to pray before he leads worship. Then, together with the other men who will serve in the Mass, I lead a special prayer in the Narthex before we process. It is a prayer based on Psalm 145. There is no better prayer than to pray the Word of God asking Him to fulfill that very Word, as we do in the Lord's Prayer.

Our prayer before Mass includes the petition "Lord, prepare us for Thy Service. Let us come before Thee with eager and humble hearts and disciplined minds. Cleanse us, enlighten us

and kindle us; bind us together in love, obedience and faithfulness, through Jesus Christ our Lord." This prayer was included in the 1959 *Minister's Prayer Book* of John W. Doberstein (Philadelphia: Fortress Press, reprinted in 1986, pg. 136). It is with these words still on our lips that we enter the church.

When the Processional reaches the foot of the Chancel, we all kneel together for a brief silent prayer. You'll see me make the Sign of the Cross upon myself, as I pray Words from Psalm 43, Psalm 51, and Psalm 70, Words which we will also pray together as we speak the *Confiteor*. After this brief, silent prayer, we all stand, and as the Processional Hymn ends we join in making confession of our sins, and receiving the Absolution that Christ won for us on the cross, and by His empty tomb.

The Mass begins with the Introit, during which I arrive at the altar. When incense is used, I quietly pray "Lord, bless this incense by Him in Whose honor it is burned", as I add incense to the Thurible. I cense the altar silently.

As the Deacon presents himself for the reading of the Gospel, he kneels, and receives a blessing, asking God's help in his public proclamation of the Saving Word of God. No man rightly leads Christian worship without the help of God. So it is that the Deacon prays silently "Cleanse my heart and my lips, O Almighty God, who purged the lips of Isaiah the prophet with a fiery coal, and by Your gracious mercy, deign to purify me, that I may worthily proclaim Your Holy Gospel; through Christ Our Lord. Amen."

The Deacon, still kneeling then asks the Celebrant for a blessing, saying "Father, a blessing." When, holding the Book of the Gospels, I bless the Deacon, I say "The Lord be

Lutherans came into existence along the Delaware River and Philadelphia (Swedish and German), each speaking their own ethnic tongues alongside of English folks speaking their English language. We easily take language issues for granted.

Other Lutherans settled in New Amsterdam, which became New York after Peter Stuyvesant and the Dutch were ousted in 1664, the date of the first continuous Lutheran congregation (eventually called St. Matthew Evangelical Lutheran Church of Manhattan, New York). Some

of them also settled in Albany and along the Hudson River. A group called the Salzburg Lutherans settled in Georgia. But finally in 1742 a fairly conservative, somewhat pietistic Lutheran pastor came over from Germany in 1742. Henry Melchior Muhlenberg is called the "Patriarch of the Evangelical Lutheran Church in North America," founding three churches in the Philadelphia area, once called the Trappe. Today, the famous cemetery at the Trappe Church contains the bodies of Muhlenberg and his pastor-sons, one of whom, Peter, became a Revolutionary War General under General George Washington.

During Muhlenberg's time the Swedish Lutheran Church no longer received pastors from Sweden and eventually became Anglican (Episcopal), opting for apostolic succession, which both the Anglican Church and Church of Sweden (Lutheran) had. Apostolic succession means pastors ordained by bishops in a supposed order tracing back to St. Peter in Rome. Muhlenberg held to a higher level of Confessional subscription (the Augsburg Confession and acknowledgement of the Book of Concord) than did a few of the scattered Lutheran pastors in New York, New Jersey, and Pennsylvania. In 1748, Muhlenberg founded the first Lutheran church body in North America, called the Pennsylvania Ministerium, and the language used was German, with some English starting to be used in worship. This early East Coast Lutheranism found itself largely in line with the Colonial patriots in the American Revolutionary War (1776-1781). Gradually, Lutheranism was being planted in the New World along the Eastern seaboard and moving toward the use of English, like various Protestant groups with whom they rubbed shoulders.

Next time: Lutherans in the New World and the Development of Synodical Organizations with new Immigrant Synods (1781-1855)

Birthday Anniversaries

February

5 Paul Snoes
13 Julie Snoes
21 Silas Gray
23 Ruthalee Brown
28 Gladys Cline

March

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

Baptism Anniversaries

February

5 Jessica Chavez
14 Richard Schulz
17 Michael Anderson

March

27 Julie Snoes
28 Lois Meriwether

Marriage Anniversaries

February

14 Roderick & Dana
Atkins

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, Janet Stechholz; OFFICERS OF THE VOTERS: Thomas Habitz, Jr. (chairman), Alan Kroske (vice-chairman), Karen Anderson (secretary), Paul Snoes (treasurer), Jessica Chavez (financial secretary).

gems, and exotic spices and woods of China and the Indies (West Indies, today the Philippines, Indonesia, and Vietnam). A Danish vessel carrying a Danish Lutheran Pastor was the first to seek that "northwest passage," touching on ground around Hudson Bay in what would be northern Canada.

It is important to remember that America was just on the verge of becoming explored and later settled. There were originally no colonies, no seminaries and universities where pastors would be trained, no printing presses to produce Bibles, the Book of Concord, Luther's Small Catechism, hymnals. Etc. Everything had to come from Europe, and that included pastors, who might be just along for the ride and then back to their parishes in various European countries. So the first Lutherans and pastors who came were from the mother country. If they did not return shortly after seeing a small part of the new world, they often died within the first year or two, unfamiliar with survival in the harsh Winter climates of North America.

So from 1619 to approximately 1720, Danish, Swedish, Dutch, and German Lutherans scattered in the "New World" along the eastern seaboard of what would become Canada and the United States. Often unaware of other small groups who might contain a few Lutherans, these early Evangelical Lutheran Christians would be ministered to by an occasional Lutheran pastor, who might stay but a few short years or, like them, might not survive in the harsh conditions of life in the New World. Very gradually early Colonial developments of

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.

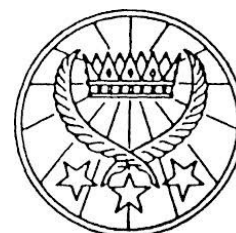
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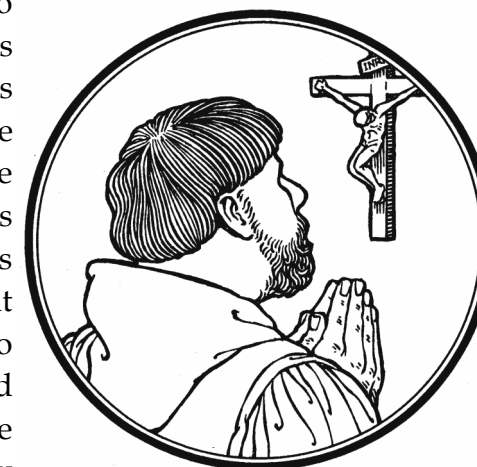
Zion is also
on Facebook and Twitter



upon your lips and upon your heart, that you may worthily and rightly proclaim His Saving Gospel, in the Name of the Father, and of the X Son, and of the Holy Ghost." Having asked God's blessing the Deacon stands, turns, censes the Book, and after the Salutation and Response proclaims the Saving Gospel to the congregation.

The General Prayer, or the Prayer of the Church, is typically "bid" at Zion, which means that the Subdeacon goes to the Lectern, and introduces each petition with a thematic bid: "Let us pray for the whole people of God, and for all people according to their needs." The Celebrant, standing in the midst of the altar, hands in the *Orans* or "praying" position, then presents the petitions of the congregation to God in prayer, ending each petition with "Lord, in Your mercy", to which the congregation adds "Hear our prayer."

As the Pastor prepares the altar for Holy Communion, he prays. The very Vessels that he prepares will bring Christ to him and to the congregation. As he adds three drops of water to the Chalice of wine, he prays "O Lord, bless the mixing of this water and wine, that **Y o u , w h o** marvelously created **a n d m o r e** w o n d r o u s l y redeemed human nature, would by this Sacrament make us partakers of Your Divine Nature."



When the altar is prepared, praying again as he adds incense to the Thurible, the Celebrant then censes the altar, praying "Let this incense, blessed by You, O Lord, ascend unto You, and may Your mercy descend upon us." As he censes the Crucifix and the altar, he prays the Words of Psalm 141:2-4 "Let my prayers be set before Thee as incense, the lifting up of my hands as the evening sacrifice..." Finally, as he finishes censing the

altar and returns the Thurible to the Thurifer, he prays "May the Lord kindle in us the fire of His love and the flame of everlasting charity. Amen." The Thurifer then censes the Celebrant and each of the servers, finally blessing the congregation with incense.

At the same time, the Celebrant, having prepared the altar and having handled the Thurible, washes his hands in a ceremony called the *Lavabo*, a Word taken from the Latin of Psalm 26:6. While cleansing his hands, the Celebrant prays the Words of that same Psalm: "I will wash my hands in innocency, so will I compass Thine altar O Lord. That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy House, and the place where Thine honor dwelleth."

Returning to the altar, I genuflect, and pray a prayer appointed to the Sunday. An example would be the prayer for the Third Sunday after the Epiphany, the Sunday before me as I write this article: "Grant, O Lord, we pray, that this Sacrament may cleanse us from all our sins, that we, Your servants, being sanctified in body and soul, may worthily receive your Gifts: through Jesus Christ Your Son our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever." This prayer changes every Sunday, and is based on the Propers for that Sunday. At spoken Low Masses, I sometimes use this prayer instead of the Zion Oblation, and I pray it aloud, leading the congregation in seeking God's blessing as we draw nigh unto Him, and as He gives Himself to us in Holy Communion.

Before I receive Holy Communion, I pray the same prayers that you pray, me at the altar, you in the pews. These prayers are printed in Zion's Ordo. I pray during my reception of the Lord's Body and Blood, and after I have

received them, dismissing myself, thanking God for His Gifts.

Finally, after the Benediction, the Chancel party kneels, and each of us pray a prayer of thanksgiving silently before standing, turning, and while singing the closing hymn we process out of the Nave.

I am thankful to those who asked about the private prayers of the Pastor during Mass, for typically when one person has a question, there are many more that have desired to ask it but haven't. I hope this explanation has been helpful to you. I also pray that it enriches your prayer life, especially around your receipt of Holy Communion. I'm always glad to explain the Mass and its conduct!

February and March - are busy months! Beginning on Sunday, February 9, we enter the "Gesimas", the three Sundays before Ash Wednesday: Septuagesima, Sexagesima, and Quinquagesima, which take their names from the Latin for 70th, 60th, and 50th days before the Feast of the Resurrection of our Lord Jesus Christ. The Sundays in Lent are not included in that counting. On Septuagesima I'll be in Pittsburgh, we've invited Fr. Frank Pies to preach and celebrate that day.

Ash Wednesday - is Wednesday, February 26 this year. Ash Wednesday Mass, with the Imposition of Ashes, is at 9:30 a.m. and 7:00 p.m. in the Church. I will preside and preach at the early Mass, Archdeacon Stechholz will preside and preach at the evening Mass. I'll be in a plane on my way to Concordia University, Irvine, California, for a meeting of the Concordia University System Board of Directors, of which I am a member.

Lenten Mid-week Mass - will be held at 9:30 a.m. and 7:00 p.m. every Wednesday of Lent, from Ash Wednesday through Wednesday of *Judica*, April 1. This year the Feast of the Annunciation falls on Wednesday (March 25 - exactly nine months before the Feast of the Nativity). The rubric for the observance of Annunciation is that if the Feast falls outside of

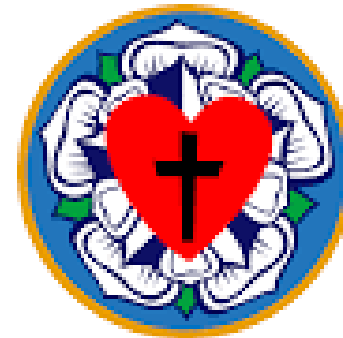
Passiontide, it is observed on March 25. Since Passiontide doesn't begin until *Judica*, Sunday, March 29, the color for Wednesday, March 25 will be white, and Annunciation will be celebrated. Watch for an announcement of the sermon themes for our Mid-week Masses in the Bulletin. Lent is a time of reverent preparation for the celebration of Holy Easter. Make our Mid-week Masses part of your preparation!

Holy Easter - the Feast of the Resurrection of our Lord Jesus Christ will be celebrated at Zion on Sunday, April 12. We will observe the great Vigil of Easter at 6:30 a.m., with the main Easter Mass at 10:00. Watch the Bulletin for more information.

Daily Mass - Again this year Zion invites her members and guests to join us for Daily Mass during Eastertide, to receive the Saving Gifts of our Lord Jesus Christ. Watch the Bulletin for Mass times. "I will go to the altar of God, to God my exceeding joy! Our ✠ help is in Name of the Lord, Who made heaven and earth!"



ZION NEWSLETTER SERIES – The



Evangelical Lutheran Church in North America (1619-2020)

By Archdeacon David Stechholz

Part 1 – Early Discovery, Settlement and Establishment of East Coast Lutheranism 1619-1781

Last year, 2019, marked the 400th anniversary of the Evangelical Lutheran Church in North America. It went largely unnoticed in Lutheran circles. We will begin, though, a general overview of this 400 year history, noting some important caveats.

Most Lutherans today are interested in knowing a little bit about the Lutheran alphabet soup, as I call it; in other words, they want to know about the different so-called Lutheran church bodies (with their different alphabetical abbreviations) in addition to our Lutheran Church-Missouri Synod. The challenge lies in that there have been hundreds of Lutheran church bodies in North America between the first one, formed in 1748, and where we currently are in North American Evangelical Lutheran history. Some of these Lutheran church bodies (called conferences or synods) were of very short duration, some only for less than a decade. Often these church bodies would modify their names; pastors and laity alike used different short-hand names for various synods and federations of synods. And then some synods merged, un-merged, and re-merged in and out of larger federations. Some were ethnic in nature; others were geographic, usually by state.

Wider issues were also a part of this development. Many issues were theological in nature (i.e., confessional subscription, unionism, and biblical authority). Other issues were of language diversity and acculturation to the new world of North America. But let's begin with 1619.

In 1619, Lutherans were largely confined to Europe, and mostly northern Europe at that. Exploration of the "new world" of the western hemisphere was beginning. European nations were looking for that "northwest passage" that would lead their ships to the gold, precious