

## ~From the Administrator~

Dear Parish Family,

April 11, 2010

Today is Divine Mercy Sunday, and at 3:00pm we will have Eucharistic Exposition and the praying of the Divine Mercy Chaplet. For those of you who participated in the Divine Mercy Novena, today is the end of that Novena. In keeping with the spirit of Divine Mercy, during the silent portion of the Holy Hour, I will be available in the back of the church for Confessions.

Tonight at 6:30pm is the practice for Confirmation which will be at Sacred Heart Church in Mount Pleasant. Confirmation will be Tuesday night at 7:00pm at Sacred Heart. The students who are receiving Confirmation are asked to arrive before 6:30pm to meet with Bishop Cistone.

Also at Sacred Heart this week Thursday is a series on Grief, Death, and Dying at 6:30pm. There will also be two more presentations in this series on April 29, and May 6. Contact Sacred Heart at 772-1385 for more information.

This week, we move out of the Octave of Easter and into the Easter Season which is the period of fifty days from Easter Sunday to Pentecost Sunday.

The entire season is celebrated as a single joyful feast, indeed as the "great Lord's Day." Each Sunday of the season is treated as a Sunday of Easter, and, after the Easter Sunday, they are named Second Sunday of Easter, Third Sunday of Easter, etc. up to the Seventh Sunday of Easter. The whole fifty-day season concludes on Pentecost Sunday.

Easter Sunday and Pentecost correspond to pre-existing Jewish feasts: The first day of *Pesach* or Passover; and the holiday of *Shavu'ot* which commemorates the day when Moses received the Ten Commandments from God. In the Jewish tradition, the 49 days between these holidays are known as Counting of the Omer.

The solemnity of the Ascension of the Lord is celebrated on the fortieth day of the Easter Season (a Thursday). In the United States it is celebrated on the following Sunday. The nine days from that feast until the Saturday before Pentecost (inclusive) are days of preparation for the Holy Spirit the Paraclete, and are considered the very first Novena which was prayed by Our Lady and the Apostles.

God bless you! Let us continue to pray for each other during the Easter Season.

*Fr. David*

## CATHOLIC WORD OF THE WEEK: MOZZETTA

The mozzetta is a short elbow-length cape that covers the shoulders and is buttoned in the front. It is worn by the Pope, cardinals, bishops, abbots, canons and religious superiors. There used to be a small hood on the back of the mozzette of bishops and cardinals, but this was discontinued by Pope Paul VI. The hood, however, was retained in the mozzette of certain canons and abbots, and also the Pope's.

The Pope wears three versions of the mozzetta: the summer mozzetta, which is of red satin; the winter mozzetta, which is of red velvet trimmed with white ermine fur; and the Paschal mozzetta, which is of white damask silk trimmed with white fur. The Paschal mozzetta is worn only during the Easter Season.

The winter mozzetta and the Paschal mozzetta fell into disuse during the pontificate of John Paul II, but their use has been restored by Pope Benedict XVI.

# ALL ABOUT CONFIRMATION

Confirmation is one of the seven sacraments of the Catholic Church. According to doctrine, in this sacrament one receives the Holy Spirit in a more profound way.

The Catechism of the Catholic Church states:

Recall then that you have received the spiritual seal, the Spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the Spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your heart.

Confirmation is based on Biblical precedent such as Acts of the Apostles 8:14-17:

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

In the Church, the sacrament is customarily conferred only on people old enough to understand it, and the ordinary minister of Confirmation is a bishop. Only for a serious reason may the diocesan bishop delegate a priest to administer the sacrament. However, a priest may by law confer the sacrament, if he baptizes someone who is no longer an infant or admits a person already baptized outside of the Church to full communion, or if the person to be confirmed is in danger of death.

Reserving administration of the sacrament to a bishop, who cannot be present at every infant Baptism, means that large groups of older children and young adults are confirmed together, making the occasion something of a rite of passage and an opportunity to profess personal commitment to the faith. However, the Catechism of the Catholic Church advises:

Although Confirmation is sometimes called the 'sacrament of Christian maturity,' we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need 'ratification' to become effective.



In the early twentieth century, Pope Pius X encouraged the admission of children to reception of the Eucharist as soon as they reached the age of reason, in contrast to the later age at which they had been admitted for some centuries. Since the age for Confirmation remained as before, those being confirmed generally received the Eucharist several years earlier. However, the three sacraments of Christian initiation, Baptism, Confirmation and Eucharist, are in-

creasingly conferred in the traditional order, which is obligatory when an adult is baptized.

The Church teaches that, like Baptism, Confirmation marks the recipient permanently, making it impossible to receive the sacrament twice.

One of the effects of the sacrament is that "it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross". This effect has been described as making the confirmed person "a soldier of Christ".

The same passage of the Catechism of the Catholic Church also mentions, as an effect of Confirmation, that

[It] renders our bond with the Church more perfect.

This mention stresses the importance of participation in the Christian community.

The "soldier of Christ" imagery was used as far back as 350, by St. Cyril of Jerusalem. In this connection, the touch on the cheek that the bishop gave while saying "Peace be with you" to the person he had just confirmed was interpreted in the Roman Pontifical as a slap, a reminder to be brave in spreading and defending the faith.

This is my beloved  
Son, in whom I am  
well pleased.

Luke III:xxi

