

# BOLLETTINO DI SAN FRANCESCO



RECTORY: 22870 S. Nunneley, Clinton Twp., MI 48035  
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WEBSITE: [sanfrancescochurch.org](http://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.



## April, 2025

### Unsettled by Doctrinal Development? Part 16

Dear Parishioners and Friends of San Francesco Church,  
The Roman Canon used in the western Church during the Middle Ages was heavily influenced by the Frankish Canon used in the Holy Roman Empire. The differences become more evident if you recall the description of a papal Holy Mass according to the Gregorian Sacramentary I offered in my January 2025 **Unsettled by Doctrinal Development?** part 13.

Already in that papal Mass, celebrated two centuries prior, I pointed out how, due to the size of the basilicas, the laity's participation was limited as the presiding celebrant (pope or bishop) was assisted by clerics, subdeacons, deacons, and priests around the altar and, in the choir, monks did most of the singing. The differences took place at the level of presider, architectural setup of the church, and the role of the laity.

Holy Mass (usually a *private mass*) was celebrated in Latin, daily, by a single priest, in secret (i.e., *sotto voce* or in silence). If no server were present, the priest, by himself, recited not only all the prayers, read all the readings, and performed all the required actions unassisted, but even gave the prayer responses! The only instance in which the laity had a partial participation was when the priest would personally receive the prescribed offering from the person requesting a *votive mass*.

Thus, in a few centuries, the Holy Mass had passed completely from being a liturgical communal ritual celebrated **with** the people to being a rite done by one priest **for** the people. The High Mass, which used to be celebrated by a bishop with the aid of many assistants, could now be celebrated by a priest if assisted by two clerics and servers.

The architecture of the medieval churches accentuated the emphasis of the liturgy as sacrifice and as a plea for divine mercy done by a priest/bishop rather than a joyous gathering of a community assembled to give thanks to God. In small churches, the altar was built against the back wall. In larger churches and cathedrals, even though the altar was placed at the intersection of the transepts

with the nave, the presider had to turn his back to the congregation, as in smaller churches and chapels, because reliquaries and statues were placed on the altar or in front of it.

The participation of the laity had become completely passive. In larger churches the people were pushed farther back towards the front of the church as the area (sanctuary) reserved for the presider and his assistants was often flanked by the stalls of the choir reserved for the monks and was physically separated from the main body of the church by screens and or columns. The pulpit was placed on one side towards the middle of the main body, but it was not used for homilies which were not considered an essential part of the liturgy. Smaller side altars were added along the outer walls for private and votive masses for smaller groups of people. What was spiritually helping the laity, who were there as spectators, were the stained-glass windows depicting famous biblical events, statues of their favorite saints, and the slender Gothic columns inviting the faithful to look heavenward and feel closer to God while the priest conducted his ritual in a language they did not understand.

The laity were told that, at a certain point during the Holy Mass, the Lord Jesus was present on the altar under the elements of bread and wine. They also were told that the Mass was the representation of the sacrifice of the cross in which Jesus was offered to the Father as he was offered to the Father on the cross. But the mystery continued. The mystery became a mystery within a mystery. Priests, too, demanded explanations from theologians. Naturally, interpretations varied considerably, but the Church made sure that the real presence of Christ at Mass remained firmly held as a tenet of the faith.

Recourse to St. Augustine's definition of sacrament (a sign of a sacred reality) proved problematic to some theologians. If the consecrated bread and wine were a sacrament, they had to be signs of the body and blood of Christ without being identical to it. Furthermore, if the consecrated wine was the blood of Christ, then was his blood outside his body in the consecrated bread? Looking at the hosts, could they be considered "pieces" of what was a whole body? Denying the physicality of the eucharistic body and blood of Christ sounded like heresy to quite a few.

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This controversy led gradually to the development of technical terms of **sacramental reality**. Applied to the Eucharist, theologians spoke of a three-fold distinction: *sacramentum tantum* = only a sign; *sacramentum et res* = both a sign and a reality; and *res tantum* = only a reality. The words of consecration and the outward appearance of the bread and wine were signs of a reality visible only to the eyes of faith. The Body and Blood of Christ, truly present under the appearance of bread and wine, were both a reality and signs pointing to the nourishment for the soul which they provided. The grace produced by the reception of Holy Communion was only a heavenly reality pointing to no other realities of this world.

Many of the laity decided that such closeness to God was too much for them, and they were filled with much fear. Thus, they abstained from Holy Communion altogether. In earlier times, priests and bishops had bowed before the sacred species on the altar and in the direction of the cupboard where some consecrated bread was kept as *viaticum* for people near death. But now they genuflected every time they touched the consecrated bread and wine. They kept in a tabernacle on the altar the consecrated bread left over after Mass; they were very careful to keep their thumbs and indexes together lest the smallest particles of the host they had touched could be dropped; and after Holy Communion, they washed their fingers in water and drank it.

Next month, we will resume our reflection on the Eucharist by covering the excesses of the physicalistic view of the Eucharist in the Middle Ages.

**Fr. Dino Vanin, PIME, at San Francesco Church**

NB: Most of the information featured in “**Unsettled by Doctrinal Development?**” is taken from the book “**Doors to the Sacred**” by Joseph Martos, Triumph Books., 1981



**MASS INTENTIONS:**

**April 2-Wednesday**

For All The Faithful Departed by Rosalia Kehrig  
Special Intention (Birthday) Isaiah Yanasak by Sandy Kelly

**April 3-Thursday**

Charles Greene by Bernardon family

**April 4-Friday**

Franca Del-Serrone by family  
Special Intent- Matthew McCarty (Birthday) by Sandy Kelly  
Spiritual well-being of Bianca Mutti by mom Mary

**April 5-Saturday**

Vincenzo & Maria Buccinna by family  
Special Intentions for Mary Mother of God Prayer Group

**6pm** Frank Audia by Maria Biernacki

**6pm** George Recor by The Degens

**April 6-Sunday (BAKE SALE)**

8am Mary Hickey by William Hickey  
8am Bob Ruggioli by wife Sharon  
8am Thomas Daniel by family  
8am Kevin DeLaere by DeLaere family  
8am Robert Ezzo by wife Janet & family

10am Mario Meschini by Fernanda Costa  
10am Salvatore Manzella by wife Rosa  
10am Ottavio Zicarelli by wife Ida & family  
10am Germano & Loris Costa by family  
10am Domenica & Lina Iannone by Casali family  
12pm Christina Locricchio by family  
12pm Joseph Calcaterra by Rina Calcaterra

**April 7-Monday**

Aldo Terenzi by wife Tina  
Albert & Lucille Cataldi by family

**April 8-Tuesday**

Alex Calderone by wife Geraldine  
Albert Cataldi family

**April 9-Wednesday**

Domenic Maiani by wife Nora

**April 10-Thursday**

Clelia Stoppa by sister Ida Zicarelli  
Patricia Lenzini by Bernardon family

**April 11-Friday**

Special Intentions of the DiMichele family by family  
The Protection of The Unborn by the DiMichele family

**April 12-Saturday**

For All The Faithful Departed by Bob & Anna Kustasz  
**6pm** Corinne Tocco by Paupert family  
**6pm** Salvatore & Rosa Spadafora by Spadafora family  
**6pm** Dino D'Andrea by Gina & Todd Bensley

**April 13-Sunday (Orphans Club Breakfast)**

8am John & Piera Franklin by daughter Mary Mutti  
8am Special Intentions of the DiMichele family by fam  
8am Tom Daniel by Sharon Ruggioli  
8am Evandro & Sally DiMichele by family  
8am Special Intentions of the DiMichele family by fam  
8am For All The Faithful Departed by DiMichele fam  
10am Franca Esposito by husband & family  
10am Maria Assunta Marra by Judi Blindu  
10am Rocco Ruggirello by family  
10am Antonino Badalamenti by wife & family  
10am Mario Meschini by Angela Meschini  
10am Alessandra Bragola by Angela Meschini  
10am Germano & Loris Costa by Angela Meschini  
10am Aunt Janet Krula by Austin Simon  
10am Antonio Moraccini by wife Anna  
10am Lindor & Domenico DiStefano by Beatrice Raad  
12pm Giulio Fattore by wife & family  
12pm Francesco & Evelina Ferrera by Maria  
12pm Antonio & Annunziata Moscone by Maria  
12pm Virgilio & Maria Candida Ferrera by Maria  
12pm August Caringi by wife & daughters

**April 14-Monday**

Antonio & Assunta Crocenzi by Nora Maiani

**April 15-Tuesday**

Primo Righi (Birthday) by wife Lorraine

**April 17-HOLY THURSDAY**

**April 18-GOOD FRIDAY**

**April 19-HOLY SATURDAY**

**April 20-Sunday (EASTER)**

8am Albert & Grace Izzi by family  
8am John & Pearl Marino by Ron & Michelle  
8am John & Piera Franklin by daughter Mary Mutti  
8am Giuseppe Mazella by wife Gaetana & family  
8am Kevin DeLaere by DeLaere family

**April 20-Sunday (Continued)**

8am Dan, Mary & Tom Daniel by family  
8am Frank Audia by wife Joan & family  
8am Fortunato Valerio by family  
8am Russell Aultman by Veronica Klepac  
8am Vincent & Pierina Frabotta by family  
8am Mary Kolis by family  
8am Joseph Frank Klepac by Veronica Klepac  
8am Duncan & Marie Sousa by family  
8am Evandro & Sally DiMichele by DiMichele family  
10am Antonio & Filippa Passalacqua by son Joe  
10am Ottavio Zicarelli by wife Ida & family  
10am Mario Signorelli by wife Anna & family  
10am Melissa Zicarelli by grandmother Ida & family  
10am Salvatore Biondo by Nicolina Biondo  
10am Russell Aultman by Veronica Klepac  
10am John & Gerald Agostini by family  
10am Joseph Frank Klepac by Veronica Klepac  
10am Giuseppe Esposito by wife & family  
12pm Diva Bonaldi by Bonaldi family  
12pm Russell Aultman by Veronica Klepac  
12pm Joseph Frank Klepac by Veronica Klepac

**April 21-Monday**

Paolo & Columba Maiani by Nora Maiani

**April 22-Tuesday**

Giuseppe & Savina Righi by daughter-in-law Lorraine  
For the sick & suffering of our parish by DiMichele family

**April 23-Wednesday**

Special Intentions of the DiMichele family by family

**April 24-Thursday**

Armando Gennari by wife Savina  
Deceased members of Santi family by Savina Gennari  
Adamo & Antonia Gennari by Savina  
Giuseppe & Luigina Simona by Savina Gennari

**April 25-Friday**

Lucille Cataldi by family

**April 26-Saturday**

**6pm** George Recor by The Degens  
**6pm** Carolina Visone by family

**April 27-Sunday**

8am Antoinette Lane by William Hickey  
8am Joseph Frank Klepac by Veronica Klepac  
8am Evandro & Sally DiMichele by DiMichele family  
8am The Conversion of Sinners by DiMichele family  
8am Special Intentions of the DiMichele family by fam  
10am Piera Giannola by Rosa Manzella  
10am Antonietta Stringa by family  
10am Joseph Frank Klepac by Veronica Klepac  
10am Vincenzo Esposito by wife Elena & family  
10am Giuseppe & Cecilia Silvestri by daught. Virginia/fam  
10am Gaetano & Vincent Spano by sister Anna Costa/fam  
12pm Joseph Frank Klepac by Veronica Klepac

**12pm First Holy Communion Mass**

**April 29-Tuesday**

Gaetano & Antonietta Biundo by family  
Evandro & Sally DiMichele by DiMichele family  
Special Intentions of the DiMichele family by family  
The Salvation of the Dying by DiMichele family

**April 30-Wednesday**

Antonio & Assunta Crocenzi by daughter Lorraine



**LECTORS:**

**Apr. 06-**P. Graebert, T. Silverio, N. Butros  
**Apr. 13-**J. Nowc, G. Buttacavoli, L. Sawyer  
**Apr. 20-**P. Graebert, L. Pietrantonio, A. Perugi  
**Apr. 27-**P. J. Nowc, M. Sugameli, N. Butros  
**Saturday, 6:00pm**  
**Apr.05-**J. Foglyano **Apr. 12-**D. Brosky  
**Apr. 19-**J. Foglyano **Apr. 26-**D. Brosky



**DATES TO REMEMBER:**



**CONFESSIONS** Every Friday from 6:30pm to 7:30pm

**ADORATION**

**Holy Hours** every Friday from 8:30am till noon.



**Events:**

**April 27th - First Holy Communion** 12:00pm Holy Mass  
Please remember you must register every year for catechism classes even if your child has attended the previous year.



**ASSUNTA SOCIETY**

Join us after the Holy Masses, **Sunday, April 6th** to pick up some yummy baked goods. All proceeds go to San Francesco Church. Donations of wrapped baked goods are greatly appreciated. Drop off is in the Fr. Rossi Hall on Saturday, April 5th or before the 8am Mass on Sunday. Any questions please contact Brenda Rivard @ (586) 524-0027.

**EASTER ENVELOPES**

Deepest thanks to all for your kindness and generosity.



**LITURGIES**

**PALM SUNDAY, April 12th & 13th**

Distribution of blessed palms at every Mass

April 12-Saturday 6:00pm

April 13-Sunday 8:00am, 10:00am (Italian) 12:00 Noon

**HOLY THURSDAY, April 17th**

7:00pm: Liturgy of the Lord's Supper

Adoration of the Blessed Sacrament until Midnight

**GOOD FRIDAY, April 18th**

1:00pm Liturgy of the Lord's Passion & Death  
Holy Communion, The Way of the Cross,  
Divine Mercy Chaplet & Novena

**HOLY SATURDAY, April 19th**

7:30pm Easter Vigil Mass



**EASTER SUNDAY, April 20th**

**Masses:** 8:00am 10:00am (Italian) 12:00 Noon

**HAPPY EASTER TO ALL~BUONA PASQUA!**

**RETURN SERVICE REQUESTED**



**Scossi dallo Sviluppo Dottrinale? Parte 16<sup>a</sup>**

Carissimi parrochiani e amici di San Francesco Church,

Vi voglio descrivere la S. Messa come era celebrata nel Medioevo, e quelli della mia età vedranno tante similarità con la S. Messa prima della riforma del Concilio Vaticano II.

I cambiamenti di rilievo presenti nel Medioevo riguardavano il celebrante, l'architettura della chiesa e la mancanza di partecipazione diretta del popolo.

Tutte le messe dei giorni feriali erano messe private. Il sacerdote poteva fare tutto da solo: recitare le preghiere, leggere le letture bibliche, fare tutti i gesti prescritti e, persino, dare le risposte se non c'erano chierici ad assisterlo. Tutto naturalmente in latino.

Le chiese piccole avevano l'altare contro il muro di fondo e il sacerdote girava le spalle al popolo. Nelle chiese più grandi e in cattedrali, l'altare era eretto all'incrocio del transetto con la navata centrale, però aveva statue di fronte, e dunque anche in questo caso, il sacerdote girava le spalle alla gente. Sui lati erano eretti altari minori per messe private. Il presbiterio era segregato dalla navata centrale da colonne o balaustre. A volte, l'altare principale era fiancheggiato dai seggi del coro e, pertanto, il popolo era spinto ancora più indietro. La separazione tra laici e presbiteri era completa. In chiesa il sacerdote e i suoi assistenti conducevano il rito della S. Messa in latino e la gente osservava senza capire poco niente del rito.

Nel Medioevo, sacerdoti e teologi si sforzavano di trovare termini e concetti che potessero spiegare il mistero che si svolgeva sull'altare. Ci vollero secoli di

tentativi e correzioni varie prima di riuscire a trovare spiegazioni adatte a mantenere il mistero della presenza sacramentale di Cristo sotto le specie di pane e di vino però senza cadere in banalità nel trattare il Dono sublime di Dio stesso reso così accessibile all'uomo come nutrimento spirituale.

Il popolo doveva accontentarsi di ammirare le vetrate rappresentanti famose scene bibliche, guardare supplici le statue dei loro santi preferiti e seguire con lo sguardo le alte colonne che si innalzavano verso il cielo dove speravano, un giorno, di passare l'eternità col Signore e la Madonna.

**P. Dino Vanin, PIME**



**SPECIAL THANKS**

To all our lectors, servers, ushers, and volunteers who take care of the flowers & decorations, & cleaning assistants who selflessly dedicate their time to serve our church, you are appreciated and always remembered in our prayers. Many Thanks to everyone who enjoyed our **Annual Feast of St. Joseph Celebration & Dinner Dance March 30, 2025**. Our church is truly blessed with many people of good will. God Bless You All.



**Prayer Group-Every Monday @ 1:00pm**

Refreshments & conversation afterwards in the church hall. Everyone is welcome, join us!