



*Assumption Grotto
Parish - 1832 -*

ASSUMPTION GROTTA NEWS

ASSUMPTION GROTTA CHURCH

June 05, 2022



*Our Lady of Lourdes
Shrine - 1881 -*

A Pentecostal Descant

It seems almost natural to understand the similarities between the rites and rituals of the Old Testament and those of the New Testament as the latter being informed by and patterned after the former. But the Church calls us to see the former as a symbol or a *type* of the latter. The history of salvation is not an account of development and evolution but of a continuous redemptive act of God that stretches across millennia.

In this sense, then, the Feast of Pentecost of the Old Testament—also called the Feast of Weeks, or the Feast of Tabernacles, or the Feast of Indwelling—was, like all that related to the Law and the Prophets, a preparation for what would be fulfilled in Christ. Even the names of these Feasts relate to the fulfillment—the weeks of the 50 days, “tabernacles” and “indwelling” symbolizing those sealed with the Holy Spirit who become temples of the Holy Spirit—God dwelling within them.

Pentecost is described in Exodus, Leviticus and Deuteronomy. Leviticus reads, “Beginning with the day after the Sabbath (that’s Sunday—according to many biblical scholar’s reading—what would be a novena of days after the Ascension), the day on which you bring the wave-offering sheaf (that’s the armful of grain or loaves that would be presented to the priest who would wave it—that is, move it in the sign of the cross), you shall count seven full weeks, and then on the day after the seventh week, the fiftieth day (or “pente-cost” in Greek), you shall present the new cereal

offering to the Lord” (Lev 23:15ff). So here is a description of what would come to be—especially in the holy Mass.

The Talmud is the collection of ancient rabbinical teachings. In it is described how Pentecost is celebrated. It speaks of lamps and torches being lit within the temple. Then at a certain point a vessel of water that is drawn from the Pool of Siloam is brought in and poured out over the altar. We are told by St. John that the name Siloam means “sent” (John 9:7). Sent, as in “Go, be sent”—“Ite, missa est.” Our Lord had made clay with his saliva and smeared it on the eyes of the man who was blind from birth and told him to go and wash in the Pool of Siloam. He did so and came back able to see (John 9:7). This pool was located on the western slope of the hill of Zion at the very southern point of the walled city of Jerusalem. It was the largest reservoir in the city and it was made by Hezekiah in the 7th century B.C. To prepare for an impending siege by the Assyrians, Hezekiah had ordered that a tunnel be dug that connected to an underground spring called “Gihon.” The word “Gihon” means “waters which gush forth in abundance.” It is the same name as one of the two lost rivers of Eden—the Gihon and the Pishon. The tunnel and reservoir provided water to the city in the event of a siege so that the enemies would be unable to cut off the supply of water and force the city to surrender. This spring flowed through the tunnel and filled the reservoir in the city. If the water source was cut off, the reservoir still held enough water that would

last a long time. You can walk through the tunnel today if you’re not too claustrophobic. It’s about one third of a mile long and at some points it is only a couple feet or so wide or high.

We read in Luke’s gospel that there was also a tower of Siloam that had fallen and killed 18 people. Our Lord said those people did not die because they were more guilty than everyone else in Jerusalem, but that if the people did not do penance, they would perish, that is, likewise come to a terrible end.

There’s one particular event in the Old Testament that comes to mind regarding a tower—the Tower of Babel. The tower that man tried to build out of pride but was prevented by God when God confused their speech. Since that time, language has been an obstacle to the various attempts man has made to unite himself under a common government or ideology.

So, why all this bible history? The celebration of Pentecost as described in the Talmud, the pouring out of water on the altar drawn from the Pool of Siloam, which means sent, the innumerable lamps and torches that were lit and placed all around the temple, a reference to a lost river of Eden, a tower built by man that collapsed reminding us of the tower of Babel and the confusing of speech?

There seems to be many connections and points to ponder that foreshadow what would take place on the first Christian Pentecost Sunday. We can better understand this foreshadowing of the descent of the Holy Spirit when we see that at least three full chapters—7, 8 and 9—of St.

Mass Intentions for the Week



Monday, June 06, 2022

7:30 a.m. – Terese Clara Vitti (D)

Tuesday, - June 07, 2022

7:30 a.m. – Diane Korzeniewski (L)

Wednesday, - June 08, 2022

7:30 a.m. – Special Intention for a Parish-ioner

Thursday June 09, 2022

7:30 a.m. – Patrick Doneth (D)

Friday, - June 10, 2022

7:30 a.m. – Aurelia Klemmer (L)

Saturday, -June 11, 2022

7:30 a.m. - Patrons of the Shrine

4:00 p.m. – Barbara Archutowski (D)

Sunday, June 12, 2022

6:30 a.m. – Michael Voris (L)

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

12:00 p.m. – Mary Ackerman (D)

Holy Father's Intention for June:

For Families

"We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives." (<https://www.vaticannews.va/en/pope/news/2021-02/pope-francis-monthly-prayer-intentions-2022.html>)

Prayer for Pope Francis

Almighty and everlasting God, have mercy upon Thy servant, Pope Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of Thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen. (recite 1 Our Father & 1 Hail Mary).

Mass Servers

Saturday, June 11, 2022

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

Sunday, June 12, 2022

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

9:30 a.m. K. Garavaglia, M. Grado, I. Charrette, A. Bustamante, C. Bueche

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

Readings for the week of June 05, 2022

Sunday: *Vigil:* Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5/Ps 104:1-2, 24, 35, 27-28, 29, 30/Rom 8:22-27/Jn 7:37-39 *Extended Vigil:* Gn 11:1-9/Ex 19:3-8a, 16-20b/Ez 37:1-14/Jl 3:1-5/Ps 104:1-2, 24, 35, 27-28, 29, 30/Rom 8:22-27/Jn 7:37-39 *Day:* Acts 2:1-11/Ps 104:1, 24, 29-30, 31, 34/1 Cor 12:3b-7, 12-13 or Rom 8:8-17/Jn 20:19-23 or Jn 14:15-16, 23b-26

Monday: Gn 3:9-15, 20 or Acts 1:12-14/Ps 87:1-2, 3 and 6, 6-7/Jn 19:25-34

Tuesday: 1 Kgs 17:7-16/Ps 4:2-3, 4-5, 7b-8/Mt 5:13-16

Wednesday: 1 Kgs 18:20-39/Ps 16:1b-2ab, 4, 5ab and 8, 11/Mt 5:17-19

Thursday: 1 Kgs 18:41-46/Ps 65:10, 11, 12-13/Mt 5:20-26

Friday: 1 Kgs 19:9a, 11-16/Ps 27:7-8a, 8b-9abc, 13-14/Mt 5:27-32

Saturday: Acts 11:21b-26; 13:1-3/Ps 98:1, 2-3ab, 3cd-4, 5-6/Mt 5:33-37

Next Sunday: Prv 8:22-31/Ps 8:4-5, 6-7, 8-9 [2a]/Rom 5:1-5/Jn 16:12-15

New Banners for Our Lady

We need volunteers to assist in making new Banners to honor our Lady. Some of our older banners are worn and in need of replacement. Banners may be made using any title from the Litany of Loretto. For more information, or to volunteer, please call the Rectory at 313-372-0762.

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 313-372-0762

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.

Fatima Devotions June 13th

You are invited to join our families as we pray for World Peace and honor Our Lady of Fatima! We will begin the day with a Holy Hour in the church from 11:00 AM until 12:00 noon. After Benediction, there will be a procession to the Grotto with the Banners for Our Lady, where we will recite the Living Rosary and prayers to St. Jacinta and St. Francesco. Afterward, there will be an outdoor picnic and activities for the children. Please bring a bagged lunch and a salad or dish to share. Keep the 13th of each month from June until October open for our new parish Fatima Devotions.

A Pentecostal Descant (continued)

John’s Gospel describe the events that took place during this Feast of Pentecost. It includes the healing of the man born blind—the man who was told to go and wash in the pool of Siloam. St. John then, curiously or not, says that the word “Siloam” means “sent.” The lamps in the temple, the outpouring of the water drawn from a pool that means “sent.” Even our Lord at the beginning of Chapter 7 not going up to the Festival with His disciples openly, but, as St. John recounts, goes up “secretly”—present, but not visible by all, so to speak. Later in Chapter 7 St. John tells us that it was the last day of the Jewish feast of Tabernacles that Jesus stood up and exclaimed, “Let anyone who thirsts come to me and drink. Whoever believes in me, as scripture says: ‘Rivers of living water will flow from within him.’ He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet (St. John writes), because Jesus had not yet been glorified” (John 7:37-39).

It was several weeks after the Israelites celebrated Passover for the first time since leaving Egypt when they began to complain against God because—of all things—the manna. It was at this point that Moses nearly despaired. God told Moses that he will take some of the spirit from him and give it to 70 elders.

But to the people, who were craving fleshmeat—as the Old Testament calls it—God sent a strong driving wind from the sea that drove quail into the camp. The bible says that there was so much quail that a person could go a day’s journey in every direction from the camp and still be 2 cubits deep in quail. Two cubits is about 3 feet. The bible scholars speculate that the strong wind that drove the quail so far inland also exhausted the birds so that they could not fly and could only flap their wings a bit and hop about 3 feet off the ground before falling back to the ground. Such a scenario is what the bible describes. The Israelites only

had to wade out into this sea of birds and pick up quail like you’d pick up an apple off the ground.

So, a superabundance given by God to satisfy a hunger accompanied by a strong driving wind. Meanwhile, the spirit is being poured out on the 70 elders. As with all signs from God these are natural and supernatural events always accomplished in a supernatural way. But even the signs can never fully anticipate how great an event will follow them.

All these and more foreshadow what would take place on that first Pentecost Sunday with the Apostles and our Lady gathered in prayer.

The Old Testament celebration of Pentecost was preparing the way for our celebration of Pentecost—the coming of the Holy Spirit, which has come to be familiarly called the “Birthday of the Church.” Christian Pentecost is not simply a remnant of the old Law: it is something completely new. Pentecost under the old Law prefigured the day when the Holy Spirit would descend as "tongues of fire" upon the disciples of the Lord. It was prophesied in the Book of Joel, where we read, "Then afterward (after you have been redeemed), (yes, the Prophet Joel says, “after you have been redeemed” meaning by the suffering, death and resurrection of Christ), after you have been redeemed, I will pour out my spirit upon all mankind. Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 3:1ff).

In the Compendium of the Catholic Church, we read, "Fifty days after the resurrection at Pentecost the glorified Jesus Christ poured out the Spirit in abundance and revealed him as a divine Person so that the Holy Trinity was fully manifest. The mission of Christ and of the Spirit became the mission of the Church which is sent to proclaim and spread the mystery of the communion of the Holy Trinity. 'We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we

adore the indivisible Trinity, who has saved us'" (CCC 144).

May we continue to be open to the Holy Spirit—may we fear to offend the Holy Spirit by ever despairing of our salvation or denying God's mercy and forgiveness. May we one day join the angels and saints in the worship of the Most Holy Trinity for all eternity.

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Parish Council Meeting

The next Parish Council Meeting will be on Tuesday, June 21 at 7:15 PM.

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Ice Cream Social

There will be an Ice Cream Social today after the 9:30 AM and noon Masses. Donuts and coffee will also be served.

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August 15th Planning Meeting

There will be an August 15 planning meeting in the school on Tuesday, June 7 at 7:00 PM.

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Corpus Christi Altar Boy Practice

Altar Boy Practice for Corpus Christi will be held on the Saturday, June 11 from 1:00 PM to 2:00 PM and Sunday, June 12 after the noon Mass. All current altar boys are required to attend these practices unless they are excused by Fr. John or Fr. Aidan.

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Corpus Christi Mass Change

The Traditional Latin Mass, with Procession following, will be changed from 9:30AM to noon on Corpus Christi (June 19).

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Corpus Christi Picnic

The ushers will host a picnic on the church grounds after the noon Mass on Corpus Christi (weather permitting).

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Grotto St. Vincent Helpers

Parishioners who are in need of help may contact Jeff Cline at 586-242-1959.

Plumbing? Sewer? Drain Problems? ... We Can Help



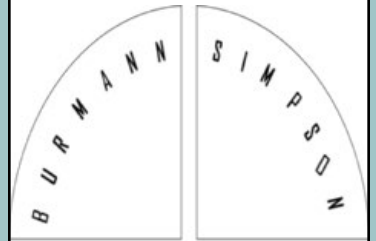
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Te Deum Laudamus!

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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