

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman Alabama

Every Sunday

6:00 A.M. and 10:00 A.M.

6:00 A.M. Daily

Holy Days

6:00 A.M.; 8:00 A.M.; 7:00 P.M.

Our Lady of Lourdes Chapel

Montgomery Alabama

10:45 A.M.

Only on First Sunday

of each month

St. Pius V Chapel

9:30 A.M.

Every Sunday except

First Sunday of each month

SUNDAY AFTER THE ASCENSION

May 27, 2001 - - White

Weekly Bulletin # 671

Mass of Sunday - Gl; Cr; Comm St. Bede; Pref Ascension

CATHOLIC EXPERIENCE - - MORE OF NAZARETH

SPECIAL NOTE: - - - The following has been taken directly from a small book entitled: "THE MESSAGE OF THERESE OF LISIEUX"

Written by M.M. Philippon, O.P.

This is a First Part of the Discussion.

'AT NAZARETH THERE WERE NO RAPTURES'

The title of Our Lady preferred by Therese, her model of holiness, was that of the Virgin of Nazareth, whose simple and sublime life was spent so quietly in the midst of daily occupations, like that of the other women of Galilee.

'How lovely it will be to learn in Heaven all that happened in the home of the Holy Family! It seems to me that their life must have been very simple. Her countrywomen came and spoke familiarly with the Blessed Virgin. It does me good, when I think of the Holy Family, to imagine that they lived a very ordinary life. Not at all the kind one is often told about or would suppose! For example, that the Child Jesus, after having frozen the birds into stone, blew upon them and gave them back their life. No, little Jesus did not perform any useless Miracle. If He did, why were they not all transported to Egypt in a miraculous way, which would have been much more natural and so easy for God? In the twinkling of an eye they would have been taken down there! No, it was not that way: everything in their life was done as it is in ours.'

What charmed Therese in contemplating the Mystery of Mary was to see the Mother of God pass unnoticed among the anonymous crowd of the other women of her country.

'How I should like to have been a priest to preach about the Blessed Virgin Mary! I think just one sermon would have been enough to make my ideas on this subject clearly understood. First I would have shown how extremely little is known of the life of the Blessed Virgin. One ought not to say unlikely things about her or such as are not known for certain, for example, that at the age of three, when she was very small, she went to the Temple to offer herself to God with extraordinary fervour and burning sentiments of love, when instead, perhaps, she went there quite simply out of obedience to her parents.

'For a sermon on the Blessed Virgin to bear fruit, it must show HER REAL LIFE, as the Gospels let us see it, and not an imaginary one. It is easy to see that her real life, at Nazareth and later, must have been quite ordinary. "He was subject to them." How simple that is! Sometimes the Blessed Virgin is described as unapproachable. It would be better to show how she can be imitated, by practising hidden virtues, and to say that she lived by faith as we do, giving proofs drawn from the Gospels, where we read: "They did not understand what He said to them", or again: "His father and mother were in admiration at the things which they said about him." Does it not seem to you, Mother, that this "admiration" denotes a certain astonishment? Therese loved to contemplate the humble Virgin Mary as a model accessible to the multitude of 'little souls' who go towards God 'by the common way', that is to say, by means of a life of 'perfect love', under the most ordinary appearances. (CONTINUED)