

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

THE FEAST OF THE MOST PRECIOUS BLOOD

Weekly Bulletin # 676

Fourth Sunday after Pentecost

July 1, 2001 - - - Red

Mass of Feast - Gl; Cr; Comm Fourth Sunday; Pref Holy Cross

SPECIAL NOTE: - - - The following has been taken directly from a small book entitled:

'THE MESSAGE OF THERESE OF LIXIEUX' written by M.M. Philipon, O.P.

This is the SECOND PART OF THE DISCUSSION.

'MORE A MOTHER THAN A QUEEN'

By a natural law of psychology, one finds in the devotion which the saints had to the Blessed Virgin the most characteristic traits of their spiritual life. The special form of St. Therese's devotion to Mary is best seen in the light of spiritual childhood. Our Lady could not fail to take the role of MOTHER in Therese's way of spiritual childhood. 'What joy to think that this Virgin is our Mother.' said Therese. 'Her dealings with Mary were those of a child towards a well-beloved Mother.'

'It is well known that the Blessed Virgin is the Queen of Heaven and of earth, but she is MORE a Mother than a Queen; and it is wrong to believe, as I have heard it said,' related Therese, 'that on account of her prerogatives, the Blessed Virgin throws the glory of the saints in the shade, as the rising sun makes the stars disappear. Good God, how strange that would be; a Mother who makes the glory of her children disappear! In my opinion quite the contrary is true. I believe that she will greatly increase the splendour of the elect. It is good to speak of her prerogatives, but one must not limit oneself to that. One must make her loved. If, while hearing a sermon on the Blessed Virgin, one is forced from the beginning to the end to burst into exclamations of admiration for her, one becomes weary and is hardly drawn to imitate her or to love her. It is even possible that certain souls would come to feel a kind of remoteness from so superior a creature. The unique privilege of the Blessed Virgin is that she was exempt from the stain of original sin and that she was the Mother of God. . . .'

'MORE A MOTHER THAN A QUEEN': that is the real truth!

This formula, which is specially hers, admirably indicates the personal character of her intimacy with the Blessed Virgin. Therese wastes no time on long, abstract speculations concerning the THE INFINITE GREATNESS OF THE MOTHER OF GOD. Her spirit of realism wants to draw souls 'to love and imitate' Mary. In the light of the Gospel and the last words of Jesus upon the Cross, she sees Mary above all: a Mother. Jesus, Himself, did not say: 'Behold your Queen', but 'Behold your Mother'.

The Saint of Lisieux, who liked to repeat: 'It is so sweet to call God our Father!' could not help calling Mary by the name of 'Mother'. God is our Father. Mary is our Mother, and all men are by grace true children of God: that is the whole Gospel in brief.

After twenty centuries of Christianity; the message of Therese repeats in its purity the message of Jesus.

(An aside note: Some have developed the practice of referring to the Blessed Mother as 'Mother Mary' = though meant in love and reverence - it might be a show of closer love to simply call her 'MOTHER'; When speaking of her why not simply refer to her as 'The Blessed Mother' or 'Our Blessed Mother')

