

BOLLETTINO DI SAN FRANCESCO



RECTORY: 22870 S. Nunneley, Clinton Twp., MI 48035
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WEBSITE: sanfrancescochurch.org
RECTORY HOURS: 9:30 a.m. - 3:30 p.m. Monday, Wednesday & Friday

Fr. Dino Vanin, PIME Pastor

SUNDAY MASS SCHEDULE: 8 a.m., 10 a.m. (Italian) and 12 p.m.
HOLYDAY MASS SCHEDULE: 8 a.m. and 7 p.m.
DAILY MASS: 8 a.m. **SATURDAY MASS:** 8 a.m. and 6 p.m.
CONFESSIONS: Friday Nights 6:30 to 7:30 p.m.
BAPTISMS: Sunday at 1 p.m. or by appointment.
MARRIAGES: Check with Father six months before the wedding date for the office work and necessary instructions.



Unsettled by Doctrinal Development? Part 9

Dear Parishioners and Friends of San Francesco Church,

If you were impressed by the considerable changes which the Sacrament of Reconciliation underwent over the centuries, you should brace yourselves for the even more substantial changes undergone by THE Sacrament of the Eucharist from that evening of the Last Supper. Even on this topic, I will attempt to point out how the Holy Spirit has been and, of course, still is aiding the Church to achieve an ever-increasingly thorough and deeper understanding of the Eucharist for it is the "source and summit of the Christian life." (CCC # 1324). The massive number of paragraphs dedicated by the Catechism of the Catholic Church to the Eucharist (1322-1419) forcefully conveys the impact of that concise statement on the minds and hearts of believers.

The first mention of the Lord's Supper was written by St. Paul around the year 57 AD. *"For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."* **1 Corinthians 11:23-26**

What needs to be noted is that this account of the institution of the Eucharist was directly revealed by the Risen Lord to St. Paul. What also seems painfully evident is that a generation after the Ascension (the physical absence of the Lord), Christians of gentile extraction were slow in their appreciation of the mystery they assembled to celebrate weekly. They lacked the religious background about the Passover sacramental meal which had been ingrained in the Hebrew soul for many generations, i.e., since the miraculous exodus from Egypt.

It is worth noting the perspective from which St. Paul was decrying the abuses done at the weekly fellowship to re-present the Lord's Supper. He soundly condemns the visible division in the Church as the Body of Christ. Some people gathered to eat freely and drink so much that they got drunk, while the poor were left salivating and

wanting. This division in the Body of Christ could not lead the divided community into an acceptable re-presentation of the Lord's Supper. St. Paul made the Corinthians realize that they could not discern the real presence of Christ in the consecrated bread if they had failed to recognize him in the Body which was the community. (cf. 1 Corinthians 11:27-34).

For St. Paul, the discernment of the real presence of Christ in the bread and cup is proven by a conduct that always consists of sincere caring and charity.

The second mention of the Lord's Supper is found in the synoptic gospels (Matthew, Mark and Luke) and stretches from the mid-60s to the 80s. The way the Lord's Supper is described underscores the deeper understanding of the Eucharist in communities of Hebrew extraction, because they were familiar with the carefully detailed protocol of the Passover meal and with the concept of covenant.

We do not know when the early Christian communities began to break away from the Jewish way of worshipping God and of celebrating a "new covenant" with God. Most likely the transition was gradual. The leaders of the community followed regularly the Temple's worship schedule: *Now Peter and John were going up to the temple area for the three o'clock hour of prayer. Acts 3:1.* But the community was also beginning to have its distinct way of worshipping and praying: *They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Acts 2:42.*

Obviously, the *breaking of the bread* refers to the reenactment of the Lord's Supper. In its infancy, the liturgy associated with the Lord's Supper shows that there were at least two slightly diverse versions of the words of institution attributed to the Lord. Luke's version (22:14:20) is like Paul's while Matthew (26:26-29) and Mark (14:22-25) have their own.

We, XXI century believers in the real presence of the Lord with his body and blood, soul and divinity, in the sacramental species of bread and wine, must not readily assume that, at the beginning of the Church, worshippers identified the bread and wine with the body and blood of Christ. While this assumption might have been true of Christians of gentile extraction, this was unlikely so for Christians of Jewish extraction. The gospels were written in Greek, but the words of institution were spoken by Jesus in

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his language, Aramaic. In that language, both versions of the words of institution did not have the copula *is*. Jesus said: "This my body ... this my blood." To his first disciples, to whom drinking of blood was strictly forbidden (cf. Leviticus 3:17 and more significantly Acts 15:29) and culturally repulsive, but who were familiar with symbolic eating of ritual food, Jesus was introducing a new meaning of ritual eating and drinking to which they had to slowly adjust. But this identification is visible in John's gospel written in the 90s.

Next month, we will delve into the sixth chapter of John's gospel in which the identification of the Eucharistic species with the Body and Blood of Christ is clearly professed by the usage of graphic verbs such as to gnaw (v. 54) and words like *true food*, *true drink* (v. 55). And we will also dwell on the significance of Jesus' humble gesture of washing his disciples' feet.

The large group of priests who joined the fledging Church (cf. Acts 6:7) must have contributed to the creation of the first "liturgy" of the Lord's Supper.

Fr. Dino Vanin, PIME at San Francesco Church



From our CCD Coordinator

We are scheduled to start our 2024-2025 CCD Program **Tuesday, September 24 at 5:00pm**. Tuition is \$65 for the first child, \$30 for each additional child, with a Family Maximum Tuition of \$135.00. Tuition is due upon registration, (\$10 late fee will be imposed for any tuition not paid before October 31). Please keep in mind our fee is nominal, we charge as little as possible for this program. All classes are scheduled from **5:00-6:15pm**. We request and pray for your parental support. We only have a short amount of class time with your children, and we need you as parents to support us by helping with homework, making sure reading and workbook assignments are completed, and assisting with the memorization of your child's prayers.

PARENTS: Please make sure you complete a 2024- 2025 registration form even if your child participated in last year's program. You as a parent can help your child be successful in completing our course and know what is expected. We sincerely encourage parental participation in this year's program and look forward to a great year with all our CCD Family. If you have any questions or concerns do not hesitate to contact the undersigned at 586-242-1981, if I am not available simply leave a message and I will return your call. We welcome back all our children. Thank you for your continued support as we look forward to another successful school year!

Ann Burrell, CCD Coordinator

MASS INTENTIONS: 

September 1-Sunday

8am Bob Ruggioli by wife Sharon
8am Mary Hickey by William Hickey

September 1-Sunday (cont.)

10am Ottavio Zicarelli by wife & Family
10am Joyce Sanderson by Judi Blindu
12pm John Pioszak by Angelica & Michael Leschuk

September 2-Monday

Gino Paluzzi by family

September 3-Tuesday

Melissa Zicarelli by Grandma Ida Zicarelli

September 4-Wednesday

Franca DelSerrone by Family & Friends
Holy Souls in Purgatory by Rosalia Kehrig

September 5-Thursday

Gennari Family by Savina Gennari

September 6-Friday

Gino Paluzzi by family
Spiritual Well-being for Bianca Mutti by Mary Mutti
Ruth Rooney (birthday) by Kaly Family

September 7-Saturday

Special Intentions Mary Mother of God Prayer Group
6pm Salvatore & Rosa Spadafora by Family

September 8-Sunday

8am James Crane by Tom Daniel
8am Alex Calderone by wife Geraldine
8am Annabelle & Hugh Angus MacDonald by Mike
8am Giuseppe & Paolina Spano by Costa Family
8am Angelina & Antonio Slongo by Mike MacDonald
8am James Daoust, Sr. by the DiMichele family
8am Holy Souls in Purgatory by DiMichele family
8am Protection of the Unborn by DiMichele family
10am Salvatore Manzella by wife Rosa
10am Vito & Domenica Manzella by Rosa Manzella
10am Vincenzo & Concetta Armetta by Rosa Manzella
10am Antonino Badalamente by wife & Family
12pm Clyde Butros by Dolores & John Wegrzyn
12pm Thomas & Benedetta Sabatini by Maria & Joe

September 9-Monday

Aldo Terenzi by wife

September 10-Tuesday

Prayers for Kazikow Family

September 12-Thursday

John & Piera Franklin by Mary Mutti
Evandro & Sally DiMichele by DiMichele family
Spec Intentions of the DiMichele family by DiMichele fam
The Protection of the Unborn by DiMichele family
The Holy Souls in Purgatory by DiMichele family

September 13-Friday

Holy Souls in Purgatory by Bob & Anna Kustasz

September 14-Saturday

John & Piera Franklin by Mary Mutti
Evandro & Sally DiMichele by the DiMichele family
Special Intentions of the DiMichele family by family
The Conversion of Sinners by DiMichele family
Special Intention for Mary Mutti by DiMichele family
6pm Carlo Pasquali by Nonna

September 15-Sunday

8am Carl Bonanni by Debra Caron & Family
10am Antonino & Filippa Passalacqua by son Joe
10am Franca Esposito by husband & Family
10am Rocco Ruggirello by Family

September 15-Sunday (cont.)

10am Maria Antonia Di Ponio by son Antonio & Family
10am Francesco & Elvira DiCicco by Family
10am Angelo Flumian by Family
12pm Diva Bonaldi by Bonaldi Family
12pm Angelo Vettraino by Danz Family
12pm Dec Members of the Alee Family by Carmela Simon

September 17-Tuesday

Rae Ann Kaly (birthday) by Kaly Family

September 19-Thursday

Francesco Zaccagnini by Family

September 20-Friday

Salvatore Ventimiglia by Family

September 21-Saturday

Special Intentions of DiMichele family by family
The Salvation of the Dying by DiMichele family

6pm Guido Visone by Family

6pm Francesco & Pierina Secchi by Family

September 22-Sunday

8am Grace & Albert Izzi by Family
8am John & Piera Franklin by Mary Mutti
8am Rita Normandeau by Ron & Michelle Marino
8am Primo Righi by wife Lorraine
10am Luisa Fallone by Family
10am Caterina & Giusto Benvenuto by Nicolina Biondo
10am Salvatore Biondo by Nicolina Biondo
10am Armando Boschian by Family
10am Anna Villa by Family
10am Filippa Sapienza by Nicolina Biondo
10am Sharon Murdock by Nicolina Biondo
12pm Vincent & Pierina Frabotta by Family
12pm Mary Kolis by Family
12pm Duncan & Marie Sousa by Family
12pm Francesco & Evelina Ferrera by Maria
12pm Virgilio & Maria Candida Ferrera by Maria

September 23-Monday

Maria Fanelli by Maria Katona
Evandro & Sally DiMichele by DiMichele family
Special Intentions of the DiMichele family by family
The Conversion of Sinners by DiMichele family
The Salvation of the Dying by DiMichele family

September 24-Tuesday

Irene Rykala by Ludington-Dawson Families
Francesco Zaccagnini by Wife Nina & Son Marco

September 25-Wednesday

Lucy Raciti by Geraldine Calderone

September 26-Thursday

Isa Vitti by Ludington-Dawson Families

September 27-Friday

Armando Gennari by Wife Savina

September 28-Saturday

Antonio & Assunta Crocenzi by daughter Lorraine

September 29-Sunday

8am Mike Pisa, Sr. by daughter Michele Pisa-Jones
8am Gaetano & Antonietta Biundo by Family
8am Chester Manczuk by wife Judy
8am Lisa Cician by Judy Manczuk
10am Mario Signorelli by Wife & Family
12pm Joseph Paul Zimmerman by Family
12pm Irene Iacobelli by Daughter Marisa

Lectors for September:

Sept. 01-P. Graebert, L. Pietrantonio, L. Sawyer

Sept. 08-J. Nowc, M. Sugameli, A. Perugi

Sept. 15-P. Graebert, T. Silverio, N. Butros

Sept. 22-J. Nowc, G. Buttacavoli, L. Sawyer

Sept. 29-P. Graebert, V. Amaro, A. Perugi

Saturday 6pm

Sept. 07-J. Foglyano, **Sept. 14-D.** Brosky

Sept. 21-J. Foglyano, **Sept. 28-D.** Brosky



MAKE SURE TO BROWSE OUR WEBSITE:

sanfrancescochurch.org & visit our **facebook** page. You can access **facebook** directly from the website.

IMPORTANT REMINDERS:



LABOR DAY IS MONDAY, SEPTEMBER 2nd

Wishing all of you a safe, memorable day and best wishes to all the children for a great school year ahead!

COME JOIN OUR MARY MOTHER OF GOD PRAYER

GROUP! WE MEET EVERY MONDAY @ 1:00PM. Coffee, snacks and plenty of conversation in the church hall afterwards. All are welcome!

MASSSES: Call or send Mass intentions to the rectory office by the 15th of the previous month so we can print your loved ones name in our monthly bulletin paper.

UPCOMING EVENTS:



FEAST OF SAN FRANCESCO

SUNDAY, OCTOBER 6th

We will be celebrating the Feast of San Francesco and the Columbus Day kick off celebration. A solemn celebration in honor of our Patron Saint St. Francis of Assisi will be held at 12:00pm with a Holy Mass, procession, blessings, and refreshments. All clubs, societies and members are invited to bring their banners and participate in the procession. Anyone wishing to donate baked goods please bring them to the church hall prior to mass. Let's make this a special day for St. Francis and our Italian heritage!

SERATA-THURSDAY, OCTOBER 3rd

Join the PIME Missionaries at the San Marino Club in Troy, Michigan, on Thursday, October 3rd, for our 2024 PIME Serata benefit dinner! You'll have the opportunity to meet some of the PIME Missionaries who will join us to talk about their crucial work in the missions. Get your tickets today and enjoy cocktails, hors d'oeuvres, as well as an Italian family-style dinner all to benefit the work of the PIME Missionaries worldwide.

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 9ª

Carissimi parrochiani e amici di San Francesco Church,

Questo mese iniziamo a vedere la storia della liturgia eucaristica, cioè di quella che noi conosciamo come la S. Messa.

Il Catechismo della Chiesa Cattolica vi dedica gli articoli dal §1322 al §1419, perché l'Eucaristia è la fonte e l'apice della vita cristiana! (cf. CCC § 1324)

Il primo accenno alla "Cena del Signore," datato circa l'anno 57, si trova al capitolo 11° della prima lettera di S. Paolo ai Corinzi. Da notare che quello che S. Paolo riporta ai versetti 23-26 è quanto il Cristo Risorto stesso gli aveva rivelato direttamente.

In questi incontri settimanali, i cristiani di Corinto iniziavano con un pasto chiaramente non comunitario perché i ricchi mangiavano bene e alcuni bevevano sino ad ubriacarsi, mentre i poveri stavano a guardare. S. Paolo rimprovera questa mancanza di unità che deve stare alla base di ogni rappresentazione della Cena del Signore (S. Messa). Pertanto, S. Paolo mette in risalto l'incoerenza nel riconoscere il Corpo di Cristo nel pane consacrato quando Cristo non era stato riconosciuto prima presente nel suo Corpo che era la comunità di Corinto...

Gli Atti degli Apostoli (cf. 3:1) attestano che i primi discepoli di Gesù continuarono per un po' a seguire l'orario liturgico del Tempio e, solo gradualmente, incominciarono ad esprimere la loro nuova fede incluso

il raduno per "lo spezzare del pane," il primo chiaro riferimento all'Eucaristia (Atti 2:42).

Il secondo accenno alla Cena del Signore si trova nei vangeli sinottici (Matteo, Luca e Marco) scritti tra gli anni Sessanta e Ottanta. Notiamo subito che per i cristiani di origine ebraica era molto più facile capire la portata delle azioni compiute da Gesù durante l'Ultima Cena perché avevano celebrato tante volte la Pasqua come esodo dall'Egitto, e possedevano chiaramente il concetto di Alleanza. Si può assumere che sacerdoti ebraici (cf. Atti 6:7) che abbracciavano la nuova fede contribuirono a impostare le prime rozze liturgie eucaristiche attingendo da quelle ebraiche.

P. Dino Vanin, PIME



2nd Annual Picnic August 11, 2024