

# Central New York Marian Center, Inc.

Promoting The Gospel Through The Marian Messages

April 2019

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Currently we are blest to be celebrating our 26th year!

## The Monthly Message of Our Blessed Mother from Medjugorje: March 25, 2019

“Dear children! This is a time of grace. As nature renews itself for a new life, you also are called to conversion. Decide for God. Little children, you are empty and do not have joy, because you do not have God. Therefore pray until prayer becomes your life. In nature, seek God who created you, because nature speaks and fights for life and not for death. Wars are reigning in hearts and nations, because you do not have peace and you do not see, little children, a brother in your neighbor. Therefore return to God and to prayer. Thank you for having responded to my call.”



See a rose . . . . Say the Rosary!



Volunteers Needed, if interested call the center at 315-452-4698

For visitors, if the CNY Marian Center is locked, you can obtain a key upstairs at the doctor’s office M- F 9:00 AM to 5:00 PM. The CNY Marian Center is available for group Meetings. For a reservation, call the Center and leave a message. Current Prayer groups meet Mon. 7:30 PM, Tues. 7 PM , First Wed. 6:30 PM and Thur. 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 great anticipation as we start the season of Lent, on our journey to Easter morning and the fulfillment of the message of “Eternal Salvation”!!!

The month of April is dedicated to **The Holy Spirit**. The entire month falls during the **Easter** season. The liturgical color is white — the color of light, a symbol of joy, purity and innocence.

To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: **“with the Father and the Son he is worshipped and glorified.”** (*Catechism of the Catholic Church*)

The Holy Spirit is the Person of Love in the life of **God**. He is also like a breath, an aspiration of infinite Love, from which we draw the breath of life.

On the day of **Pentecost the Divine Spirit** communicated such an abundance of life to the whole Church that to symbolize it

“there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they (the Apostles) were sitting.”

**Palm Sunday  
The Passion of The Lord  
April 14, 2019**

Holy Week begins with **Palm Sunday** of the **Passion of the Lord**. It is a dual feast. It has traditionally been known as **Palm Sunday** because the Mass begins with a gospel text that recounts how palm branches were used to welcome Jesus into Jerusalem. It has also traditionally been known as **Passion Sunday** because the Passion Narrative is proclaimed during the Liturgy of the Word.

So they took branches of palm trees and went out to meet him, crying, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” And **Jesus** found a young ass and sat upon it; as it is written, **“Fear not, daughter of Zion; behold, your king is coming, sitting on an ass’s colt (Jn 12:13-15)!”**

Today we commemorate **Christ’s** entry into Jerusalem for the completion of the Paschal

Mystery.

The **Palm Sunday** procession is formed of Christians who, in the **“fullness of faith,”** make their own gesture of the Jews and endow it with its full significance. Following the Jews’ example we proclaim **Christ** as a Victor... Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord. But by our faith we know, as they did not, all that His triumph stands for. He is the Messiah, the Son of David and the Son of God. He is the sign of contradiction, acclaimed by some and reviled by others. Sent into this world to wrest us from sin and the power of Satan, He underwent **His Passion**, the punishment for our sins, but issues forth triumphant from the tomb, the victor over death, making our peace with **God** and taking us with Him into the kingdom of His Father in heaven.

The pilgrim **Egeria** attests to a Palm Sunday procession taking place in the Jerusalem Church at the end of the 4th century. In the **Gallican Bobbio Missal of the 8th century** we find a reference to blessing of the palms, which symbolize the victory of **Christ**.

In most churches, the ashes for **Ash Wednesday** are derived from burned palms, left over from **Palm Sunday** liturgies.

## Holy Thursday April 18, 2019

The last three days of Holy Week are referred to as the Easter or **Sacred Triduum** (*Triduum Sacrum*), the three-part drama of Christ's redemption: Holy Thursday, Good Friday and Holy Saturday.

**Holy Thursday is also known as "Maundy Thursday." The word maundy comes from the Latin word *mandatum* (commandment) which is the first word of the Gospel acclamation:**

***Mandatum novum do vobis dicit Dominus, ut diligatis invicem, sicut dilexi vos.* "I give you a new commandment: Love one another as I have loved you." (John 13:34)**

These are the words spoken by our Lord to His apostles at the **Last Supper**, after he completed the washing of the feet. We should imitate **Christ's** humility in the washing of the feet.

By meditating on the **Gospels** (cf. **Matt 26:1 ff.; Mark 14:1 ff.; Luke 22:1 ff.; John 13:1 ff.**), we can recall to mind **Jesus'** actions of that day. **Father Bernard Strasser** summarizes all the events of that first **Holy Thursday**:

...They included: **(1)** the eating of the Easter lamb or the paschal meal; **(2)** the washing of the disciple's feet; **(3)** the institution of the Most Holy Eucharist (the first Mass at which **Jesus Christ**, the eternal high priest, is the celebrant; the first Communion of the apostles; the first conferring of Holy Orders); **(4)** the foretelling of Judas' betrayal and Peter's denials; **(5)** the farewell discourse and priestly prayer of Jesus; **(6)** the agony and capture of Jesus in the Garden of Olives.

### Chrism Mass

There are only two Masses allowed on **Holy Thursday** – the Chrism Mass and the Evening Mass of the Lord's Supper. In each diocese there is a Chrism Mass or Mass of the Holy Oils, usually said in the morning at the cathedral of the diocese. Catholics should make an effort to participate at the Mass at least once in their lives, to experience the communion of priests with their Bishop. All the priests of the diocese are invited to celebrate with the Bishop. The holy oils to be used throughout the diocese for the following year in the sacraments of Baptism, Confirmation, Holy Orders and the Sacrament of the Sick are blessed by the bishop at this Mass. This Mass also celebrates the institution of the priesthood.

### Mass of the Lord's Supper

During the evening of **Holy Thursday**, the Mass of the Lord's Supper is celebrated. It is celebrated in the evening because the **Passover** began at sundown. There is only one Mass, at which the whole community and priests of the parish participate. This is a very joyful Mass, as we recall the institution of the **Holy Eucharist and the priesthood**. The priests wear white vestments, the altar is filled with flowers, the Gloria is sung and the bells are rung. After the Gloria, we shall not hear organ music and the bells until the Easter Vigil. The Liturgy of the **Mass recalls the Passover, the Last Supper, which includes the Washing of the Feet. The hymn *Ubi Caritas* or *Where Charity and Love Prevail* is usually sung at this time. After the Communion Prayer, there is no final blessing. The Holy Eucharist is carried in procession through Church and then transferred into a place of reposition, usually a side chapel. The hymn *Pange Lingua* is also usually sung at this time.**

After the Mass, we recall the **Agony in the Garden**, and the arrest and imprisonment of **Jesus**. The altar is stripped bare, crosses are removed or covered. The **Eucharist** has been placed in an altar of repose, and most churches are open for silent adoration, to answer Christ's invitation **"Could you not, then, watch one hour with me?" (Matt 26:40)**

When the **Eucharist** is processed to the altar of repose after the Mass of the Lord's Supper, we should remain in quiet prayer and adoration, keeping **Christ** company.

Popular piety is particularly sensitive to the adoration of the **Most Blessed Sacrament** in the wake of the Mass of the **Lord's** supper. Because of a long historical process.

It is necessary to instruct the faithful on the meaning of the reposition: it is an austere solemn conservation of the **Body of Christ** for the community of the faithful which takes part in the liturgy of **Good Friday** and for the viaticum of the infirmed.

**The Blessed Sacrament** should be conserved in a closed tabernacle and should not be exposed in a monstrance.

After midnight on **Holy Thursday**, the adoration should conclude without solemnity, since the day of the **Lord's Passion** has already begun.

## Central New York Marian Center, Inc.

### Good Friday April 19, 2019

"It is accomplished; and bowing his head he gave up his spirit." ***We adore Thee, O Christ, and we praise Thee. Because by Thy Holy Cross Thou hast redeemed the world.***

Today the whole Church mourns the death of our Savior. This is traditionally a day of sadness, spent in fasting and prayer. The title for this day varies in different parts of the world: "Holy Friday" for Latin nations, Slavs and Hungarians call it "Great Friday," in Germany it is "Friday of Mourning," and in Norway, it is "Long Friday." This is another obligatory day of fasting and abstinence. In Ireland, they practice the "black fast," which is to consume nothing but black tea and water.

According to the Church's ancient tradition, the sacraments are not celebrated on **Good Friday nor Holy Saturday**. Celebration of the Lord's Passion," known as the **"Mass of the Presanctified,"** (although it is not a mass) is usually celebrated around three o'clock in the afternoon, or later, depending on the needs of the parish.

The altar is completely bare, with no cloths, candles nor cross. The service is divided into three parts: Liturgy of the Word, Veneration of the Cross and Holy Communion. The priest and deacons wear red or black vestments. The liturgy starts with the priests and deacons going to the altar in silence and prostrating themselves for a few moments in silent prayer, then an introductory prayer is prayed.

In part one, the Liturgy of the Word, we hear the most famous of the Suffering Servant passages from **Isaiah (52:13-53:12)**, a prefigurement of **Christ on Good Friday. Psalm 30 is the Responsorial Psalm "Father, I put my life in your hands."** The Second Reading, or Epistle, is from the letter to the **Hebrews, 4:14-16; 5:7-9.** The Gospel Reading is the **Passion of St. John.**

Part two is the **Veneration of the Cross**. A cross, either veiled or unveiled, is processed through the Church, and then venerated by the congregation. We joyfully venerate and kiss the wooden cross "on which hung the Savior of the world." During this time the "Reproaches" are usually sung or recited.

Part three, **Holy Communion**, concludes the Celebration of the **Lord's Passion**. The altar is covered with a cloth and the ciborium

containing the Blessed Sacrament are brought to the altar from the place of reposition. The Our Father and the **Ecce Agnus Dei** ("This is the Lamb of God") are recited. The congregation receives Holy Communion, there is a "Prayer After Communion," and then a "Prayer Over the People," and everyone departs in silence.

## Holy Saturday April 20, 2019

On Holy Saturday the Church waits at the Lord's tomb, meditating on his suffering and death. The altar is left bare, and the sacrifice of the Mass is not celebrated. Only after the solemn vigil during the night, held in anticipation of the resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following period of fifty days.

**Holy Saturday (from *Sabbatum Sanctum*, its official liturgical name)** is sacred as the day of the Lord's rest; it has been called the "Second Sabbath" after creation. The day is and should be the most calm and quiet day of the entire Church year, a day broken by no liturgical function. **Christ** lies in the grave, the Church sits near and mourns. After the great battle He is resting in peace, but upon Him we see the scars of intense suffering...The mortal wounds on His Body remain visible...**Jesus'** enemies are still furious, attempting to obliterate the very memory of the **Lord** by lies and slander.

## Easter Sunday April 21, 2019

The Church commences the celebration of the great feast of Easter with "**The Sacred Paschal Triduum**" also called the Easter Triduum. The three days (triduum) commences with the Mass of the Lord's Supper on Holy Thursday night, continues with Good Friday service and culminates with the Easter Vigil on Saturday night. **The Easter Vigil begins then the season of Easter Time.**

The name Easter comes from **Eastre**, an ancient Anglo-Saxon goddess, originally of the dawn. In pagan times an annual spring festival was held in her honor. Others come from the **Passover** feast of the Jews, observed in memory of their deliverance from Egypt. The resurrection of **Jesus** took place during the **Passover**. In the early days of Christianity **Easter** and the **Passover** were closely associated.

"I rose up and am still with Thee." After His labors and His humiliations, **Christ** finds rest



with His **Father**. "I am still with Thee." This is perfect beatitude. Through His cross He entered into the possession of eternal glory. **Christ** has gained the crown of victory; through **Christ** men also win their crowns of victory. Humanity was under a curse and subject to the wrath of **God**. Now that they have risen with **Christ**, their guilt has been destroyed. "I rose up and am still with Thee." The liturgy places these words in the mouth of the Church that she may pray them with **Christ**.

"**He is risen.**" The resurrection of **Christ** is a pledge of our own resurrection. It is the foundation upon which our faith rests. It is the guarantee of our redemption and **God's** assurance that our sins are forgiven and that we are called to eternal life. "This is the day which the **Lord** hath made; let us be glad and rejoice therein. Give praise to the **Lord**, for He is good, for His mercy endures forever. Alleluia." "**Christ** our **Pasch** is sacrificed. . . . The Lamb redeems the sheep. **Christ**, the innocent One, hath reconciled sinners to the Father." Excerpted from The Light of the World by **Benedict Baur, O.S.B.**

## Divine Mercy April 28, 2019

"I shall sing forever the **Lord's** mercy." (**Ps 89 [88]**) This Sunday is popularly known as **Mercy of God Sunday**. Between 1930 and 1938 **Christ** appeared to **Sister Faustina**, a Sister of Mercy in Poland who initiated the **Divine Mercy devotion. She was canonized on April 30, 2000, the Sunday after Easter,**

**the Feast of Divine Mercy.** On **Good Friday, 1937, Jesus** requested that Blessed Faustina make a special novena before the Feast of Mercy, from **Good Friday** through the following Saturday. **Jesus** also asked that a picture be painted according to the vision of Himself as the fountain of mercy. He gave her a chaplet to be recited and said that it was appropriate to pray the chaplet at three o'clock each afternoon (the **Hour of Great Mercy**).

On one occasion, I heard these words: "**My daughter, tell the whole world about My inconceivable mercy.** I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy. The flames of compassion burn Me. I desire greatly to pour them out upon souls. Speak to the whole world about My mercy."

The Holy Gospel that the Liturgy presents to us on this second Sunday of Easter, is one of the most well known, discussed, and appreciated—the meeting of the **Risen Lord with St Thomas**.

**Jesus' response to Thomas, 'You have come to believe because you have seen me. Blessed are those who have not seen and have believed.'** (Jn 20:29)

Like Thomas, **Christ** calls us to fill the holes left by the instruments of the passion in His Body with our own hands so that our lives and the verbal witness that we give proclaim His Resurrection. Our senses could betray us, but we know that we have met the Risen One and we have recognized Him!

**Have a Blessed Easter!!!**

*Bud O'Brien, Chairman of the Board*





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**5180 West Taft Road**

**North Syracuse, NY 13212**

**Phone: (315)452-4698**

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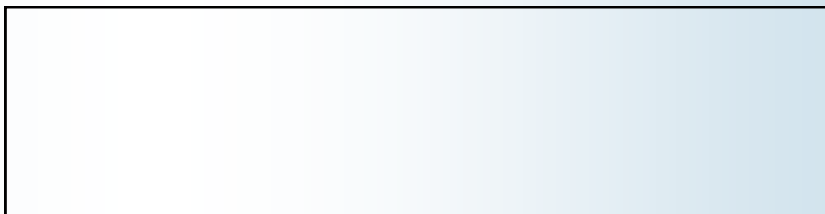
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## **CNY Marian Center is Pleased to Present**

With the Lenten season is upon us, The Marian Center will be pleased to present, **Dr. Patsy Iannolo** renowned speaker and founder of the CNY Marian Center and a Medical Dr. in private practice will be presenting “**the Medical Effects of the Crucifixion**” in the Diocesan parishes during the Lenten Season. We will also make available our four **First Class Relics** for Lenten Season services as requested. It is in the veneration and kissing of a first class relic that many miracles occur.

To invite Dr. Patsy to your parish while he still has openings in his schedule, please contact **Dr. Patsy Iannolo at 315-427-1597 or email the Marian Center.**

For more information: [www.cnymariancenter.com](http://www.cnymariancenter.com); Call 315-452-4698; Email: [mariancenter.cny@gmail.com](mailto:mariancenter.cny@gmail.com)

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### **Important Notice to Our Readers**

**With rising postal and printing cost we need to revise our mailing list. If you have email, please send us your email to the address below. 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 our many Marian Center Projects throughout the diocese, 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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