

FATHER BERNARD, OSB, AND FATHER JOSEPH, OSB, WILL CELEBRATE THEIR FIRST MASSES IN OUR ABBEY CHURCH AT 8:30 AM ON WEDNESDAY MORNING, APRIL 26, 2006. FATHER BERNARD WILL CELEBRATE HIS MASS IN OUR LADY'S CHAPEL AND FATHER JOSEPH WILL CELEBRATE HIS MASS IN SAINT JOSEPH'S CHAPEL. BOTH OF THEM WILL GIVE THEIR FIRST PRIESTLY BLESSING TO ALL IN ATTENDANCE AFTER MASS ON THAT DAY AND AFTER THE 10:00 AM MASS NEXT SUNDAY (APRIL 30, 2006). PLEASE PRAY FOR THESE NEW PRIESTS AND FOR ALL PRIESTS THROUGHOUT THE WORLD.

1. There will be NO Catechism class after Mass until Sunday, May 21, 2006.
2. There will be NO 5:00 Sunday Vespers and Benediction this afternoon.
3. Tomorrow is the transferred Feast of the Anniversary of the Dedication of our Abbey Church (April 23, 1995).
4. Tuesday, April 26, 2006, is the Feast of Saint Mark the Evangelist.
5. EARLY NOTICE: We will have First Communion for children during the 10:00 Mass in the Abbey Church on Mother's Day, Sunday, May 14, 2006. Anyone wishing more information, please see Father Francis. First Confessions will be heard on the Sunday before Mother's Day (May 7, 2006).
6. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE.
7. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)
 - SUNDAY: For the People of our Chapels
 - MONDAY: Safety of our Priests and People traveling home from the Ordinations
 - TUESDAY: Safety of our Priests and People traveling home from the Ordinations
 - WEDNESDAY: Welfare Father Bernard, OSB, and Father Joseph, OSB
 - THURSDAY: Special intention Bishop Robert McKenna, OP
 - FRIDAY: Welfare Erna Centanni
 - SATURDAY: Special intention Heather Potter

WHAT IS TRUTH?

In order to go to God we must reflect God. In order to be holy we must allow God's holiness to work in us. In order to see reality and truth we must have something in us of God's reality and truth. "They that worship the Father," says Our Lord, "must worship in spirit and in truth." We must be real people, as God is a real God; we must be true, as God is true. All the pull is the other way: the world wants us to be sham people, false and shallow. The world, which is most of the time concerned with unreality and untruth, never stops trying to force its ideas upon a befuddled people. The soul has to put up a barrier of unshakeable faith or the unreal will lead the mind into distraction. We here speak of the mentality of the world, and this is the result of the people who live in it. The world as such is the creation of God.

It is by faith that we come to a deeper understanding of the fullness of truth. Faith is not founded on a lie. Faith is not founded on the distortions of heresy. Faith is not founded on hypocrisy. Argument, debate, contention, disputation, conflict, controversy, and all such like, give not a fragment of nourishment to the life of faith in the soul. Grace is a free gift of God and is the life of the soul. Without grace the spiritual life of the soul will quickly wither away. It is imperative that we strongly desire the grace of God. We must seek after grace without ceasing, and we must be willing to commit ourselves with active determination to the operation of grace in our souls.

If we desire salvation, quite simply, we are obliged to cooperate in every way with the promptings of grace. Cooperation means interior change. It is a serious mistake to think that in a multitude of prayers and frequent attendance at Mass we give clear evidence of the cooperation we here speak of. (Faith based on the externals and ceremonies of the Church is no faith at all.) The cooperation that is required demands that kind of spiritual effort which effects serious and permanent interior change. The force of evil in the world is so strong that in too many cases the soul becomes overwhelmed. Without the grace of God, the soul does not have chance, and evil prevails. Evil (oftentimes disguised as good) is constantly prowling and lurking all about us, confusing the minds of even serious and good-intentioned people, dragging them away from God and progressively driving them to indifferentism, skepticism, atheism, paganism, false notions of true *sensus Catholicus*, destruction, and final loss of soul.

Let us be aware that faith is **not automatic**. Faith is planted in our souls at Baptism, it is true, but it has to be worked upon by responding actively to grace. The perfection of faith must be asked for, it is not mechanically extracted. Nothing is mechanical about sanctity. It has to be willed, deliberately undertaken, and developed. The grace to be holy is there, indeed, but its development depends on how generously we respond to it – on how much we want to respond to it.

In this business of sanctity, the text which we need to keep most in mind is the one in which Our Lord says that He is "the way and the truth and the life." There is no other way. There is no other truth. There is no other life. It is not as though He merely pointed out the way and then left us to stumble along it. He is it. If we live in Christ we have found the way. Nor does He merely point to some vague, distant, hidden truth, and then leave us to burden our brains trying to work it out. He is it. If we live in Christ we have found the truth and our true selves. Nor is the life which He offers some sort of super-planetary, outer-space life: it is the life He lived on earth among men (His Humanity) and still lives among us. The Divine Nature of Christ did not ever come to the assistance of His Human Nature. This is essential to remember when we speak of the example of Jesus Christ. It is because of this fact that we are able to share in and to be instructed by His Human Nature. In this way He can become our very life. This is exactly what He is to the saints.