

BOLLETTINO DI SAN FRANCESCO



RECTORY: 22870 S. Nunneley, Clinton Twp., MI 48035
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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.



FEBRUARY, 2025

Unsettled by Doctrinal Development? Part 14

Dear Parishioners and Friends of San Francesco Church,

By the second half of the fourth century, different theologies of the liturgy were developed from the direct participation of the faithful combined with the insights and reflections shared by the bishops in their homilies. This is something that we can easily imagine ourselves from what we experience whenever we attend Holy Mass with hearts that are totally open to grace.

For most of the faithful of that period, the liturgy was the sublime experience of earth being united to heaven. The term which expressed most accurately this unique and supernatural experience was *mysteria*. Nowadays, the term remains the same: *sacred mysteries*. It conveys the idea of an experience of the supernatural so deep, so otherworldly that it is impossible to describe accurately except by admission of our human insufficiency to wrap our heads around it.

The saintly bishops who contributed the most to the theology of the liturgy were Ambrose of Milan and Augustine of Hippo in the West and Chrysostom, Gregory of Nyssa, and Cyril of Jerusalem in the East.

A common concern of the theology of the liturgy was to determine at what point of the celebration Jesus Christ, the Second Person of the Holy Trinity, was truly present under the sacred species of bread and wine. In the West, the presence of Christ began to be felt at the prayer of remembrance and, even more so, when the words of institution (*This is my body... This is my blood*) were spoken by the presider. In the East, the presence of Christ began to be felt at the invocation of the Holy Spirit. The western fathers attributed to the words of institution the creative power of God. They reasoned that if God's spoken Word created the whole universe out of nothing, it could most certainly transform the humble elements of bread and wine into the Body and Blood of Christ. The prevalent interpretation in the East was the one proposed by Cyril of Jerusalem: "The congregation prays to God to send his Holy Spirit to transform, with his sanctifying power, the elements into the Body and Blood of Christ."

Both eastern and western interpretations, equally valid, were commonly accepted by the Church until, in the eighth century, an eastern scholar by the name of John of Damascus, upon examining carefully the Greek text of the eucharistic prayer in use at his time, concluded that the words of institution were an historical narrative and thus, the words of Christ were becoming effective only when the Holy Spirit came down from heaven to transform the elements. John of Damascus had such an influence that in the East his interpretation was the one that persisted.

However, across the Church from East to West, it was believed that as soon as the elements of bread and wine were consecrated, they were not mere symbols but truly, in essence, the Body and Blood of Christ. Thus, in the liturgical assemblies, the faithful felt and lived out their union with Christ as the Head of the Body (Church) and unity with each other.

Furthermore, as a reaction to Arianism (which denied the divinity of Christ), the bishops began to stress in their liturgical assemblies the fact that the faithful found themselves in the presence of Christ as God, as the second Person of the Holy Trinity. Consequently, the faithful were instructed to see the Eucharist not only as nourishment to be received but also as a *mystery* to be worshipped!

At this point of my presentation on the Doctrinal Development on the Eucharist, I should reiterate how accurate the term "*mysteria*" truly was already in the second half of the fourth century. Theologians, bishops, and liturgists found themselves at a loss for the proper way of "assessing" and "presenting" God's Gift of Himself under the humble species of bread and wine. In the East some spoke of the altar as the "table of holy fear" to be approached in fear and trembling. A logical result of this extreme understanding was that some of the faithful wound up receiving the Lord in Holy Communion only once a year! In the West, again as a logical conclusion, the faithful were encouraged to receive the Lord frequently.

Reaction to Arianism had taken away from the faithful the original emphasis of offering themselves in union with Christ to the Father and made them into worshippers assembled to witness the Sacrifice of Christ offered to the Father as atonement for sin. Richness in symbolism, as prescribed by the liturgical norms, helped usher the faithful into the realm of supernatural realities of Christ's

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redemptive action. They found themselves at the foot of the Cross in participation of Christ's offering of Himself to the Father. Reception of the sacred bread and wine was the means through which they could offer themselves as one to the Father in humble adherence to His will, as Christ did, and be assured a pledged participation in His resurrection.

These insights into the Eucharist were the contribution of enlightened shepherds such as those illustrious ones mentioned in this article.

However, as the Church enjoyed increased prominence and favoritism by emperors and rulers, and entire populations embraced Christianity *en masse*, she experienced a loss of personal participation in the sacred liturgies by the general population. In the Roman Empire of the fifth century, Baptism was administered in infancy.

Hence, children would grow as members of a specific ethnic group but not necessarily in the universal Christian faith except as being it a cultural effect absorbed from participation in public religious functions rather than a personal relationship with Christ. Even back then, some Christians lived their faith superficially as an aspect of the cultural background in which they were raised.

Fr. Dino Vanin, PIME, at San Francesco Church



MASS INTENTIONS:

February 1-Saturday

Special Intentions for Mary Mother of God Prayer Group

6pm Barbara Pinelli by Reno Pinelli & family

6pm Emilia Pinelli by Sam & Alice Pinelli

February 2-Sunday

8am John & Piera Franklin by daughter Mary Mutti

8am Bob Ruggioli by wife Sharon

8am Dorothea Barera by William Hickey

8am Evandro & Sally DiMichele by DiMichele family

8am For All The Faithful Departed by DiMichele fam

8am The Salvation of the Dying by DiMichele family

8am Nancy & Carl Kaspari by family

8am Thomas Daniel by family

8am Kevin DeLaere by DeLaere family

10am Donna Fallone by family

10am Ottavio Zicarelli by wife Ida & family

12pm Bartola "Lina" Catanzaro by Chuck/Maria O'Connor

12pm Suhayla Owdish by Nancy Butros

February 4-Tuesday

Aldo Terenzi by wife Tina

Franca Del Serrone by family

February 5-Wednesday

Carmela Zito by family

For All The Faithful Departed by Rosalia Kehrig

Carmela Pisacreta by children Maria & John Pisacreta

Special Intentions of the DiMichele family by family

Evandro & Sally DiMichele by DiMichele family

February 6-Thursday

Domenico Novelli by John Mantovani

For All The Faithful Departed by DiMichele family

Special Intentions of the DiMichele family by family

The Protection of the Unborn by DiMichele family

February 7-Friday

Spiritual well-being of Bianca Mutti by mom

February 8-Saturday

Vocations to the Priesthood & Religious Life

Alex Calderone by wife Geraldine

Jay Ludington by Ludington-Dawson family

Salvatore Manzella by wife Rosa

Thomas O. Meagher by Bob & Anna Kustasz

February 9-Sunday

8am Antonio & Angelina Slongo by family

8am Robert Ezzo by wife Janet & Family

8am Special Intention for John Hickey by William

10am Antonino Badalamenti by wife & family

10am Rocco Ruggirello by family

12pm Diva Bonaldi by Bonaldi family

12pm Thomas & Benedetta Sabatini by Maria & Joe

12pm Raffaele & Margherita Sabatini by Maria & Joe

12pm Giuseppe & Francesca Lampasona by Baldo & Rina

February 11-Tuesday

Robert Ezzo by wife Janet & family

Evandro & Sally DiMichele by DiMichele family

The Protection of the Unborn by DiMichele family

Special Intentions of the DiMichele family by family

February 12-Wednesday

Dominic Antonelli by Deanna Mayle

February 13-Thursday

For All The Faithful Departed by Bob & Anna Kustasz

February 14-Friday

John & Piera Franklin by daughter Mary Mutti

Rocco Ruggirello by family

February 15-Saturday

6pm Salvatore & Rosa Spadafora

February 16-Sunday

8am John & Pearl Marino by Ron & Michelle Marino

8am Nancy & Carl Kaspari by family

8am Joseph Vermader by family

8am Edward & Anna Colorida by family

10am Maria Assunta Marra by Dom & Joanne Ruggirello

10am Franca Esposito by husband & family

10am Filomena Fabbri by Fernanda Costa

12pm Salvatore DiLorenzo by wife Maria

February 20-Thursday

Joan Buccinna by Geraldine Calderone

February 22-Saturday

John & Piera Franklin by daughter Mary Mutti

Evandro & Sally DiMichele by DiMichele family

The Salvation of the Dying by DiMichele family

The Conversion of Sinners by DiMichele family

February 23-Sunday

8am Tom Daniel by Tony & Raffaella Casali

8am Robert Ezzo by wife Janet & family

10am Vincenzo Esposito by wife Elena & family

10am Antonino & Filippa Passalacqua by son Joe

10am Antonio & Rosa Tundo-10th anniversary by family

12pm George Penna by Richard & Ann Burrell

12pm Elena DeLeonardis by family

12pm Vincent & Pierina Frabotta by family

February 23-Sunday (Continued)

12pm Mary Kolis by family

12pm Duncan & Marie Sousa by family

February 25-Tuesday

John Paluzzi-7 year anniversary by family

February 26-Wednesday

Michael Traskal by family

February 27-Thursday

Anne Pavan by John Mantovani

Giuseppe Mazella by wife Gaetana & family

February 28-Friday

Gaetano & Antonietta Biundo by family



LECTORS:

Feb 02-J. Nowc, M. Sugameli, N. Butros

Feb 09-J. Nowc, T. Silverio, L. Sawyer

Feb 16-P. Graebert, G. Buttacavoli, A. Perugi

Feb 23-P. Graebert, L. Pietrantoni, N. Butros

Saturday, 6pm-Feb. 01-D. Brosky, **Feb 08**-J. Foglyano,

Feb 15-D. Brosky, **Feb 22**-J. Foglyano.

The Knights of Columbus Council 744 are proud to announce a new, free program at San Francesco Church. **Join us on Friday, March 14, March 28 and April 11 at 6pm for Soup and Stations of the Cross.** We will have 2 vegetarian soups to choose from each week. This is a free event, but we will accept free will donations. All donations collected at San Francesco will be donated to Antonio LaBarbera to help defray his debt at Sacred Heart Major Seminary. Flyers will be posted in the Fr. Rossi Hall with the Soup choices.

THANK YOU

To our parishioners & friends who generously donated throughout the year, we couldn't keep the church running without you! Your support keeps us together. Also, those who donated for mothers in need, your kindness will touch and help others in need. God's Blessings to all of you for the generous and heartfelt donations received.



Dates to Remember:



Happy Valentine's Day!

February 14th



ASH WEDNESDAY

is March 5th

There will be two Masses: 8:00am & 7:00pm.
With distribution of ashes

STATIONS OF THE CROSS

Every Friday @ 7:00pm during Lent
starting on March 7th

CONFESSIONS will be heard from 6:00pm to 6:50pm
on Fridays during Lent.



San Francesco Dinner Dance

San Francesco Parish will host our annual Dinner Dance **Sunday, March 30th, 2025** at Penna's of Sterling. This event features a sit-down dinner, open bar and entertainment by Pino Marelli. Doors open @ 3pm, dinner served @ 4pm. Tickets are \$70.00 per person (no tickets sold at the door.) This event is a fundraiser, and all proceeds go directly to the maintenance and preservation of the church.

San Francesco is a personal parish established to serve the Italian community and all people who choose to use its services in lieu of their territorial parish. San Francesco parish has no geographic boundaries, all are welcome to come together and worship, grow in faith and love. Please come celebrate and help support the Parish with an evening of dining and dancing.

For tickets or further information, contact Ann Burrell (586) 242-1981 or Sharon Ruggioli (313) 882- 5132.

FEAST OF ST. JOSEPH CELEBRATION

On Saturday, March 15, 2025, after 6:00pm Holy Mass. In his honor we

will offer many of the traditions associated with this beloved Feast:

St. Joseph soup will be served in the Father Rossi Hall. Distribution of oranges and bread, Holy Prayer Cards in Italian and English and a raffle for the beautiful St. Joseph statue will be held! Tickets will be sold after all Masses starting in February. The winner will be announced on this night. Anyone wishing to donate or help with the event should contact Lisa Nowc @ (586) 260-4912.



REMINDERS:

Mary Mother of God Prayer Group meets every Monday @ 1pm. Join us for prayer & afterwards conversation & refreshments in the social hall.

Membership Cards: Please let us know if you have any changes of address or if you have moved or changed your phone number. We need to keep current information on file. Thank You!

Visit our website: sanfrancescchurch.org for access to monthly bulletins, updated information & weekly homilies.

Your continued support at the **recycle bins** located in the church parking lot is very much appreciated. Please continue to bring all your mail & any recyclable papers you have. Thank you for helping the environment and our church!

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 14ª

Carissimi parrochiani e amici di San Francesco Church,

I santi vescovi che contribuirono all'approfondimento teologico sull'Eucaristia nel IV° e V° secolo hanno nomi che tutti conosciamo: Sant'Ambrogio e Sant'Agostino nella parte occidentale dell'Impero Romano e San Crisostomo, San Gregorio di Nissa e San Cirillo di Gerusalemme nella parte orientale.

Una discussione che si prolungò nel tempo riguardava quando Gesù Cristo fosse presente sull'altare durante la S. Messa. I Padri occidentali ragionavano in questo modo: Se il Verbo ebbe il potere di creare l'universo intero dal nulla, possedeva di certo il potere di trasformare il pane e il vino nel Corpo e Sangue suo con le parole dell'istituzione (*Questo è il mio corpo...Questo è il mio sangue*). I Padri orientali, invece, pensavano che fosse lo Spirito Santo invocato sul pane e sul vino a trasformarli nel Corpo e Sangue di Cristo dando alle parole della consacrazione il loro potere.

In ambedue i casi però, la fede cattolica era concorde in tutto l'impero nel credere che con la consacrazione avveniva un cambiamento sostanziale e il pane e il vino diventavano, in essenza, il Corpo e Sangue di Cristo.

In tutto l'impero la fede cristiana viveva la certezza che nel corso della S. Messa il cielo e la terra erano uniti e i fedeli si offrivano con Gesù al Padre in rendimento di

grazie per la salvezza ottenuta sulla croce. Tale contatto col soprannaturale fu chiamato *mysteria, i divini misteri*.

Un susseguente sviluppo teologico avvenne come reazione all'eresia dell'arianesimo che negava la divinità di Cristo. I fedeli si resero conto che sull'altare Cristo Gesù, la seconda Persona della SS. Trinità, si offriva al Padre. Pertanto, le sacre specie eucaristiche erano non solo il nutrimento spirituale per eccellenza ma anche un invito a adorare Dio presente sull'altare nel pane e vino consacrati. Questa constatazione però ebbe risultati inaspettati: nella parte orientale dell'impero si parlò di *mensa del sacro timore* alla quale avvicinarsi con trepidazione. Di conseguenza tanti fedeli si comunicavano una sola volta all'anno. Nella parte occidentale dell'impero invece si sottolineava di più l'aspetto di nutrimento spirituale e, pertanto, i fedeli erano invitati a comunicarsi spesso.

In secoli successivi, con la Chiesa privilegiata da imperatori e reggenti, con intere popolazioni che abbracciavano il cristianesimo, e con il battesimo ricevuto nell'infanzia in massa, si notò un calo di partecipazione personale e diretta dei fedeli alla S. Messa. Per tanti, la pratica della fede rimaneva superficiale e vissuta come un'eredità culturale piuttosto che come rapporto personale col Signore.

P. Dino Vanin, PIME