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.



Unsettled by Doctrinal Development? Part 3

Dear Parishioners and Friends of San Francesco Church. From the 2nd to the 5th century, while there is scant mention of private Penance for venial sins, there is ample evidence of the public (canonical) type of Penance for serious sins of public knowledge. As I mentioned in the February issue of our Bulletin, public sinners enrolled in the "Order of Penitents" under the supervision of the local bishop. The list of serious sins varied from region to region but, in general, the protocol included wearing rough garments made, symbolically, of goat hair, cutting their hair, submitting to very harsh forms of penance, staying in humble posture at the entrance of the church, being kept from receiving the Eucharist and, for sins of unchastity, abstinence from sexual intercourse for the rest of their life. At the end of the prescribed period of public Penance, the bishop laid his hands on them as they removed their goat hair garment to wear again regular clothes as a sign of readmission into the flock of the bishop's "sheep." This was a once-in-a-lifetime chance, not to be repeated. The harshness of the penance was designed to discourage falling into serious sins. Only in the 5th century the harshness of the canonical Penance was reduced in Europe as a providential sign that there was need for new approaches to also address the sinful nature of ordinary people.

A revolutionary development in the reception of the Sacrament of Penance happened in the fifth century as a corollary of the evangelization of Ireland by St. Patrick. In the absence of sizable cities, people's lives gravitated around the monasteries erected in the countryside. As part of their ministry, the monks traveled from village to village celebrating Mass and stressing the type of private confession of sins which they had exercised in their monasteries. Regretting that they could not be always present to bring reassurance of God's forgiveness on people's deathbed, the monks thought of hearing people's private confession and of assigning lengthy types of mortification on their first trip. On the next trip, the monks would give a blessing to the penitent upon receiving assurance that all assigned penance had been

done. The monk's blessing replaced the bishop's laying on of hands at the end of the canonical Penance. For the sake of fairness, all the monks traveled armed with a copy of the book of "tariffed penances." The same type of suitable and salutary penance was prescribed for the same type of sin. This groundbreaking penitential system was a gigantic success and, in subsequent centuries, it was introduced all over northern Europe as the evangelization efforts sent missionaries to those lands. Despite the harshness of some types of penance prescribed, people felt relieved that they could receive reassurance that God had forgiven them for sins committed as adults.

However, not all European clergy were sold on this new penitential system which, to them, was a cheapening of divine forgiveness as it could be received as many times as it pleased one to sin. It was in clear violation of the centuries-old tradition of only one chance of repentance after Baptism. In 589, the Third National Council of Toledo decried this "detestable way" of seeking God's forgiveness. Yet, the novel penitential system increased in popularity, and, in 650, at the Council of Chalon, France, private confession to a priest was labeled, "medicine for the soul," and, "helpful to people."

In truth, the priests insisted on generating genuine contrition in their penitents and told them to abstain from Holy Communion until all the penance had been done. People wanted to hear the voice of God reassuring them of His forgiveness through the voice of the priest. However, some of the penances took several years to do. Hence, to avoid dying before receiving assurance of divine forgiveness, commutation of tariffed penances was introduced by increasing the severity of the penance while shortening the needed time.

Human nature being what it is, two serious problems arose as unwanted outcomes of penitential commutation. Both involved money. Lots of projects were carried to completion through payment of alms to churches and monasteries, and some unscrupulous wealthy people could hire some poor souls to do their penances for them... In the hands of poorly educated priests, who were not concerned about seeking the presence of genuine contrition in their penitents, some of the penitential books gave the impression that God's forgiveness could be turned into supernatural magic. Only in the 12th century,

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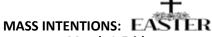
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penitential books were forced out of circulation. But some wise bishops thought, instead, of providing private confession guidance for the faithful by making confession obligatory from one to three times a year for all adults.

If you are familiar with Church history, you can already see how the commutation of penance gave rise to the selling of indulgences and the huge firestorm caused by Martin Luther and the Protestant Reformation...

To be continued in the April issue of our Bulletin

Fr. Dino Vanin at San Francesco Church



March 1-Friday

Joseph Buccinna by family

Spiritual well-being of Bianca Mutti by mom

March 2-Saturday

Special Intentions for Mary Mother of God Prayer Group

March 3-Sunday

8am Bob Ruggiroli by wife Sharon

8am Kathleen (Kit) Bailey Hayes by Burrell family

8am Theresa & Charles MacDonald by son Mike

8am Lorraine Frontera by Joe & Sue Zemens

8am Eileen Michael by DiMichele family

8am Maria Luisa Ellero by DiMichele family

8am Anna & Edward Colorida by family

10am Ottavio Zicarelli by wife Ida & family

12pm Onorio Vitti by Ludington-Dawson family

12pm Diva Bonaldi by family

12pm Anyes & Aziz Butros by Clyde & Nancy

12pm Dennis J. Teper by Dennis M. & Jill Teper

March 4-Monday

Isa P. Vitti by Ludington-Dawson family

Franca Del-Serrone by family & friends

March 5-Tuesday

Sr. Sherry Barrett, DC by John Barrett

March 6-Wednesday

Aldo Terenzi by wife Tina

March 7-Thursday

Onorio P. Vitti by Ludington-Dawson family

March 9-Saturday

Vocations to the Priesthood & Religious life

March 10-Sunday

8am Deceased mem of Colandrea family by William Hickey

8am Laura Slongo by family

8am Giuseppe Mazella by wife Gaetana & family

10am Rocco Ruggirello by family

10am Antonino Badalamenti by wife & family

10am Marco Nobili by Comites Club

10am Michele DiCicco by Anna & family

12pm Dennis & Julie Burrell by family

12pm Karen Cona by Clyde & Nancy Butros

12pm Vincent & Pierina Frabotta by family

12pm Mary Kolis by family

12pm Joseph Calcaterra by Louise Calcaterra

March 11-Monday

Jean Grant by John Barrett

Gerald Agostini-anniversary by mother Olivia & family

March 12-Tuesday

Evandro & Sally DiMichele by DiMichele family

The Protection of the Unborn

Holy Souls in Purgatory

March 13-Wednesday

Holy Souls in Purgatory by Bob & Anna Kustasz

March 15-Friday

John Paluzzi by family

March 16-Saturday

6pm Carolina Visone by family

6pm Barbara Pinelli by Reno Pinelli & family

6pm Lucia Pinelli by Sam & Alice Pinelli

7pm St. Joseph Celebration w/soup March 17-Sunday

8am Marcel Normandeau by Ron & Michelle Marino

8am Carl & Nancy Kaspari by family

8am Lorraine Frontera by Joe & Sue Zemens

8am Veronica Pisa by daughter Michele Pisa-Jones

10am Maria SS. Annunziata-Trappeto Club Mem Mass

10am Salvatore Manzella by wife Rosa

10am Franca Esposito by husband & family

10am Vincenzo Esposito by family

10am Vito & Domenica Manzella by Rosa Manzella

10am Vincenzo & Concetta Armetta by Rosa Manzell

12pm Anthony Cona by Clyde & Nancy Butros

12pm Grace Cafagna-Terry by children

March 18-Monday

Aldo Terenzi by wife Tina

March 19-Tuesday (St. Joseph Day)

Giuseppe Mazella by wife Gaetana & family

John & Piera Franklin by daughter Mary Mutti

Special Intentions of the DiMichele family by family

Evandro & Sally DiMichele by DiMichele family

The Salvation of the Dying by DiMichele family

March 20-Wednesday

Salvatore Ventimiglia by family

William Wallace by Brenda Rivard

March 21-Thursday

Donna Barrett by husband John

March 22-Friday

Guerrino & Assunta Terenzi by daughter-in-law Tina

March 23-Saturday

6pm Salvatore & Rosa Spadafora by Spadafora family

March 24-Sunday (Orphans Club Breakfast)

8am Rick & Arlene Johnson by Sharon Ruggiroli

8am Antonio & Angelina Slongo by family

8am John & Piera Franklin by daughter Mary Mutti

8am Giuseppe & Paolina Spano by Costa family

8am Vincent & Gaetano Spano by sister Anna

8am Special Intentions of the DiMichele family by family

8am Conversion of Sinners by DiMichele family

10am Maria Sarti by Pia Busignani & family

10am Laura Pisani by Casali family

10am Filomena Fabbri by Costa family

12pm Francesco & Evelina Ferrera by Maria Sabatini

March 25-Monday

Holy Souls in Purgatory by Brenda Rivard

Alex Calderone by wife Geraldine

March 26-Tuesday

Marco & Anna Ceccoli by daughter Tina Terenzi

March 29-Friday

Gaetano & Antonietta Biundo by family

James Dawson by Ludington-Dawson family

March 31-Easter Sunday

8am Grace & Albert Izzi by family

8am Giuseppe Mazella by wife Gaetana & family

8am John & Piera Franklin by daughter Mary Mutti

8am Duncan & Marie Sousa by family

8am Lorraine Frontera by Joe & Sue Zemens

8am Evandro & Sally DiMichele by DiMichele family

8am Special Intentions of the DiMichele family by family

10am Ottavio Zicarelli by wife & family

10am Clelia Stoppa by sister Ida Zicarelli

10am Salvatore Biondo by Nicolina Biondo

10am Brian Tuszynski by Nicolina Biondo

10am Mario Signorelli by wife & family

10am John & Gerald Agostini by family

12pm Anthony & Angeline Vettraino by family

12pm Liliana DiCicco by Claire Guglielmo



Mar 03-P. Graebert, V. Amaro, N. Butros

Mar 10-J. Nowc, M. Sugameli, L. Sawyer

Mar 17-P. Graebert, L. Pietrantoni, A. Perugi

Mar 24-J. Nowc, T. Silverio, N. Butros

Mar. 31-P. Graebert, G. Buttacavoli, L. Sawyer

Saturday, 6pm-Mar. 2-D. Brosky, Mar. 9-J. Foglyano,

Mar. 16-J. Nowc, Mar. 23-J. Foglyano,

Mar. 30-D. Brosky

Important Dates:

STATIONS OF THE CROSS

* Note that confessions will be heard from 6:00pm to 6:45pm on Friday's during Lent followed by Stations @ 7pm

FASTING & ABSTINENCE DURING LENT

Ash Wednesday and Good Friday are days of fasting. The norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. Ash Wednesday and all Fridays of Lent are also days of abstinence from meat. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Healing Mass & Adoration-March 1st @ 6:30pm

Celebrated by Fr. Augustine Mundackatt V. C. No Stations of the Cross on this day.



ST. JOSEPH CELEBRATIONS SATURDAY, MARCH 16th - 6pm HOLY MASS

Blessed oranges & bread, St. Joseph Prayer Cards (in Italian & English) & St. Joseph soup will be served in the Fr. Rossi Hall immediately following Mass.
Raffle of St. Joseph Statue will be drawn at 7:45pm.

Raffle of St. Joseph Statue will be drawn at 7:45pm. Tickets will be sold Feb. 4th-March 16th after all Holy Masses. \$5.00 for six tickets or \$1.00 for one. All proceeds go to our church. If you would like to make a donation of food or money for this celebration, please call Lisa Nowc @ (586) 260-4912.



PALM SUNDAY, March 22nd & 23rd
Distribution of blessed palms at every Mass

HOLY THURSDAY, March 28th
7:00pm: Liturgy of the Lord's Supper
Adoration of the Blessed Sacrament until Midnight

GOOD FRIDAY, March 29th

1:00pm Liturgy of the Lord's Passion & Death Holy Communion, The Way of the Cross

> HOLY SATURDAY, March 30th 7:30pm Easter Vigil Mass

7:30pm Easter Vigil Mass

EASTER SUNDAY, March 31st

Masses: 8:00am 10:00am (Italian) 12:00 Noon

<u>DIVINE MERCY SUNDAY, April 7th</u> <u>Masses:</u> 8:00am 10:00am (Italian) 12:00 Noon

HAPPY EASTER TO ALL~BUONA PASQUA!



SAN FRANCESCO DINNER DANCE 2024

San Francesco Parish, Clinton Township, Michigan will host its annual dinner dance Sunday, **March 17, 2024** at Penna's of Sterling, in Sterling Heights, MI. This event features a sitdown dinner, open bar, and entertainment by Pino Marelli. Doors open at 3:00 p.m. and tickets are \$70.00 per person (no tickets sold at the door). This event is a fundraiser. All proceeds go directly to the maintenance and preservation of the church and its compound. The **Honorees: Mr. Robert J. Cannon**, Supervisor Charter Twp. of Clinton, and **Thomas & Shirley Latimer**.

San Francesco Parish was established over 126 years ago thanks to many hours of significant sacrifices from the community, and a multitude of donations. The parish is very fortunate to continue this legacy today with the commitment and assistance of the 2024 honorees. San Francesco Parish 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 with no geographic boundaries. All are welcome to come together and worship and grow in faith and love. Please celebrate with the honorees and help support the Parish with an evening of dining and dancing. For tickets or further info contact Ann Burrell (586) 242-1981 or Sharon Ruggiroli (313) 882-5132.



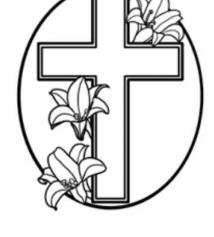
ORPHANS CLUB BREAKFAST - PALM SUNDAY-MARCH 24TH

After all Holy Masses: pancakes, eggs, sausage, fruit cocktail, coffee, milk & orange juice will be served. Adults-\$7.00-children-\$3.00. Everyone is welcome!

San Francesco Church Bulletin 22870 S. Nunneley Clinton Twp., MI 48035

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Scossi dallo Sviluppo Dottrinale? Parte 3ª

Carissimi parrocchiani e amici di San Francesco Church,

Dal secondo al quinto secolo non ci fu quasi nessuna traccia di confessione individuale per peccati veniali. Per peccati seri e pubblici, i peccatori entravano nell'Ordine dei Penitenti guidato dal vescovo locale. Mentre la lista di peccati seri con l'obbligo a entrare nell'Ordine dei Penitenti variava da regione a regione, il protocollo era pressappoco lo stesso in tutta la cristianità: Una veste ruvidissima di peli di capra, il taglio dei capelli, penitenze severissime ed estese anche a vari anni, stare in fondo alla chiesa durante la S. Messa in atteggiamenti di umile supplica di perdono, impossibilità di fare la S. Comunione e, in caso di peccati contro la castità, di non avere mai più rapporti sessuali per il resto della vita. Quando il vescovo riscontrava che il penitente aveva fatto tutta la penitenza richiesta, il penitente era riammesso alla comunità e alla S. Comunione tramite il gesto delle imposizioni delle mani del vescovo.

Uno sviluppo considerevole e provvidenziale avvenne nel 5°secolo come corollario della evangelizzazione dell'Irlanda compiuta da San Patrizio e dai suoi monaci. Per portare un po' di conforto alla povera gente che voleva essere sicura che il Signore aveva perdonato i loro cuori pentiti, i monaci uscivano dal monastero muniti del *libro penitenziale*, un manuale con l'elenco di peccati seri e le corrispondenti penitenze. Durante la prima visita ai

villaggi, ascoltavano le confessioni e assegnavano dure e prolungate penitenze. Nel corso della seguente visita al villaggio, se il penitente aveva finito la penitenza ed era compunto, il monaco lo benediceva e assicurava il perdono di Dio.

Questo metodo di confessione privata divenne presto popolare e si sparse anche al resto dell'Europa, ma in alcuni ambienti ecclesiastici questo nuovo sistema sembrava un modo facile di ottenere il perdono di Dio e, anzi, appariva quasi un incoraggiamento a peccare...

Il nuovo modo continuò per tanti secoli fino a quando i *libri penitenziali* furono soppressi per evitare abusi se le penitenze richiedevano elemosine. Siccome certe lunghe penitenze non potevano essere fatte prima della morte, si pensò alla commutazione: penitenze più intense in tempo più breve, incluse elemosine e offerte più sostanziose fatte a chiese e conventi come se si comprasse il perdono di Dio e certi ricchi ingaggiavano dei poveri per fare le loro penitenze. La vendita di indulgenze era solo un passo più avanti...continua nel numero di marzo.

P. Dino Vanin, PIME

Assunta Society Meeting-Sunday-April 21st

Following the 10am Holy Mass in the Fr. Rossi Hall. For more information or if you would like to join the Assunta Society Club, contact Brenda Rivard (President) @ 586) 524-0027.