

BOLLETTINO DI SAN FRANCESCO



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

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

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.



FEBRUARY, 2024

Unsettled by Doctrinal Development? *Part two*

Dear Parishioners and Friends of San Francesco Church,

As promised, in this issue I will attempt to show the historical development of the Sacrament of Reconciliation (Confession) over the centuries of the Church's life.

In covering this important aspect of our Christian life, we must keep always in mind that the Sacrament of Reconciliation is only the "official" means for us Catholics to be absolved of our sins.* It would be not only incorrect but outright preposterous to state that this is the only way God forgives sins. His mercy is ageless and infinite; and He has countless ways to forgive those who go to Him with a contrite heart.

At the outset, the Church saw herself as the continuation and the fulfillment of God's community called to be holy just as He is holy (cf. Leviticus 11:45 and many other verses in the Old Testament). The opening statement of many of Paul's letters and 1 Peter remind the faithful that they are called to be holy. The focus was all on the transformation operated by God's grace through Baptism. For a while, believers considered falling into serious sin as unthinkable. The baptismal commitment should never have been revoked. *If we sin deliberately after receiving knowledge of the truth, there no longer remains sacrifice for sins but a fearful prospect of judgment and a flaming fire that is going to consume the adversaries. Anyone who rejects the law of Moses is put to death without pity on the testimony of two or three witnesses. Do you not think that a much worse punishment is due the one who has contempt for the Son of God, considers unclean the covenant-blood by which he was consecrated, and insults the spirit of grace? We know the one who said: "Vengeance is mine; I will repay," and again: "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God. Hebrews 10:26-31.*

As it became painfully evident that human frailty remained part and parcel even of people calling themselves "the holy ones," in writings of the New testament, we find traces of the protocol adopted in dealing with the presence of sin in the life of the Church. Historically, there was a rather clear distinction between serious sins, including

murder, apostasy and adultery/fornication, and lighter sins. Learning with much shock that the Corinthians (cf. 1 Corinthians 5:1-5) were boasting rather than being upset that a young man had married his stepmother, St. Paul urged them, in an ecclesiastical setting (as a community) to excommunicate him (literally to deliver the culprit to Satan) until he would have shown clear signs of repentance.

Apparently, once the Church realized that she had to deal with the sinful inclinations of her members, the power to forgive sins given by the Lord to her hierarchy: *"I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."* **Matthew 16:19**, and *"Whose sins you forgive are forgiven them, and whose sins you retain are retained."* **John 20:23**, was applied to the three serious sins of apostasy, murder, and adultery/fornication. But the first part of the situation described in Matthew 18:15-18 *"If your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven,"* is power to forgive much lighter sins given also to the laity as suggested also by St. James in a spirit of humility: *Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.* **James 5:16**. The last part of Matthew 18:15-18, refers to excommunication for serious offenses as in the case mentioned by St. Paul in 1 Corinthians. Hence, in this passage from Matthew we seem to have the first distinction between "private forms of penance" for venial sins and "ecclesiastical forms of penance" for serious ones.

Acts of humility, penance, fasting, almsgiving, and prayers were, and still remain, the immediate remedies available to all the faithful. However, from the second to the fifth century, the Church's leadership in different dioceses added to their list of serious sins to include, besides apostasy, murder, and adultery/fornication, also blasphemy, bearing false witness, fraud, perjury, greed,

(continued on pg. 2)

Unsettled by Doctrinal Development? Part two
(continued from page 1)

attendance to obscene and/or bloody spectacles at the circus, etc. Dissimilar lists of serious sins and dissimilar handling of the same sins indicated how painful it was for the Church to deal with the presence of sin and the proper remedies to be applied uniformly. Ecclesiastical penance was very severe to deter the commission of serious sins. Some bishops were stricter than others. Some would refuse to reinstate into the Church the "lapsed," those who had apostatized during persecution for fear of torture and death. Repentant adulterers were readmitted into the community after lengthy periods of public penance, but they had to remain celibate for the rest of their life. Not much thought was given to the injustice of forcing the innocent spouse to renounce the right of marriage... Most Christians decided to receive Baptism only in advanced age or on their deathbed. (To be continued in the March issue of our Bulletin.)

Fr. Dino Vanin at San Francesco Church

*James 5:14-15 clearly states that the sins of the sick person are forgiven by the Anointing. However, since an anointed person who recovers must confess also the sins forgiven by the Anointing, to preserve the biblical connection between sin and sickness, and to avoid the impression of "supernatural magic," it is advisable, if possible, for the sick person to confess his/her sins before receiving the anointing.



MASS INTENTIONS:

February 1-Thursday

Dan Chuppa by Judi Blindu

February 2-Friday

Spiritual well-being of Bianca Mutti by mom
John & Piera Franklin by daughter Mary Mutti
Holy Souls in Purgatory by Brenda Rivard
Evandro & Sally DiMichele by DiMichele family
Special Intentions of the DiMichele family by family
Lorraine Frontera by DiMichele family
The Protection of the Unborn by DiMichele family

February 3-Saturday

Spec Intentions for Mary Mother of God Prayer Group
6pm Dolores Kehrig by Christensen family
6pm Barbara Pinelli by Reno Pinelli & family
6pm Emilia Pinelli by Sam & Alice Pinelli

February 4-Sunday

8am Carl & Nancy Kaspari by family
8am Dorothea Barera by William Hickey
8am Bob Ruggioli by wife Sharon
8am Vincent & Gaetano Spano by sister Anna
10am Ottavio Zicarelli by wife & family
10am Liliana DiCicco by Saverio & Rosaria DiPonio
10am Linda DiStefano by Beatrice Raad & family
10am Franca Del-Serrone by family & friends
12pm David Bahlman by Clyde & Nancy Butros

February 5-Monday

Carmela Zito by family
Lucille Adcox by Brenda Rivard
Anthony Valerio by wife Victoria
Carmela Pisacreta by Maria & John Pisacreta

February 6-Tuesday

Aldo Terenzi by wife Tina
The Protection of the Unborn by DiMichele family
Holy Souls in Purgatory by DiMichele family
The Conversion of Sinners by DiMichele family
The Salvation of the Dying by DiMichele family

February 7-Wednesday

Sr. Sherry Barrett, DC by John Barrett

February 8-Thursday

Alex Calderone by wife Geraldine
Salvatore Manzella by wife Rosa
Jay Ludington by Ludington-Dawson family

February 10-Saturday

Vocations to the Priesthood & Religious Life
6pm Thomas & Benedetta Sabatini by Maria & Joe
6pm Francesco & Evelina Ferrera by Maria Sabatini
6pm Antonio & Annunziata Moscone by Maria Sabatini
6pm Special Intention for Carol Taber by Sandy Kelly (Birthday)

February 11-Sunday

8am Special Intention for John Hickey by William H.
8am Antonio & Angelina Slongo by family
8am Vincent & Pierina Frabotta by family
8am Mary Kolis by family
8am Duncan & Marie Sousa by family
8am Robert Scolari by Sharon Coulter & Denise Vargo
10am Antonino Badalamenti by wife & family
10am Rocco Ruggirello by family
12pm Richard Bratto by Clyde & Nancy Butros

February 13-Tuesday

Holy Souls in Purgatory by Bob & Anna Kustasz

February 14-Wednesday

John & Piera Franklin by daughter Mary Mutti
Rocco Ruggirello-(Birthday) by family

February 15-Thursday

Jean Grant by John Barrett

February 18-Sunday

8am Evandro & Sally DiMichele by DiMichele family
8am Lorraine Frontera by DiMichele family
8am Ken Calvert by DiMichele family
8am Pearl & John Marino by Ron & Michelle
8am Nancy & Carl Kaspari by famil
8am Louis & Josephine Ruggioli by Sharon Ruggioli
10am Vincenzo Esposito by family
10am Franca Esposito by family
12pm Elena DeLeonardis by family
12pm Ernest Lenzini, Jr. by Karen & Kevin Callus
12pm Salvatore DiLorenzo by wife Maria
12pm Gregory Butros by Clyde & Nancy Butros

February 19-Monday

Donna Barrett by husband John
Gary Antonelli by Sandy Kelly

February 20-Tuesday

Salvatore Ventimiglia by family
Joan Buccinna by Geraldine Calderone
Jim Allen by Sandy Kelly



February 22-Thursday

John & Piera Franklin by daughter Mary Mutti
Special Intentions of the DiMichele family by family
The Protection of the Unborn by DiMichele family
Lorraine Frontera by DiMichele family
Evandro & Sally DiMichele by DiMichele family

February 24-Saturday

Special Intentions
6pm Special Intentions

February 25-Sunday

8am Lorraine Frontera by Sharon Ruggioli
10am Gary Fenton by Sabetti family
10am Antonio & Rosa Tundo by family
12pm John & Zoya Stumpt by Clyde & Nancy Butros

February 26-Monday

Michael Traskal by family

February 27-Tuesday

Veronica Pisa by daughter Michele Pisa-Jones
Giuseppe Mazella by wife Gaetana & family

February 28-Wednesday

Special Intention for Jerry Kelly (Birthday)

February 29-Thursday

Gaetano & Antonietta Biundo by family



LECTORS:

Feb 04-P. Graebert, M. Sugameli, A. Perugi
Feb 11-J. Nowc, L. Pietrantonio, N. Butros
Feb 18-P. Graebert, T. Silverio, L. Sawyer
Feb 25-J. Nowc, G. Buttacavoli, A. Perugi
Saturday, 6pm-Feb. 03-D. Brosky, **Feb 10**-J. Foglyano,
Feb 17-D. Brosky, **Feb 24**-J. Foglyano.



SUNDAY ENVELOPES

We do not mail offering envelopes due to the expense of the mailing. Remember to take a handful of envelopes with you when attending church, this helps keep our church stay operational through your contributions. Donations for the mailing of the monthly bulletin are always appreciated! We are truly grateful to all who have made our progress possible.

THANK YOU

To our parishioners & friends who generously donated throughout the year, we couldn't keep the church running without you! Your support keeps us together.

To those who donated for the **Giving Tree**, your kindness will touch and help others in need. God's Blessings to all of you for the generous and heartfelt donations received.



Dates to Remember:



ASH WEDNESDAY
is February 14th

There will be two Masses: 8:00am & 7:00pm.
With distribution of ashes

STATIONS OF THE CROSS

Every Friday @ 7:00pm during Lent
starting on February 16th

CONFESSIONS will be heard from 6:00pm to 6:50pm
on Fridays during Lent.



Happy Valentine's Day!
February 14th

Holy Land Items Sale-February 17th & 18th

After all Holy Masses

Amy Abufarha (contact # 810-625-8536) will be here to sell beautiful olive wood carvings and more to support Christians in the Holy Land.



San Francesco Dinner Dance

San Francesco Parish will host our annual Dinner Dance St. Patrick's Day-Sunday, March 17th, 2024, at Penna's of Sterling. This event features a sit-down dinner, open bar and entertainment by Pino Marelli. Doors open @ 3pm, dinner served @ 4pm. Tickets are \$70.00 per person (no tickets sold at the door.) This event is a fundraiser, and all proceeds go directly to the maintenance and preservation of the church.

At this year's Dinner Dance, we will honor: **Thomas & Shirley Latimer & Mr. Robert J. Cannon**, Supervisor Charter Township of Clinton Township.

San Francesco Parish is very fortunate to have the commitment and assistance of these special people and would like to take this opportunity to recognize and congratulate them. San Francesco is a personal parish established to serve the Italian community and all people who choose to use its services in lieu of their territorial parish. San Francesco parish has no geographic boundaries, all are welcome to come together and worship, grow in faith and love. Please come celebrate with our honorees and help support the Parish with an evening of dining and dancing.

For tickets or further information, contact Ann Burrell (586) 242-1981 or Sharon Ruggioli (313) 882- 5132.

FEAST OF ST. JOSEPH CELEBRATION

On Saturday, March 16, 2024, after 6:00pm Holy Mass. In his honor we will offer many of the traditions associated with this beloved Feast: St. Joseph soup will be served in the Father Rossi Hall. Distribution of oranges and bread, Holy Prayer Cards in Italian and English and a raffle for the beautiful St. Joseph statue will be held! Tickets will be sold after all Masses starting in February. The winner will be announced on this night. Anyone wishing to donate or help with the event should contact Lisa Nowc @ (586) 260-4912.

Seeking Community Cook-PIME Missionaries has recently moved to Farmington Hills. They are seeking a cook for 7 members. This position is 30-35 hrs. per week Monday -Friday with lunch as the main meal. Previous community culinary experience is desired. Resumes may be sent to: rector@pimeusa.org

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte IIª

Carissimi parrocciani e amici di San Francesco Church,

In questo numero del nostro Bollettino tratterò del Sacramento della Penitenza (S. Confessione) dall'inizio della Chiesa fino al V °- VI° secolo.

Al suo inizio, la Chiesa si considerava la Comunità dei santi: il Battesimo significava una conversione totale e irreversibile, senza una seconda opportunità di perdono in caso di peccato grave. Ben presto però, con l'aumento del numero di aderenti, la presenza del peccato si impose come un problema da arginare con misure molto severe per i tre peccati più gravi: l'abbandono della fede (apostasia), l'omicidio e l'adulterio/ fornicazione.

Mettendo uno accanto all'altro passi del Nuovo Testamento sembra di capire che i laici avessero lo stesso potere della gerarchia nel perdonare peccati veniali: *Confessate, dunque, i peccati a vicenda e pregate gli uni per gli altri, perché possiate essere guariti: la preghiera del giusto è molto potente nella sua azione. Giacomo 5:16* e *"In verità vi dico: tutto ciò che avrete legato sulla terra resterà legato nel cielo; e tutto ciò che avrete sciolto sulla terra resterà sciolto nel cielo."* **Matteo 18:18**

In forza di *"...tutto ciò che avrai legato sulla terra resterà legato nei cieli e tutto ciò che avrai sciolto sulla terra resterà sciolto nei cieli"* (Matteo 16:19), la gerarchia ecclesiastica correggeva con dura penitenza i tre peccati gravi citati sopra con la scomunica fino alla chiara conversione del

colpevole. Però, non tutti i vescovi usavano le stesse misure nel correggere questi tre peccati. Alcuni vescovi non volevano che i "lapsi," coloro che avevano apostatato la fede durante le persecuzioni, fossero riammessi nella comunità. Col passare degli anni, il numero di peccati gravi fu aumentato con l'aggiunta di altri come la bestemmia, la falsa testimonianza, la frode, lo spergiuro, l'avarizia, e gli spettacoli osceni o violenti al circo, eccetera. Dopo una lunga penitenza pubblica, gli adulteri erano riammessi nella comunità ma dovevano restare celibi per il resto della vita, il ché era ingiusto verso la coniuge innocente. Per queste severe pene e penitenze, la maggior parte della gente si faceva battezzare in età avanzata o sul letto di morte... continua nel numero di marzo.

P. Dino Vanin, PIME

REMINDERS:

Visit our website: sanfrancescochurch.org for access to monthly bulletins, updated information and weekly homilies.

Mary Mother of God Prayer Group meets every Monday @ 1pm. Join us for prayer & afterwards conversation & refreshments in the social hall.

Membership Cards: Please let us know of any changes of address if you have moved or changed a phone number. We need to keep current information on file. Thank You!