



Central New York Marian Center, Inc.

September, 2015

5180 West Taft Rd, North Syracuse NY 13212

Hours: Mon.—Fri 9am– 5pm Phone (315) 452– 4698

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Currently we are blest to be celebrating our 24th year!

The Monthly Message of Our Blessed Mother from Medjugorje: August 25, 2015

“Dear children! Also today I am calling you to be prayer. May prayer be for you the wings for an encounter with God. The world is in a moment of trial, because it forgot and abandoned God. Therefore you, little children, be those who seek and love God above all. I am with you and I am leading you to my Son, but you must say your ‘yes’ in the freedom of children of God. I intercede for you and I love you, little children, with an endless love. 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, Thur. 11:00 AM & 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 avocations 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 originate 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

The Pilgrim Statue of the Immaculate Heart of Our Lady of Fatima tour Congratulations!!!

My deepest thanks and praise to all our board members, especially to Regina Harty who had the project lead. Thank you Dr. Patsy Iannolo who took time from his medical practice to give all the powerful and beautiful talks on the Fatima messages to make the tour of the Pilgrim Statue so very successful.

Our board members sacrificed their time and efforts in many meetings to address all the different details and the physical work. A lot went into making these types of projects a success. Thank you!

I would also like to thank Richard Bingold, internationally known Evangelist, advisor and supporter of the Marian Center for many years. Richard was with us on August 17 to give his powerful conversion testimony and healing service.

The history of the International Pilgrim Virgin Statue begins in 1946. At that time, after the youth in Portugal attended a Congress in Fatima, they took the Statue from display in the Cova on pilgrimage to Lisbon. As they walked the route they stopped at the towns and people gathered to pray. In Lisbon when they entered the cathedral, the miracle of doves occurred. Many other phenomena also occurred inspiring devotion and inspiring the fervor among the people.

The miracles, favors, and signal graces were so numerous from the very beginning that even the Holy Father, Pope Pius XII, reflected on them in his famous radio addresses. Physical cures attributed to the presence of the Statue have been documented many times. The changes in expression and coloration, and even the pose of the statue have been reported innumerable times. These continue to this very day with physical and spiritual manifestation of those who have prayed and encountered Our Lady in Her journey through our parishes!!!

Bud O'Brien, Chairman of the Board

September 2015 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) Rev. G D Sears Rev. J Gehl	2) Rev. J DeLorenzo Rev. D James	3) Rev. T Servatius Rev. W Florczyk	4) Rev. G Fukes Rev. P Brockmyre	5) Rev. W Evans Rev. R Bove
6) Bishop J M Moynihan	7) Rev. R Dunn Rev. J Bucki SJ	8) All Priests	9) Rev. J Roark Rev. C Major	10) Msgr. J O'Brien Rev. J Moskal	11) Rev. D Muscalino	12) Msgr. T Elmer Rev. R Dellos
13) Bishop T J Costello	14) Our Holy Father	15) Rev. D Heintz Msgr. J McGraw	16) Rev. P Angelicchio Rev. J Clemente	17) Rev. W Cahill Rev. R Chryst	18) Rev. T McGrath Rev. S Gerlock	19) Rev. J Werner Rev. J Quinn
20) Bishop R J Cunningham	21) Rev. H Muyo Rev. E Morelle	22) Rev. R Wood Rev. T FitzPatrick	23) Rev. J Bosco Rev. W Jones	24) Rev. V Krul Rev. J Canorro	25) Rev. D Baehr Rev. J Schopfer	26) Rev. D Orzel Msgr. M Meagher
27) Rev. M Wieczorek Msgr. R Bill	28) Rev. T Gryga Rev. D Kirby SJ	29) Rev. L Kozlowski Rev. A Esper	30) Rev. C VanKuren Rev. J B Nguyen	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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The CNY Marian Center is pleased to present:

As the children return to school we will return to our Bible study program

Starting this October on Fridays 10AM –12PM at the Marian Center

This has been a very successful program resulting in deepening our knowledge of sacred scriptures, increasing the attendees in faith and graces.

Interested parties please contact [Nancy Graziano at 315-652-3253](tel:315-652-3253) or email:

Mariancenter.cny@gmail.com

Important Notice to Our Readers

With rising postal and printing cost we need to revise our mailing list for those who truly want to receive this newsletter by mail. Please respond by phone call, postal mail, or email!!! We are trying to continue to spread Mary's messages and need your support too. If you 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**

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