

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.



JULY 2025

Unsettled by Doctrinal Development? Part 19

Dear Parishioners and Friends of San Francesco Church,

I recommend that you keep in mind my June article about St. Thomas Aquinas' explanation of the mystery about the greatest Gift of the Lord under the humble species of bread and wine. St. Thomas is by far the most outstanding champion of the Eucharist. His terminology, borrowed from Aristotelian and Scholastic concepts, remains the catechetical foundation of our faith in the real presence of Christ in the Eucharist through transubstantiation of the elements of bread and wine.

With St. Thomas' elucidation of the Eucharist in the back of our mind, we can now look at the different Protestant understandings of the subject. The starting point for them was the New Testament Holy Scripture because they simply overlooked the basic fact that the Bible, in its entirety, was transmitted from one generation to the next by oral tradition, and what we find written in the New Testament is only a portion of what God has revealed to us. *There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.* **John 21:25**

There are two kinds of traditions. First, there are men-made traditions (cf. Matthew 15: 2-6, Mark 7:3-13). Second, there is THE Tradition as divine revelation (1 Corinthians 11:1; 2 Thessalonians 2:15; 2 Timothy 2:2) which gave us the list of the Books of the New Testament, the names of the four Evangelists, the doctrine of the Holy Trinity, and countless other insights into God's plan of salvation.

In 1 Corinthians 11:23, St. Paul mentions that he received from the Lord Himself a revelation about His institution of the Eucharist and how he (Paul) handed down that Tradition to the Corinthian community.

Since, erring grievously, the Protestants relied on Holy Scripture alone (*sola Scriptura*), they could only set up their Eucharistic worship (renamed the Lord's Supper or the Lord's Table) based on what they found written in the New Testament about the early "Masses." Furthermore, since Protestants lacked an official teaching Authority designated by Christ to interpret correctly the Holy

Scripture in light of and aided by Tradition, as we will see, they were all over the place in their interpretation of the Eucharist. Notably, they interpreted symbolically the whole sixth chapter of John, which is all about the Eucharist, and they also ignored the need for a correct discernment of the Body and Blood of Christ: *For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.* **1 Corinthians 11:29**

Having been a priest, Martin Luther was familiar with Thomistic theology and philosophical terminology. Thus, he kept the original format of a medieval Mass. However, he shortened it by removing all the additions that were inserted over the centuries in keeping with the best prayers gleaned from the different rites of the Western Empire. The first part of the "Lutheran mass" consisted of biblical readings with a sermon; the second half revolved around reception of holy communion. Martin Luther's main intent was to eliminate the abuses associated with payments for Masses to release souls from Purgatory, to ensure one's safe entry into Heaven, and other self-serving intentions. Since Christ offered himself to the Father once for all, Martin Luther dispensed with the sacrificial aspect of the Catholic Mass, and stressed, instead, that the consecrated bread and wine were God's gift to his people. Since there was no sacrifice offered to God, there was no need for priests. The priesthood of the lay faithful sufficed. To the Thomistic term *transubstantiation*, Martin Luther preferred the term *consubstantiation* (see my article for May 2025). For him, the words of institution of the sacrament were a sign that the sins of God's people were forgiven through Christ's death on the cross. By receiving holy communion, the faithful received reassurance of the salvation Christ had attained for them through his death.

The Anglicans, of the Higher Church of England, remained very close to the "Roman Mass." Pope Benedict XVI's *Anglicanorum coetibus* (Apostolic Constitution) and the setting up of Personal Ordinariates prove this.

By and large, relying on *sola Scriptura* and reacting to the Roman mass, all other Protestant denominations came

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up with a variety of liturgical services that cover the whole spectrum from resembling somewhat the Roman Mass to a service made up of songs, scriptural readings, and elaborate sermons. Also, the recollection of the Lord's Supper was celebrated routinely throughout the year by some groups and only once a year by others. For example, Calvin interpreted Christ's words of institution symbolically. The elements remained simply a figure of the body and blood of Christ. The elements of bread and wine remained such throughout, but the faith of the participants consuming the bread and wine enabled them to receive spiritual nourishment from them. Calvin lacked Luther's philosophical background. Hence, for him and for countless others, not only transubstantiation (Catholic) but also consubstantiation (Lutheran) was denied. Yet he talked of a presence of Christ which was more than a simple thought of the mind.

But Ulrich Zwingli, and many others, taught that Christ's presence was simply mental or symbolic and not a sacred presence transforming the mind and the heart of the faithful as it was for Luther and Calvin. Zwingli held that Christ's words of institution at the Last Supper meant that the bread and wine were going to signify his body and blood to be offered on the cross the following day. According to Zwingli, Jesus never intended to transform the bread and wine into his body and blood.

In short, for most reformers, the elements remained plain bread and wine (or grape juice), but they were meant to be a most powerful reminder of what Jesus endured for people's salvation. So, the true body of Christ was present only in the grateful minds of true believers.

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:

July 2-Wednesday

For All The Faithful Departed by Rosalia Kehrig

July 3-Thursday

James Daoust, Sr. by DiMichele family

July 4-Friday

Spiritual well-being of Bianca Mutti by mom Mary John & Piera Franklin by daughter Mary Mutti
Special Intentions of the DiMichele family by family
For All The Faithful Departed by DiMichele family
Mario Signorelli by wife & family
Franca Del-Serrone by family

July 5-Saturday

Special Intentions for Mary Mother of God Prayer Group
6pm Martin Paupert by Paupert family
6pm Bernadette Caloia by Paupert family

July 6-Sunday

8am Bob Ruggioli by wife Sharon
8am Deceased members of DeLaere family by family
8am Kevin DeLaere by DeLaere family
8am Thomas Daniel by family
8am Heather & Marie Swan by Mike MacDonald
10am Ottavio Zicarelli by wife Ida & family

July 6-Sunday (Continued)

10am Gioacchino Alu by daughter Carmela Simon
10am Antonino Badalamenti by wife & family
10am Marion Simon by Carmela Simon
12pm Sarah Melia by The Assunta Society Club
12pm Albert & Barbara LaTorre by daughter Anna
12pm Vito Iacona by Maria Di Lorenzo & family

July 7-Monday

Deceased members of the Santi family by Savina Gennari

July 8-Tuesday

Alex Calderone by wife Geraldine
Salvatore Manzella by wife Rosa

July 11-Friday

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

July 12-Saturday

Vocations to Priesthood & Religious Life
For All The Faithful Departed by Bob & Anna Kustasz
6pm Marjorie B. Calcaterra by Mike & Gloria Butler
6pm Dino D'Andrea by Jim & Mary Katsaros
6pm Vincenzo & Giuseppina Manzo by Paolo/Angie Milana
6pm Natale & Vincenza Cusenza by Paolo & Angie Milana

July 13-Sunday

8am Pearl & John Marino by Ron & Michelle
8am John & Piera Franklin by daughter Mary Mutti
10am Giovanni Blindu by wife Judi
10am Rocco Ruggirello by family
10am Giuseppina Romeo by Casali family
10am Vilma Farquhar by family
12pm Cepranese Club
12pm Diva Bonaldi by Bonaldi family
12pm Raimondo & Maria Ciavatta by daughter
12pm Marco & Tina Caponi by niece
12pm Special Intention for Fr. Dino

July 15-Tuesday

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

July 19-Saturday

Vittoria Vitti by Ludington-Dawson family
6pm August Caringi by wife Betty & daughters
6pm Frank Audia by wife Joan & family
6pm Corinne Tocco by Paupert family

July 20-Sunday

8am Angeline & Antonio Slongo by family
8am Regina & Philip Vermader by family
8am Theresa & Charles MacDonald by son Mike
10am Antonino & Filippa Passalacqua by son Joe
10am Franca Esposito by husband & family
10am Daniele Sabetti by Giovanna Sabetti & children
10am Vincenzo Esposito by Elena
12pm Paolo DeLeonardis by family
12pm Vincent & Pierina Frabotta by family
12pm Mary Kolis by family
12pm Duncan & Marie Sousa by family

July 21-Monday

Jerry DiMaggio by wife Grace

July 22-Tuesday

Special Intentions of the DiMichele family by family
The Conversion of Sinners by DiMichele family
Chester Manczuk by wife Judy

July 23-Wednesday

Kevin DeLaere (Birthday) by DeLaere family
Special Intentions of the DiMichele family by family

July 24-Thursday

Evandro & Sally DiMichele by DiMichele family
Special Intentions of DiMichele family by family
Armando Gennari by wife Savina

July 25-Friday

Gaetano & Antonietta Biundo by family
William Leonard, Jr. by DiMichele family
Special Intentions of the DiMichele family by family

July 26-Saturday

Evandro & Sally DiMichele by DiMichele family
Special Intentions of the DiMichele family by family
6pm Rosario & Vincenza Milana by Paolo & Angie
6pm Mary Milana by Paolo & Angie Milana

July 27-Sunday

8am Domenico Bernardon by family
8am Jerry Stewart by family
8am Nancy & Carl Kaspari by Mike MacDonald
10am Maria Assunta Marra by DeLuca family
10am Tullio DiMichele by Paola DiMichele

July 29-Tuesday

Sr. Martha Cunegunda Zielinski by niece Anna



Lectors for July:

July 06-J. Nowc, L. Pietrantoni, L. Sawyer
July 13-P. Graebert, M. Sugameli, A. Perugi
July 20-J. Nowc, T. Silverio, N. Butros
July 27-P. Graebert, L. Pietrantoni, L. Sawyer
Saturday, 6:00pm
July 5-D. Brosky **July 12**-J. Foglyano
July 19-D. Brosky **July 26**-J. Foglyano

Remember!

MARY MOTHER OF GOD PRAYER GROUP

The Mary Mother of God Prayer Group continues to offer prayers, praise and thanksgiving and is in deep gratitude to our spiritual Mother for allowing us to pray under her mantel. We would like to invite you to come and join us in prayer and fellowship on **Mondays at 1:00 pm** in the church. We appreciate and acknowledge Fr. Dino for his support and encouragement.

San Francesco News:



CSA REPORT 2025

On behalf of the Finance Council and the Archdiocese of Detroit, I want to express my sincere gratitude to all of you who gave to CSA 2025. You are responding once again most generously. In my human limitations, I can only see the physical outcome of your generosity, but our Lord sees also the sacrifices that you had to make in order to support our beloved parish of San Francesco and the many programs that are designed to make our Archdiocese vibrant, fully engaged and love filled. May the Good Lord reward you fittingly for your kindness.

FRIDAY, JULY 4



May this Independence Day strengthen the love and affection we have for our country and one another.

PLEASE JOIN US ON JULY 20 AFTER THE 12PM

HOLY MASS

After the Ceparanese Club procession with the statue of Our Lady of Mt. Carmel and the banner of St. Arduino, there will be a scapular enrollment for people of all ages. Refreshments for everyone courtesy of the Ceparanese Club. This is a free will donation for the scapulars.

COME ONE, COME ALL-EVERYONE WELCOME!

San Francesco Catholic Church will hold our 3rd Annual **PICNIC Italian Style Sunday, July 27th, 2025**, starting at 11:00 am on our church grounds (22870 S. Nunneley Road, Clinton Township, MI 48035). \$20 per adult/ \$5 child (under 12 years). Includes Picnic Luncheon, by Santino Polidori and friends, entertainment, strolling accordion player, 50/50 raffle, bocce, corn hole and much more! All are welcome to attend. For more information or donations contact Ann Burrell 586-242-1981. Signup sheet for those willing to assist is in the foyer of the church. Please bring your friends and join us for a beautiful day Italian style!

COFFEE & DONUTS



Donations for the mailing of the church monthly bulletin are much appreciated as it is costly for printing and postage. Any donations for coffee and sweets after the weekend Holy Masses is much appreciated as well. These donations help cover the expenses and as always, we thank you for your continued support.



Join us for any of our many services, bring a friend & participate in club processions too!

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 19ª

Carissimi parrocchiani e amici di San Francesco Church,

Dopo le elucidazioni sull'Eucarestia fatte da San Tommaso D'Acquino, è giunto il momento di fare una carrellata sui vari concetti che i Protestanti hanno dell'Eucarestia e i vari modi con i quali essi eseguono l'ordine di Gesù di fare Eucarestia in sua memoria.

Ricordiamoci che la Chiesa Cattolica, quella Ortodossa (principalmente Greca e Russa) credono che con le parole della consacrazione, il pane e il vino della S. Messa sono transustanziati nel Corpo e Sangue di Cristo. C'è quindi una presenza reale di Cristo nelle specie del pane e del vino, e questa presenza continua finché si vede il pane e il vino consacrati. Pertanto, le ostie consacrate devono essere conservate in un Tabernacolo.

Gli Anglicani della Chiesa "alta" hanno una S. Messa simile a quelle della liturgia Cattolica e Ortodossa, ma la Chiesa Cattolica non riconosce come valida la consacrazione del pane e vino fatta da sacerdoti anglicani perché non c'è certezza sulla successione episcopale dagli apostoli fino ai loro vescovi.

Martin Lutero era un prete agostiniano e, pertanto, conosceva bene la terminologia tomistica. Per lui, dopo la consacrazione c'è la duplice sostanza del pane/vino e quella del corpo e sangue di Cristo. Anche nel suo caso, la Chiesa Cattolica non accetta l'ordinazione dei vescovi e ministri Luterani. La Messa luterana è una messa simile alla nostra, ma semplificata.

Tutte le altre sette protestanti negano la presenza reale di Cristo nel pane e nel vino. I loro servizi religiosi ricordano l'ultima cena e c'è una s. comunione che varia da intervalli regolari, per alcune sette, fino a un'unica recezione annuale. In alcune sette, il vino è sostituito da succo d'uva non fermentato. I loro servizi religiosi consistono in gran parte in canti e lunghi sermoni. Quando ricordano l'ultima cena sentono una presenza di Cristo che varia da un'esperienza intensa a un vago pensiero di Cristo e del suo sacrificio sulla croce.

P. Dino Vanin, PIME

PROUD OF OUR ITALIAN HERITAGE

Fr. Dino and the Finance Council wish to express their profound gratitude to all the clubs and community that participated in San Francesco's Corpus Christi Celebration. Please continue to support our parish family with your attendance and thank you for helping us keep our traditions alive!



Please continue to browse our website:
sanfrancescochurch.org

Please remember to recycle your papers in our paper retriever bins located in the church parking lot. Thank you for your continued support and helping the environment!