

"My child," he said, "I am sure you must feel very lonely all day here by yourself."

"Oh no, Father," said the boy, "I am not at all lonely; I am always busy."

"And what is it you do which keeps you so busy?" rejoined the priest.

"I will tell you, Father: I have a beautiful prayer that I say, and it keeps me occupied all the day."

"It must surely be a very long prayer since it takes you all day to say it."

"No, Father; on the contrary, it is very short, and yet I can never reach the end of it; it is so beautiful, so sweet, that it makes my heart full of joy."

"And what is that beautiful prayer which is so short and yet so long?" asked the priest.

"It is the 'Our Father,' " said the child but when I say the first words of it, 'Our Father Who art in Heaven,' I come to a full stop, and can get no farther."

"Why not?" asked the priest.

"Because I cannot help crying," replied the child, "when I think of these words. 'Is it possible, I say to myself, ' that I can call God my Father – God Who is so great and so powerful, Who made the beautiful sky and the bright sun, and these lofty mountains, and all the universe?' And yet I know that it is quite true, and that He allows me, a poor shepherd-boy, to call Him by that sweet name of Father, while He on His part loves and cherishes me as if I were His only child. When I think of all this, I begin to weep, and cannot get on with my prayer."

Then, turning round and pointing with his finger over the valley, he continued: "Father, do you see there below, between those two trees far away behind the third hill, that little village with only a few houses? Well, it is there where I live, and my father is the poorest man in it. But just think that I can call God my Father as truly, and be as much loved by Him, as if I were the greatest gentleman in the city. I am a child of God just as much as he is."

[5]

The priest, who could with difficulty hide his emotion, said to the boy: "My child, do as you have been doing, and God will bless you and love you."

So the good Father continued his journey, praising God Who has hidden the mysteries of His goodness from the wise ones of this world, and has revealed them to His chosen little ones.

The Catechism in Examples by Rev. D. Chisholm

**Please Pray for Our
Deceased Members**

Angela Jean Nelligan

Holy Trinity Church -- Cohoes New York.

Vito Liantonio

St. Patrick – Glen Cove, NY

Deacon John Abdalla

All Saints – Somersville, CT

Margaret Budney

All Saints – Somersville, CT

Mrs. Therese Vezina

All Saints – Somersville, CT

Ms. Elisa Testa

All Saints – Somersville, CT

Mrs. Theresa Wilson

All Saints – Somersville, 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.

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My Dear Friend in Christ, Could you please help with the printing and mailing of these letters with a donation? Thank you. God bless you and Mary keep you.

Paul H. Monette

Paul H. Monette (605) 342-2294

(Please send donations to: NAS, 414 Westberry Dr. Rapid City, SD 57702

[6]



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

**NAS Letter
July
2021**

... in His Presence

O Happy Fault

St. Leo declares that Jesus Christ, by His death, has brought us more good than the devil brought us evil in the sin of Adam: "*We have gained greater things through the grace of Christ than we had lost through the envy of the devil.*"

Grace Super-Abounded: And this the Apostle distinctly says, when writing to the Romans: *Not as the offence so also is the gift. Where the offence abounded, grace did superabound.* (Rom. v. 15-20) Cardinal Hugo explains it: "The grace of Christ is of greater efficacy than is the offence."

God Gives Us His Son Jesus Christ:

There is no comparison, says the Apostle, between the sins of man and the gift which God has made us in giving us Jesus Christ; great as was the sin of Adam, much greater by far was the grace which Jesus Christ, by his Passion, merited for us: *I have come that they may have life, and that they may have it more abundantly.* (John, x, 10)

Promise of Eternal Life: I am come into the world, the Savior protests, to the end that mankind, who were dead through sin, may receive through Me not only the life of grace, but a life yet more abundant than

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.

[1]

that which they had lost by sin. Wherefore it is that Holy Church calls the sin happy which has merited to have such a Redeemer: "*O happy fault, which deserved such and so great a Redeemer.*"

Reflections on the Passion of Jesus Christ by St. Alphonsus

Great Happiness for Us All

This is the night when Christians everywhere, washed clean of sin and freed from all defilement, are restored to grace and grow together in holiness.

This is the night when Jesus Christ broke the chains of death and rose triumphant from the grave.

What good would life have been to us, had Christ not come as our Redeemer?

Father, how wonderful your care for us! How boundless your merciful love! To ransom a slave you gave away your Son.

O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer! *Most blessed of all nights, chosen by God to see Christ rising from the dead! Of this night scripture says: "The night will be as clear as day: it will become my light, my joy."* The power of this holy night dispels all evil, washes guilt away, restores lost innocence, brings mourners joy; *it casts out hatred, brings us peace, and humbles earthly pride.*

Night truly blessed when heaven is wedded to earth and man is reconciled with God!

Extracts from Easter Vigil: Exsultet

Mary: Our Mother, Our Life and Our Hope

Mary is fittingly called "the dawn." *Who is she that comes forth like the dawn . . .* (Cant. 6:10). "Yes," says Pope Innocent III, "as the dawn marks the end of night and the beginning of day, so is Mary truly styled the dawn, because she marks the end of vice and the beginning of virtue."

[2]

When devotion towards Mary begins in a soul, it produces the same effect as the birth of Mary produced in the world. It puts an end to the night of sin and makes the soul walk in the path of virtue. That is why **St. Germanus** says: "O Mother of God, your protection never ceases; your intercession is life." He goes on to say that the affectionate mention of Mary's name is a proof of life in the soul or a sign that life will soon return there.

We read in the Gospel of **St. Luke** that Mary said: *Behold, henceforth all generations shall call me blessed* (Lk. 1:48). "Yes, my Lady," exclaims **St. Bernard**, "henceforth all generations shall call you blessed, because you have brought forth glory and life for all generations. In you do sinners find their pardon, and the just perseverance and eternal life."

Glories of Mary by St. Alphonsus de Liguori

Mercy of Great Abundance!

From the beginning of the world, dear brethren, until the advent of the Messiah, we behold but **mercy, grace, and kindness**. And yet we may say that under the Law of Grace of the New Testament the benefits which He is lavishing upon the world are still more abundant and more precious.

Mercy -- God Gives us His Son:

What commiseration on the part of the eternal Father, who had an only Son, and who consented that the only Son should give His life to redeem us all! Ah, dear brethren, if we remembered the Passion of Jesus Christ with proper feelings of gratitude, how many tears would we shed? As you see, the mercy of God could go no farther, for He had one only Son, and He sacrificed Him to save us—this Son who was the dearest that He had.

Death on the Cross:

But what shall we say when we consider the love of the Son? He goes willingly, to suffer torments and even death to procure for us the blessedness of heaven.

What did He not do for us during His life upon earth?

[3]

He is not satisfied to call us by His grace, and to place all means of salvation at our disposal.

Behold how He seeks after the strayed sheep!

See how He traverses cities and villages in quest of them, to lead them to the abode of His mercy!

Samaritan Woman:

Behold how He leaves His Apostles and waits for the Samaritan woman at Jacob's well, where **He knew that He would meet her!**

Compassion:

He appeared before her and begins to speak to her, so that the **gentleness of His speech**, combined with **His grace, should touch and console her.**

Disposes her to seek grace:

He asks her for a drink of water, that she herself may venture to implore Him for something far more precious, namely, for His grace.

Jesus gains her soul:

So pleased was He at the conversion of this soul that He declined, when His Apostles asked Him to partake of some food, as if to say: "I am not thinking of material food; **I am so rejoiced at having gained a soul for my Father!**"

Sermons of the Cure of Ars – St. John Marie Vianney

God Is Our Father

God is our Father and we are His children, because He created us and made us what we are. His Kingdom in Heaven will be also our Kingdom, if we live in this world as His children ought to live in deed and in truth. This is what you should always keep in mind when you say the "Our Father."

Shepherd Boy of The Mountains

A little boy was tending a flock of sheep on a lonely mountain. A priest who was traveling in the neighborhood saw him, and, being struck with his devout and recollected appearance, turned aside to speak to him.

[4]