



Central New York Marian Center, Inc.

Promoting The Gospel Through The Marian Messages

June 2021

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Currently we are blest to be celebrating our 28th year!

The Monthly Message of Our Blessed Mother from Medjugorje: May 25, 2021

“Dear children! I look at you and I call you: return to God because he is love and out of love he has sent me to guide you on the path of conversion. Leave sin and evil, adhere to the holiness and joy that will reign and you will be my outstretched hands in this lost world. I want you to be a prayer and a hope for those who have not met the God of love. Thank you for having responded to my call.”



See a rose Pray a Rosary!



BISHOP LUCIA NOVENA PRAYER FOR AN END TO THE CORONAVIRUS PANDEMIC www.syrдио.org

O Mary, full of grace, Patroness of this nation and Mother of the Church, in this time of illness and worldwide need we seek your intercession for the human family before your Son’s throne of grace and mercy. We ask for strength in adversity, health in weakness, and comfort in sorrow. Help us, O Blessed Mother, to be filled with confidence and trust in the tender compassion of our God. Let us not be afraid, like our own Saint Marianne Cope, who entrusted her life and ministry among the outcasts of society into the care of our Divine Physician. Continue to watch over all who are sick as well as those who care for them and give wisdom to all who are seeking a cure. We ask this through Christ, our Lord. Amen.

HEAVEN CALLS — IS YOUR RINGER ON ?

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

The month of June is dedicated to **The Sacred Heart of Jesus**. This month falls within the liturgical season of Ordinary Time, which is represented by the liturgical color **green**. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time.

Feast of Corpus Christi June 6, 2021

The **Feast of Corpus Christi (Latin for Body of Christ)** is a Latin Rite liturgical solemnity celebrating the reality of the **Body and blood of Jesus Christ Son of God in the Eucharist**. It emphasizes the joy of the institution of the Eucharist. The latter had previously been observed only on Maundy Thursday, in the somber atmosphere leading to Good Friday.

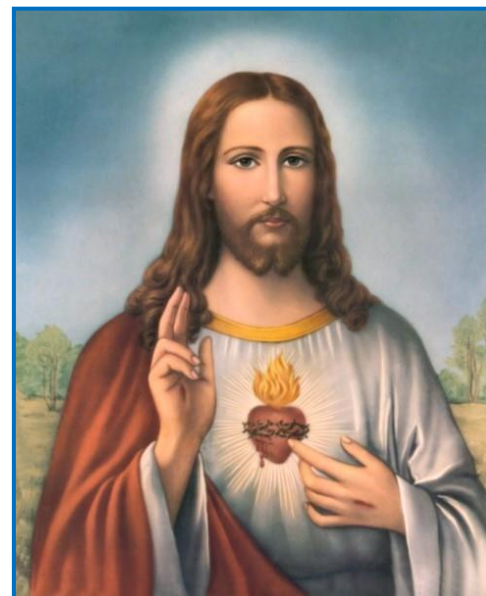
The feast is liturgically celebrated on the Thursday after Trinity Sunday or, "where the **Solemnity of The Most Holy Body and**

Blood of Christ is not a holy day of obligation, it is assigned to the Sunday after the Most Holy Trinity as its proper day". It was reported in 2017, however, that Pope Francis had moved the feast from Thursday to the following Sunday, when it is celebrated in Italy.

The Most Sacred Heart of Jesus June 11, 2021

Devotion to the **Sacred Heart of Jesus** came into the Catholic faith through a Catholic sister known as Saint Margaret Mary Alacoque (1647-1690). At the age of 24, Margaret Mary entered the Visitation convent at Paray-le-Monial in France. She began to have visions of Our Lord and on December 27, 1673, on the Feast of St. John. Jesus told her that she was to become his instrument in spreading devotion to **His Sacred Heart**. While kneeling before the Blessed Sacrament, Our Lord appeared to her and invited her to "rest a long time on His Divine Breast." Jesus revealed to her the marvels of the love that **His Sacred Heart** had for mankind.

The fourth apparition, which probably took



place on 16 June 1675, was the most important. Again it happened as Margaret Mary was praying before the Blessed Sacrament, when He again showed her a representation of His heart, further complaining of the ingratitude and coldness of mankind towards Him, and particularly when this was the case with those specially consecrated to Him.

To make up for this He asked that the first

Friday after the feast of Corpus Christi (Latin for the "Body of Christ"), should be dedicated as a feast in honor of **His Sacred Heart**, when people should receive Holy Communion in reparation.

The "Great promise" associated with this devotion applied to those who went to Communion on nine consecutive First Fridays: "I promise you, in the excess of the mercy of My Heart, that It's all-powerful love will grant to all those who shall receive Communion on the first Friday of nine consecutive months the grace of final repentance; they shall not die under My displeasure nor without receiving the Sacraments, My Divine Heart becoming their assured refuge at that last hour.

Only the Heart of Christ who knows the depths of His Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way. (CC P:1439)

Nativity of St. John the Baptist June 24, 2021



Zachary, the father of John the Baptist, was a priest of the course of Abia, the eighth of the twenty-four courses into which the priests were divided (1 Chronicles 24:7-19); Elizabeth, the John the Baptist's mother.

John the Baptist was born through the intercession of God to Zachariah and Elizabeth, who was otherwise too old to bear children. According to scriptures, the Angel Gabriel visited Elizabeth and Zachariah to tell them they would have a son and that they should name him John; and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord; and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of

Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may prepare unto the Lord a perfect people" (1:8-17). Zachariah was skeptical and for this he was rendered mute until the time his son was born and named John, in fulfillment of God's will.

Now during the sixth month, the **Annunciation** had taken place, and, as **Mary** had heard from the angel the fact of her cousin's conceiving, she went "with haste" to congratulate her. "And it came to pass, that when Elizabeth heard the salutation of **Mary**, the infant" filled, like the mother, with the **Holy Ghost** "leaped for joy in her womb", as if to be in the presence of his Lord. Then was accomplished the prophetic utterance of the angel that the child should "be filled with the **Holy Ghost** even from his mother's womb". Now as the presence of any sin whatever is incompatible with the indwelling of the **Holy Ghost** in the soul, that at this moment John was cleansed from the stain of original sin. When "Elizabeth's full time of being delivered was come, she brought forth a son" (1:57) and "on the eighth day they came to circumcise the child, and they made sign to his father, how he would have him called. And demanding a writing table, he wrote, saying: John is his name. They were not aware that no better name could be applied (John, Hebrew; *Jehohanan*, i.e. "Jahweh hath mercy") to him who, as his father prophesied, was to "go before the face of the Lord to prepare his ways."

St. Peter and St. Paul June 29, 2021

Veneration of the two great Apostles, Peter and Paul, has its roots in the very foundations of the Church. They are the solid rock on which the Church is built. They are at the origin of her faith and will forever remain her protectors and her guides. To them Rome owes her true greatness, for it was under **God's** providential guidance that they were led to make the capital of the Empire, sanctified by their martyrdom, the center of the Christian world whence should radiate the preaching of the Gospel.

St. Peter suffered martyrdom under Nero, in A.D. 66 or 67. He was buried on the hill of the Vatican where recent excavations have revealed his tomb on the very site of the Basilica of St. Peter's. St. Paul was be-

headed in the Via Ostia on the spot where

now stands the basilica bearing his name.

Peter's original name was Simon. Christ Himself gave him the name Cephas or Peter when they first met and later confirmed it. This name change was meant to show both Peter's rank as leader of the apostles and the outstanding trait of his character Peter (in Hebrew *Kephas*) the Rock. Peter was born in Bethsaida on the Sea of Galilee. Like his younger brother Andrew, he was a fisherman and dwelt at Capernaum. Peter's house often became the scene of miracles, since the Master would stay there whenever He was teaching in that locality. Together with his brothers John and Andrew, Peter belonged to the first of **Jesus'** disciples (John 1:40-50).

He delivered the first sermon on Pentecost and received the first Gentiles into the Church (Cornelius; Acts 10:1). Paul went to Jerusalem "to see Peter." After his miraculous deliverance from prison (Easter, 42 A.D.) Peter "went to a different place," most probably to Rome.

Paul, known as Saul (his Roman name) before his conversion, was born at Tarsus in the Roman province of Silicia about two or three years after the advent of the Redeemer. He was the son of Jewish parents who belonged to the tribe of Benjamin, was reared according to the strict religious nationalistic party of the Pharisees, and enjoyed the high distinction of Roman citizenship.

After receiving baptism and making some initial attempts at preaching, Paul withdrew into the Arabian desert (c. 34-37 A.D.) During this retreat he was favored with Christ appearing to him personally. Upon his return to Damascus he began to preach but was forced to leave when the Jews sought to kill him. He went to Jerusalem "to see Peter." Barnabas introduced him to the Christian community, but the hatred of the Jews again obliged him to take secret flight. The years (38-42 A.D.) he spent at Tarsus until Barnabas brought him to Antioch, where both worked a year for the cause of **Christ**.

The last years of the saint's life were devoted to missionary excursions. In 66 he returned to Rome, was taken prisoner, and beheaded a year later. His fourteen letters are a precious legacy; they afford a deep insight into a great soul.

St. Joseph

(June) Interior Perfection

Each of the many virtues and graces of St. Joseph demand attention, but perhaps none more so than the great Saint's interior life.

Indeed, St. Joseph was, without question, a man within whom God came and dwelt. His every action can be seen as a perfect reflection of God's inspiration and guidance. Most of all, as foster-father of Christ and husband of Mary, St. Joseph came to understand that in such an important position as this, the family of all families, his perfect docility to God's guiding grace was of the utmost importance in order that the Saviour's mission be fulfilled. According to theologians, an understanding of St. Joseph's extraordinary interior life must begin with an understanding of the man's great fidelity to grace. It is said that St. Joseph carefully and patiently listened for God's enlightenment on every matter. This means that St. Joseph understood that God would speak to his mind, give him the strength to decide, and fortify his will to confront and avoid evil. Through this grace, St. Joseph came to trust that God was ever present in helping him to move always in the right direction.

According to scholars and to private revelation, this grace revealed itself in St. Joseph as a young man and according to some, as a child, and perhaps even in the womb. This was because God had to prepare St. Joseph for his important life, and while St. Joseph certainly was a chosen and blessed soul, his response to God's call still had to come through his own free will. Indeed, St. Joseph was not born a saint. He had to learn to cooperate with God's graces and nurturing love. And he had to learn that fidelity to God's grace would take patience through trial and error. The mystics reveal a gradual preparation of St. Joseph through repeated humiliations and disappointments. Over and over, St. Joseph experienced rejection, disappointment, condemnations, and, in some cases, psychological and mental abuse. But in every trial the great Saint responded in a Christ-like

manner. With the humblest appearance and steadiest perseverance, he became a mirror of patience. Through God's grace, Joseph deemed anger and rebuttal as unworthy responses.

Rather, he viewed himself as deserving of his trials and tribulations because of his own deficiencies, and repeatedly accepted the afflictions in his life. Over time, he so often found himself under persecution, that he came to totally rely on God for everything. Indeed, St. Joseph realized that he was all weakness and God was all strength, that he was nothing and the Almighty was everything. Thus, he came to understand that he must turn to God for everything, big and small.

This created within his interior the perfect environment for God's grace to prepare him to head the Holy Family. St. Joseph, the littlest of men in his own eyes evolved through God's grace into the biggest of men in God's eyes.

As St. Joseph matured, his life garnished God's graces one after the other, and the molding of the "super-Saint" became perfect. Within, St. Joseph now turned to God for everything, and through his interior prayer life he became the recipient of new graces that allowed him to appreciate how God was working within him. Most of all, the love of St. Joseph began to blossom like a flower, and he, in the tradition of his lineage, began to hunger interiorly for the coming of the Messiah. This hunger for the Messiah was given to him as another grace from God to prepare him for his dual roles as husband of Mary and foster-father of Christ.

He also began to long for the day that all souls would welcome with love and open arms the fulfillment of the messianic promise, and thus, his prayers became more focused on this longing of his heart. The mystics say that it was this same great love that caused him to become very devoted to the dying in his lifetime, which is why today he is recognized as the patron of the dying and the hope of the sick.

This beautiful picture of the steady growth of St. Joseph's interior life is complex. But most of all, it is important to understand how pleasing St. Joseph's prayers were in the eyes of God and how God, in recognizing Joseph's obedience and faithfulness in

the little things, came to supernaturally prepare him for the greater things. In the plan of God, St. Joseph came to know that order and love are at the heart of a holy life, and, therefore, he rejected ambition, impurity, self-pity, envy and regret.

Instead, the perfection of his interior life centered around the need for his soul to retain its peace, love, and order through the quiet of God's ways. This inner peace allowed God to come and dwell in him. St. Joseph realized that preservation and perfection of this peace would always give him the happiness and strength to survive and overcome every trial and difficulty. This inner peace also allowed him to embrace his poverty and to actually love it.

Of course, we know that there were many trials, especially in the events surrounding the Nativity and the Holy Family's exile into Egypt. But certainly, there were many more. Still, St. Joseph's interior life of grace prepared him to turn over everything to God. In his great love for God, he understood with confidence God's great love for him and that God's love was greater than any problem or trial. Prayer, Divine Prudence, and acceptance were the keys to fulfilling his missions as head of the Holy Family. And as we know, St. Joseph fulfilled this mission in life in an extraordinary way.

Most of all, it is noted how the truest measure of the great interior perfection of this soul lies in the way St. Joseph contained within himself all that God had given him. It was St. Joseph himself who kept the record of his own immense virtues sealed. His modesty and humility prevented the revelation of his perfection and, therefore, his perfection had the appearance of common life. We know of his silence from the Gospels and the accounts of the mystics.

Therefore, St. Joseph's modesty of heart and purity of soul remained a mystery for centuries until God Himself decided that this great soul should be understood and treasured for who he truly was in the service of almighty God.

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CNY Marian Center is Pleased to Present

Please join the **CNY Marian Center** on June 25 to celebrate the 40th year anniversary of Medjugorje and 30th year anniversary of the CNY Marian Center.
Details in our Medjugorje print edition.

TelePrayer: Join the *CNY Marian Center and the Catholic Shop* for prayer.

Dial 516-597-9459, announce yourself then mute your phone by pressing the mute button or *6.

Monday through Friday 3:00PM – Divine Mercy Chaplet;

Tuesday 4:00PM - The Chaplet and Prayers to St. Michael;

Wednesday 4:00PM - *Seven Sorrows and Joys of St. Joseph (Year of St. Joseph);*

Friday 4:00PM - The Seven Sorrows Rosary of Our Lady;

Saturday 10:10AM - Pray the Rosary

WHAT IS THE CONFRATERNITY OF THE MOST HOLY ROSARY?

A World-Wide Movement of Prayer Entrusted to the DOMINICAN ORDER by the HOLY SEE More than 500 Years Ago. The Rosary Confraternity is a spiritual association (of the Catholic Church), the members of which strive to pray the entire Rosary during the course of each week. They form a union of countless hundreds of thousands of the faithful throughout the world who, along with their own intentions, include the intentions and needs of all its members, while they in turn pray for them.

See www.cnymariancenter.com to get enrollment information and links.

For more information: www.cnymariancenter.com; Call 315-452-4698;

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