



*Assumption Grotto
Parish - 1832 -*

ASSUMPTION GROTTO NEWS

ASSUMPTION GROTTO CHURCH

March 07, 2021



*Our Lady of Lourdes
Shrine - 1881 -*

A Vicarious Descant

The Lord speaks symbolically of his death and resurrection already in the second chapter of St. John's Gospel. Between the miracle at the wedding at Cana and the discourse with Nicodemus is the cleansing of the Temple.

St. Bede and other Fathers of the Church saw great symbolic meaning in the cleansing of the Temple. Spiritually counting, of the 46 years the Jews said the temple had been under construction, St. Augustine writes, "This number corresponds to the perfection of Christ's body; for six times forty-six are 276 days, which make up nine months and six days, the time that our Lord's body was forming in the womb... and thus as many years were spent in the building of the temple, so many [days] were there in the perfect forming of the body of the Lord." In another work, St. Augustine writes, "Christ received a body from Adam. Now the Greek [the first letter of each of the four words for east, west, north and south are the letters ADAM], representing the elect who are to be gathered from the four winds when the Lord shall come to judgment. The letters also of Adam's name count for forty-six, according to the Greek numeration; for alpha signifies one, delta four, alpha one, and mu forty, in all forty-six." (Lapide). The commentators further say, "Tropologically (i.e. metaphorically), the soul builds for itself a temple of virtue and perfection by keeping the four gospels and the Ten Commandments (for four times ten is forty, which is a solid number, the sign of proven, perfect virtue) throughout the six days of this week, that is, of this life."

In the driving the merchants and money-changers out of the temple—the Gospel does not say he drove the buyers out, just the sellers and money-changers—the Lord was spiritually and practically confronting an evil. The Lord was confronting one of the oldest scourges of society—greed, or, more specifically, usury. What had been going on among the Jews outside the Temple was really going on in the presence of God, symbolized by their presence inside the Temple. The Temple tax could not be paid with a coin that had a graven image on it—namely, the image of the Roman emperor—a pagan god. Therefore, the money had to be exchanged before it could be deposited in the temple treasury. The money-changers figured out quickly enough that they could make money by exchanging money—especially money that the worshippers had to use in order to fulfill their mandatory tithing obligations to God. They would charge more than the Temple coins cost and keep the difference. This trick, in their minds, avoided the sin of usury which was forbidden by the Law—they could not lend to the worshippers at interest. But they could charge whatever they wanted for a coin that everybody needed. And they did. And they became very wealthy. The more faithful the people in paying their tithes, the more wealthy the money-changers became. But this, too, was only one more form of what the prophets had condemned for centuries.

What are whips used for? Controlling animals. Animals like, say, oxen—represented by the Golden Calf. The

Lord uses a visible sign to express how such behavior angers God. The whip is a commentary on what man reduces himself to and what he is worshipping when he pursues wealth at the expense of others. It is not money that is the root of all evil, it is the love of money that is the root of all evil. Check Sacred Scripture: 1 Timothy 6:10.

Instead of taking care of the widow and orphan, of paying just wages and seeking the common good, the money-changers and merchants were leveraging an opportunity to increase their wealth. The people had no choice but to pay them. It was guaranteed money. And in so extorting the faithful, they were condemning themselves by doing exactly what the prophets had said would condemn them.

The Temple was just another opportunity for such greed. There was no respect or concern on their part for where they were, for what had been commanded by God to take place there—only their own private gain.

Cana, the cleansing of the temple, Nicodemus. These are three sequential events in the Gospel according to St. John, and each account corresponds to three perfections: God's mercy, God's justice, and God's love.

Cana, corresponding to the mercy and compassion of God. The cleansing of the Temple, corresponding to the justice and wrath of God. And Nicodemus, corresponding to the love of God—"For God so loved the world that he gave his only Son, so that everyone who believes in him

Mass Intentions for the Week

Monday, - March 08, 2021

7:30 a.m. – Tom & Cathy Addis (L)

Tuesday, - March 09, 2021

7:30 a.m. – William Jurewicz (D)

Wednesday, - March 10, 2021

7:30 a.m.– Paul Campbell (L)

Thursday, - March 11, 2021

7:30 a.m.– Darlene Kucel (L)

Friday, - March 12 2021

7:30 a.m.– Mary Ackerman (L)

7:00 p.m.– Special Intention

Saturday, - March 13, 2021

7:30 a.m.– Patrons of the Shrine

4:00 p.m.– Special Intention

Sunday, March 14, 2021

6:30 a.m. – Special Intention

9:30 a.m. - People of the Parish

12:00 p.m. – Special Intention

**Readings for the week of
March 07, 2021**

Sunday: Ex 20:1-17 or 20:1-3, 7-8, 12-17/Ps 19:8, 9, 10, 11 [Jn 6:68c]/1 Cor 1:22-25/ Jn 2:13-25 or Ex 17:3-7/Ps 95:1-2, 6-7, 8-9 [8]/Rom 5:1-2, 5-8/Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-42

Monday: 2 Kgs 5:1-15ab/Ps 42:2, 3; 43:3, 4 [cf 42:3]/Lk 4:24-30

Tuesday: Dn 3:25, 34-43/Ps 25:4-5ab, 6 and 7bc, 8-9 [6a]/Mt 18:21-35

Wednesday: Dt 4:1, 5-9/Ps 147:12-13, 15-16, 19-20]/Mt 5:17-19

Thursday: Jer 7:23-28/Ps 95:1-2, 6-7, 8-9 [8]/Lk 11:14-23

Friday: Hos 14:2-10/Ps 81:6c-8a, 8bc-9, 10-11ab, 14 and 17 [cf. 11 and 9a]/Mk 12:28-34

Saturday: Hos 6:1-6/Ps 51:3-4, 18-19, 20-21ab [cf. Hos 6:6]/Lk 18:9-14

Next Sunday: 2 Chr 36:14-16, 19-23/Ps 137:1-2, 3, 4-5, 6 [6ab]/Eph 2:4-10/Jn 3:14-21 or 1 Sm 16:1b, 6-7, 10-13a/Ps 23:1-3a, 3b-4m 5, 6 [1]/Eph 5:8-14/Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38

Mass Servers

Saturday, March 13, 2021

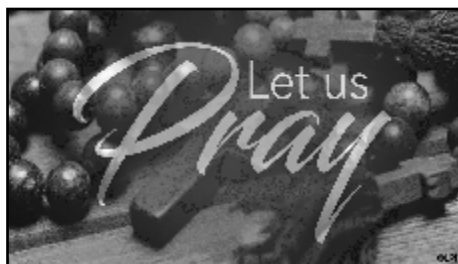
4:00 p.m. D. Bastuba, J. Cline

Sunday, March 14, 2021

6:30 a.m. R. Jacek, M. Pomeroy.

9:30 a.m. K. Garavaglia, A. Santine, M. Grado, C. Bueche

12:00 p.m. M. Chambers, A. & W. Remske, G. Welsing, J. & D. Berch



Teach Me, O Lord

Teach me, my Lord, to be kind and gentle in all the events of life; in disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those on whom I relied.

Let me put myself aside, to think of the happiness of others, to hide my pains and heartaches, so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path.

Let me so use it that it may mellow me, not harden or embitter me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, proud and overbearing.

May no one be less good for having come within my influence. No one less pure, less true, less kind, less noble for having been a fellow traveler in our journey toward eternal life.

As I go my rounds from one task to another, let me say, from time to time, a word of love to You.

May my life be lived in the supernatural, full of power for good, and strong in its purpose of sanctity. Amen.

ASSUMPTION (GROTTO) PARISH

13770 Gratiot Avenue
Detroit, MI 48205

Pastor: Rev. Fr. Eduard Perrone

Associate: Rev. Fr. John Bustamante

Deacon Rev. Mr. James Wilder

RECTORY BUSINESS HOURS

Monday-Saturday 9:00am-5:00pm

Evening hours by appointment

Rectory 313-372-0762, FAX 372-2064

website: www.assumptiongrotto.com

email: grotto Rectory 'at sign' ameritech.net

Grotto Gift Shop 313-332-4432

Parish Council President

Anna Graziosi 313-423-6972

Organist Ray Long 313-372-0762

Email: grottomusic 'at sign' ameritech.net

SUNDAY MASSES: Saturdays at 4:00; Sundays at 6:30, 9:30 (Tridentine), & Noon

HOLY DAY MASSES: 6:30, 9:30 (Tridentine), Noon & evening at 7:00 p.m.

WEEKDAY MASSES: Monday-Saturday 7:30 a.m. (all Tridentine).

CONFESSIONS: Saturday 2:30-3:30, Sunday 9:00 & 11:30 a.m.

BAPTISMS: Every Saturday after the 4:00 p.m. Mass or Sunday after the Noon Mass. Arrange at the Rectory Office.

BLESSING FOR EXPECTANT MOTHERS: After the Noon Mass on the first Sunday of the month.

REGISTRATION: Visit the Rectory or call for a form to be sent out to you.

Jesus, Love of My Soul

Jesus, love of my soul, center of my heart! Why am I not more eager to endure pains and tribulations for love of You, when You, my God, have suffered so many for me? Come, then, every sort of trial in the world, for this is my delight, to suffer for Jesus. This is my joy, to follow my Savior, and to find my consolation with my consoler on the cross. This is my happiness, this is my pleasure, to live with Jesus, to walk with Jesus, to converse with Jesus; to suffer with and for him, this is my treasure. *(St. Alphonsus Rodriguez)*

might not perish but might have eternal life" (John 3:16).

In an address given to the Congregation for Divine Worship and Discipline of the Sacraments a number of years ago, Pope (Emeritus) Benedict spoke about Eucharistic worship. The Holy Father explained that, "in the Eucharist, adoration must become union: union with the living Lord and with His mystical Body....God no longer simply stands before us as the One who is totally Other. He is within us, and we are in Him. His dynamic enters into us and then seeks to spread outwards to others until it fills the world, so that His love can truly become the dominant measure of the world....that in the Eucharist we experience the fundamental transformation of violence into love, of death into life. This brings other changes in its wake." Changes, I would add, like having a profound abhorrence to evil and sin, such as usury and all forms of greed.

The Pope highlighted the importance of a renewal of Eucharistic adoration. This, he said, "will only be possible through a greater awareness of the mystery in complete faithfulness to Sacred Tradition, and by enhancing liturgical life within our communities."

Adoration of the Blessed Sacrament takes place each weekday except Tuesday until noon, but it is anytime we visit the Lord in the Tabernacle or even when we make a devout Spiritual Communion. The Church has directed that **any** prayer can serve as a prayer for making a Spiritual Communion. Let us resolve to make many Spiritual Communions throughout the day.

The Holy Father concluded his talk by reminding us of the "three penitential practices particularly dear to biblical and Christian tradition (prayer, almsgiving and fasting)....let us encourage one another to rediscover and practice fasting with renewed fervor, not only as a form of asceticism but also as a preparation for the Eucharist and as a spiritual weap-

on to fight against any disordered attachment to ourselves."

Please Note

There will not be CCD classes on Palm Sunday.

Stations of the Cross and Mass

Each Friday evening in Lent beginning at 6:45 PM there will be Confessions, and Stations of the Cross. Holy Mass and Rosary will follow Stations of the Cross.

Easter Triduum Cards

Three Sunday Masses after Easter will be offered for your loved ones. The suggested donation is \$10.00 per card. Come in or call the rectory to pick them up.

Change in the Doxology

The Congregation of Divine Worship has directed that dioceses in the United States join with other English-speaking countries in making a correction to the doxology of the "Collect" or "Opening Prayer" at the English Masses (Ordinary Form of the Roman Rite.) This is simply that the word "one" in the doxology of the Collect is no longer said. This went into effect February 17, 2021. The new doxology will read: "...Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever." The correction is the accurate translation of the Latin text and "affirms the Christological truth." The change is simple; there is no need to purchase any new or different liturgical books.

Pastoral Care Regarding the Vatican's Note on Baptism

In August of 2020, the Vatican Congregation for the Doctrine of the Faith issued a response to questions regarding the use of the words, "We baptize you in the name of the Father and of the Son and of the Holy Spirit" instead of the

proper form of "I baptize you in the name of the Father and of the Son and of the Holy Spirit". The Vatican ruled that the form "We baptize" does not convey the Sacrament of baptism. In the Archdiocese of Detroit, we are aware that between 1986 –1999, potentially invalid baptisms occurred at St. Anastasia Parish in Troy, conducted by Deacon Mark Springer using the improper form. We are in the process of contacting those individuals who may be affected and we are asking for your help. If you or someone you know was baptized at St. Anastasia Parish during this time period or you have any questions or concerns about the validity of your sacrament(s), we invite you to visit the website aod.org/sacramentsupdate for more information and to submit questions or concerns using the online form.

Catholic Marriage Assistance

Retrouvaille is a Catholic resource for helping troubled marriages. Over 44 years, they have helped over 175,000 marriages worldwide. The current program began on March 5th. Please visit helpour-marriage.org or call 800-470-2230 for current and future program details.

Easter Ham & Sausage

The Knights are taking orders for Easter Ham and Sausage, through April 1st. Orders will be ready for pick-up Easter Weekend.

Retreat with Missionaries of Charity

The Missionaries of Charity in Chicago are hosting a Retreat for women ages 18-30 beginning March 14 through March 30. The retreat includes helping at their soup kitchen in the morning, followed by Liturgy of the Hours, Adoration and guided meditations. For more information please call Sr. Fatima, MC at 773-847-7688.



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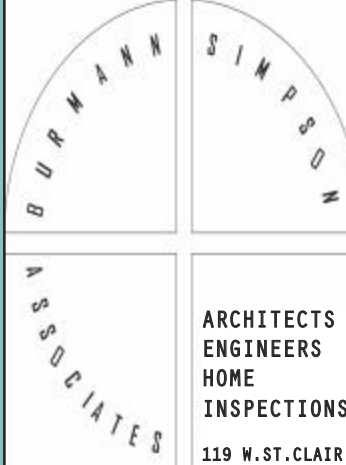
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Te Deum Laudamus!

A Blog by a Grotto Parishioner
DIANE M. KORZENIEWSKI

Photos from liturgical events at Grotto;
select topics in Catholicism; useful links
<http://te-deum.blogspot.com>



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