

BOLLETTINO DI SAN FRANCESCO



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

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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.



April, 2024

Unsettled by Doctrinal Development? Part 4

Dear Parishioners and Friends of San Francesco Church,

With the passing of time, the books of tariffed penances, introduced in the V century, were considered a type of code of law. Consequently, confessors were seen as judges. By the Middle Ages, the specter of legalism had suppressed the communal aspect of the Sacrament of Penance and dampened in many the resolve to reform their lives in a spirit of sincere contrition. The comfort that contrite penitents had received from monks, nuns, and pious laypersons that assured them of God's forgiveness was, practically, replaced by a juridical pronouncement of divine forgiveness through absolution by a priest. Since some penitents did not return at the completion of their penance to receive absolution, French priests were told to give absolution right after confession of sins. In other parts of Europe, it was up to the confessor's judgment to determine if a penitent could be admitted to Holy Communion even before all penance had been done.

Again, deeply inside the sphere of legalism (as byproduct of early scholasticism) theologians began to wonder what would happen to penitents who died before having done all their assigned penance. In the span of two centuries, 1000-1200, the prayer of absolution, understood as an invocation of divine forgiveness for penance done and undone, became an official, juridical declaration by the confessor that one's sins had been forgiven by God. Once it was widely accepted that only priests had the power of loosing people from their sins, confessions to non-priests felled in disuse.

Scholasticism, which was the prevailing philosophical system at that time, loved to make neat distinctions and separate entities into prefixed categories. Nuances and gray areas were fawned upon because they kept the matters discussed from fitting clearly into one of the available "boxes." These are the major distinctions made about the subject of the Sacrament of private confession: mortal and venial sins; imperfect and perfect contrition; relationship between forgiveness and temporal punishment.

Naturally, concerning the distinction between mortal and venial sins, only a vague agreement could

be reached after endless discussions because of the gray area of knowledge and deliberate consent. At the end, theologians agreed that there were some rare sins committed with full knowledge and premeditation that deserved eternal damnation.

Regarding contrition, scholastics considered sorrow due to fear of eternal punishment as imperfect contrition and, thus, for centuries thereafter, it was deemed insufficient for assured divine forgiveness because it lacked lifelong resolve for a lasting conversion. Perfect contrition referred to the realization that the sins committed were totally inconsistent with one's claim of loving God. Hence, perfect contrition was a guarantee that the penitent was on the right path to salvation.

The relationship between forgiveness and punishment was tackled via ... another distinction. How could a sin be truly forgiven as indicated by the words of absolution if the punishment for it was yet to be paid? Scholastics distinguished between "temporal punishment" and "eternal punishment." The words of absolution assured penitents that God's forgiveness had freed them from the eternal punishment of hell, but the temporal punishment had to be paid on this earth or in the hereafter.

In Matthew 5:8, Jesus reveals that only the pure of heart could see God. Hence, a theological need arose for a "place" in which those who died in the Lord still laden with their human imperfections had to be purified. Unfortunately, Purgatory was conceived as the "place" in which the temporal punishment, justly deserved for sins, had to be paid, rather than a state of being freed of sinful attachments and of reparation for the hurts caused by sins to the whole Body of Christ. From the juridical perspective, the need for "Purgatory" became obvious and undeniable since the penances assigned were getting lighter and lighter.

St. Thomas Aquinas (1225-1274) was the theologian who, at long last, offered a clear concept of the Sacrament of Penance, albeit still within the scholastic framework. Up to his time, some theologians were stressing that God's forgiveness was achieved by the acts of the penitent; others held that it was attained by the action of the priest (i.e., his prayers of intercession and his judgment expressed by the words of absolution). St. Thomas explained that both actions are required for the validity of the Sacrament.

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Unsettled by Doctrinal Development? Part 4
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Yet, theologians continued to debate about how God's grace and penitents' goodwill worked together. Some of them held that imperfect contrition was sufficient to receive God's forgiveness in the confessional, while others insisted that, even in the sacramental setting, perfect contrition was needed, especially for mortal sins.

By the late Middle Ages, the legalistic and juridical perspectives of the Sacrament of Penance seemed so prevalent that, in the view of many, absolution became regarded as the only essential part of this Sacrament! In the view of many, the penance assigned by the confessor was seen as a way to shorten the time to be spent in Purgatory and to compensate for imperfect contrition. It would take a long time for the Church to teach the faithful to consider the penance assigned as a remedy for the soul to correct its sinful inclinations. It would take even longer to reach the point of viewing penance as compensation and reparation for the hurts caused by one's sins to the Body of Christ and to view the state of purification (Purgatory) as the process of becoming pure love, of becoming Godlike.

You are urged to read my article: INDULGENCES on the homepage of our website: sanfrancescochurch.org
Fr. Dino Vanin at San Francesco Church



MASS INTENTIONS:

April 1-Monday

Special Intention (Birthday) Stacy Charrette by Sandy Kelly

April 2-Tuesday

Sr. Sherry Barrett, DC by John Barrett

Special Intention (Birthday) Isaiah Yanasak by Sandy Kelly

April 3-Wednesday

Aldo Terenzi by wife Tina

Charles Greene by family

April 4-Thursday

Franca Del-Serrone by family & friends

Special Intent- Matthew McCarty (Birthday) by Sandy Kelly

Christine Wallace by Brenda Rivard

April 5-Friday

Spiritual well-being of Bianca Mutti by mom Mary

Vincenzo & Maria Buccinna by family

Special Intention Dee Mayle (Birthday) by Sandy Kelly

April 6-Saturday

Special Intentions for Mary Mother of God Prayer Group

6pm Christina LoCricchio by family

April 7-Divine Mercy Sunday

8am Mary Hickey by William Hickey

8am Bob Ruggioli by wife Sharon

8am Theresa & Charles MacDonald by son Mike

8am Special Intention for Mike MacDonald

8am John & Piera Franklin by daughter Mary Mutti

8am Evandro & Sally DiMichele by family

8am Special Intentions of the DiMichele family by fam

10am Antonino Badalamenti by wife & family

10am Salvatore Manzella by wife Rosa

10am Ottavio Zicarelli by wife Ida & family

10am Anna Villa by family

10am Vilma Farquhar by family

10am Armando & Adele Boschian by family

10am Annita & Armando Bastianelli by family

10am Bruno Deluca by family

10am Elio & Maria DeCarolus by daughter

12pm Albert & Lucille Cataldi by family

12pm Clyde Butros by Kelly, Brenda & Susan

April 8-Monday

Alex Calderone by wife Geraldine

Mike Pisa, Jr. by sister Michele Pisa-Jones

John & Piera Franklin by daughter Mary Mutti

Evandro & Sally DiMichele by DiMichele family

Special Intentions of the DiMichele family by family

Conversion of All Sinners by DiMichele family

Albert Cataldi by family

Holy Souls in Purgatory by Brenda Rivard

April 9-Tuesday

Domenic Maiani by wife Nora

Harry G. Crespi by Walter R. Fijal

April 10-Wednesday

Clelia Stoppa (Birthday) by sister Ida Zicarelli

Patricia Lenzini by family

April 11-Thursday

Paolo & Columba Maiani by Nora

April 12-Friday

Armando Gennari by wife Savina

April 13-Saturday

Holy Souls in Purgatory by Bob & Anna Kustasz

Aunt Janet Krula by Austin Simon

6pm Josephine Boscaglia by Sharon Ruggioli

April 14-Sunday

8am Lorraine Frontera by Joe & Sue Zemens

8am Special Intentions of the DiMichele family by fam

8am Holy Souls in Purgatory by DiMichele family

8am Pearl & John Marino by Ron & Michelle

10am Franca Esposito by husband & family

10am Antonio Moraccini by wife Anna Maria

10am Rocco Ruggiello by family

12pm Rose Mazzuchelli by family

12pm Francesco & Evelina Ferrera by Maria

12pm Antonio & Annunziata Moscone by Maria

12pm Thomas & Benedetta Sabatini by Maria & Joe

12pm Clyde Butros by Patrick & Dorothy Degens

April 15-Monday

Augie Caringi by wife & daughters

Primo Righi (Birthday) by wife Lorraine

April 16-Tuesday

Jean Grant by John Barrett

April 17-Wednesday

Pete Rossi by Buccinna Family

Holy Souls in Purgatory by the DiMichele family

The Protection of the Unborn by the DiMichele family

The Salvation of the Dying by DiMichele family

Venere Licata by Beatrice Raad

Linda DiStefano by Beatrice Raad

April 18-Thursday

Alberto Morgillo by family

April 19-Friday

Liv/Dec members of Santi family by Savina Gennari

April 20-Saturday

6pm Salvatore Ventimiglia by family

April 21-Sunday

8am Albert & Grace Izzi by family

8am Bob Ezzo by Sharon Ruggioli

10am Michele DiCicco by Anna & family

10am Piera Giannola D'Anna by Rosa Manzella

10am Vincenzo Esposito by family

10am Annita Bastianelli by family

12pm Diva Bonaldi by Bonaldi family

12pm John Agostini-15th Anniversary by wife Olivia & fam

12pm Mary Kolis by family

12pm Duncan & Marie Sousa by family

12pm Vincent & Pierina Frabotta by family

12pm Umberto & Maddalena Liano by family

12pm Maria & Carmela Liano by family

April 22-Monday

Giuseppe & Savina Righi by daughter-in-law Lorraine

April 23-Tuesday

Antonio & Assunta Crocenzi by daughter Nora Maiani
Special Intentions of the DiMichele family by family
Holy Souls in Purgatory by DiMichele family

April 24-Wednesday

Mario Signorelli by wife & family

April 25-Thursday

Donna Barrett by husband John
Evandro & Sally DiMichele by DiMichele family
Maria Luisa Ellero by the DiMichele family
The Conversion of All Sinners
Special Intentions of the DiMichele family by family
Lucille Cataldi by family

April 26-Friday

Liv/Dec members of Gennari family by Savina Gennari

April 27-Saturday

6pm Carolina Visone by daughter Lia

April 28-Sunday

8am Antoinette Lane by William Hickey
8am Vincent & Gaetano Spano by sister Anna
8am Lorraine Frontera by Joe & Sue Zemens
10am Salvatore Biondo by Nicolina Biondo
10am Germano & Loris Costa by family
10am Mario Meschina by Costa Family
10am Gaspare Maniaci by Vita Parisi
12pm Chris Donato by Maria DiLorenzo
12pm Clyde Butros by Patrick & Dorothy Degens

April 29-Monday

Gaetano & Antonietta Biundo by family
Evandro & Sally DiMichele by DiMichele family
Edward Howard by DiMichele family
Special Intentions of the DiMichele family by family

April 30-Tuesday

Special Intentions



LECTORS:

Apr. 07-J. Nowc, V. Amaro, A. Perugi

Apr. 14-P. Graebert, M. Sugameli, N. Butros

Apr. 21-J. Nowc, L. Pietrantoni, L. Sawyer

Apr. 28-P. Graebert, T. Silverio, A. Perugi

Saturday, 6:00pm

Apr. 06-J. Foglyano **Apr. 13-D.** Brosky

Apr. 20-J. Foglyano **Apr. 27-D.** Brosky

Recycle your papers using our bins located in the church parking lot! No cardboard please.



DATES TO REMEMBER:



CONFESSIONS Every Friday from 6:30pm to 7:30pm

ADORATION

Holy Hours every Friday from 8:30am to noon.



Events:

May 5th First Holy Communion 12:00pm Holy Mass
Please remember you must register every year for catechism classes even if your child has attended the previous year.



ASSUNTA SOCIETY BAKE SALE

IS BACK!

Join us after the Holy Masses, **Sunday, May 19th** to pick up some yummy baked goods. All proceeds go to San Francesco Church. Donations of baked goods are greatly appreciated. Please drop off in the Fr. Rossi Hall on Saturday, May 18th or before the 8am Mass on Sunday, May 19th. Any questions please contact Brenda Rivard @ (586) 524-0027.

EASTER ENVELOPES

Deepest thanks to all of you for your kindness and generosity.

Reminder: access to the monthly bulletin & Fr. Dino's homilies can be read on our website:
sanfrancescochurch.org



Thank you to everyone who participated in our recent **Feast of St. Joseph Celebration & our Dinner Dance.**

Our church is truly blessed to have the participation of so many people from the community. We would like to send out a great big Thank you and let you know we appreciate everything you do to make our parish successful! God Bless You All.



Our Honorees: Robert Cannon, Supervisor, Clinton Twp., Shirley & Tom Latimer with Fr. Dino

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 4ª

Carissimi parrocchiani e amici di San Francesco Church,

Nel Medioevo, la filosofia scolastica ebbe un influsso determinante sulla teologia e, quindi, anche sulla dottrina del Sacramento della Penitenza. La Scolastica insisteva sul dividere la realtà in categorie ben distinte e precise per lo scopo di chiarezza ed esattezza. Naturalmente, sul piano etico/morale la chiarezza “salta” quasi sempre perché sono coinvolti altri fattori come il libero arbitrio, la consapevolezza, l’ignoranza invincibile e lo sviluppo psicologico.

Ecco alcuni esempi di divisioni e distinzioni sulla morale: peccati mortali e veniali; dolore perfetto e imperfetto dei peccati commessi; punizione eterna (Inferno) e punizione temporale. Queste distinzioni risultavano in discussioni interminabili tra teologi a causa dell’impossibilità di poter leggere quello che sta nel cuore umano ferito dal peccato originale.

Un’altra area di discussioni fu quella dell’essenza del Sacramento della Penitenza. Alcuni teologi medioevali erano del parere che il fattore determinante fosse il dolore del peccatore e lo sforzo di cambiare vita. Per altri era invece l’assoluzione data dal confessore come verdetto giuridico che Dio aveva veramente concesso il suo perdono e salvato il peccatore dall’inferno.

Una terza area di discussione riguardava lo scopo della penitenza assegnata dal confessore. Tutti i teologi sembravano concordi nel considerare la penitenza come un “pagamento” fatto a Dio per l’offesa recatagli coll’aver peccato. Ma questo modo legalista di vedere la penitenza

diede nascita a un problema serio: come “pagare” per i propri peccati se uno morisse prima di aver fatta tutta la penitenza assegnata. Ecco allora la necessità di avere un “posto” nell’oltretomba dove pagare questo debito fino in fondo: il Purgatorio.

Anche una pur breve riflessione sul Sacramento della Penitenza (S. Confessione) ci fa vedere come il modo legalistico di concepirlo trascurasse i due aspetti più importanti della penitenza: la purificazione dalle tendenze peccaminose e l’aspetto comunitario che era presente nella Chiesa fino al quinto secolo e, pertanto, la necessità di lenire con la penitenza le ferite causate dal peccato su tutta la comunità dei credenti. ...continua nel numero di aprile.

P. Dino Vanin, PIME



SPECIAL THANKS

TO ALL OF OUR LECTORS, SERVERS, USHERS, THE VOLUNTEERS WHO TAKE CARE OF THE FLOWERS & DECORATIONS, & CLEANING ASSISTANTS WHO SELFLESSLY DEDICATE THEIR TIME TO SERVE OUR CHURCH, YOU ARE TRULY APPRECIATED AND ALWAYS REMEMBERED.



Prayer Group-Every Monday @ 1:00pm

Refreshments & conversation afterwards in the church hall. Everyone is welcome, join us!