

# BOLLETTINO DI SAN FRANCESCO



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

PHONE: (586) 792-5346 • FAX: (586) 792-5119

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.

**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.

## AUGUST 2025

### **Unsettled by Doctrinal Development? Part 20**

Dear Parishioners and Friends of San Francesco Church,

As we saw last month, the different Protestant denominations agreed only in considering the bread and wine of the Lord's Supper strictly as symbols of Christ's body and blood; thus, they denied his real presence in them.

The variety of their opinions prompted a unified response from the Catholic Church. It took the form of three separate documents on the Eucharist and provided binding teaching taken from the Scholastic approach adopted by St. Thomas Aquinas.

The first one was issued in the year 1551 by the Council of Trent, and it was on the Blessed Sacrament. By "sacrament" the Council Fathers understood the consecrated bread and wine. They stated that, during the Last Supper, the Lord Jesus instituted this sacrament to remember his redemptive death throughout the centuries and to be spiritual nourishment for the souls of his followers. The Lord Jesus is truly, really, and substantially present in the elements even though such a presence is not physical yet clearly restricted to the elements. There is a real presence that is essentially different from a mere presence in the minds and hearts of the faithful. By the words of institution, the whole substance of the bread is changed into the substance of the body of Christ, and the whole substance of the wine is changed into the substance of the blood of Christ. For this reason, the faithful were to adore this Sacrament with great devotion and receive it frequently but with scrupulous attentiveness that they did not receive the Lord with an unconfessed mortal sin on their soul! Furthermore, the faithful were strictly forbidden to adhere to any teaching about the Eucharist which differed in any way from the Council's teachings.

The second document was issued by the Council eleven years later (1562) and dealt with Holy Communion. Reacting to the reformers who insisted believers receive both the bread and wine in their holy communion, the Council fathers decreed that the faithful did not have to receive both the bread and wine to receive Christ. The Lord is truly present body and blood, soul and divinity in either element. The whole Christ is present in every piece

of the consecrated bread however small, and in every single drop of wine.

In the same year, 1562, the Council of Trent issued the third decree on the Holy Mass as sacrifice. At the Last Supper, they stated, the Lord Jesus offered to the Father his body and blood as a sacrifice, and he ordered his followers to continue offering the same sacrifice in an unbloody way to represent to themselves his bloody sacrifice on the cross. The Holy Mass doesn't take away anything from the perfect and most pleasing sacrifice of Christ on the cross, but it is offered to the Father for the spiritual benefit of the faithful and to atone for the sins of the living and for those who died in the Lord. God's grace, made available at Mass, acts *ex opere operato*, i.e., its efficacy derives from the action performed independently of the disposition or condition of the minister and/or recipient. Therefore, the Council declared that it was not necessary to have the Mass celebrated in the language spoken by the people. However, in order to receive additional spiritual benefit, the bishops encouraged the priests to prepare well the faithful and to explain to them the significance of the Mass and God's Word.

These three documents on the Eucharist were the most thorough attempt at presenting in a clear, concise, and terse way the theology of this sacrament in terminology used by the Scholastics. These three documents could be considered as the final presentation on the Eucharist of the previous eight centuries and the doctrinal basis on the Eucharist until the Second Vatican Council (1962-1965).

The accomplishments of the Council of Trent on the Eucharist were doctrinally clear and precise but, in practice, they left considerable issues unresolved.

Dioceses in the parts of Europe that had remained faithful to the Catholic faith had some traditions relative to their way of celebrating Holy Mass with which they were not ready to part. Gradually, they implemented the reforms proposed by the Council and agreed to keep the essentials, correcting only the abuses which had crept into local ways of celebrating the Eucharist. To this end, they gave the pope, his advisers, and the Roman Curia the unprecedented authority of being the arbiters of what constituted liturgical abuse. Up to that historical decision, the bishops enjoyed a good degree of independence in liturgical matters. Most of the abuse was about monetary gains for saying Mass. In certain dioceses, priests set the number of Masses to be said to "guarantee" that souls

*(continued on page 2)*

## **Unsettled by Doctrinal Development? Part 20**

*(continued from page 1)*

would be freed from Purgatory. Priests were saying many Masses a day, one after the other; skipping parts of the liturgy and even Holy Communion; and many Masses were being celebrated in the same church at the same time on side altars while the congregation was focusing on the Mass at the main altar. There were also less scandalous abuses like attending Sunday Mass with falcons and dogs right before going hunting in the woods or fighting breaking out between two competing parishes when their Blessed Sacrament processions crossed paths... Wisely, Rome chose an effective way of correcting the long list of abuses: it listed in detail how the Holy Mass had to be celebrated and forbade any exception to its rules. To this end, in 1570, Pope Pius V, a saintly pope, issued a prescriptive edition of the Roman Missal, and it was made mandatory throughout the Catholic world. Those not bound to use it were religious orders and dioceses who could prove that they had a liturgical book in use for over two centuries. This Roman Missal regulated absolutely every posture, every prayer, every gesture in the celebration of the Mass, even the tone of voice (from whispering to loud) and the number of signs of the cross, and, of course, how many Masses a priest could say in a day.

### **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



#### **August 1-Friday**

Special Intentions of the DiMichele family by family  
Spiritual well-being of Bianca Mutti by mom Mary

#### **August 2-Saturday**

Special Intentions for Mary Mother of God Prayer Group  
Jerry DiMaggio by wife Grace

**6pm** Vito Cusenza by Paolo & Angie Milana

**6pm** Girolamo & Mary Magaddino by Paolo/Angie Milana

#### **August 3-Sunday**

8am Bob Ruggioli by wife Sharon  
8am Karen & Ralph Basile by Mike MacDonald  
8am Deceased members of DeLaere family by family  
8am Kevin DeLaere by DeLaere family  
8am Thomas Daniel by family  
8am Respect for Life by William Hickey  
8am Elda Vanin by Tom & Sally Calcaterra  
10am Giuseppe Spano by daughter Anna Costa & family  
10am Giovanni Blindu by wife Judi  
10am Ottavio Zicarelli by wife Ida & family  
12pm Mario Signorelli by wife & family  
12pm Elisa Vettraino by Danz family  
12pm Rosa D'Angelo by daughter Maria

12pm Domenico Bitonti by Maria Rubano Vitale

12pm Edward Sternicki by Sternicki family

12pm Domenico Bitonti by family

#### **August 4-Monday**

Marcello & Franca Del Serrone by family

#### **August 5-Tuesday**

Adamo & Antonia Gennari by Savina

#### **August 6-Wednesday**

Evandro & Sally DiMichele by DiMichele family

The Conversion of Sinners by the DiMichele family

Special Intentions of the DiMichele family by family

John & Piera Franklin by daughter Mary Mutti

Giuseppe Pinelli by Sam & Alice Pinelli

Barbara Pinelli by Reno Pinelli & family

For All The Faithful Departed by Rosalia Kehrig

#### **August 8-Friday**

Alex Calderone by wife Geraldine

Salvatore Manzella by wife Rosa

#### **August 9-Saturday**

Vocations to the Priesthood & Religious Life

#### **August 10-Sunday**

8am Lisa Stewart by family

8am Bob Ruggioli by Mark Bernasconi

8am Jackie & Ronald Slongo by Mike MacDonald

8am Marcel Normandeau by Ron & Michelle Marino

10am Rocco Ruggirello by family

10am Antonino Badalamenti by wife & family

10am Carmela Russo by grandchildren

10am Deceased members of Caruso family by Carmela Simon

10am Domenico Bitonti by Judi Blindu

10am Rosalia D'Alessandro by daughters

12pm Diva Bonaldi by Bonaldi family

#### **August 11-Monday**

Special Intentions of the DiMichele family by family

#### **August 13-Wednesday**

For All The Faithful Departed by Bob & Anna Kustasz

#### **August 15-Friday (Assumption)**

John & Piera Franklin by daughter Mary Mutti

Jerry DiMaggio by wife Grace

Evandro & Sally DiMichele by DiMichele family

Special Intentions of the DiMichele family by family

The Protection of the Unborn by the DiMichele family

#### **August 16-Saturday**

**6pm** Frank Audia by wife Joan & family

**6pm** Fr. Norman Dixon by Paolo & Angie Milana

**Wedding: 3pm Jacob Montgomery & Jennifer Duggan**

#### **August 17-Sunday**

8am Augusta & Antonio Recchia by Ludington-Dawson fam

10am Pietro Manzella by Rosa Manzella

10am Vincenzo Esposito by Elena

10am Lisa Fabbri by Fernanda Costa

10am Germano & Loris Costa by Fernanda Costa

10am Antonino & Filippa Passalacqua by son Joe

10am Pietra Ventimiglia by Rosa Manzella

### **August 17-Sunday (continued)**

10am Franca Esposito by husband & family  
10am Dino D'Andrea by Luciano & Luciana Pietrantoni  
12pm San Rocco Society w/procession  
12pm Assunta Society-Club Mass w/procession  
12pm Vito Iacona by Maria DiLorenzo & family

### **August 22-Friday**

Betty Pruzinsky by DiMichele family  
John & Piera Franklin by daughter Mary Mutti

### **August 23-Saturday**

William Leonard, Jr. by DiMichele family  
**6pm** Thaddeus & Irene Antonczak by Paolo & Angie Milana  
**6pm** Vincenzo Bulgarella by Paolo & Angie Milana

### **August 24-Sunday**

8am Silvio Bernardon by family  
8am Molly & Roy Slongo by Mike MacDonald  
10am Armando Gennari by wife Savina  
10am Anna Martinelli by family  
10am Maria Assunta Marra by Casali family  
**1:30pm Maria SS. di Custonaci w/Procession before Mass**

### **August 27-Wednesday**

Robert Pietraszewski, Sr. by family  
Special Intentions of the DiMichele family by family

### **August 28-Thursday**

Special Intentions of the DiMichele family by family

### **August 29-Friday**

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

### **August 30-Saturday**

**6pm** Virgilio & MariaCandida Ferrera by Maria  
**6pm** Francesco & Domenica Ferrera by Maria

### **August 31-Sunday**

10am Adele Boschian by family  
10am Donna Fallone by family  
12pm Barbara LaTorre by daughter Anna



### **Lectors for August:**

**Aug. 03-**J. Nowc, M. Sugameli, A. Perugi  
**Aug. 10-**P. Graebert, V. Amaro, N. Butros  
**Aug. 17-**J. Nowc, T. Silverio, L. Sawyer  
**Aug. 24-**P. Graebert, L. Pietrantoni, A. Perugi  
**Aug. 31-**J. Nowc, M. Sugameli, N. Butros  
**Saturday, 6pm**  
**Aug. 2-**D. Brosky, **Aug. 09-**J. Foglyano  
**Aug. 16-**D. Brosky **Aug. 23-**J. Foglyano  
**Aug. 30-**D. Brosky



**Reminders:** Remember to send or call the rectory office for Holy Mass intention requests by the 15th of the previous month so that your loved ones name can be placed in our bulletin paper.

Please call the rectory office to let us know of any change of address or phone numbers as we need to stay current on our registrations!

If you would like to become a member of our parish please ask Fr. Dino for the membership card after any one of our Holy Masses or call the rectory office.  
We look forward to having you on our list!



## **FOR SAN FRANCESCO:**

### **THE ASSUMPTION OF THE BLESSED VIRGIN MARY- FRIDAY, AUGUST 15th**

This is a Holy day of obligation.  
Holy Masses @ **8am & 7pm**

### **ASSUMPTION: SUNDAY, AUGUST 17th**

After 12pm Mass, we will carry in procession around the Church, the statue of the Blessed Virgin Mary. All Societies and Clubs are invited to participate with their banners, please try to take part. The "**Assunta Society**" is organizing this celebration.

### **MARIA SS. DI CUSTONACI, SUNDAY-AUGUST 24th**

**1:30pm** Procession and Mass to follow.



### **CATECHISM NEWS**

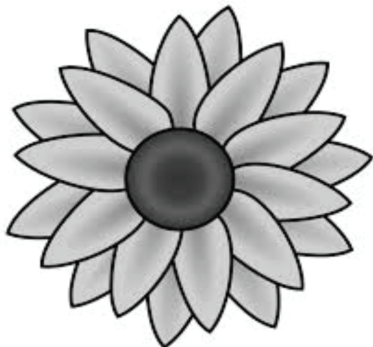
We are currently accepting registrations for the 2025-2026 Religious Education Classes grades 1-8. Classes begin **September 23rd 2025, from 5pm to 6:15pm**. Our program teaches "traditional doctrine" in accordance with the "Catechism of the Catholic Church." You do not need to be a registered parishioner to join. Simply complete a registration form and submit the form with payment to the church office. Forms are available in the vestibule of the church, or you can also print one from our website. All children must register, including those who participated in last year's classes.



***Cepranese Club Procession-July 13, 2025***



**RETURN SERVICE REQUESTED**



**Scossi dallo Sviluppo Dottrinale?** Parte 20ª

Carissimi parrocchiani e amici di San Francesco Church,

Nel numero di luglio abbiamo visto come i protestanti della riforma del XV-XVI secolo avessero concetti molto diversi sull'Eucarestia e fossero concordi solo nel negare la presenza reale di Cristo nelle specie del pane e del vino.

La reazione cattolica si manifestò in forma di tre decreti emanati dal Concilio di Trento.

Il primo decreto, emanato nel 1551, trattò del Santissimo Sacramento. Per "sacramento" i padri del concilio si riferivano al pane e vino consacrati durante la S. Messa. Essi ricordarono che, durante l'Ultima Cena, Gesù istituì questo sacramento per richiamare alla mente dei fedeli la sua morte redentrice per generazioni future e come loro nutrimento spirituale. Affermarono che Il Signore Gesù è realmente presente sotto le specie di pane e vino. È una presenza non fisica ma molto più reale della presenza che i protestanti dicono di avere nelle loro menti quando celebrano la cena del Signore.

Il secondo documento sulla S. Comunione fu emanato undici anni dopo (1562). Reagendo alla posizione protestante che insisteva nel ricevere sia il pane che il vino, i padri conciliari affermarono che il Signore è realmente e completamente presente (corpo e sangue, umanità e divinità) sia nel pane (anche se fosse un solo frammento), sia nel vino consacrati.

Lo stesso anno (1562) fu emanato anche il terzo documento sulla S. Messa come sacrificio. I padri ricordarono come durante l'Ultima Cena, il Signore offrì al Padre il sacrificio perfetto e incruento di sé sotto le specie di pane e di vino, cosicché i fedeli, attraverso i secoli, potessero ricordare il suo sacrificio cruento sulla croce per la loro edificazione spirituale e per il perdono dei peccati di vivi e di defunti.

Per evitare abusi di ogni tipo, il Papa S. Pio V, nel 1570 fece stampare il Messale Romano che, in modo dettagliato, prescriveva esattamente tutte le letture, preghiere, azioni liturgiche, tono di voce, quanti segni di croce da farsi e limitasse il numero di s. Messe un sacerdote potesse celebrare al giorno.

Il Messale Romano restò in vigore fino al Concilio Vaticano II (1962-1965).

**P. Dino Vanin, PIME**



Our dedicated **Mary Mother of God Prayer Group** continues to meet every Monday @ 1:00pm. Join us for prayer, refreshments and conversation afterwards in the church social hall. All are welcome!

**Remember** to recycle your papers, use our bins in the church parking lot. We appreciate your support!