

be careful to make acts at one time of **confidence**, at another of **oblation**, and again of **love of His infinite goodness**; now **thanking Him for His favors**, at another time **rejoicing in His glory**; and again **asking counsel in our doubts**; consoling ourselves always in the **possession of this Sovereign Good within us**, certain that no created power can deprive us of Him, and that He will never depart from us unless we first voluntarily banish Him from our hearts.

St. Catharine's Interior Cell

This was the little cell that **St. Catharine of Sienna** built within her heart, in which she lived always retired, always engaged in loving colloquies with God; thus she defended herself against the persecution of her parents, who had forbidden her to retire any more to her chamber for the purpose of praying.

And in this little cell the saint made greater progress than she did by retiring to her room; for she was obliged to leave her chamber several times in the day.

This interior cell she never left, but remained in it always recollected with God.

Conversion of Thais

The same happened to the abbot Paphnutius and a sinner called **Thais**.

She tempted him one day, saying that there was no one to see them but God.

The saint with a stern voice said to her: "Then you believe that God sees you, and will you commit sin?"

Thais was thunderstruck, and filled with horror for her sinful life: she gathered together all her richer, clothes, and jewels which she had earned by her infamous practices, burned them in the public square, and retired into a monastery, where she fasted on bread and water every day for three successive years, always repeating this prayer: " O Thou Who hast made me, have mercy on me! My God,

who hast created me, have pity on me!"

After these three years she happily ended her life by a holy death.

It was afterwards revealed to Paul, a disciple of **St. Anthony**, that this happy penitent was placed among the saints on an exalted throne of glory.

The True Spouse of Christ – St. Alphonsus de Liguori

Please Pray for Our Deceased Members

Jim Diehl

St. Mary Help of Christians – St. Augusta, MN

Doreen Novick

(active till late 90's – 100 yrs. old)

Most Holy Name of Jesus – Elmira, NY

Martin Gonzales

Our Lady of Mt. Carmel – Pueblo, CO

Hilda Isern

Sacred Heart Cathedral – Pueblo, CO

Bill Nolan

St. Jude the Apostle – Rochester, NY

Frances Mary Sudusky

St. Mary Church -- Milford, CT

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,

Paul Monette

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

NAS Letter March 2021

... in His Presence

Compassion of Jesus

The Good Shepherd:

Oh, what a tender compassion has Jesus Christ for poor sinners! This makes Him say, that He is that Shepherd who goes about seeking the lost sheep, and on finding it He arranges a festival, saying: *Rejoice with Me, because I have found My sheep that was lost. And He lays it upon His shoulders rejoicing*, (Luke, xv. 4-6) and thus He carefully keeps possession of it in His fond embraces for fear He should again lose it.

Father Receives a Prodigal Son:

This, too, caused Him to say that He is that loving Father who, whenever a prodigal son that has left Him returns to His feet, does not thrust him away, but embraces him, kisses him, and as it were faints away for the consolation and fondness which He feels in beholding his repentance: *And running to him, He fell upon his neck and kissed him*. (Luke, xv. 20)

Consistently Seeks Admittance:

This causes Him to say, *I stand at the gate and knock*; (Apoc. iii. 20) that is, that, although driven away from the soul by sin, He does not abandon her, but He places Himself outside the door of her heart and knocks by His calls

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.

to gain re-admittance.

Compassion Not Vengeance:

This made Him say to His disciples, who with an indiscreet zeal would have called down vengeance on those who repulsed them: *You know not of what spirit you are.* (Luke, ix. 55) You see that I have so much compassion on sinners; and do you desire vengeance on them? Go, go away, for you are not of my spirit.

Come to me: Finally, this compassion made Him say: Come to me, all you that labor and are burdened, and I will refresh you? Come to me, all you that are afflicted and tormented with the weight of your sins, and I will give you ease.

Magdalene: And, in fact, with what tenderness did our amiable Redeemer, the moment she repented, forgive Magdalene, and change her into a saint! With what kindness did He forgive the paralytic, and at the same moment restore him to bodily health!

Woman in Adultery: And with what sweet gentleness, above all, did He treat the woman taken in adultery! The priests brought that sinner before Him, that He might condemn her; but Jesus turning towards her said: Hath no man condemned thee? Neither will I condemn thee. *Go in peace, and sin no more.* (John, viii. 10, 11)

Conclusion:

Who is he that shall condemn? says the apostle: *Christ Jesus that died; who also maketh intercession for us?* (Rom. viii. 34) If we repent of the evil we have done, what fear need we have of Jesus Christ? Who has to pronounce on us sentence? Think (says St. Paul) that the self-same Redeemer has to sentence thee who died just that He might not condemn thee; that self-same one who, that He might pardon thee, hath given Himself no pardon: "In order to redeem the servant, He hath not spared Himself," says **St. Bernard.**

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

The Presence of God

The practice of the presence of God is justly called by spiritual masters the foundation of a spiritual life, which consists in three things: the **avoidance of sin**, the **practice of virtue**, and **union with God**. These three effects the presence of God produces: **preserves the soul from sin**, **leads it to the practice of virtue**, and moves it to **unite itself to God by means of holy love**.

Preserves The Soul From Sin:

As to the **first effect**, the **avoidance of sin**, there is no more efficacious means of subduing the passions, of resisting temptations, and consequently of avoiding sin, than the remembrance of God's presence.

Hence if they reflected that God was looking at all their actions, all religious would do all things well, with a pure intention, without seeking to please anyone but God, and without any regard to human respect.

Leads the Soul to the Practice of Virtue:

As to the **second effect**, the **practice of virtue**, the presence of God is also a great means.

Hence if they reflected that God was looking at all their actions, all religious would do all things well, with a pure intention, without seeking to please anyone but God, and without any regard to human respect.

Unites the Soul to God by Means of Holy Love:

Finally, as to the **third effect** of the Divine Presence, that is, to **unite the soul to God**. It is an infallible rule that love is always increased by the presence of the object loved. How much more shall the love of a soul for God increase if it keep Him before its eyes! for the more it converses with Him, the better it comprehends His beauty and amiableness.

St. Thomas Aquinas says: "If we always thought that God was looking at us, we would never, or scarcely ever, do what is displeasing in His eyes."

And **St. Jerome** has written that "The remembrance of God, shuts out all sins." And if men will not dare in their presence to transgress the commands of princes, parents, or Superiors, how could they ever violate the laws of God if they thought that He was looking at them?

By this exercise of the presence of God the saints have succeeded in acquiring great treasures of merits.

Temple of God: The most perfect means of remembering the Divine Presence is to consider God within us. God is present in us, in a manner different from that in which He is present in other creatures; in us He is present as in His own temple and His own house.

Know you not, says the Apostle, *that you are the temple of God, and that the Spirit of God dwelleth in you?* (1 Cor. iii. 16) Hence our Savior says, that into a soul that loves God, He comes with the Father and Holy Ghost to dwell in it forever. *If, any one love Me, . . . my Father will love him, and We will come to him, and will make our abode with him.* (John, xiv. 23)

Our Little Cell: God is in all places; His presence fills heaven and earth; but He dwells in a particular manner in our souls, and there, as He himself tells us by the mouth of the Apostle, He delights to remain as in so many gardens of pleasure. *I will dwell in them, and will walk among them, and I will be their God:* (2 Cor. vi. 16)

Benefits of God at Every Moment: If you ask me how often in the day you should remember the presence of God, I will answer you with **St. Bernard** that you ought to remember it every moment. As there is not a moment, says the saint, in which we do not enjoy the benefits of God, so there is not a moment in which we should not remember God, and prove our gratitude.

Conversation With God: There He wishes us **to love Him** and **to pray to Him**: for He remains in us full of love and mercy, **to hear our supplications**, **to receive our affections**, **to enlighten us**, **to govern us**, **to bestow on us His gifts**, and **to assist us in all that can contribute to our eternal salvation.**

Acts of Love: Let us then often endeavor, on the one hand, to enliven our faith in this great truth, and annihilate ourselves at the sight of the great majesty that condescends to dwell within us; and on the other, let us