

Central New York Marian Center, Inc.

Promoting The Gospel Through The Marian Messages

November 2021

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Currently we are blest to be celebrating our 29th year!

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

“Dear children! Return to prayer because who prays is not afraid of the future; who prays is open to life and respects the life of others; who prays, little children, feels the freedom of the children of God and in joy of heart serves for the good for his brother-man. Because God is love and freedom, therefore, little children, when they want to put you in bonds and to use you, it is not from God. Because God loves and gives His peace to every creature; and that is why He sent me to you to help you to grow in holiness. 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.syrdio.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.

Do our hearts ring out with great love for the **Saints** and prayer for the **Poor Souls in Purgatory** as the month of November calls us to?

As we now look at the month of November, the great feast days of the church and the holidays of our Nation, our thoughts turn to our great Saints in heaven and the souls in **Purgatory**.

All Saints Day November 1, 2021

During the year the Church celebrates one by one the feasts of the saints. Today she joins them all in one festival, the feast of All Saints. In addition to those whose names she knows, she recalls in a magnificent vision all the others "of all nations and tribes standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands, proclaiming Him who redeemed them in His Blood."

This solemnity is celebrated on the first of November. It is instituted to honor all the saints, known and unknown, and, according to **Urban IV**, to supply any deficiencies in the faithful's celebration of saints' feasts during the year.



The feast of All Saints should inspire us with tremendous hope. Among the saints in heaven are some whom we have known. All lived on earth lives like our own. They were baptized, marked with the sign of faith, they were faithful to Christ's teaching and they have gone before us to the heavenly home whence they call on us to follow them. The Gospel of the Beatitudes, read today, while it shows their happiness, shows, too, the road that they followed; there is no other that will lead us whither they have gone.

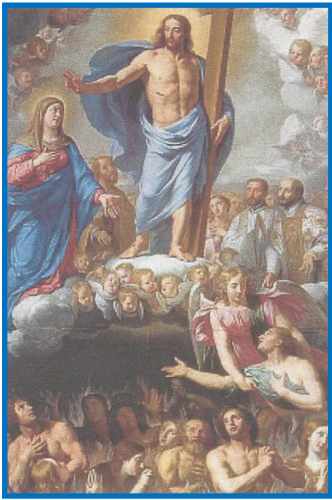
All Souls Day November 2, 2021

The Holy Souls in **Purgatory** are incapable of helping themselves. They depend on the works of mercy by the living and the mercy of Jesus and Mary to shorten their time in purgatory. Their souls are very dear to God's Heart. He is most generous to those who offer every good act, suffering, prayers, or Holy Mass for these souls. In gratitude they intercede for us.

Since, about the 900's, the Church has dedicated the month of November as a month in which to pray for those who have gone before us, especially focusing on those souls who are in **Purgatory**.

The Roman Catholic celebration is associated with the doctrine that the souls of the

In the early days the Christians were accustomed to solemnize the anniversary of a martyr's death for Christ at the place of martyrdom. In the fourth century, neighboring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast; as is shown by the invitation of **St. Basil of Caesarea (379)** We also find mention of a common day in a sermon of **St. Ephrem the Syrian (373)**, and in the 74th homily of **St. John Chrysostom (407)**. At first only martyrs and **St. John the Baptist** were honored by a special day. Other saints were added gradually, and increased in number when a regular process of canonization was established; **Gregory IV (827-844)** extended the celebration on November 1 to the entire Church. The vigil seems to have been held as early as the feast itself. The octave was added by **Sixtus IV (1471-84)**.



faithful who at death have not been cleansed from the temporal punishment due to venial sins and from attachment to mortal sins cannot immediately attain the **beatific vision** in heaven, and that they may be helped to do so by prayer and by the sacrifice of the Mass. In other words, when they died, they had not yet attained full sanctification and moral perfection, a requirement for entrance into Heaven. This sanctification is carried out posthumously in **Purgatory**. The official name of the celebration in the Roman Rite liturgy of the Roman Catholic Church is **"The Commemoration of All the Faithful Departed."**

Purgatory is not as some think a "second chance" after death, but, rather, a process of purification for those who have died, as the Catechism of the Catholic Church says in "God's grace and friendship, but are still imperfectly purified." (CCC 1030) It is, as the Baltimore Catechism calls it: **"God's Hospital."**

The Western celebration of **All Souls' Day** is on November 2 and follows **All Saints' Day**, which commemorates the departed who have attained the **beatific vision**. If November 2 falls on a Sunday, the Mass is of **All Souls**, but the Office is that of the Sunday.

Historically, the Western tradition identifies the general custom of praying for the dead dating as far back as 2 Maccabees 12:42-46. The custom of setting apart a special day for intercession of the faithfully departed on November 2 was first established by **St. Odilo of Cluny (d. 1048)** at his abbey of Cluny in 998. The celebration was soon adopted in several dioceses in France, and spread throughout the Western Church. While November 2 remained the liturgical celebration, in time the entire month of November became associated in the Western Catholic tradition with prayer for the departed; lists of names of those to be remembered being placed in the proximity of the altar on which the sacrifice of the mass is offered.

Visiting a Cemetery

That is why **St. Gertrude the Great**, a saint and mystic of the 13th century, spent the

majority of her life in prayer and study, something that happened after she began to have a series of visions. It is said, that as a result of those visions she began to also have a greater devotion to praying for the souls in **Purgatory**. In fact, one time when **Jesus** appeared to her, He told her that each time she said a certain prayer that He revealed to her, 1,000 souls would be freed from **Purgatory** and that the prayer could even be used for the most hardened of sinners. **St. Gertrude prayers for the cemetery visit are found on page 23 in the Pieta Prayer Book.**

An **indulgence** is granted the Christian faithful who devoutly visit a cemetery and pray, if only momentarily, for the dead. This indulgence is applicable only to the souls in **Purgatory**. **This indulgence is a plenary one from November 1 through November 8 and can be gained each one of these days.** On the other days of the year this indulgence is a partial one.

A plenary indulgence is a full pardon for punishments owing to sin, sacramentally confessed, and makes possible immediate entrance into heaven after death. The requirements for gaining a plenary indulgence are sacramental confession, Communion and prayers for the Pope's intentions such as an **Our Father** and a **Hail Mary**. We must also have an attitude of love and penitence, with no attachment to any sin. If this disposition is in any way less than complete, or if the three prescribed conditions are not fulfilled, the indulgence is only partial.

A partial indulgence is a partial pardon for penance owing. The faithful should at least have a contrite heart to gain the partial indulgence.

**The Dedication of the Lateran Basilica
November 9, 2021**

Today the Church celebrates the feast of the Dedication of the **Lateran Basilica** in Rome, the oldest and highest ranking of the four major basilicas in Rome. The **Basilica of St. John Lateran** is the cathedral of the diocese of Rome, the official ecclesiastical seat of the Holy Father, the Bishop of Rome, not St. Peter's Basilica as so many mistakenly believe. The Basilica is also called the Church of Holy Savior or the **Church of St. John Baptist**. In ancient Rome this was the church where everyone was baptized. It the oldest church in the West, built in the time of Constantine and was consecrated by Pope Sylvester in 324. This feast became a universal celebration in honor of the archbasilica, the ecclesiastical mother church, called **"the mother and mis-**

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trous of all churches of Rome and the world" (omnium urbis et orbis ecclesiarum mater et caput), as a sign of love for and union with the See of Peter. Initially the observance of this feast was confined to the city of Rome; beginning in 1565, it was extended to all the Churches of the Roman rite. The honoring of this sacred edifice was a way of expressing love and veneration for the Roman Church, as **St. Ignatius of Antioch** says, **"presides in charity" over the whole Catholic communion (Letter to the Romans, 1:1).**

**Solemnity of Our Lord Jesus Christ,
King of the Universe
November 21, 2021**

The Feast of Christ the King was established by Pope Pius XI in 1925 as an antidote to secularism, a way of life which leaves God out of man's thinking and living and organizes his life as if God did not exist. The feast is intended to proclaim in a striking and effective manner Christ's royalty over individuals, families, society, governments, and nations.

Today's Mass establishes the titles for Christ's royalty over men: 1) Christ is God, the Creator of the universe and hence wields a supreme power over all things; "All things were created by Him"; 2) Christ is our Redeemer, He purchased us by His precious Blood, and made us His property and possession; 3) Christ is Head of the Church, "holding in all things the primacy"; 4) God bestowed upon Christ the nations of the world as His special possession and dominion.

Today's Mass also describes the qualities of Christ's kingdom. This kingdom is: 1) supreme, extending not only to all people but also to their princes and kings; 2) universal, extending to all nations and to all places; 3) eternal, for

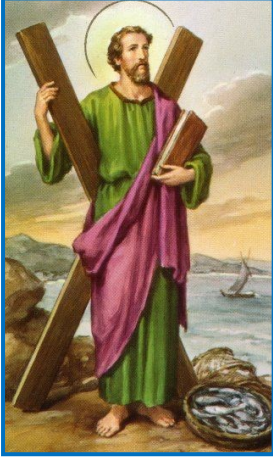


"The Lord shall sit a King forever"; 4) spiritual, Christ's "kingdom is not of this world". — Rt. Rev. Msgr. Rudolph G. Bandas

This feast is celebrated on the last Sunday of October in the previous (1962) calendar. The Memorial of the **Presentation of Mary**, which is ordinarily celebrated today, is su-

perseded by the Sunday liturgy.

Feast of St. Andrew the Apostle November 30, 2021



St. Andrew was a native of Bethsaida in Galilee, a fisherman by trade, and a former disciple of John the Baptist. He was the one who introduced his brother Peter to Jesus, saying, "We have found the Messiah." Overshadowed henceforth by his brother, Andrew nevertheless appears again in the Gospels as introducing

souls to Christ. After Pentecost, Andrew took up the apostolate on a much wider scale, and is said to have been martyred at Patras in southern Greece on a cross which was in the form of an "X". This type of cross has long been known as "St. Andrew's cross."

Andrew, Peter's brother, and John were the first disciples to follow the Lord. With tender delicacy the Gospel (John 1:35-42) describes their first meeting with Jesus. Andrew did not belong to the inner circle of the apostles, Peter, James and John, and the evangelists narrate nothing extraordinary about him (John 6:8); but tradition (resting on apocryphal Acts) extols his great love of the Cross and of the Savior; and the Church distinguishes him both in the Mass (his name occurs in the Canon and in the Libera since the time of Pope St. Gregory I who had a special devotion to him) and in the Breviary.

The Annunciation, The Nativity, and The Finding in the Temple

In studying the life of St. Joseph, scholars have always addressed three primary events that reflect the extraordinary attributes of St. Joseph: The Annunciation, The Nativity, and The Finding in the Temple.

The great ordeal that St. Joseph experienced during the period of the Annunciation is perhaps the single most contemplated facet of St. Joseph's life. This is because his reaction to Mary's pregnancy has stirred great debate over the essence of his thinking process, and consequently his virtues.

One thing, however, has emerged to be understood about the man. His very constitution indicated that he would remain at all times loyal to truth. And the one truth that

was most evident to him was of the impeccable virtues of the Virgin Mary, his beloved spouse. Thus, the crisis of the pregnancy, and how it came about, was never one of questioning the Virgin Mary's virtues.

Scholars say that it is incorrect to interpret Scriptures' words that reveal St. Joseph's decision to separate from the Virgin Mary, as reflecting any improper thought on his part concerning the conception of the pregnancy. Rather, St. Joseph was a just man and he had concluded that he must safeguard Mary's innocence. While he waited in hope, the entire situation made him feel even more unworthy of her.

Indeed, already aware of her many divine favors, theologians say that St. Joseph was true to himself and never for a moment thought that Mary's pregnancy resulted from infidelity. He knew, scholars say, "that sin was excluded."

The other extraordinary aspect of this ordeal was St. Joseph's arrival at a solution to the crisis. It was a solution based on love and faith. Fr. Michael O' Carroll explains that "he had concluded he **must** safeguard Mary's innocence. But as yet he took no decision. He waited in hope as did Mary. In answer to their hope came an angel from on high."

The birth of Christ again submitted Joseph to a difficult situation. Forced to travel to Bethlehem in winter conditions, the trip was grueling and dangerous. Then, not able to secure lodging, St. Joseph was forced to endure the incomprehensible thought that the Messiah, entrusted to his care, was to be born in a cave. Yet on this holy night, St. Joseph did exactly what God had planned. The circumstances of Christ's birth were powerfully orchestrated, and, fortunately, St. Joseph submitted to God's will in perfect obedience. He witnessed the birth of the Savior of the world. And although perhaps filled at first with mixed emotions, the mystics tell us that through Mary's clear and strong support, he quickly moved his attention to adoration of the Lord in the most humble of surroundings. As God planned, St. Joseph, along with Mary, were the first true worshippers of the Incarnate Word.

Finally, it is again noted how St. Joseph must have struggled in the terrifying days before finding Jesus in the Temple. The Venerable Mary Agreda, in her classic Mystical City of God, notes that St. Joseph suffered "incomparable affliction and grief," going from one place to another looking for the missing child. It is said that St. Joseph could neither eat nor sleep, and according to 17th century mystic, Jeanne Benigne Go-

jos, a nun of the Order of the Visitation, both the Virgin Mary and St. Joseph suffered so greatly that without God's assistance, they could not have survived because their sorrow was so overwhelming.

However, upon discovering Jesus in the Temple, their joy was immense. Most of all, St. Joseph remained silent and strong in his faith during all this. And at the Temple, Mary's words are seen to reflect a powerful statement concerning the fatherhood of St. Joseph. By Mary's saying, "Your father and I have been looking for you." (Luke 2:48) theologians say Mary's words reflect the sovereign fatherhood of St. Joseph. Says St. Augustine of Our Lady's words, "Mary made more of conjugal hierarchy than the dignity of her womb."

Again, all of this was according to Divine Will, for Scripture reveals that Jesus returned to Nazareth and "was subject to them" (Luke 2:51). Thus, St. Joseph's response was again perfect in the eyes of God. The faithful are urged to pray to him to be the guardian of their families. This protection encompasses not only physical protection, but also spiritual protection. For indeed, St. Joseph is recognized as the "terror of demons."



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Monday 7:30PM - Intercessory Rosary

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

Bud O'Brien, Chairman of the Board



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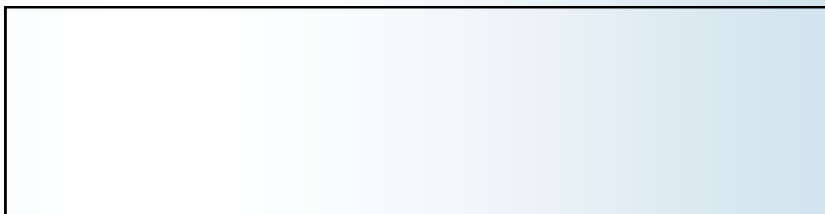
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CNY Marian Center is Pleased to Present

Inside: St. Joseph: The Annunciation, Nativity and the Finding in the Temple from the Queen of Peace Press article: The Virtues of St. Joseph.

Do you have a Rosary? Would you like one for yourself, a loved one or friend, prayer group? Would you like to make rosaries for us to distribute? We supply all materials. We have other volunteer opportunities. Please contact us for information or check our website.

We ask for your prayers for the Marian Center: Holy Mary, "chosen to be the Mother of God and your mother"; Jesus gave you to us at the Cross. We pray for your intercession that the mission given by God to the Central New York Marian Center will be fulfilled. May we, your children, give our Fiat for His Will to be done. Queen of the Most Holy Rosary, pray for us. Our Lady of Fatima, pray for us. Our Lady of Lourdes, pray for us. Queen of Peace, Queen of Divine Mercy,** pray for us. Amen. *spoken by Our Lady in her February 2, 2020 message **From 12/31/19 homily of Archbishop Luigi Pezzuti.*

For more information: www.cnymariancenter.com; Call 315-452-4698; Email: mariancenter.cny@gmail.com
Central New York Marian Center, 5180 West Taft Road, North Syracuse 13212

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