

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.
HOLIDAY 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.



January, 2025

HAPPY NEW YEAR
Wishing everyone a Blessed year!

Unsettled by Doctrinal Development? Part 13

Dear Parishioners and Friends of San Francesco Church,

Throughout the Roman Empire, the *lingua franca* was not Latin but Greek. However, towards the end of the fourth century, the Greek language was used less and less. Thus, in the eastern part of the empire, the liturgy was celebrated in the local languages, while in the western part of the empire, the liturgy was celebrated in Latin.

Another significant change became evident in the writing down and the formalization of the liturgies. As you might recall, up to this time the presider at the liturgy had improvised the prayer of thanksgiving to "the best of his ability." Hence, the prayer varied in length and eloquence.

Some of the theologians doubled as "liturgists." The two most famous ones are St. John Chrysostom and St. Basil the Great.

Before the liturgies were set in elaborate written forms, they were named after the key actions that took place in all of them. For example, they were called "offering" or "oblation," as references to the offerings of prayers and consecrated bread and wine to the Father in union with Christ.

A more popular name given to those "early Masses" was "*missarum solemnia*," referring to the two solemn dismissals enacted during the liturgy. After the homily, the catechumens were dismissed from the assembly and, at the end, after Holy Communion, the faithful were "dismissed" with the charge of carrying out the mission assigned to them to fulfill in their world of daily activities. Eventually, the word was shortened to "*missa*," from which we have the word "Mass" (i.e., the charge we are given at the end of the Eucharistic celebration to implement, throughout the week, of living out what we have learned from the Holy Scripture passages and from the homily).

The written forms of the liturgies were superb on both sides of the empire. They included prayers, songs, and symbolic actions designed to facilitate the connection between heaven and earth—God's actions and people's response. A sample of eucharistic prayers that came down to us is the fourth eucharistic prayer which is an adaptation of one by St. Basil the Great!

In the west, the solemnity of the liturgy is handed down to us in a description found in the Gregorian Sacramentary around the year 600. On the Lord's Day, mounted on his horse, the pope led a procession from his home to the basilica. Flanked by many members of the clergy, he dismounted in front of the sacred place and donned his liturgical vestments before the solemn procession reached the sanctuary. There, the pope prostrated himself briefly in front of the altar in an act of penitence. The choir of monks, who had finished singing the entrance song, intoned the *Kyrie Eleison* invocation and, then, a hymn of glory to God. After chanting the opening prayer, the pope sat down, and a subdeacon read the epistle. A psalm chanted by the choir was followed by a deacon who, with two assistants carrying lit torches, read from the book of the gospel after it had been incensed. The homily concluded the liturgy of the Word. A cloth was spread on the altar and, on it, were laid a loaf of bread and a chalice with wine to be consecrated. After the pope received offerings from the nobles and his assistants received them from the common people, he washed his hands as an outward sign of purification before he, accompanied by priests, recited a scripted eucharistic prayer consecrating the bread and the wine and, with the archdeacon raising the chalice aloft, giving praise and glory to God. The recitation of the Lord's prayer was followed by the kiss of peace from the pope to all those around the altar and down to everyone in the body of the church—to emphasize the need for harmony in God's family before sharing in the Body and Blood of the Lord. The pope broke off the first piece of the consecrated bread. Holy Communion was received standing according to rank: the pope, the priests, assistants, the nobles, the common people. The Blood of Christ was drunk through a slender golden tube while hymns were sung throughout. A short prayer of thanksgiving concluded the liturgy. The congregation was dismissed, and a procession like the entrance one exited the basilica.

What is amazing is how structured and solemnized the Latin rite liturgy had become in about 500 years and how we could already recognize the main parts of the Holy Mass we celebrate 1400 years later. However, we must also point out how the enormous size of the basilicas took away the vital elements of intimacy and full participation of all worshippers. The liturgy had become a strictly clerical activity. The songs and hymns performed by the

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Unsettled by Doctrinal Development?

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monks in the choir could be heard by the people. However, only those close to the front of the church could hear the readings and the homily. The laity were spectators rather than participants. The intimacy felt by small groups of Christians, gathered secretly for a thanksgiving liturgy and a commemorative meal, was now a solemn, divine spectacle carried out by a bishop and his retinue.

At the same time, the eastern bishops showed a penchant for symbolism of which the liturgy was full. In their homilies, they would assign symbolic meaning to all the actions of the celebrant on the bread and the wine and, thus, create a nexus to the paschal mystery of the passion, death, and resurrection of Christ. Some examples of this: the bringing out of the bread and wine at the offertory as a reminder of Jesus being led to his passion; the bread and wine on the altar as Jesus' lifeless body being laid in the tomb; and the invocation to the Holy Spirit over the bread and wine as the Resurrection of Christ. Those among them who were imbued with Plato's philosophy discovered in the liturgical actions a silent, yet powerful, invitation to transcend what the faithful were seeing unfolding in the sanctuary of their churches to reach, in spirit, the endless wedding Feast of the Lamb in heaven as described in the Book of Revelation.

Fr. Dino Vanin, PIME, at San Francesco Church



MASS INTENTIONS:

January 1-Wednesday (New Years Day)

8am For All The Faithful Departed by Rosalia Kehrig
8am Tom Daniel by family
8am Kevin DeLaere by DeLaere family
8am Ottavio Zicarelli-3rd yr. anniv. by wife Ida & family
8am Special Intentions of the DiMichele family by fam
8am Evandro & Sally DiMichele by DiMichele family
8am The Protection of the Unborn by DiMichele family
8am John & Piera Franklin by daughter Mary Mutti

7pm Aldo Marrocco by wife & children

7pm Enrico & Teresa Iannucci by children

January 2-Thursday

Marco & Anna Ceccoli by daughter Tina

January 3-Friday

Evandro & Sally DiMichele by DiMichele family
For All The Faithful Departed by DiMichele family
Special Intentions of the DiMichele family by family
Pete Rossi by wife Fran
Spiritual well-being of Bianca Mutti by mom

January 4-Saturday

Special Intentions for Mary Mother of God Prayer Group

6pm Special Intention Nick Vitale by Christensen family

6pm Dorota Rusew by Christensen family

January 5-Sunday

8am Bob Ruggioli by wife Sharon
8am Pietro & Josephine Badalamenti by family
8am Theresa & Charles MacDonald by family
8am Tom Daniel by Richard & Ann Burrell
8am Evandro & Sally DiMichele by DiMichele family
8am Special Intentions of the DiMichele family by fam
8am The Conversion of Sinners by DiMichele family
8am John & Piera Franklin by daughter Mary Mutti
10am Donna Fallone by family

January 5-Sunday (Continued)

10am Maria Assunta Marra by Lisa & Maria

12pm Lucy Guglielmetti by Eric & Donna Johnson

12pm Antonio Montalto by wife & family

12pm Benedetta & Michele Sorrentino by daughter Antonina

12pm Special Intention-Roger Kaly (Birthday) by wife

January 8-Wednesday

Alex Calderone by wife Geraldine

January 9-Thursday

Aldo Terenzi by wife Tina

January 11-Saturday

Vocations to Priesthood & Religious Life

6pm Special Intention Fr. Dino Vanin by Deanna Mayle

January 12-Sunday

8am Thomas Daniel by Lisa Marino

8am Special Intentions of the DiMichele family by fam

8am Evandro & Sally DiMichele by DiMichele family

8am John & Piera Franklin by daughter Mary Mutti

10am Antonino Badalamenti by wife & family

10am Italina Bonucchi by family

10am Rocco Ruggirello by family

10am Antonio Moraccini by wife Anna Maria

12pm Paolo & Elena DeLeonardis

January 13-Monday

John Pavan by John Mantovani

Evandro & Sally DiMichele by DiMichele family

Special Intentions of the DiMichele family by family

For All The Faithful Departed by Bob & Anna Kustasz

January 14-Tuesday

For All The Faithful Departed by Deanna Mayle

January 18-Saturday

6pm Toni Colasanti by Christensen family

January 19-Sunday

10am Antonino & Filippa Passalacqua by son Joe

12pm Giuseppe Liano by family

12pm George Penna by Richard & Ann Burrell

12pm Diva Bonaldi by Bonaldi family

January 20-Monday

Eileen Michael by DiMichele family

Evandro & Sally DiMichele by DiMichele family

For All The Faithful Departed by DiMichele family

January 21-Tuesday

Connie Traskal by family

January 22-Wednesday

Giovanna Mantovani by son John

The Protection of the Unborn by the DiMichele family

January 23-Thursday

Guerrino & Sunta Terenzi by daughter-in-law Tina

January 25-Saturday

Special Intentions of the DiMichele family by family

The Conversion of Sinners by the DiMichele family

Evandro & Sally DiMichele by DiMichele family

January 26-Sunday

8am Alexander Schwab by family

8am Theresa & Charles MacDonald by family

January 27-Monday

George Hurley by family

January 28-Tuesday

The Salvation of the Dying by the DiMichele family

Evandro & Sally DiMichele by DiMichele family

Special Intentions of the DiMichele family by family



Called to *Serve*

Lectors for January:

- Jan. 01-A. Perugi, 7pm
- Jan 05-P. Graebert, M.Sugameli, A. Perugi
- Jan 12-J. Nowc, T. Silverio, N. Butros
- Jan 19-P. Graebert, G. Buttacavoli, L. Sawyer
- Jan 26-J. Nowc, L. Pietrantonio, A. Perugi
- Saturday, 6pm Jan. 4-J. Foglyano, Jan. 11-D. Brosky,**
- Jan. 18-J. Foglyano, Jan. 25-D. Brosky**



Thank You!

CHRISTMAS brought a good number of the faithful to San Francisco for our joyful liturgies. May the Lord inspire all to continue to enjoy and participate in our liturgical assemblies. **Special thanks to all those who contributed so generously and in many ways. We want to show our gratitude to all those who volunteer with a humble spirit to beautify our church cleaning the pews, decorating tastefully and by donating for our traditional flowers. May the Lord reward you fittingly and bless you and your loved ones beyond our sincere gratitude.**

MUCH APPRECIATION FROM OUR CCD PROGRAM 

We would like to take a moment to thank everyone who donated to our annual Thanksgiving Food Drive. Due to your generous response we were able to assist families in need, and assist families on a smaller scale for the Christmas holiday! We would like you to know all donations were sincerely appreciated by the recipients, and we would like to extend a heartfelt "Thank You" to all of you who donated. May God Bless You and Your Family!
Ann Burrell, CCD Coordinator



Reminder To All Parents:

As your child's primary catechist, I would like to remind you to bring your children to Mass and support us by helping them with their CCD homework. Please bring your children to Mass on Sundays and Holy Days. Prepare for Mass by getting ready as much as possible the night before. Allow plenty of time to get to the church and get settled. If we want our children to have faith they must witness clear signs of faith from the adults in their life. Support your child's learning process by guiding and helping them to understand and learn their faith.
Ann Burrell, CCD Coordinator

Important News: 2025 

JANUARY 1st-Wednesday
New Years Day

This is a Holy Day of Obligation.
 Mass @ 8:00am & 7pm

FEAST OF THE EPIPHANY OF THE LORD
January 5th -Sunday

UPCOMING:



is on March 5th

SAVE THE DATE: March 30th - SAN FRANCISCO DINNER DANCE @ Penna's of Sterling on Van Dyke in Sterling Heights

Doors open 3pm-Dinner served at 4pm
 For tickets contact Ann Burrell (586) 242-1981 or Sharon Ruggioli (313) 882-5132.

FEAST OF ST. JOSEPH

March 15th Will have a traditional celebration after the 6pm mass. More info in the next bulletin paper.



PLEASE REMEMBER OFFERING ENVELOPES

They are in the church for anyone to take and help with financial support of our church. Your donations are greatly appreciated.



DONATIONS FOR BULLETIN PAPERS

We appreciate any donations for the mailing of the bulletin papers as it is very costly to have these printed and sent by mail.

REMINDER: PLEASE, **do not** combine different requests in **one check**. Donations to the church should be on **one check** by themselves. Requests for Holy Mass intentions should be on a **separate check**. Financial support for the **Giving Tree or the Food Drive** should be on a **separate check** as well as with all other drives or causes. **They should each be on separate checks.** Thank you so much for your help & understanding.

MARY MOTHER OF GOD PRAYER GROUP



MEETS EVERY MONDAY @ 1:00pm
 HERE AT THE CHURCH.

Refreshments and social fellowship afterwards in the church hall.
 All are welcome!



Our CCD Christmas Play 2024!

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 13ª

Carissimi parrochiani e amici di San Francesco Church,

Come abbiamo visto in precedenza, le “prime liturgie eucaristiche” dipendevano dalla bravura del presidente dell’assemblea che pregava a nome della comunità come meglio poteva.

Verso la fine del quarto secolo, le liturgie iniziarono ad essere scritte e formalizzate. La lingua franca dell’Impero Romano era stata la lingua greca, però dalla fine di quel secolo in avanti la lingua latina prevalse sulla lingua greca nella parte occidentale dell’Impero, mentre le lingue locali la soppiantarono nella sua parte orientale.

Una descrizione di una liturgia a Roma dell’anno 600, ci fa vedere somiglianze e differenze con la S. Messa che celebriamo ora nel XXI secolo. La S. Messa ivi descritta era un’attività clericale e si svolgeva in una grande basilica con una gran folla di fedeli che erano spettatori piuttosto che partecipanti. Il vescovo e i suoi preti facevano l’atto penitenziale, le letture dell’epistola (fatta dal suddiacono) e del vangelo (fatto dal diacono). Il coro era formato da un nutrito gruppo di monaci. Solo i laici vicino all’altare potevano sentire le letture e la predica. Per l’offertorio, il vescovo riceveva doni dai nobili mentre i suoi assistenti (preti?) ricevevano quelli dalla gente comune. Anche la S. Comunione era fatta secondo ranghi: il vescovo, i sacerdoti, gli assistenti, i nobili e, infine, il popolo. Era

prescritto il bacio della pace, sempre in quell’ ordine, all’inizio della S. Messa e prima della S. Comunione.

Le liturgie in lingue locali nella parte orientale dell’impero abbondavano di simbolismo. Per esempio, il portare i doni all’altare ricordava Gesù condotto alla sua passione. I doni sull’altare ricordavano i tre giorni nella tomba e l’invocazione dello Spirito Santo la resurrezione di Gesù. Con questi simbolismi si creava nei fedeli la sensazione che partecipassero così alle nozze senza fine dell’Agnello con la sua Sposa (Chiesa). Infatti, il Libro dell’Apocalisse descrive il paradiso come un’Euarestia che non finisce mai.

P. Dino Vanin, PIME



Tax Receipts For 2024

Sign the sheet in the vestibule **ONLY** if you haven’t received one in past years. Make sure you print your complete name and address on the sheet.

Visit us on our website: sanfrancescochurch.org where you can read Fr. Dino’s weekly homilies and more.

Recycling

Please keep bringing your papers to the recycle bins located in the church parking lot. Bring magazines, catalogs, newspapers and mail.