



## Christ the King Monastery

(Traditional Benedictine Hermits)

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[www.christthekingabbey.org](http://www.christthekingabbey.org)

Daily: 7:00 AM

Sunday: 7:00 AM and 10:00 AM

Holy Days: as announced



August 7, 2011 – Eighth Sunday after Pentecost  
Mass of Sunday GI Cr Preface Holy Trinity

Bulletin #1203

### Announcements:

- 1) *Monday, August 8<sup>th</sup>*, there will be Mass at 7 AM and 10 AM.
- 2) *Monday August 15<sup>th</sup>*, is the Feast of the Assumption of the Blessed Virgin, a traditional Holy Day of Obligation. *Mass will be only at 7 AM.*

## Three Fundamental Principles of the Spiritual Life

by Moritz Meschler, S. J.

### Chapter VII: Interior Mortification

1. Interior self-denial, as contrasted with exterior, is concerned with the training and ordering of the interior powers of the soul, to preserve them from evil, confirm them in good and make them capable of performing it.

By these interior faculties we mean the understanding, the will, the imagination and the sensuous appetitive faculty.

2. The significance and importance of interior mortification are evident when we compare it with exterior self-denial. This latter is but a means, a condition and a fruit of the former. The interior is at once the end and the source of the exterior. All the moral value of exterior mortification comes from interior mortification. Without the latter, indeed, the former has no real meaning, and is but the observance of the fakirs, or the sort of training one can give to beasts. Under certain conditions the exterior mortification may even be supplied by interior, by solitude, recollection of spirit and detachment of heart. Finally, exterior mortification can only be practiced under limitations of place, time, and circumstances; but interior can and must be employed everywhere, always, and without any limitations.

Secondly, the importance of interior mortification is evident from the relation it bears to morality and the general effort towards a virtuous life. Moral order and disorder, sin and merit, depend upon and proceed from our interior spiritual nature. In that, is our understanding and our free will, lies the whole moral content of life and the responsibility of our deeds. What our outward nature adds is not of their essence. In the heart sin is committed, as our Savior tells us: "From the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. For that which proceeds from the mouth comes forth from the heart."

Interior mortification possesses in general all the true conditions and signs of solid virtue. That is solid, in the first place, which proceeds from a true and solid principle, not from passion, selfishness and mere impulse, but from God Himself, from a supernatural motive and a loyal will; that is solid, too, which costs us something and is difficult to us; to do such an act is contrary to our fallen nature and a sure sign that we do not seek ourselves; that is solid, finally, which helps our progress, *i.e.*, which removes the hindrances we oppose to God's gifts of grace. All these conditions of true, solid virtue are to be found only in interior mortification. On this account it is always considered and set forth by all spiritual teachers and saints as the un failing test of virtue, of perfection and sanctity. Thus the infallible Teacher of sanctity, the Divine Savior, regarded virtue, and by this standard He judged it. The Pharisees, those men of the later Judaism that made such claim to virtue, were to Him, in spite of their exterior sanctity, mere covered and whitened sepulchres full of filthiness and corruption.

3. If we ask, then, how, in particular, we are to mortify ourselves, the answer is: first, in that which concerns our calling in life, in whatever hinders us from fulfilling it perfectly; secondly, in what we chiefly need in view of our own particular difficulties and natural defects, whether interior or exterior; and thirdly, in whatever God wills and commands us to do.