

Central New York Marian Center, Inc.

September, 2014

5180 West Taft Rd, North Syracuse NY 13212

Hours: Mon. — Fri 9am– 5pm

Phone (315) 452– 4698

mariancenter.cny@gmail.com

Website: cnymariancenter.com

Currently we are blest to be celebrating our 23rd year!

The Monthly Message of Our Blessed Mother from Medjugorje: August 25, 2014

“Dear children! Pray for my intentions, because Satan wants to destroy my plan which I have here and to steal your peace. Therefore, little children, pray, pray, pray that God can act through each of you. May your hearts be open to God’s will. I love you and bless you with my motherly blessing. Thank you for having responded to my call.”

[Volunteers Needed, if interested call the center at 452-4698](#)

For visitors, if the CNY Marian Center is locked, you are allowed to obtain a key upstairs at the doctor’s office M- F 9:00 AM to 5:00 PM. The CNY Marian Center is available to hold group Meetings. For a reservation, call the Center and leave a message. Current Prayer groups meet Mon. 7:30 PM, Tues. 7 PM, 2nd Wed of the month 6:45pm, & Fri. @ 11:00 AM.

HEAVEN CALLS— IS YOUR RINGER ON ?

Blessing and prayers to all our friends, supporters and newsletter subscribers of the Central NY Marian Center.

Do our hearts ring out with the great love and joy, beating a little faster as we open ourselves to receive great graces at the invocation of the Holy name of the **Blessed Virgin Mary**? Just as She is the mother of **Christ**, She is our own Heavenly Mother, who receives us into her care and accompanies us in our laborious path through our own lives on earth.

The Feast of the Blessed Virgin Mary

The church expresses reverence toward the Blessed Virgin by the many feast days commemorating the various events in Her life. In prayers the **Virgin Mary was called Theotokos, which in Greek means the Mother of God**, since the One Who was born from Her was at the time of conception and always will be true **God**.

Honoring the **Blessed Virgin Mary** on Saturday was first “officially” promoted by **Saint Alcuin (735-804)**, the Benedictine monk who was “Minister of Education” for the court of Charlemagne and who contributed in a decisive manner to the Carolingian liturgical reform. He composed

different formulas for Votive Masses for each day of the week, with two set aside to honor **Our Lady** on Saturday. This practice was quickly and enthusiastically embraced by both clergy and laity, the Mass of the **Blessed Virgin Mary on Saturday eventually becoming the Common of the Blessed Virgin**.

In 1987, **Saint Pope John Paul II** repeated this title Mother of the Church in his encyclical *Redemptoris Mater* and at a general audience on September 17, 1997. With regard to the title “**Mother of the Church**” John Paul used *Redemptoris Mater* as an opportunity to explain how the **Blessed Virgin Mary’s** maternity of Christ’s faithful derives from her maternity of Christ, as well as how Mary serves as a “type”, or model, of the Church as a whole.

On September 17, 1997, **Saint Pope John Paul II** devoted a Wednesday general audience to the title of “**Mother of God**”, “**Mother of the faithful**” or “**our Mother**”, to emphasize her personal relationship with each of her children. Later, because of the greater attention paid to the mystery of the Church and to Mary’s relationship to her, the **Blessed Virgin** began more frequently to be invoked as “**Mother of the**

Church.” The title “**Mother of the Church**” thus reflects the deep conviction of the Christian faithful, who see in Mary not only the mother of the person of **Christ**, but also of the faithful.

Feast of the Nativity of the Blessed Virgin Mary

The Feast of the Nativity of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on September 8 each year. The Feast commemorates the birth of the **Mother of Jesus Christ, our Lord**.

The birth of early life of the **Virgin Mary** is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the **Book of James or Protoevangelium**.

On September 8th in a small town of Bethlehem in Israel in the year 14 BC a woman named Anne gave birth to a girl named Mary. This birth is unique because it was the first ever in history of a human being free from original sin. For Adam and Eve were formed by God directly and were not the product of conception and so nor were they born and their children and all of their



descendants were tainted with their original sin. So who was this born, and yes even conceived without this stain? She was the one who would redeem womankind. She was the one who "by Her obedience loosed the knot of Eve's disobedience... who through faith loosed what the virgin Eve had bound in unbelief." (**Saint Irenaeus, Against the Heresies, Book II**) The Churches of Constantinople in the East and Rome in the West celebrate liturgies in honor of Mary's birth from the sixth and seventh centuries on. The origin of the liturgy is traced to the consecration of the church in Jerusalem in the sixth century that has been traditionally known as St. Ann's Basilica. The original church built in the fifth century was a Marian basilica erected on the spot known as the shepherd's field and thought to have been the home of Mary's parents. After its destruction and reconstruction in the sixth century, the basilica was named in honor of St. Ann.

By the seventh century the liturgy was also celebrated in Rome where it had been introduced by monks from the East. From there, it spread throughout the West, and by the thirteenth century the liturgy had developed to a solemnity with a major octave (eight days of commemoration prior to the liturgy) and a solemn vigil which was prescribed a feast day. **Pope Sergius I (687-701)** established a procession (a *litanía*) from the Roman Forum to St. Mary Major for the feast.

During the reform of **St. Pius X**, the octave was simplified, and in 1955 **Pius XII** abolished it. The liturgy received the rank of feast. The date, September 8, was chosen as the eighth day (an octave) after the former Byzantine New Year. Although Mary's birth was celebrated on various dates throughout the centuries, September 8 predominated. The feast celebrating **Mary's Immaculate Conception**, December 8, (a liturgy instituted later) was set to correspond to nine months before Mary's birth.

In the East, Mary's birthday is celebrated as one of the twelve great liturgies. The title for the liturgy in the East: "**The Birth of Our Exalted Queen, the Birth-giver of God and Ever-Virgin Mary.**" Around 560, **Romanos the Melodist** wrote a Kontakion for the celebration. The oldest existing sermon for the liturgy was written by St. Andrew of Crete:

The present feast forms a link between the New and the Old Testament. It shows that Truth succeeds symbols and figures and that the New Covenant replaces the Old. Hence, all creation sings with joy, exalts, and participates in the joy of this day. " This is, in fact, the day on which the Creator of the world constructed His temple; today is the day on which, by a stupendous project, a creature becomes the preferred dwelling of the Creator. Sacred Scripture does not record Mary's birth. The earliest known writing regarding Mary's birth is found in the **Protoevangelium of James (5:2)**, which is an apocryphal writing from the late second century. Mary's birth lies at the confluence of the two Testaments--bringing to an end the stage of expectation and the promises and inaugurating the new times of grace and salvation in **Jesus Christ. Mary, the Daughter of Zion** an ideal personification of Israel, is the last and most worthy representative of the People of the Old Covenant but at the same time She is "the hope and the dawn of the whole world. With Her, the elevated **Daughter of Zion**, after a long expectation of the promises, the times are fulfilled and a new economy is established. (**Lumen Gentium 55**)

The birth of Mary is ordained in particular toward her mission as **Mother of the Savior**. Her existence is indissolubly connected with that of **Christ**: it partakes of a unique plan of predestination and grace. **God's** mysterious plan regarding the Incarnation of the Word embraces also the Virgin who is His Mother. In this way, the **Birth of Mary is inserted at the very heart of the History of Salvation. (M. Valentini, Dictionary of Mary, pp. 36-7.) Mary, pp. 36-7.)**

As we reflect on the words of the title of the **Blessed Virgin Mary** we are given insight to the submission of our will to the Divine Will and the virtues we should strive for in our own lives. **Blessed: From the Angel's greeting to Mary (Luke 1:28) Virgin; Greek Parthe Nos (Math. 1:22) Ignatius of Antioch, who refers to Mary's virginity and motherhood (ccc 110).**

The Feast of Our Lady of Sorrows

The Feast of Our Lady of Sorrows will be celebrated on September 15, 2014. Our Lady of Sorrows (Latin: Beata Maria Virgo Perdolens), the Sorrowful Mother or Mother of Sorrows (Latin: Mater Dolorosa), and Our Lady of Piety, Our Lady of the Seven Sorrows or Our Lady of the Seven Dolours are

names by which the **Blessed Virgin Mary** is referred to in relation to sorrows in her life. As Mater Dolorosa, it is also a key subject for Marian art in the Catholic Church.

The purpose of the Devotion of the Seven Sorrows is to promote union with the sufferings of Christ through union with the special suffering that Our Lady endured because she was the **Mother of God. By uniting ourselves with both the Passion of Christ and His Holy Mother, we enter into Jesus' Heart and honor Him greatly; He is more honored because we have so honored His Mother.**

This advocacy has its roots in the Gospel. Here are some major references: John 19:25 (Calvary); Luke 2:35 (Mary pierced with a sword). Other sorrows can be inferred: Luke 2:7 (no room at the inn); Matthew 2:6-18 (massacre of the innocents); Luke 2:41-50 (anxious search for Jesus); Luke 4:28-30 (rejection by townspeople of Nazareth); and Luke 11:53-54 (rejection by authorities of Jerusalem), etc.

From the Roman Missal:

The Feast of Our Lady of Sorrows falls on September 15. This feast commemorates the sorrowful Mother and the sufferings She experienced in union with Her Son and dates back to the 12th century. The seven founders of the Servite Order, in 1239, five years after they established themselves on Monte Senario, took up the sorrows of Mary, standing under the Cross, as the principle devotion of their order. The feast originates by a provincial synod of Cologne (1413) to expiate the crimes of the iconoclast Hussites; it was to be kept on the Friday after the third Sunday after Easter.

Pope Benedict XIII added it to the Roman Calendar in 1727 on the Friday before Palm Sunday. The feast was extended to Spain (1735); to Tuscany (double of the second class with an octave, 1807). After his return from his exile in France, **Pius XII** extended the feast into the Roman Catholic calendar of saints to the Latin Church (18 Sept., 1814), major double. It was assigned to the third Sunday in September. It was raised to the rank of a double of the second class, 13 May, 1908. In 1913, **Pope Pius X** moved the feast to September 15, the day after the Feast of the Cross. It is still observed on that date.

The Blessed Virgin Mary revealed to Saint Bridget of Sweden (died 1373) that those that pray a Hail Mary while meditating on Mary's Seven Sorrows will receive Seven Graces: 1) I will grant peace to their families. 2) They will be enlightened about the divine mysteries. 3) I will console them in their pains and I will accompany them in their work. 4) I will give them as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification or their souls. 5) I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives. 6) I will visibly help them at the moment of their death, they will see the face of their Mother. 7) I have obtained (This Grace) from my Divine Son, that those who propagate this devotion to my tears and sorrows, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolidation and joy.

Our Lady of Sorrows has promised us, "all those who offer up their tears of sorrow to Me, I shall repay them a thousand times over"!!!

Announcements

**Workshop on the Evangelization
By Deacon Ralph Poyo
Holy Family Parish
Friday Sept. 19, 5:30—9 PM / Dinner
Sat. Sept. 20 8:30 AM—3:30 PM / Lunch
Call parish office for reservations
315-488-3139
For information email Sue Cunningham
beautifultreasure33@yahoo.com**

Invite someone to come, you'll be glad you did!!

Deacon Ralph Poyo is the founder of New Evangelization Ministries (NEM) who seeks to be a useful tool. He has traveled extensively around the U.S., serving as an evangelist and speaker. He incorporates what he learned and experienced in five years of research in rural, inner-city, and suburban parishes. After almost thirty years of parish ministry, he understands the complexities of various ministry environments.

33rd Anniversary Celebration of Medjugorje

Thursday Sept. 25 2014 6 PM
Holy Cross Church, Dewitt

For information contact Teresa McCarthy-Brusa at 315-373-0771 or Jodi Clifford at 315-682-5434

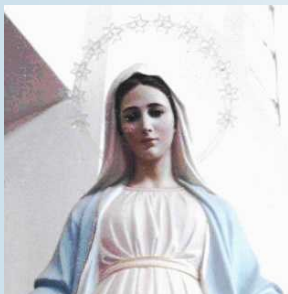
A special Mass will be celebrated by Fr. John Ahern in Thanksgiving for Our Lady's appearances in Medjugorje for 33 yrs. And the 25th Anniv. of the pilgrimage taken by Theresa McCarthy Brusa, Fr. John Ahern and family members. When over 70 youths were taken to Medjugorje and many conversions were experienced. Fr. Mike Galuppi was 17 yrs old at that time. After Mass there will be a talk by Dr. Patsy and Nancy, founders of the CNY Marian Center. Through the years many others have been drawn closer to Jesus through Mary.

We owe a very special debt of gratitude to Dr. Patsy and Nancy, Teresa McCarthy-Brusa, Bella Brown and many others for their great work and sacrifices in building the early foundation of the Marian Center we celebrate today.

Bud O'Brien, Chairman CNY Marian Center

September 2014 Apostolate of Prayer for Priests ..Diocese of Syracuse

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Glory to the Blood of Jesus! Mother Catherine Aurelia, Foundress	1) Fr. S Rukstalis OFM Rev. J Fritzen	2) Rev. J Mikalajunas Msgr. J Putano	3) Rev. J DeLorenzo Rev. C Ballard	4) Rev. P Brockmyre Rev. A Esper	5) Msgr. C Fahey Rev. J Kurgan	6) Rev. C Stirpe Rev. D Cunningham
7) Bishop T. J. Costello	8) Our Holy Father	9) Rev. J Croghan Rev G David Sears	10) Rev. D Bourgeois Rev. R Prior	11) Msgr. F Willenburg Rev.C Martensen SJ	12) Rev. E Zandy Rev. C Auth	13) Rev. D Mulhauser SJ Rev. J Moskal
14) Bishop J M Moynihan	15) Rev. M Kaminski Rev. A Nortz	16) Rev. G Wurz Rev. R Kapral	17) Rev. C VanKuren Rev. A Krawczenko	18) Rev. J Roark Rev. A Dunghe SJ	19) Rev. J Roark Rev. A Dunghe SJ	20) Rev. D Baehr Rev. R Bove
21) Bishop R J Cunningham	22) Rev. J Cesta Rev. D Slater	23) Rev. D Hayes Rev. S Dudkiewicz	24) Bro E Falsey, OFM, CV Rev. J Hogan	25) Rev. C Opondo-Owora Rev. W Bosch SJ	26) Rev. A Keltos OFM CV Rev. J Salerno	27) Rev. M Fuchs Msgr. E Yennock
28) Rev. R Jones Fr. E de la Pena OFM CV	29) All Priests	30) Rev. T Rudnik Rev. J Smith SJ	We pray for our Priests: for the sanctity of their souls; and for perfect love, that they be the Voice of Christ. May they be a channel for His Precious Blood, always acting through love... - Mother Catherine Aurelia, Foundress			



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Phone: (315)452-4698

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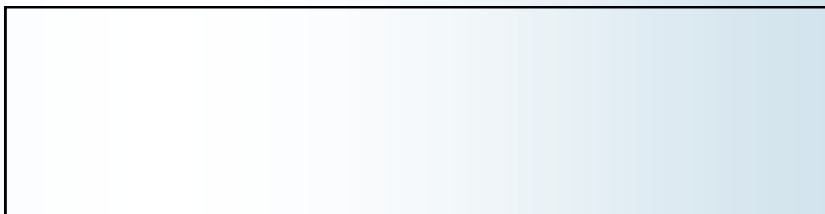
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The CNY Marian Center is pleased to present:

Consoling the Heart of Jesus, which is the second part, after 33 Days to Morning Glory, in the All Hearts Afire series written by Fr. Michael Gaitley, MIC. Which is a parish-based program.

As the first part lead us to entrust ourselves to Mary, the second part leads us to the Sacred Heart and Divine Mercy. The CNY Marian Center will present the consoling Heart of Jesus Program here at the Marian Center. The time will be 10 am–11:30 am starting on Saturdays Sept. 13, Sept. 20, Oct. 4, 11, 18 and Nov 1st.

To register or for more info please contact Regina Harty at 315-452-4698 or email hartyrr@verizon.net.

Important Notice to Our Readers

We pray for all of you that read our newsletter that are on our mailing list to see the hope that this publication has brought you some knowledge and insight into your faith. We are trying to continue to spread Mary's messages, and need your support too. Anyone who would like to be a regular sponsor, or provide a donation towards the production of this newsletter, & other Marian Center Projects.. Please fill out the form & mail it with your donation to the **CNY Marian Center, 5180 W. Taft Road, North Syracuse, NY 13212**

A \$5 donation would go a long way in supporting the expenses and all the work done here at the Marian Center

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