

BOLLETTINO DI SAN FRANCESCO



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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.

HOLIDAY 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.

June, 2024

Unsettled by Doctrinal Development? Part 6

Dear Parishioners and Friends of San Francesco Church,

The Council of Trent (1545-1563) marked a watershed in the administration of the Sacrament of Penance in addition to offering a deeper theological understanding of it. This said, we must avoid judging the decisions reached by the Council Fathers by applying modern theological terms and insights which we inherited from ecumenical councils that followed Trent.

Roughly a millennium of viewing (V-XVI centuries) this Sacrament as a juridical pronouncement of divine forgiveness or retention of sins uttered by a priest could not be shed in the five centuries that followed Trent. Even until recent times, some considered reception of absolution as the prerequisite for receiving Holy Communion. This can be partially explained by St. Pius X's (1903-1914) urging Catholics to receive the Eucharist more often than once a year as required by Trent. Many priests at the beginning of the XX century were not concerned with this mistaken assumption because their faithful were going to Confession often.

The Council of Trent had clearly established a dogmatic understanding of the Sacrament of Penance which kept strong juridical overtones from previous centuries. Hence, depending on the moral maturity of penitents, in the five centuries since Trent, a considerable number of penitents went to confession simply to fulfill another of the Church's many requirements and saw the penance assigned by the priest as "payment" for breaking God's law. Driven by the shame of having to confess their failings to another human being, many saw Confession as something which made them uneasy rather than a way to experience God's forgiveness. Thankfully, those who were guided by enlightened priests used this Sacrament as a sure path to spiritual improvement and holiness. Through it, they experienced liberation from their sinful past and gained access to an honest appraisal of their true condition and confident reliance on God's mercy.

As firm and as well spelled out as the theology of the sacrament had been, Trent left unsettled a century-old scholastic debate of whether imperfect contrition was sufficient for mortal sins confessed and for which absolution was received. The matter would be settled in recent times. The other controversy arose with the stance held by the Jansenists in the XVII century. Not only did they deny that imperfect contrition was enough to merit divine forgiveness, but they

also refused reception of Holy Communion until all penance had been done. In 1653, Rome condemned this as heresy.

It could be said that Trent's theological understanding of the Sacrament of Penance was too constrained by the categories of scholasticism while the world had already become aware that reality, in the lives of individuals and societies in general, was much more complex than could be fit neatly in prefigured "boxes." Inevitable questions arose in the minds of theologians and psychologists alike about where a certain sin would fit in relation to its gravity vis-à-vis human motivations and circumstances. Thus, the very definition of sin was put on the table for analysis and discussion. Was sin to be equated with the exterior breaking of a divine or ecclesiastical law or should the inner motivations be taken into consideration? In the light of faith, we should see in these questions, which surfaced in the centuries after Trent, the unmistakable action of the Holy Spirit as the "Consoler" of the pain in the hearts of faithful open to His inspiration. In all ages, He directs the Church to reflect on Christ as God's Word to find paths to newness of life. A fresh look at Holy Scripture provided an understanding of sin as the breaking of a covenant rather than a simple infraction.

Already in the Old Testament, Yahweh God was calling Israel to a marital relationship based on trust in His love, obedience to His Law, and faithfulness to Him to the exclusion of other gods. In the New Testament, a New Covenant was sealed in Jesus' blood. And, before he sacrificed his life on the cross for his Bride, the Church, Jesus gave a new commandment of loving each other the way he loved us on the cross.

Combined with St. Paul's theology on the Mystical Body (Church), the mutual influence of each part to the whole Body and vice versa (cf. 1 Cor. 12:26) reveals a "forgotten" dimension of sin. The sin of individual members affects their personal covenant with the Lord but also the covenant of the whole Body as Christ is the Head of that Body. In other words, from the perspective of spousal covenant, the sin of individuals weakens their personal covenant with the Lord as well as the covenant of the Bride with her divine Groom.

This communal aspect of sin, so evident in the actions of St. Paul excommunicating rogue members of the (Continued from pg. 1)

Church, resonated well in the late 60's when people rediscovered the social dimension of sin. Awareness of civil rights denied to minorities forced conscientious citizens to gradually probe all other aspects of social interaction within the same country and internationally.

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Unsettled by Doctrinal Development? Part 6
(continued from page 1)

The news media keep making us aware that the list of “social sins” is getting longer to include all those who are the victims of poverty, injustices, violence, exploitation, and abuse. Yet, while Catholics of goodwill readily confess their individual sins, in my nearly 52 years of priesthood, I can recall hearing less than a handful of penitents confessing their part in social sins...

The only significant reform to the Sacrament of Penance took place in 1973, resulting in three rites: one private, one public, and a third as a combination of the first two. All three forms stressed the aspect of reconciliation with the Body and with Christ its Head—indicating that any sin tarnishes or undermines the covenant with Christ and hurts the whole Body. The private one is an adaptation of the Tridentine rite with stress placed on a personal encounter with our merciful Lord in a pastoral setting and with meaningful types of penances assigned. The public one can be used only in emergencies due to lack of time or insufficient number of priests; but at the earliest convenience, the penitents need to see a priest in private for counseling and spiritual direction. The semi-private one amounts to the familiar “Penance Services” offered mainly during Advent and Lent. (to be continued)

Fr. Dino Vanin at San Francesco Church.



MASS INTENTIONS:

June 1-Saturday

Special Intentions-Mary Mother of God Prayer Group
6pm Msgr. James Moloney by family

June 2-Sunday

8am Bob Ruggioli by wife Sharon
8am John & Piera Franklin by daughter Mary Mutti
8am Harry LaFata by LaFata family
8am Rose Nine by LaFata family
8am Jackie & Ronald Slongo by Mike MacDonald
8am Robert Ezzo by wife Janet & family
8am Evandro & Sally DiMichele by DiMichele family
8am Special Intentions of DiMichele family by family
10am Ottavio Zicarelli by wife Ida & family
10am Adele Boschian by family
10am Michael A. Iannuzzi by Laura & family
10am Francesca Abita by Maria Castiglione
10am Giulio Fattore by wife & family
12pm Carlo & Giovanna Calcaterra by Joseph Calcaterra fam
12pm Clyde Butros by Rosa Traskal
12pm Joseph & Teresa Lucini by Louise Calcaterra/Betty Caringi

June 3-Monday

Francesco & Elvira DiCicco by family

June 4-Tuesday

Franca Del-Serrone by family & friends

June 5-Wednesday

Holy Souls in Purgatory by Rosalia Kehrig
Alice Downey by family

June 6-Thursday

Special Intention for Michael H. Kaly (Birthday)
Special Intention for Grayson Barlow (1st Birthday)

June 7-Friday

Spiritual well-being of Bianca Mutti by mom
John & Piera Franklin by daughter Mary Mutti
Evandro & Sally DiMichele by DiMichele family
Special Intentions of DiMichele family by family
Holy Souls in Purgatory by DiMichele family

June 8-Saturday

Prayers for Stella Kazikow family
Vocations to Priesthood & Religious Life
Evandro & Sally DiMichele by DiMichele family
The Conversion of Sinners by DiMichele family
Special Intentions of the DiMichele family by family
6pm Salvatore Spadafora by family

June 9-Sunday

8am Charles & Theresa MacDonald by son Mike
8am Molly & Roy Slongo by family
10am Salvatore Manzella by wife Rosa
10am Rocco Ruggirello by family
10am Albino Martinelli by family
10am Antonino Badalamenti by wife & family
12pm Special Intention for Fr. Dino by Aileen Ciavatta
12pm Tina & Marco Caponi by Aileen

June 10-Monday

Aldo Terenzi by wife Tina

June 11-Tuesday

Harry G. Crespi by Walter R. Fijal

June 12-Wednesday

Special Intention for Fr. Giulio Schiavi-Birthday

June 13-Thursday

In honor of St. Anthony
Special Intentions of the DiMichele family by family
Holy Souls in Purgatory by Bob & Anna Kustasz
The Protection of the Unborn by the DiMichele family

June 15-Saturday

Holy Souls in Purgatory by Brenda Rivard
6pm Salvatore Spadafora by family
6pm Giuseppe Pinelli by Sam & Alice Pinelli
6pm Barbara Pinelli by Reno Pinelli & family
6pm Karen & Ralph Basile by Mike MacDonald
6pm Guido Visone by family

June 16-Sunday (Father's Day)

8am Antonio Slongo by Mike MacDonald
8am Charles & Hugh Angus MacDonald by Mike M.
8am Giuseppe Mazella by wife Gaetana & family
8am John Hickey by William Hickey
8am August Caringi by Nancy Jens
8am Sherry Emmons by family
10am **In honor of St. Anthony by Antonio DiPonio**
10am Giuseppe Riggi by family
10am Mario Signorelli by wife & family
10am Donato Russo by Niece Giovanna
10am Franca Esposito by husband & family
10am Giuseppe Gonino by Ida Zicarelli
10am Ottavio & Antonio Zicarelli by Ida Zicarelli
10am Daniele Sabetti by wife Giovanna
10am Antonino & Filippa Passalacqua by son Joe
10am Leslie G. Warden by wife Laura Iannuzzi & family
10am Francesco & Elvira DiCicco by family
12pm Albert Cataldi by family
12pm Clyde Butros by Dolores & John Wegrzyn
12pm Gioacchino Alu by Carmela Simon

June 16-Sunday (Father's Day Continued)

12pm Vincent & Pierina Frabotta by family
12pm Mary Kolis by family
12pm Giuseppe Liano-3rd anniversary by family
12pm Duncan & Marie Sousa by family
12pm Albert LaTorre by family

June 17-Monday

Evandro & Sally DiMichele by DiMichele family
Thaddeus Kozlowski by Brenda Rivard

June 20-Thursday

Salvatore Ventimiglia by family

June 21-Friday

Anthony Valerio by wife Victoria
Armando Gennari by wife Savina

June 22-Saturday

Special Intentions of the DiMichele family by family
The Protection of the Unborn by DiMichele family
6pm Faithful Departed for whom no one prays
Wedding: 2pm Samantha Stegges & Michael Grillo

June 23-Sunday

8am Reverend Tarcisio Slongo by family
8am John Marino by Ron & Michelle
10am Vincenzo Esposito-1 year anniversary by family
10am Michele DiCicco by Anna & family
12pm Joseph Paul Zimmermann by family
12pm Diva Bonaldi by Bonaldi family
12pm Clyde Butros by Betty Caringi
12pm Raimondo Ciavatta by daughter

June 24-Monday

John & Piera Franklin by daughter Mary Mutti
The Conversion of Sinners by the DiMichele family
The Salvation of the Dying by the DiMichele family
Special Intentions of the DiMichele family by family

June 27-Thursday

Harry G. Crespi by Corinne Mowry

June 29-Saturday

Special Intentions of DiMichele family by family
Holy Souls in Purgatory by DiMichele family
6pm Gaetano & Antonietta Biundo by family
6pm Francesco & Pierina Secchi by family
6pm Francesco & Evelina Ferrera by Maria Sabatini
6pm Antonio & Annunziata Moscone by Maria Sabatini
6pm Rosa Spadafora by family

June 30-Sunday

8am Jay Ludington by Ludington-Dawson family
10am Sandy Longo by the Assunta Society
10am Alessio Fallone by family
10am Immacolata C & Ottavio Rosu by daughter Doina
10am Mario Meschina by Costa family
10am Germano & Loris Costa by family
12pm Societa` SS. Crocifisso di Montelepre Club Mass



June 02-J. Nowc, T. Silverio, L. Sawyer
June 09-P. Graebert, G. Buttacavoli, A. Perugi
June 16-J. Nowc, V. Amaro, N. Butros
June 30-P. Graebert, M. Sugameli, L. Sawyer
Saturday, 6pm
June 01-J. Foglyano, **June 08**-D. Brosky
June 15-J. Foglyano, **June 22**-D. Brosky
June 29-J. Foglyano

CATECHISM NEWS

I would like to take this opportunity to express my deepest gratitude to all the Catechism Teachers who volunteer their time to our CCD program. I sincerely thank each one of you and appreciate the time you give to such an important program. Parents, please come together on the weekend for Mass, worship, pray together, help your children practice their faith. You will be setting traditions and examples that will follow your children for a lifetime!
Ann Burrell, CCD coordinator



First Holy Communion May 5, 2024

Congratulations to our CCD children and their families on this special day! God Bless you always.



San Francisco News:

SACRED HEART OF JESUS

June is the month of the Sacred Heart, which reminds us of the love Jesus has for us.

SUNDAY, JUNE 2nd

FEAST OF THE BODY & BLOOD OF CHRIST

Procession with Blessed Sacrament after the 12pm Mass. All Clubs and Associations are invited and encouraged to participate with their banners.



SUNDAY, JUNE 16th-

ST. ANTHONY CELEBRATION

Feast of St. Anthony of Padua. St. Anthony is the Saint whom so many faithful traditionally invoke to find important objects that have been lost. Countless miracles have been attributed to his powerful intercession. We shall honor this great and popular Saint with our traditional distribution of blessed bread after every Holy Mass on the weekend of June 15 & 16. The bread is provided by Mr. Antonio Di Ponio whom we thank sincerely for his generosity.



SUNDAY, JUNE 16th

Enjoy your day!



RECYCLING Bring your papers and ask your neighbors to bring their papers to the bins too! Remember this is a fund-raiser and what a positive impact we are making on the environment as well!

RETURN SERVICE REQUESTED



Scossi dallo Sviluppo Dottrinale? Parte 6^a

Carissimi parrocchiani e amici di San Francesco Church,

Il Concilio di Trento (1545-1563) fu uno dei più importanti concili di tutti i tempi. Per quanto riguarda la S. Confessione, non possiamo giudicare i canoni da esso emanati usando categorie e termini che furono adottati in concili susseguenti. Nonostante l'aspetto giuridico presente nei canoni del Concilio di Trento fosse quello prevalente nei secoli fino al giorno d'oggi, i peccatori più sinceri e volenterosi riuscirono a trovare nella S. Confessione un mezzo efficace per evitare il peccato e incamminarsi sul sentiero della santità.

Con tutti i suoi chiarimenti, il Concilio di Trento lasciò aperte due discussioni che avevano tenuto ingaggiati i teologi della scolastica dal medioevo. La prima controversia lasciata irrisolta riguardava se la contrizione imperfetta (dolore dei peccati dovuto a paura di andare all'Inferno) fosse sufficiente per ricevere il perdono di Dio nella S. Confessione, o se solo la contrizione perfetta (dolore per essere venuti meno all'amore dovuto a Gesù) fosse necessaria. L'altra controversia fu creata dai Giansenisti nel XVII secolo. I Giansenisti (dichiarati eretici nel 1653), non solo negavano che la contrizione imperfetta fosse insufficiente, ma negavano la S. Comunione fino a quando il penitente non avesse fatto tutta la penitenza data dal sacerdote.

Il lavoro nascosto dello Spirito Santo fu messo in evidenza dalla ricerca fatta da teologi e psicologi soprattutto nel secolo XX e XXI sulla natura del peccato. Dall'essere visto come meccanica infrazione della legge di Dio all'essere

valutato come un venir meno all'alleanza del credente con Dio. Pertanto, si incominciò a veder il peccato nel contesto di maturità morale, circostanze e motivazioni.

Negli anni Sessanta si iniziò a sviluppare anche il concetto di "peccato sociale", collettivo come ingiustizie sociali, guerra, sfruttamento, diversi tipi di schiavitù, inquinamento del pianeta, eccetera.

L'unica riforma del Sacramento della Riconciliazione avvenne nel 1973 con l'introduzione di tre forme del Sacramento: forma privata, servizio penitenziale soprattutto durante l'Avvento e la Quaresima e la forma generale in emergenze ma coll'obbligo di accostarsi a un sacerdote appena l'emergenza fosse cessata ...continua nel numero di luglio. **P. Dino Vanin, PIME**

CSA 2024 Many thanks to those who have already made their contribution. I urge all our parishioners and friends to open their hearts to the many needs of our ARCHDIOCESE and give their donations. The sooner we reach our quota the better! **Thank you all for your participation.**

Remember to keep checking our website: sanfrancescochurch.org for latest bulletins and weekly homilies. You can also keep current on the latest news by clicking the fb tab on the website homepage.

Upcoming: Save the date!

San Francesco Church 2nd annual picnic will be on August 11th @ 11am on church grounds. More info to come on our website & facebook page.