

1. Next Sunday, August 6, 2000 - - the Feast of the Transfiguration of our Lord, Jesus Christ, is the first Sunday of August. There will be no 9:30 A.M. Mass at ST. Pius Chapel in Birmingham.
2. Friday, August 4, 2000 is the Feast of the Great St. Dominic, the Founder of the Dominican Order. That day is the Feast day of all Dominican Priests and Sisters. Therefore, it is the Feast Day of Bishop Robert McKenna and the ever wonderful Dominican Sisters. The Abbot's Mass on that day will be for the welfare of the Dominicans of Monroe, Conn.
3. Friday, August 4, 2000 and Saturday, August 5 are First Friday and First Saturday of August. Masses on those days will be at 6:00 A.M. and 8:00 A.M. in the Abbey Church.
4. Early Announcement: Tuesday, August 15, 2000 is the Feast Day of the Assumption of our Most Blessed Mother into Heaven and is a Holy Day of Obligation. Masses in the Abbey Church will be at:  

6:00 A.M.	8:00 A.M.	7:00 P.M.
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5. MASSES FOR THE WEEK: (Abbot Leonard's Schedule Only)  

SUNDAY:	For the People of the Chapels
MONDAY:	For the Poor Souls
TUESDAY:	Dec. Isaac Soileau
WEDNESDAY:	Dec. Mavis Thomason
THURSDAY:	Dec. Lillian Courtney
***** FRIDAY: *****	Welfare Bishop McKenna and Dominican Sisters
SATURDAY:	Special Int. Paul Roy Family

When two or three are gathered together for prayer - in common - that is absolutely wonderful, and should be fostered. The period allotted for prayer in common should be short for two reasons: first, because allowance should be made for the weaker - our little children - -rather than for the stronger constitution and attraction. Usually the organizer of the prayer session is the strongest, and very often domineers throughout the entire time of prayer. Children will not put up with this kind of life, and will bolt at the first opportunity, and very likely throw everything out. The second reason is that the more interior the exercise, the more liberty must be allowed to the soul in the performance. Prayer that is practiced for too long a time as to be a weariness must inevitably end up sterile and wasteful, and eventually become distasteful and dreadful. The example of prayer should be given, and the practice of reciting a multitude of never ending prayers should be avoided. How long does it take simply to say: "I love You, my adorable God." That prayer is full of power and can be said while sweeping the floor, washing clothes, mowing the lawn, and all the rest, and it elevates our work to the high level of prayer - where it belongs. Prayer is not confined, after all, to the time spent in the act of formally addressing God from a kneeling position.

St. John Chrysostom says that soul should be as ready to pray in the marketplace as in the oratory; when sitting among friends as when attending services in church. The interior cry of love can still go up to God, he says, when there are no doves for the sacrifice, when there is neither wood nor fire nor knife nor altar. The soul itself is the altar and the sacrifice and the Temple.

If we cannot have unceasingly upon our lips the syllables of prayer, St. Pachomius would have us practice prayer in our hearts "While going from our house to the church, from the church to our house, while fulfilling an office; before, during and after work in the open, and even while lying awake in bed." In the last analysis what God wants of us is what He wanted of Abraham - that we should walk before Him and be perfect.