

Central New York Marian Center, Inc.

Promoting The Gospel Through The Marian Messages

April 2022

5180 West Taft Rd, North Syracuse NY 13212

cnymariancenter@gmail.com

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

Website: cnymariancenter.com

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

The Monthly Message of Our Blessed Mother from Medjugorje: February 25, 2022

“Dear children! I am with you and we pray together. Help me with prayer, little children, that satan may not prevail. his power of death, hatred, and fear has visited the earth. Therefore, little children, return to God and to prayer, to fasting and to renunciation, for all those who are downtrodden, poor, and have no voice in this world without God. Little children, if you do not return to God and His Commandments, you do not have a future. That is why He sent me to you to guide you. 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:

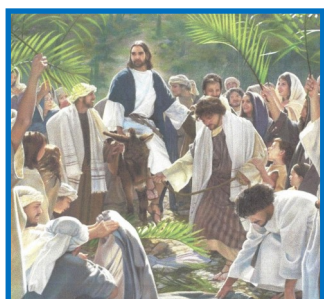
O Mary, full of grace, Patroness of this nation and Mother of the Church, in this time of illness and worldwide need we seek your intercession for the human family before your Son's throne of grace and mercy. We ask for strength in adversity, health in weakness, and comfort in sorrow. Help us, O Blessed 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.

The month of April is dedicated to **The Holy Spirit**. The first fifteen days of the month fall during the season of **Lent** which is represented by the liturgical color **purple**, a symbol of penance, mortification and the sorrow of a contrite heart. The remainder of April falls during the **Easter** season which is represented by the liturgical color white, the color of light, a symbol of joy, purity and innocence (absolute or restored).

Palm Sunday
The Passion of The Lord
April 10, 2022



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 14, 2022

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:

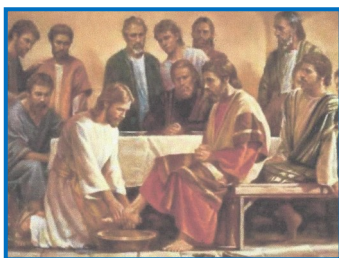
Mandatum novum do vobis dicit Dominus, ut diligatis invicem, sicut dilexi vos. "I give you a new commandment: Love one another as I have loved you." (John 13:34)

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. 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. 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.**

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.

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.

Good Friday April 15, 2022

"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. This is another obligatory day of fasting and abstinence.

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.

In Liturgy of the Word, we hear the most famous of the Suffering Servant passages from **Isaiah (52:13-53:12)**, a pre-figurement of **Christ on Good Friday**. 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.

Central New York Marian Center, Inc.

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.



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 17, 2022

Easter is the feast of feasts, the unalloyed joy and gladness of all Christians.

In the very center of the Mass, the great prayer of thanksgiving, from the first words of the Preface, expresses the unrivalled motive for this joy: if it is right to praise You, Lord, at all times, how much more so should we not glorify You on this day when Christ our Passover was sacrificed, for He is the true Lamb who took away the sins of the world, who by His Death destroyed our death and by His Resurrection restored our life. Easter means,



then, Redemption obtained — sin destroyed, death overcome, divine life brought back to us, the resurrection of our body which is promised immortality. With such a certitude, we should banish all trace of sadness.

Haec dies quam fecit Dominus: "This is the day which the Lord has made." Throughout the octave we shall sing of the unequalled joy which throws open eternity to us. Every Sunday will furnish a reminder of it, and from Sunday to Sunday, from year to year, the Easters of this earth will lead us to that blessed day on which Christ has promised that He will come again with glory to take us with Him into the kingdom of His Father.

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 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.

"The earth trembled and was still when God arose in judgment." The resurrection of Christ is the judgment and condemnation of those who have turned away from God. This judgment was prefigured by the angel who passed through the land of Egypt destroying the first-born of the Egyptians. We mark ourselves with His blood, which we enjoy in the Holy Eucharist. We have been pardoned, we are saved, we shall live.

"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 24, 2022

"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. 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."

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)

Feast of St. Mark April 25, 2022

St. Mark, the author of the second Gospel, was the son of Mary whose house at Jerusalem was the meeting place of Christians. He was baptized and instructed by **St. Peter**. In about the year **42 A.D.** he came to Rome with the Prince of the Apostles. There at the request of the faithful he wrote his Gospel about the year **50 A.D.** His Gospel is a record of **St. Peter's** preaching about Our Lord

and pays special attention to the head of the Apostles. The Gospel was written for Roman Gentile converts. It rarely quotes the Old Testament, and is careful to explain Jewish customs, rites and words. It excels in portraying the emotions and affections of both **Christ** and His hearers. **St. Mark** preached in Egypt, especially in Alexandria and was martyred there by the heathen.

"Rogation Days are the four days set apart to bless the fields, and invoke God's mercy on all of creation. The 4 days are April 25, which is called the Major Rogation (and is only coincidentally the same day as the Feast of St. Mark); and the three days preceding Ascension Thursday, which are called the Minor Rogations. Traditionally, on these days, the congregation marches the boundaries of the parish, blessing every tree and stone, while chanting or reciting a **Litany of Mercy, usually a Litany of the Saints.**"

John Mark, later known simply as Mark, was a Jew by birth. He was the son of that Mary who was proprietress of the Cenacle or "upper room" which served as the meeting place for the first Christians in Jerusalem (**Acts 12:12**). He was still a youth at the time of the Savior's death. In his description of the young man who was present when **Jesus** was seized and who fled from the rabble leaving behind his "linen cloth," the second Evangelist might possibly have stamped the mark of his own identity.

During the years that followed, the rapidly maturing youth witnessed the growth of the infant Church in his mother's Upper Room and became acquainted with its traditions. This knowledge he put to excellent use when compiling his Gospel. Later, we find Mark acting as a companion to his cousin Barnabas and Saul on their return journey to Antioch and on their first missionary journey. But Mark was too immature for the hardships of this type of work and therefore left them at Perge in Pamphylia to return home.

An intimate friendship existed between Mark and Peter; he played the role of Peter's companion, disciple, and interpreter. According to the common patristic opinion, Mark was present at Peter's preaching in Rome and wrote his Gospel under the influence of the prince of the apostles. This explains why incidents which involve Peter are described with telling detail (e.g., **the great day at Capharnaum, 1:14f**). Little is known of Mark's later life. It is certain that he died a martyr's death as **bishop of Alexandria in Egypt**. His relics were transferred from Alexandria to Venice, where a worthy tomb was erected in **St. Mark's Cathedral**.

Have a Blessed Easter!!!



Central New York Marian Center, Inc.

5180 West Taft Road

North Syracuse, NY 13212

Phone: (315)452-4698

Non-Profit Org.

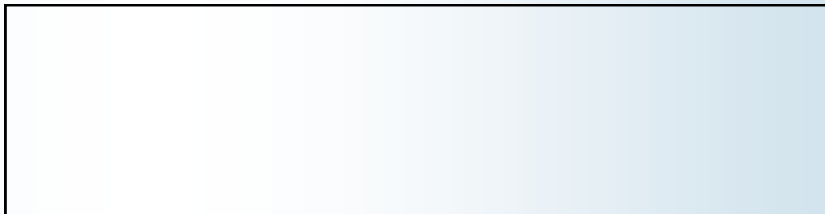
U.S. Postage

PAID

Syracuse, NY

13220

Permit No. 1817



CNY Marian Center is Pleased to Present

Please enjoy our April newsletter highlighting the Easter Season and Divine Mercy. Mary's monthly message from Medjugorje is from February 25th. Please pray for peace in our world, in particular Ukraine.

In respect to Bishop Lucia's request for parishes to pray the Rosary before or after Masses during Lent, the Marian Center makes rosaries and will give them to parishes, prayer groups and individuals. Please contact us if you have any need for rosaries and/or pamphlets. 315-452-4698 or cnymariancenter@gmail.com.

And if you would like to join us in prayer over our TelePrayer line, just dial 516-597-9459. Our schedule of prayer calls is: 3:00 M-F Divine Mercy Chaplet; 4:00 Tues. St. Michaels Chaplet and Prayers; 4:00 Wed. Seven Sorrows and Joys of St. Joseph; 4:00 Fri. Seven Sorrows Rosary of Our Lady; 10:10 Sat. Weekly Rosary

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: cnymariancenter@gmail.com
Central New York Marian Center, 5180 West Taft Road, North Syracuse 13212**

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**

Newsletter sponsor _____ Donation _____ Name _____

Address _____ City, State, Zip _____

To Subscribe by email, please email us at CNYMarianCenter@Gmail.com, SUBJECT: Email Subscription

April 2022 ed. Please check one:

New Subscription

Renewal

Phone #