

The Theban Legion

Towards the end of the third century the Emperor Maximilian led an immense army against the Begaudes, a people who dwelt among the mountains of Gaul.

In his army was a company of ten thousand soldiers, known by the name of the Theban Legion, because they came from the neighborhood of Thebes, a country which had received the Christian Faith. All the soldiers in this immense company were Christians, and were renowned for being the bravest troops in the whole Roman army, and many of them had grown old in the service. This legion was commanded by a brave Christian captain whose name was Maurice.

When Maximilian had passed the Alps, he ordered the army to halt, that they might rest a little before engaging in battle with the enemy.

He also issued a command for all the soldiers to join in a solemn sacrifice to the gods to obtain from them a victory in the coming struggle. The Theban Legion alone refused to offer sacrifice.

When the Emperor heard of this refusal, he became very angry, and ultimately ordered that if they did not at once offer sacrifice, they should all be put to death.

When this message was made known to them, these generous soldiers, with Maurice at their head, sent back the following reply: "O Emperor, we are indeed your soldiers, but we are also the servants of the true God of Heaven. Order us to do anything that is not contrary to His law, and our conduct in the past is a sufficient assurance of our obedience in the future. But it is not allowed for any one of us to obey the Emperor when our God, Who is also your God, forbids us. We know how to die for our religion, but we do not know how to deny it; and following the example of our Divine Master, we will yield up our lives without offering any resistance."

This answer filled the Emperor with rage. He ordered the rest of the army to surround the brave legion that no one might escape, and then to fall upon them and cut them to pieces.

When the hour of combat arrived, all the soldiers of the legion, although they were powerful enough of themselves to put to flight those who came to

attack them, calmly laid down their arms at their feet, and allowed themselves to be slain. Not one of them was found to deny his faith.

The field was soon covered with the bodies of the martyrs, and the ground was saturated with their blood. On that day ten thousand glorious martyrs were joined to the Church triumphant in Heaven.

The Catechism in Examples by Rev. D. Chisholm

Please Pray for Our Deceased Members

Mr. Robert Settelmaier

St. Louise de Marillac -- Pittsburgh, PA

Mr. James Vogel

St. Louise de Marillac -- Pittsburgh, PA

Mr. Gilbert Winkler

St. Louise de Marillac -- Pittsburgh, PA

Frank Hijar

Holy Family -- Pueblo, CO

Marie Huston

Holy Family -- Pueblo, CO

Martin Casey

St. Patrick -- Yorktown Heights, NY

(long time President of St. Patrick's NAS)

*Each month, a Mass is offered for deceased members listed in the monthly letter as above; and another Mass is offered *for all past deceased members.*

The Nocturnal Adoration Society

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Thank you and God bless you.

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Sincerely in Christ,



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Communion Thanksgiving: Jesus sits in our soul as on a throne of grace. St. Alphonsus di Liguori

NAS Letter October 2020

... in His Presence

Jesus Innocent Takes On Our Guilt

Jesus Suffers in Our Place: Behold our loving Redeemer, Who to save us chose to suffer death and the punishment deserved by us: *Surely He hath borne our infirmities, and carried our sorrows.* (Isai. liiii. 4) **St. Gregory Nazianzen** says, "He refused not to suffer as guilty, provided only that men might obtain salvation."

Cause is Love: Who has done this? asks **St. Bernard**. What has been the cause of this immense prodigy? A God to die for his creatures! Who has done this? **Charity** has done this. This has been wrought by the love which God bears to man.

Holiness Chained: The saint pursues his meditation on the time when our amiable Redeemer was seized by the soldiers in the garden of Gethsemani, as is related by **St. John**: *And they bound Him.* (John, xviii. 12) And then he says to our Lord: "What hast Thou to do with chains?" My Lord, he says, I behold Thee bound by this vile rabble as if Thou wert a criminal, and they are about to drag Thee to an unjust death. But, O God, what

Please take and keep this letter and reflect on its contents during the month in your visits to the Blessed Sacrament and see that your heart and mind will open to His grace into knowledge and love of God, Our Lord, Jesus Christ.

have cords and chains to do with Thee? such things belong to evil-doers, but not to Thee, who art innocent, who art the Son of God, innocence itself, holiness itself.

Bonds of Love: St. Laurence Justinian replies that the bonds which dragged Jesus Christ to death were not those that were fastened on him by the soldiers, but the love he bore towards men; and here upon he exclaims: "O charity, how strong are thy bonds, by which even a God could be bound!"

Love is The Crime: The same St. Bernard goes on to consider the iniquitous sentence of Pilate, who condemned Jesus to the cross, after several times having declared Him innocent; and then, turning himself to Jesus, he thus bewails himself before Him: "What hast Thou done, O most innocent Savior, that Thou receivest such a judgment?" Ah, my Lord, I hear this wicked judge condemning Thee to die upon the cross; and what evil hast Thou done? what crime hast Thou ever perpetrated to deserve such a death of torture and shame? a death awarded to none but to the most guilty wretches? But he then resumes by replying: Ah, I now comprehend, O my Jesus! what crime it is of which Thou art guilty? It is of having loved mankind too dearly: "Thy love is Thy crime." Yes, it is this love, more than Pilate that condemns Thee to death; because it is to pay off the penalties due from mankind that Thou hast willed to suffer death.

Glorifies The Father: As the time of the Passion of our Blessed Redeemer drew near, he besought his Father that he would hasten to glorify him, by permitting him to offer to him the sacrifice of his life: *Father, glorify Thy Son.* (John, xvii. 5)

Glory In Suffering: At this, St. John Chrysostom asks, in astonishment, "What sayest Thou? Dost thou call these things glory?" A Passion and a death accompanied with such sufferings and shame, dost Thou call this Thy glory? And the saint then replies

to his own question for Jesus Christ: "Yes, since it is for my beloved ones, I esteem it a glory." Yes, so immense is the love I entertain for mankind that it makes me regard it my glory to suffer and to die for their sake.

Incarnation, Birth and Infancy of Jesus Christ by St. Alphonsus

Prayer of St. Ephrem to the Blessed Virgin Mary

Most pure and immaculate Virgin! divine Mary, Mother of God! thou art elevated in dignity above all the saints; thou art the hope of our fathers and the joy of the elect. Through thee, as the Mother of Jesus, we have been reconciled with God. O great Queen! have compassion on us, and grant us an asylum in the arms of thy mercy. We dedicate and consecrate ourselves to thy service; suffer not the devil to draw us with him into eternal flames.

Ejaculatory prayer: Cause of our joy, pray for us.
Visits by St. Alphonsus de Liguori

Holy Communion Weakens Our Inclination To Evil

This is so true that when we have just received Jesus Christ we feel a new taste for heavenly things, and a new contempt for things created.", There are two reasons for this: first, the living consciousness of Christ's presence, the pondered and grateful memory of his visit, and the holy reverence and love with which it penetrates the soul, deter us from evil, and inspire us with a horror of it.

Humility: How do you think pride can find entry into a heart which has just received a God by His entrance into this heart, abase Himself unto annihilation?

Purity: "Does not a heart which has just received a God who is so pure, who is holiness itself, feel born within it an invincible horror of all sins of impurity?"

Charity in Speech: "When the mouth has been so blessed as to hold its Creator and Savior but a moment since, can it indeed dare to give itself to unkind or uncharitable words?"

Modesty: "When the eyes have just now desired so eagerly to behold their Creator, who is purer than the sun's rays, could they indeed fix themselves after such a joy on anything immodest?"

Poverty: "When a heart has just received in Holy Communion Him to whom all things belong, and who passed His life in the greatest poverty, who had not where to lay His Sacred Head except on a handful of straw, and who died all naked upon a cross, do you think that heart could indeed be attached to the good things of this world, seeing how Jesus Christ behaved?"

Love of Enemies: "Could a Christian who had just received Jesus Christ, put to death for his enemies, cherish hatred against those who have caused him pain? No; undoubtedly his pleasure will be to do them as much good as he can.

"If we could comprehend all the good things contained in Holy Communion, nothing more would be wanting to content the heart of man. The miser would run no more after his treasures, or the ambitious after his glory; each would shake off the dust of earth, leave the world, and fly away towards heaven."

The Curé of Ars and the Holy Eucharist (adap.) compiled by
Abbé H. Convert on the writings of St. John Vianney

The Hail Mary

The Angelic Salutation, or Hail Mary, is so heavenly and so beyond us in its depth of meaning, that Blessed Alan de la Roche held that no mere creature could ever understand it, and that only our Lord Jesus Christ, born of the Virgin Mary, can really explain it.

Its enormous value is due, first of all, to our Lady to whom it was addressed, to the purpose of the Incarnation of the Word, for which reason this prayer was brought from heaven, and also to the archangel Gabriel who was the first ever to say it.

The Angelic Salutation is a most concise summary of all that Catholic theology teaches about the Blessed Virgin.

The Secret of the Rosary by St. Louis de Montfort