



Assumption Grotto
Parish - 1832 -

ASSUMPTION GROTTA NEWS

ASSUMPTION GROTTA CHURCH

January 23, 2022



Our Lady of Lourdes
Shrine - 1881 -

A Vicarious Descant

Two years ago Pope Francis issued a document *motu proprio*, that is, a document “of his own accord,” titled *Aperuit illis* whereby he declared the Third Sunday in Ordinary Time (which is today on the new calendar) to be called “Sunday of the Word of God.” With this *motu proprio*, the Faithful are called to be devoted to the celebration, study and dissemination of the Word of God.

This year the “Sunday of the Word of God” falls within the Octave of Christian Unity, with Tuesday being the close of the Octave with the commemoration of the Conversion of St. Paul. Recall that it was a group of Protestants living in a small religious community who began praying for Christian unity in 1907. Their prayers were answered that very year and most, if not all, became Catholic.

As pointed out in the document, a “day devoted to the Bible should not be a ‘yearly event’ but a ‘year-long’ event.” As practicing Catholics we hear much Scripture each Sunday or even daily, if you attend the weekday Masses or have a routine of daily Scripture reading.

In today’s Gospel, the Lord has just finished his Sermon on the Mount. The Sermon occupies three chapters (chapters five, six and seven) of the Gospel according to St. Matthew. Having given the Eight Evangelical Beatitudes and explaining that holiness consists not only in external observances, but what is in one’s heart, the Lord then teaches the depth of these Beatitudes in how one is to avoid doing good works for show before others, about how we are to pray and fast, of how we are to

go about seeking first the kingdom of God and His justice.

There is a hierarchy of teaching here. The Lord first presents the roadmap of Christian perfection, then explains this roadmap in greater detail as it pertains to one’s state in life.

You might consider that chapter six is directed to all those who would hear the Beatitudes found in chapter five, and desire to live them—how to pray, how to give alms, that where your treasure is, so also is your heart.

Then, chapter seven—although completely appropriate and necessary to all the faithful, is particularly directed to all those who would be called apart from the Faithful to serve God in a particular way as priests and religious, catechists and teachers—those who would have particular authority in the Church which was being formed with each word that our Lord uttered. The Lord’s words in this chapter affirm this: do not judge, do not give what is holy to the dogs, the path to heaven is narrow, beware of false prophets and teachers, the wise man is the man who hears these words and puts them into practice, like the man who builds his house upon rock. These words seem to speak especially to those in positions of leadership in the Church and call them to a particular perfection that is necessary to their office.

Now, as we hear the beginning of chapter eight today, Our Lord has finished the Sermon and comes down from the mountain—simultaneously the reality and symbol of God descending from the heights to be with mankind. Immediately

God confronts sickness. And not just any sickness, but leprosy—a sickness that is still feared in our day. At that time, it was a slow death sentence—as the body slowly deteriorated, so too did their place among their own people. People avoided lepers by using a technique that wouldn’t be invented until the 21st century: social distancing. The disease of leprosy was not just an individual disease, but a societal disease that separated families, spouses, citizens. It had a powerful motivator: fear.

It remains a most powerful metaphor for sin. Sin is a disease which cuts off man’s soul from the society of God and the society of man and eventually (if it is serious and unrepented of) destroys both soul and body in hell. Sin is a spiritual disease that does not end with the death of the body, but continues in the fires of hell. It is a disease that had no cure among men or even the Law; a disease that only God can remedy.

So a leper appears amidst all these people who came to hear the Lord. Remember, the leper wasn’t somewhere he shouldn’t have been: the Lord went out to where the lepers were banished. The leper asks the Lord for healing—but according to God’s will—“If you will it” the leper says. And yes, it is God’s will that man be free of disease of body and soul: “I will. Be made clean” is the Lord’s answer.

The Lord stretches out his hand and touches the leper—I can almost see in my mind’s eye the leper bowed down and, as Jesus is touching the leper, the Lord is looking around at those who could see him to make sure they saw what he was doing. They must have all kept their distance



Monday, January 24, 2022

7:30 a.m. - David Joseph Klemmer (D)

Tuesday, - January 25, 2022

7:30 a.m. – Augje Anetrini (D)

Wednesday, - January 26, 2022

7:30 a.m. – James Flores & Family (L)

Thursday January 27, 2022

7:30 a.m. – Michael Voris (L)

Friday, - January 28, 2022

7:30 a.m. – For All Priests (L&D)

Saturday, -January 29, 2022

7:30 a.m. – Joseph Marion (L)

4:00 p.m. - Michael Powell (L)

Sunday, January 30, 2022

6:30 a.m. – Dolores Patterson (D)

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

12:00 p.m. – Fr. John Bustamante (L)

Virtual Pilgrimage

The North American Lourdes Volunteers will offer a “Virtual Pilgrimage” to Lourdes at Assumption Grotto on the Feast of Our Lady of Lourdes, Friday, February 11 at 5:00 PM. There will be Holy Mass to start the day at 7:30 AM and to end the day at 7:00 PM. The morning session is for children and our Home Educators and their families. If you wish to spend the day with us, you are invited to join us starting at 12 PM for Benediction of the blessed Sacrament and the Blessing of the sick in the church. A bake sale and a potluck vegetable chili, or salad luncheon is also planned. A free will offering is appreciated. For more information, please see the flyers on the side tables in the church or contact the parish office at (313) 372-0762.

Mass Servers

Saturday, January 29, 2022

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

Sunday, January 30, 2022

6:30 a.m. S. Noji, M. Grado

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

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

Readings for the week of 01-23-22

Sunday: Neh 8:2-4a, 5-6, 8-10/Ps 19:8, 9, 10, 15/1 Cor 12:12-30 or 12:12-14, 27/Lk 1:1-4; 4:14-21

Monday: 2 Sm 5:1-7, 10/Ps 89:20, 21-22, 25-26/Mk 3:22-30

Tuesday: Acts 22:3-16 or Acts 9:1-22/ Ps 117: 1bc, 2/Mk 16:15-18

Wednesday: 2 Tm 1:1-8 or Ti 1:1-5/Ps 89:4-5, 27-28, 29-30/Mk 4:1-20

Thursday: 2 Sm 7:18-19, 24-29/Ps 132:1-2, 3-5, 11, 12, 13-14/Mk 4:21-25

Friday: 2 Sm 11:1-4a, 5-10a, 13-17/Ps 51:3-4, 5-6a, 6bcd-7, 10-11/Mk 4:26-34

Saturday: 2 Sm 12:1-7a, 10-17/Ps 51:12-13, 14-15, 16-17/Mk 4:35-41

Next Sunday: Jer 1:4-5, 17-19/Ps 71:1-2, 3-4, 5-6, 15-17 [cf. 15ab]/1 Cor 12:31—13:13 or 13:4-13/Lk 4:21-30

Tuesday Evening Adult Catechism

Join us for adult catechism class every Tuesday evening from 6:00 PM until 7:00 PM in the school lounge. Each week Fr. John walks through a lesson from the Baltimore Catechism Number Three book. Books available at the class.

Volunteers Needed

Volunteers are needed to help staff the St. Vincent de Paul office at St. Raymond’s Church. If interested, please contact the office at: 313-372-0437. The office runs Tuesdays 9:30-11:30 AM and Thursdays 4:30-5:30 PM.

ASSUMPTION (GROTTO) PARISH

13770 Gratiot Avenue
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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

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Grotto Gift Shop 313-332-4432

Parish Council President

Anna Graziosi 313-372-0762

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.

Requiescat in Pace

Robert Adair 01-15-2022

Laura Kuzniar 01-18-2022

*Eternal rest grant unto them O lord
and let perpetual light shine upon
them. May their souls and the souls
of all the faithful departed, through
the mercy of God, rest in peace.
Amen.*

A Vicarious Descant (continued)

from our Lord and the leper. Yet there were likely not a few who saw what the words “and forthwith his leprosy was cleansed” really meant: the lepers skin made whole, missing digits miraculously restored, the disease instantly gone never to return.

The Lord then commands the leper to fulfill the Law and show himself to the priest and offer the gift that Moses commanded as evidence of the healing. This was understood by the Fathers of the Church as the clear manifestation of Our Lord as God and author of the Law. As one of the early commentators wrote, “God stretched forth His hand, and touched human nature by His Incarnation, and brought back to the temple those who were cast out of the camp of the people of God (the lepers), that they might offer their bodies as a living sacrifice to Himself, to whom it is said, ‘Thou art a priest forever according to the order of Melchizedek.’”

St. Jerome points out the two-fold healing of both body and soul—that God always grants far more than we even petition for in prayer in accordance with his infinite mercy and love.

St. John Chrysostom says that the Lord commanded the former leper to tell no one that all of us may see the importance of avoiding ostentation and to never boast of our virtues and gifts. Just as it is completely apart from a person’s power to heal himself of a disease by a simple word, so too, is it completely apart from his power to claim a talent or gift as being his achievement when it was given by God and intended to be placed at the service of the Lord and others.

The Lord sends the leper to the priests so that they, too, might have no excuse for having seen the works of God. Who’s to say that the requirement of the Law that a cleansed leper was to show himself to the priests wasn’t given solely for the time when our Lord would come and heal not just one, but many lepers—all of whom would show themselves to the priests? How many healed lepers do you suppose the priests of the Temple saw in their lifetime before the Lord began His

ministry? And then how many do you suppose appeared before the priests beginning with our Lord and continuing after Pentecost?

Ideally, the gift that was to be brought to the priest by a leper who was cleansed was a lamb. A leper who was healed offered a lamb in sacrifice to acknowledge his purification. One healed from leprosy could also offer two turtle doves or two young pigeons—the same sacrifice to be presented by Joseph and Mary 40 days after the birth of Jesus. That is what we will commemorate on Candlemas Day in February. The old Law commanded the sacrifice that acknowledged God’s purification of mankind by a Spotless Lamb.

The Fathers of the Church from the earliest times saw leprosy as a symbol of mortal sin and the cleansing of it as inseparable from the presenting of oneself to the priests for the Sacrament of Confession. Just as the Temple priests looked at the leper to see if the disease was gone, so, too, the priests of Jesus Christ are approached by the penitent who presents to the priest his sins. If a leper was found to still be unclean, the priest would not take the sacrifice. So, too with Confession, if there is no contrition on the part of the one presenting himself for Confession, there is to be no absolution. Confession is humbling and yet it is essential to be able to partake of the sacrifice of the Lamb. It is essential to be cured of the soul’s mortal sickness.

St. Chrysostom notes how much more power God has invested in his priests who, unlike the Aaronic priesthood could only declare whether a leper was clean or not, Christ has ordained that his priests declare a soul free from sin—a spiritual healing as Christ the High Priest accomplished.

The healing of the Centurion’s servant manifests even greater authority of God as Our Lord listens to the petition of a Gentile that is made on behalf of another Gentile. The centurion clearly believed that Christ was God. He says that if he can command others with a word, how much more can God accomplish with a word.

God then *marvels* at the faith of the centurion. God—the Creator of all things; the giver of life; the Perfection of all that is good, *marveled* at the centurion’s faith. Origen says that at nothing else does God marvel, but only at the faith of the centurion. That is why we repeat his words immediately before we receive Holy Communion: we want God to look upon us as we receive His Body and Blood and be pleased by our worthy reception of so Blessed a Sacrament.

We must strive to receive our Lord with a pure and holy heart and ask the Lord to look upon us as he looked upon the faith of the centurion and make us acceptable to Himself. Don’t forget: God gave a grace to the centurion to have that faith and present himself before the Lord and say those words which we repeat at every Mass. He is likewise giving us many graces as we present ourselves before the Lord, provided that we ask for them.

By saying many will come from the east and the west, Our Lord is speaking of the Church in times to come—our own time—where we will be able to render to God that which pleases God as the faith of the centurion pleased God.

Let us be mindful of our worship, our fidelity, our prayer, our discipleship, our obligations as missionaries that began with our baptism and was further graced at our Confirmation. Let us not be satisfied with simply fulfilling the precepts of the Church, but go beyond that which is expected of us not only for our salvation, but for the salvation of all those whom God has put in our life.

As we approach Septuagesima, let us seek to “rejoice always.” Let us pray for those around us—both within and outside the Church. Let us make the Word of God part of each moment of our day. Each year that passes reveals a greater and more urgent need to turn to our Blessed Mother, asking her to intercede for us, to present our petitions to her divine Son, to save us from our enemies, to restore the faith in this country and everywhere that all be saved and come to the knowledge of the truth. (1 Tim 2:4).

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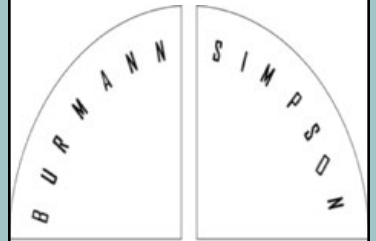


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Te Deum Laudamus!

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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