

1. **CANDLEMAS DAY** -- Tuesday, February 2, 1999 is the Feast of the Purification of our Most Blessed Mother. It is also CANDLEMAS DAY. It is the Day of the Mass of the Candles and it officially marks the end of the Christmas Season (even though, this year, Septuagesima Sunday comes before February 2.) If you have candles that you wish to have blessed, please bring them to the Abbey Church - properly wrapped and IDENTIFIED, and they will be blessed along with all the church candles.
2. IF YOU HAVE NOT RECEIVED YOUR 1998 Tax Statement from us and you wish to have one, please notify Father Sebastian, O.S.B.
3. Please pray for all the Sick and Shut-Ins of our Chapels, especially remembering Al Sachs, Mrs. Iva Roy, and Josephine Spano
4. Next Sunday is SEPTUAGESIMA SUNDAY, the first day of an important period of time. The needs of this present day demand that we enter into such Season with all of the proper attitudes. It is time that we put fun and games away. It is time that we investigated the real reason prompting our moments of prayer. Do we come to church to pray, or do we come to church to CHECK THINGS OUT (whatever they may be)? Do we set ourselves in JUDGEMENT of any other? Are we willing to acknowledge our personal limited knowledge of the Catholic Experience when we form opinions concerning points of Holy Tradition? How far back does our Catholic Experience go?
5. **MASSES FOR THE WEEK:**
 - SUNDAY: For the People of the Chapels
 - MONDAY: Special Int. Rosalind Kapusta
 - TUESDAY: Dec. Fred Cornell
 - WEDNESDAY: Dec. Mr. & Mrs. Andrew Tate Sr.
 - THURSDAY: Dec. Linda Birringer
 - FRIDAY: Special Int. Susan Frost
 - SATURDAY: Special Int. Holup Family

CATHOLIC LIFE EXPERIENCE -- MORTIFICATION

In the practice of exterior mortification, prudence and a wise moderation are especially necessary. The end of mortification is not to injure nature but to support nature. An important rule is, not to continue long in the practice of the same form of mortification, but to change from time to time. "Little but steady" was the rule recommended by a saint with regard to exterior mortification.

With regard to the curbing of the senses, this process must always be alert, and ready to act. Most temptations arise in the soul through the senses. To hold the senses in check before hand deprives evil of its power. Who does not know what tumult and what mischief may arise from an unguarded look? from a single word that is inappropriate? Once the image enters the mind - it matters not how brief its time of entry - the image remains in the mind for the remainder of one's life! and is ever ready to make its ugly appearance! The purpose of exterior mortification is not only to rid the body of inordinate passion and the allurements of sensual impressions, but keeps the strength of the body and mind attuned to fight off timidity, sloth, and sluggishness. Believe it or not, mortification produces ease of action, agility in action, cheerfulness in action and perseverance in the performance of all good. To attain this there is no better means than to mortify the senses and the flesh.

Even the soul profits by bodily mortification. Chief of all it gains in the virtue of humility. The honorable treatment it has to bestow on the body, continually reminds the spirit of its own weakness and liability to sin, and so delivers it from pride, the root of all sin, and makes it careful and humble in avoiding danger. The spirit furthermore gains strength over the flesh, it gains zeal, courage, energy, and joy BUT ESPECIALLY IT GAINS EASE IN PRAYER.

The saints, each and all, even the gentlest, the kindest and the most lovable of them preach exterior mortification to us; and in doing so they are but the living interpreters of our Lord's life and example. And be certain of this: the saints went as far in exterior severity as their position and circumstances and health permitted. And very importantly, the saints NEVER made comparisons between the mortifications they performed and the mortifications their neighbors performed! They NEVER judged the performances of any of their neighbors, and they ALWAYS looked upon themselves as unprofitable servants. Certainly the love of bodily mortification lies deep in the spirit of Christianity. He who thinks lightly of mortification and looks upon it as of no consequence, or perhaps silly, and, therefore, casts it aside and decides to live a life of ease and self-will and self-satisfaction and self-importance will never become a spiritual man, and will likely lose his soul!