

BOLLETTINO DI SAN FRANCESCO



RECTORY: 22870 S. Nunneley, Clinton Twp., MI 48035
PHONE: (586) 792-5346 • FAX: (586) 792-5119
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.



March, 2025

Unsettled by Doctrinal Development? Part 15

Dear Parishioners and Friends of San Francesco Church,
After the 6th century the liturgy in the eastern Church remained the same save for a few minor alterations, as the Church was busy fending off the Islamic expansion...

In the western Church there were several liturgical changes. The most relevant one was the introduction of the "private Mass." If we look back at the first eucharistic gatherings, we find small groups of believers assembling secretly in a home, on the Lord's Day, for *the breaking of the bread* in remembrance of the Lord. All present participated in the liturgy in different capacities. So, how did we get to a private Mass? In the "Patristic Period" (II-V centuries), bishops began to celebrate Mass also on weekdays in honor of martyrs, for the commemoration of saints, and for special events. Since the Mass was seen as the re-presentation of the sacrifice of Christ offered to the Father, Masses were celebrated to wrest divine favors from the Father such as for peace, for cessation of a plague, for a good harvest, etc. These were all favors requested for the good of all. But eventually private individuals would ask to have a Mass offered to bless their wedding, for funerals to entrust a deceased member of the family to God's mercy, to mark an anniversary, for healing, for a safe journey, and the list was endless... By the VI century these Masses were more numerous than Sunday liturgies; they were called "votive Masses" from the Latin verb *vovere*, to promise. Technically speaking, votive Masses were not yet "private Masses" as there was a limited number of people participating.

The private Mass (i.e., a Mass celebrated by one priest alone) had its origin in monasteries and in mission territories in northern Europe where monks were sent to evangelize pagan tribes. In the beginning monks were lay religious. Visiting priests would go to the monasteries to celebrate Mass for the monks. However, to have Mass also in the northern missions, some monks began to be ordained to the priesthood. There were times in which there were too many priests to stand around the same altar in the monastery chapel. Those who wanted to celebrate the sacrifice of the cross daily had to do so in private with the help of an altar server or two. The

practice of celebrating private Masses was carried over into the northern missions where priests worked mostly alone. Due to the simplicity and the constraints of mission work, these private liturgies lacked the grandiosity and the glamour of "high Masses" celebrated in cathedrals. However, on Sundays, even in mission lands, the small local congregation assembled for the liturgy.

Now, we might assume that the participation of the faithful in the west was felt the way we display our participation after the *Novus Ordo* (1972) was introduced and the sacrifice of the cross celebrated in vernacular (i.e., the language of the local Church). However, this was not the case at all. While in her missionary expansion northward, the eastern Church made sure that the Bible and the liturgy were translated into the local languages of the new Slavic peoples; in the west, both Bible and the different liturgies (Roman, Gallic, Spanish, Celtic, Germanic, etc.) were all in Latin. Hence, on Sunday, the faithful went to church to watch and to listen to a religious ritual in which they could have a very limited participation. They were taught that, through the words of consecration by the priest, the flesh and blood of God's only begotten Son were offered to the Father for the forgiveness of their sins and then eaten and drunk.

While Roman liturgy was rather simple, the other styles were more elaborate and included prayers to the Saints venerated locally, other prayers of intercession, and descriptions of what was taking place on the altar. What was fixed in all rites in the western Church were the narrative of the institution and the Lord's Prayer.

Worth noting is the attempt by Charlemagne (748-814) and, before him, by his father Pippin (714-768), over time and facing much resistance, to replace the elaborate Gallic rite with the simpler Roman rite as a unifying effort across the Frankish empire. Similarly, over time, the Spanish rite was also replaced by the Roman one. After the eleventh century the only church with its own distinct liturgical style was Milan—which kept the style introduced by St. Ambrose in the IV century!

The sought uniformity in the liturgy of the Church in the west resulted in an enrichment of the liturgical expression of faith and the mysteries unfolding on the altar. While the Roman rite clamored for simplicity and clarity, its proponents were wise enough to adopt and incorporate the best faith expressions, symbols, and ceremonies from

(Continued on pg. 2)

Unsettled by Doctrinal Development? Part 15
(continued from page 1)

the other rites. For example, in reaction to Arianism, which had infected some tribes in southern Gaul (France), the text of the Gallic rite emphasizing the divinity of Christ was inserted into the Roman canon (eucharistic prayer). The Nicæan creed was recited right before the canon. Priests made numerous signs of the cross during Mass, genuflected in front of the consecrated species, and whispered the words of the *canon* (thus adding to the mystery of what was unfolding on the altar).

The result was quite visible in the demeanor of the laity. They felt afraid to receive Holy Communion lest they incurred eternal damnation rather than salvation. Those who dared to approach the altar, albeit so seldom in the liturgical year, received the sacred species kneeling and were fed by the priest. Prayers which were previously recited by the whole congregation, in the latest editions of the Roman rite, were recited by the priest alone on behalf of the laity and with hands no more raised in thanksgiving but folded in supplication. The emphasis on the Mass as sacrifice resulted also in the homily being considered unnecessary, and, often, it bore no connection with the scriptural readings because the people did not understand Latin anyway. Since Holy Communion was received so rarely, there was no more need for a loaf of bread. Wafers called hosts, from the Latin *sacrificial victims*, took its place.

Fr. Dino Vanin, PIME, at San Francesco Church



MASS INTENTIONS:

March 1-Saturday

Joseph Buccinna by family
Special Intentions for Mary Mother of God Prayer Group
6pm Special Intent-Michael Polsinetti by Lindsey Kingston
6pm Bernadette Caloia by Paupert family

March 2-Sunday

8am Bob Ruggioli by wife Sharon
8am Thomas Daniel by family
8am Kevin DeLaere by DeLaere family
10am Ottavio Zicarelli by wife Ida & family
10am Donna Fallone by family
10am George Penna by Unione Donne Italiane
12pm Diva Bonaldi by family

March 3-Monday

Pete Rossi by wife Fran
Onorio Vitti by Ludington-Dawson family
Eileen Michael by DiMichele family
For All The Faithful Departed by DiMichele family

March 4-Tuesday

Isa P. Vitti by Ludington-Dawson family
Franca Del Serrone by family

March 5-Wednesday

For All The Faithful Departed by Rosalia Kehrig
John & Piera Franklin by daughter Mary Mutti
Special Intentions of the DiMichele family by family
For the sick & suffering of our parish by DiMichele family
Russell Aultman by Veronica Klepac

March 6-Thursday

Aldo Terenzi by wife Tina
For All The Faithful Departed by DiMichele family

March 7-Friday

Spiritual well-being of Bianca Mutti by mom
Onorio P. Vitti by Ludington-Dawson family
Evandro & Sally DiMichele by DiMichele family
Special Intentions of the DiMichele family by family
Clyde Butros by wife Nancy
In Thanksgiving to St. Padre Pio by Nancy Butros
Mulu Mulatu by CLASS Team

March 8-Saturday

Vocations to the Priesthood & Religious life
6pm Lisa Cician by Judy Manczuk

March 9-Sunday

8am Deceased mem of Colandrea family by William Hickey
8am Laura Slongo by family
10am Rocco Ruggirello by family
10am Antonino Badalamenti by wife & family
10am Salvatore Manzella by wife Rosa
10am Vito & Domenica Manzella by Rosa Manzella
10am Vincenzo & Concetta Armetta by Rosa Manzella
12pm Vincent & Pierina Frabotta by family
12pm Mary Kolis by family

March 10-Monday

Giuseppe Mazella by wife Gaetana & family

March 11-Tuesday

Stephanie Lovins by Lindsey Kingston

March 12-Wednesday

Evandro & Sally DiMichele by DiMichele family

March 13-Thursday

For All The Faithful Departed by Bob & Anna Kustasz

March 15-Saturday

6pm John Paluzzi by family
6pm Carolina Visone by daughter Lia
6pm Paul Tocco by Paupert family
6pm Joseph Tocco by Paupert family
6pm Antonino Cucchiara by family
St. Joseph Celebration w/soup

March 16-Sunday

8am Marcel Normandeu by Ron & Michelle Marino
8am Carl & Nancy Kaspari by family
10am Maria SS. Annunziata-Trappeto Club Mem Mass
10am Maria Assunta Marra by Fernanda Costa
10am Franca Esposito by husband & family
10am Antonino & Filippa Passalacqua by son Joe
12pm Lucia Pinelli by Sam & Alice Pinelli
12pm Barbara Pinelli by Reno Pinelli & family

March 19-Wednesday (St. Joseph Day)

Giuseppe Mazella by wife Gaetana & family
John & Piera Franklin by daughter Mary Mutti
Special Intentions of the DiMichele family by family
Evandro & Sally DiMichele by DiMichele family
The Salvation of the Dying by DiMichele family
Fortunato Valerio by family

March 22-Saturday

6pm Salvatore Spadafora by Spadafora family

March 23-Sunday

8am Antonio & Angelina Slongo by family
10am Elio Stringa by family
10am George Penna by Unione Donne Italiane

March 25-Tuesday

John & Piera Franklin by daughter Mary Mutti
Alex Calderone by wife Geraldine
The Protection of the Unborn by DiMichele family

March 25-Tuesday (Continued)

Evandro & Sally DiMichele by DiMichele family
Special Intentions of the DiMichele family by family

March 29-Saturday

James Dawson by Ludington-Dawson family
6pm Gaetano & Antonietta Biundo by family
6pm Rosa Spadafora by Spadafora family

March 30-Sunday

8am Grace & Albert Izzi by family
8am Conversion of Sinners by DiMichele family
12pm Duncan & Marie Sousa by family

LECTORS

Mar 02-J. Nowc, M. Sugameli, L. Sawyer
Mar 09-P. Graebert, T. Silverio, A. Perugi
Mar 16-J. Nowc, G. Buttacavoli, N. Butros
Mar 23-P. Graebert, L. Pietrantonio, L. Sawyer
Mar. 30-J. Nowc, M. Sugameli, A. Perugi
Saturday, 6pm - **Mar. 1**-D. Brosky, **Mar. 8**-J. Foglyano,
Mar. 15-D. Brosky, **Mar. 29**-J. Foglyano,
Mar. 30-D. Brosky

Important Dates:



ASH WEDNESDAY IS MARCH 5th

There will be 2 Masses: 8am & 7pm with distribution of ashes

STATIONS OF THE CROSS DURING LENT

MARCH 7th Confessions: 6pm -6:50pm
Stations of the Cross: 7pm
MARCH 14th 2 vegetarian soups: 6pm -7pm
Confessions: 6pm-6:50pm
Stations of the Cross: 7pm
MARCH 21st Confessions: 6pm-6:50pm
Stations of the Cross: 7pm
MARCH 28th 2 vegetarian soups: 6pm-7pm
Confessions: 6pm-6:50pm
Stations of the Cross: 7pm
APRIL 4th Confessions: 6pm-6:50pm
Stations of the Cross: 7pm
APRIL 11th 2 vegetarian soups: 6pm-7pm
Confessions: 6pm-6:50pm
Stations of the Cross: 7pm

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.

FASTING & ABSTINENCE DURING LENT

Ash Wednesday and Good Friday are days of fasting. The norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal

to a full meal. Ash Wednesday and all Fridays of Lent are also days of abstinence from meat. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.



ST. JOSEPH CELEBRATION

SATURDAY, MARCH 15th - 6pm HOLY MASS

Blessed oranges & bread, St. Joseph Prayer Cards (in Italian & English) & St. Joseph soup will be served in the Fr. Rossi Hall immediately following Mass. Raffle of St. Joseph Statue will be drawn at 7:45pm. Tickets will be sold Feb. 4th-March 16th after all Holy Masses. \$5.00 for six tickets or \$1.00 for one. All proceeds go to our church. If you would like to donate food or money for this celebration, please call Lisa Nowc @ (586) 260-4912.



SAN FRANCESCO DINNER DANCE 2025

San Francesco Parish will host its annual dinner dance Sunday, March 30th at Penna's of Sterling, 38400 Van Dyke Ave. in Sterling Heights This event features a 5 course sit-down dinner, open bar and entertainment by Pino Marelli. Doors open at 3:00pm dinner will be served promptly at 4:00pm. Tickets are \$70.00 per person (no tickets sold at the door). This event is our only annual fundraiser. All proceeds go directly to the maintenance and preservation of the church and its compound.

This year's honorees are **The Penna Family, Santino Polidori, & Robert Kustasz.** The very valuable support put forth by these honorees is a continuation of the effort of countless volunteers provided to San Francesco since it was established over 126 years ago, thanks to many hours of significant sacrifices from the community, and a multitude of donations. The parish is very fortunate to continue this legacy today with the commitment and assistance of the 2025 honorees. San Francesco is a personal parish with no geographic boundaries established to serve the Italian community and all people who choose to use its services in lieu of their local parish. All are welcome to come together and worship and grow in faith and love. Please join us in acknowledging and thanking the honorees for their support to help the Parish with an evening of dining and dancing. **For tickets or further info contact Ann Burrell (586) 242-1981 or Sharon Ruggioli (313) 882-5132.**

ASSUNTA SOCIETY MEETING-APRIL 6th

Following the 10am Holy Mass in the Fr. Rossi Hall. For more info or if you would like to join the Assunta Society Club, contact Brenda Rivard (President) @ (586) 524-0027.



ORPHANS CLUB BREAKFAST - PALM SUNDAY-APRIL 13th

After all Holy Masses: pancakes, eggs, sausage, fruit cocktail, coffee, milk & orange juice will be served. Adults-\$7.00-children-\$3.00. Everyone is welcome!

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 15^a

Carissimi parroccchiani e amici di San Francesco Church,

Dopo il VI secolo, la Chiesa orientale non cambiò quasi niente della sua liturgia eucaristica. La sua preoccupazione maggiore era di far fronte all'avanzata dell'Islam. Quando mandò i suoi missionari a evangelizzare le tribù slave, essa si affrettò a tradurre la Bibbia e la liturgia eucaristica nelle lingue dei diversi popoli che abbracciavano la fede.

La Chiesa occidentale invece subì due cambiamenti di rilievo nella liturgia eucaristica. Il primo cambiamento riguarda l'introduzione progressiva della *S. Messa privata*. Dapprima, il vescovo che fino a quel tempo offriva la S. Messa solo la domenica e assistito dai suoi sacerdoti e monaci, iniziò a celebrare la S. Messa anche in giorni feriali per vari motivi: per un buon raccolto, per far finire una guerra, per la salute pubblica dopo la peste, eccetera. In seguito, alcuni fedeli incominciarono a chiedere una S. Messa per un anniversario, per benedire il loro matrimonio, o per un funerale, per una guarigione, per fare un buon viaggio, eccetera. Queste S. Messe sono ancor oggi chiamate "Messe Votive."

Le S. Messe private celebrate da un sacerdote assistito da un chierico, furono introdotte per necessità. Siccome in monastero non potevano tutti celebrare la S. Messa in cappella, i monaci sacerdoti avevano il permesso di celebrare la S. Messa in privato. Quando la Chiesa occidentale aprì missioni tra le tribù dell'Europa del

nord, i missionari che erano monaci ordinati sacerdoti, mantennero la stessa tradizione. Solo la domenica i pochi fedeli della missione assistevano alla S. Messa nella chiesetta della missione.

Il secondo cambiamento di rilievo riguardò tutti i diversi riti nei quali la S. Messa era celebrata in latino. Il rito romano era il più diffuso e il più semplice. Col tempo, rimase l'unico in uso, fatta eccezione per il rito ambrosiano tuttora in uso nell'arcidiocesi di Milano. Il rito romano adottò e fece sue le parti più suggestive del rito gallico, spagnolo, germanico e celtico.

Il fatto che la S. Messa era in latino limitava moltissimo la partecipazione dei fedeli che, non capendolo, avevano solo una vaga idea di che cosa stesse accadendo sull'altare. La predica risultò spesso inutile per lo stesso motivo di avere le letture in latino. Le preghiere erano fatte dal sacerdote a nome di tutti, il canone era bisbigliato in segreto e pochissimi facevano la S. Comunione per paura di commettere un sacrilegio.

P. Dino Vanin, PIME



Remember to keep bringing your papers to the recycle bins located in the church parking lot.

You can check our Website: sanfrancescochurch.org for weekly homilies and other information.