



Rays of Carmel

Jan 2010

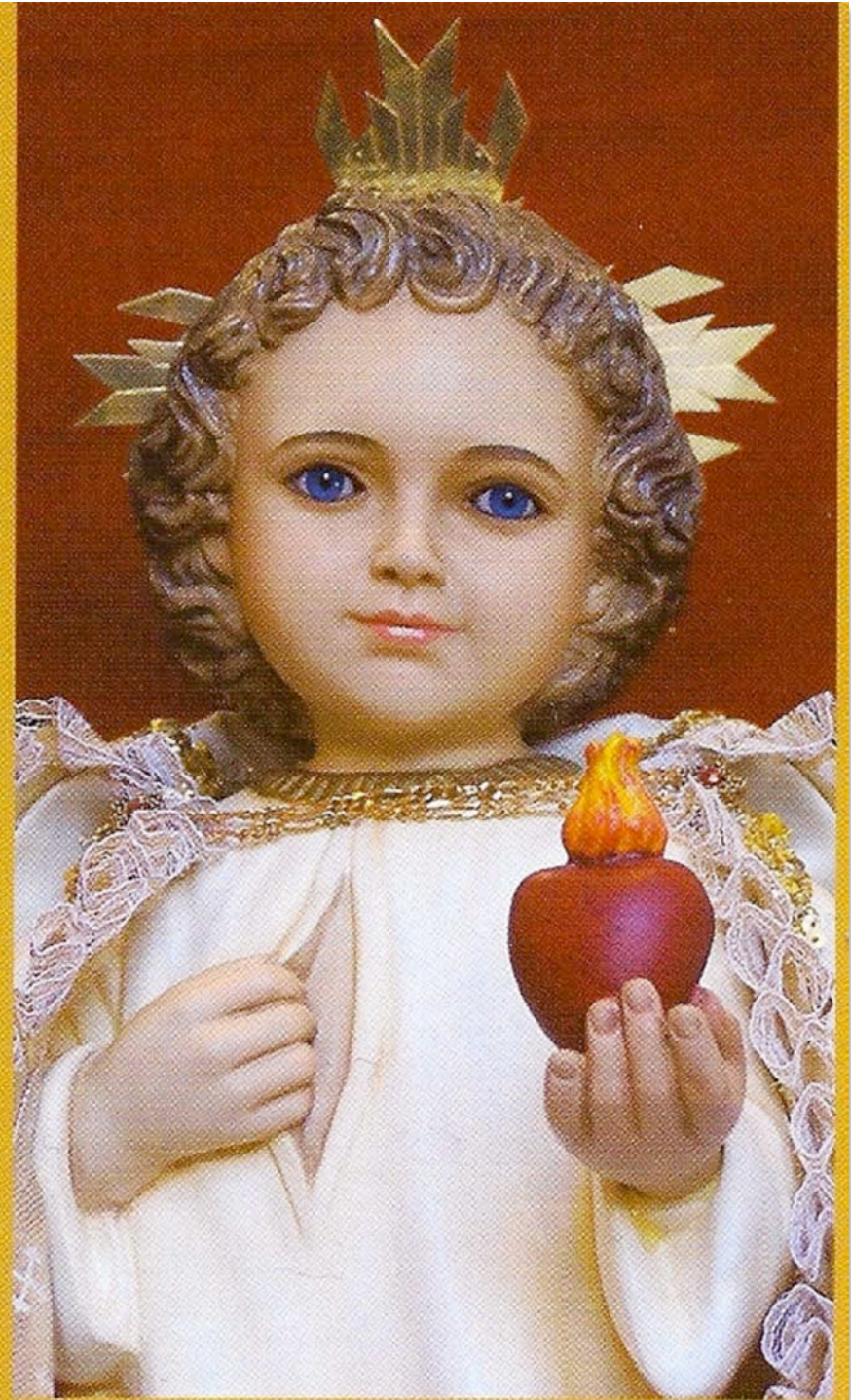
Community of Our Mother of Good Counsel Secular Order of Discalced Carmelites

“Remember that most holy flame of love
Thou wouldst enkindle in all
hearts always,
To me it came from Thy fair heaven
above;
Would I could spread its fires by
night and day!
One feeble spark, dear Lord! – O glorious
mystery! –
A fire immense can light, if fanned to
flame by Thee.
I long, Divinest Star!
To bear Thy flames afar,
Remember Thou!”

Excerpt from the poem “Jesus My Well
Beloved, Remember Thou!” written by
St. Therese of the Child Jesus
and the Holy Face

Special Interest Articles:

- Devotion to the Name of Jesus
- Devotion to the
Infant Jesus of Prague
- On the Vocation to Carmel
- Announcements
- Book Recommendation
- Save the Dates
Apr. 24-25, 2010
Jul. 16, 2010



“I was born for you!”

Novena in Honor of the Holy Name of Jesus

O Merciful Jesus, Who didst in Thy early infancy commence Thy office of Savior by shedding Thy Precious Blood, and assuming for us that name which is above all names; we thank Thee for such early proofs of Thine infinite love. We venerate Thy sacred name, in union with the profound respect of the Angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of Thy Saints. Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now most humbly remind Thee of the promise Thou hast made, that where two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled; come into our hearts, that we may be governed by Thy holy spirit; mercifully grant us, through that adorable name, which is the joy of Heaven, the terror of Hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this novena.

Oh! blessed Mother of our Redeemer! Who didst participate so sensibly in the sufferings of thy dear Son when He shed His Sacred Blood and assumed for us the name of Jesus, obtain for us, through that adorable name, the favors we petition in this novena.

Behold also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds and frequently on our lips; that it may be our defense and our refuge in the temptations and trials of life, and our consolation and support in the hour of death. Amen.

"A Carmelite is a soul who has gazed on the Crucified One: who has seen Him offering Himself as a Victim to His Father for souls and, recollecting herself in this great vision of the charity of Christ, has understood the passionate love of His soul, and has wanted to give herself as He did!"

- Bl. Elizabeth of the Trinity

Devotion to the Name of Jesus

(from web site: www.fisheaters.com)

When we say the Name "Jesus" (or "Iesus," "Iesu," "Yeshua," etc.) *consciously*, with deep *reverence*, we are re-realizing the core Truth of the holy Faith: "God Saves" -- and all gratitude and humility are summoned. Say that Holy Name, ponder it, feel it in your mouth and in your heart! "JESUS -- GOD SAVES!" When you pronounce it, know its meaning and humble yourself before it; feel in your heart how you are addressing and referring to Lord Christ. "JESUS -- SAVIOR!"

So holy is His Name that uttering it piously is an indulgenced act. So revered is it that:

- Catholic men remove their hats any time and anywhere it is heard or spoken by them, and all Catholics [bow their heads](#) when speaking it or hearing it. ²
- When His Name is taken in vain, the Catholic in the room will (or at least should) make reparation by crossing himself and praying "Sit nomen Dómini benedíctum!" ("Blessed be the Name of the Lord!"), to which another Catholic who might be in the room replies, "Ex hoc nunc, et usque in sæculum!" ("from this time forth for evermore!") or "per ómnia saecula saeculórum" ("unto ages of ages").
- Inspired by the example and words of St. Bernardine of Siena, we place the monogram of His Name ("IHS") over our doors for protection, in the same way that the Israelites in Egypt used lamb's blood during the first Passover:
- His Name is invoked in times of fear and temptation, and *devils flee* at the sound of it.

This Catholic attitude of deep respect toward the Holy Name is exactly as it should be according to Sacred Scripture:

- Philippians 2:8-10
He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: That in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth:

It is "in His Name" that the Gentiles shall hope (Matthew 12:21); "in the Name of Jesus Christ" that the Apostles baptized (Acts 2:38), healed (Acts 3:6, 16), cast out demons (Acts 16:18), preached (Acts 9:27), and anointed (James 5:14); it is "by the Name" of Jesus that signs and wonders were seen (Acts 4:30).

And it is in His Name that we should place our faith, do our works, and say our prayers:

- I John 3:23 And this is his commandment, that we should **believe in the Name** of his Son Jesus Christ: and love one another, as He hath given commandment unto us.
- Colossians 3:17 All whatsoever you do in word or in work, **do all in the Name** of the Lord Jesus Christ, giving thanks to God and the Father by Him.
- John 16:23-24 ...Amen, amen I say to you: if you **ask** the Father any thing *in My Name*, He will give it you. Hitherto you have not asked any thing *in My Name*. Ask, and you shall receive; that your joy may be full.

Devotion to the Infant Jesus of Prague (A Carmelite Devotion)

*“The more you honor Me
the more I will bless you.”*

Devotion to the Infant Jesus of Prague is devotion to the Child Jesus. It is veneration of the Son of God, who in the form of an infant chose a stable for a palace, a manger for a cradle, and shepherds for worshippers. Our Savior grants special graces to all who venerate His sacred Infancy.

The image of the Child Jesus known as the “Infant Jesus of Prague” was in reality of Spanish origin. In the 17th Century, this beautiful statue was brought by a Spanish princess to Bohemia and presented to a Carmelite monastery. For many years this statue has been enshrined on a side altar in the Church of Our Lady of Victory in the city of Prague. It is of wax, and is about nineteen inches high. It is clothed in a royal mantle, and has a beautiful jeweled crown on its head. Its right hand is raised in blessing; its left holds a globe signifying sovereignty.

So many graces have been received by those who invoke the Divine Child before the original statue that it has been called “The Miraculous Infant Jesus of Prague.” We read the following in an old book printed in Kempt: “All who approach the miraculous statue and pray there with confidence receive assistance in danger, consolation in sorrows, aid in poverty, comfort in anxiety, light in spiritual darkness, streams of grace in dryness of soul, health in sickness, and hope in despair.

In thanksgiving for the numerous graces and cures received, the miraculous statue at Prague was solemnly crowned on the Sunday after Easter, in 1665.

What is said of the original statue may be applied also to the images of the “Little King” which are venerated the world over. From small beginnings, this devotion has grown to great proportions. The Divine Child attracts an ever-increasing number of clients who appeal to Him in every need.

Origin of the Devotion

As previously mentioned, the statue of the Infant Jesus of Prague was brought to Bohemia by a Spanish princess, whose mother had given it to her as a wedding gift. This noble lady, in turn, presented the image to her daughter. When the latter’s husband died, in 1623, she resolved to spend the remainder of her days in works of piety and charity.

She was particularly generous to the Carmelites of Prague who, after Emperor Ferdinand II, their founder, had removed his residence to Vienna, fell into such utter destitution that at times they had scarcely enough to eat. Accordingly, she presented her beloved statue to the religious with these prophetic words: “I hereby give you what I prize most highly in this world. **As long as you venerate this image you will not be in want.**”

Her prediction was verified. As long as the Divine Infant was venerated, God showed Himself a kind helper, through His Son, and the community prospered both spiritually and temporally. But when the devotion to the Infant was relaxed, God’s blessing seemed to depart from the house.

The statue was set up in the oratory of the monastery, and twice a day special devotions were performed before it. Here the religious sought relief in their bitter need from Him who for love of mankind had become poor.

The novices were particularly devoted to the Holy Infant. One of them, Cyrillus a *Matre Dei*, who was most devoted to the Holy Infant, found sudden relief from interior trials through this devotion.

Forgotten

However, the devotion to the Divine Infant was short-lived. On account of the disturbances of the Thirty Years’ War, the novitiate was removed to Munich, Germany, in 1630. With Brother Cyrillus and the other novices, the most fervent worshippers of the Infant of Prague had de-parted. The special devotions held before the image were gradually neglected. The prosperity of the community declined, and need and distress were again felt.

Then, King Gustavus Adolphus of Sweden, the inveterate foe of Catholi-cism, invaded Germany. Many inhabitants fled from Prague, among them all but two of the members of the Carmelite monastery.

On November 15, 1631, the enemy took possession of the churches of the city. The Carmelite monastery was plundered, and the image of the Infant of Prague was thrown upon a heap of rubbish behind the high altar. Both hands were broken off by the fall, but, though made of wax, it was other-wise undamaged. Here the Miraculous Infant lay for seven years, forgotten by all. During this period the monastery suffered many reverses.

Found

On the feast of Pentecost, 1637, Father Cyrillus a *Matre Dei*, the very one who, while a novice, had been delivered from a most annoying dryness of soul through his fervent devotion to the Holy Infant, returned to Prague. Unfortunately, Prague was again overrun by hostile armies. The distress was indescribable. In this extremity the prior assembled the community to offer humble prayers to appease God’s wrath.

Father Cyrillus now remembered the favors formerly received through the Infant of Prague, and with the prior’s consent searched the monastery, until he found the long-lost treasure, almost buried in dust. Full of joy and gratitude, he kissed the disfigured statue and then placed it on an altar in the oratory. The long-forgotten devotions were now revived with renewed vigor. The religious disclosed their needs to the Divine Infant, and with Him they found strength and consolation.

Veneration Revived

As in former years, Father Cyrillus was the most zealous disciple of the Holy Infant. One day, when praying before the statue, he distinctly heard these words: **“Have pity on Me, and I will have pity on you. Give Me My hands, and I will give you peace. The more you honor Me, the more I will bless you.”** (continued next page)

Devotion to Infant Jesus of Prague (continued from pg. 3)

Father Cyrillus was awestruck at these words, for he had not noticed that the hands of the Divine Infant were missing, owing to the mantle in which the figure was clad. Hastening to the prior he begged him to have the image repaired. But the prior considered the community too poor to incur this seemingly needless expense.

Then Father Cyrillus, through the Blessed Virgin, begged the Heavenly Father to send sufficient alms to have the statue re-paired. His confidence was rewarded. Three days later, he was called to the sickbed of a wealthy man, to whom he related the history of the remarkable statue. The sick man at once gave a generous sum of money for the purpose of having it repaired. The prior, however, decided to buy an entirely new statue. But the Divine Infant soon manifested His displeasure. Scarcely had the new statue been put in place when it was shattered by a falling candlestick. The old and mutilated image was destined to continue as an object of veneration in the monastery.

The prior's successor, Father Dominic of St. Nicholas, owing to lack of funds found it impossible to fulfill the wish of Father Cyrillus. Again the disappointed Father Cyrillus, through the Mother of God, begged the Divine Infant to send his superiors the necessary funds to repair the image.

One day a woman gave him a large sum of money. When he wished to thank her, she had disappeared; no one had seen her come or go. The happy friar then knelt before the altar of Our Lady of the Scapular and offered gratitude to Heaven.

The prior, however, assigned to him only a very small part of the sum for the repairing of the statue. This proved to be insufficient, and Father Cyrillus found himself as far as ever from attaining his object. Once more he took his troubles to the Divine Infant. On this occasion he heard these words: "Place Me near the entrance of the sacristy and you will receive aid." He did so and returned to his room, filled with hope, recommending all to his Heavenly Mother. Soon a stranger came to the sacristy, who offered to have the image repaired at his own expense. The prior accepted his offer and in a few days the repaired statue was exposed for veneration in the church. The Infant richly repaid the stranger for this good deed.

Meanwhile, new afflictions visited the community. A pestilence broke out in the city. The prior, too, became dangerously ill. When his attention was called to the Divine Infant, he vowed to say Holy Mass before the image for nine successive days, if he recovered. At once he felt relief and in a few days was completely restored to health. He fulfilled the vow and from that time forward fervently promoted veneration of the Miraculous Infant.

Some time later there again was great need in the monastery. The prior then led prayers to the Divine Infant, in which all the members of the community took part. After three days, a generous donation was given to them unexpectedly. The statue of the holy Infant was then removed to the church so that the people could also venerate the miraculous image.

In 1641, a woman donated a large sum of money to the monastery, expressing the desire that an altar be erected to the Most Holy Trinity. This was done, and the miraculous image was placed in a magnificent gold-plated shrine for public veneration.

In 1642, a noble woman had a chapel built for the Divine Infant. This chapel was dedicated on the Feast of the Holy Name of Jesus in 1644, and Mass was then celebrated in it for the first time. The Feast of the Holy Name of Jesus thus became the principal Feast of the Miraculous Infant of Prague.

Devotion to the Holy Infant has continued to spread throughout the world. Favors are continually reported. From the prayer booklet, *Devotion to the Infant of Prague*.



Novena Prayer to the Infant Jesus of Prague

As used by the Sisters at the Carmel of St. Joseph in St. Louis, Missouri.

O miraculous Infant Jesus! prostrate before Thy sacred image, we beseech Thee to cast a merciful look on our troubled hearts. Let Thy tender Heart, so inclined to pity, be softened at our prayers, and grant us that grace for which we ardently implore Thee. Take from us all affliction and despair, all trials and misfortunes with which we are laden. For Thy sacred infancy's sake hear our prayers and send us consolation and aid, that we may praise Thee, with the Father and the Holy Spirit, forever and ever. Amen.

Excerpt from the "Litany of the Miraculous Infant of Prague"

O miraculous Infant Jesus! prostrate before Thy sacred image, we beseech Thee to cast a merciful look on our troubled hearts. Let Thy tender Heart, so inclined to pity, be softened at our prayers, and grant us that grace for which we ardently implore Thee. Take from us all affliction and despair, all trials and misfortunes with which we are laden. For Thy sacred infancy's sake hear our prayers and send us consolation and aid, that we may praise Thee, with the Father and the Holy Ghost, forever and ever. Amen.

Our next meeting is on the **2nd Sunday, Jan 10th, from 1-4:30 pm** in the **Family Life Center** at St. Peter's Catholic Church in Huber Heights, OH.

Schedule for the day:

12:00 Noon – Council Meeting

12:30 – Set up/Social time if you want to come early

1:00–1:55 -- Formation Classes (Visitors should go with Jeanne Paula, OCDS)

1:55-2:10 -- Social Break

2:10-3:20 – Community meeting/First Presentation on the OCDS Constitution by Mark Olson

3:30-4:30 – Exposition/Adoration/Evening Prayer/

Community Reading Plan for the next 5 years set in preparation for the 5th Centenary of St. Teresa of Avila

- 2009-2010: Book of Her Life
- 2010-2011: Way of Perfection
- 2011-2012: Foundations
- 2012-2013: Interior Castle
- 2013-2014: Spiritual Relations, Poems and Letters

**Evening Prayer for Jan 10th:
Baptism of the Lord**

Hymn: "Sing Praise to Our Creator"
#82 in the one volume of Christian Prayer
p. 641 in Vol. IV of set

One Vol. Evening Prayer II, p. 242 and 214
4 Vol. Set: Vol. IV, Evening Prayer II,
p. 641 & 571

**Prayer for next OCDS Congress
Jun 24-27, 2010 in Bakersfield, California**

Heavenly Father, send your Holy Spirit on all those preparing for the Bakersfield OCDS Western Regional Congress. Let everything they do begin with your inspiration and be brought to fulfillment for your glory. Help them to overcome all difficulties in charity. May their efforts help build up the Carmelite Order, the Church, and our world so that we may all be one family in You. May our Congress be a blessing to many.

We ask this through Mary, Mater et Regina Carmeli, patroness of the Bakersfield OCDS Community, and in the name of Jesus Christ our Lord. Amen.

On the Vocation to Carmel

The first sentence in #17 of the OCDS Constitutions is "The vocation to the Teresian Carmel is a commitment to live a life of allegiance to Jesus Christ."

Now let me point out what I think is the operative word. There are a few words of course, it's a vocation, and it's a calling, a calling that requires a commitment. You have to dedicate yourself to it. Your response has to be "ok, my free time of..." ...we don't need your free time, we need your time. God needs your time, because you have to dedicate yourself to live a life.

It is a call to live a life. It's not a call to pray...you're not called to pray, you're not called to wear brown, and you're not called to do external things. You are called to live a life. You are called to LIVE something. Live the relationship with God. You do that when you go to work. You do that when you are in your family, when you're making dinner, when you are praying, when you are going to a Secular Order meeting. You live whatever you do that you live, that's when you are being a Carmelite. You don't have to go and do something special to be a Carmelite. You don't have to go away from what you are doing.

~By Aloysius Deeney, OCD

Embracing the Silence

How do I embrace silence in my life?
How do I recognize the Lord's voice?

--peace within

--according to scripture

--follows the Pope/magisterium

How do I remain in Christ so that the Holy Spirit may flow into my heart?

How much time do I spend with God?

How do I spend this time?

Do I talk at God?

Talk **with** God?

Listen to God?

Love God?

January Birthdays:



Jan. 10 – Sheila Warner

Jan. 24 – Chris Cotter

Happy Birthday to YOU!! May God bless you!

"There are many souls who close their ears against Him because they prefer to speak and hurry through vocal prayers as if a task had been set them to say a certain amount everyday. Do not imitate them. You are doing more by occasionally repeating a single petition of the Our Father than by repeating the whole of it many times in a hurry and not thinking [or willing] what you are saying."

~ *St. Teresa of Jesus (Avila), Doctor of the Church*

Your Council Members:

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Council Rep: Chris Cotter
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Council Rep: Mark Danis (937) 767-1343
Secretary: Mike Donovan
Treasurer: Lynn Bete
Hospitality: Pat Rooney

Our Web Site: www.daytoncarmelites.org

ANNOUNCEMENTS:

--Important! Save the Dates!
--Next meeting: **Feb. 14, 2010** (2nd Sunday)
--OCDS All Day Retreat on **Apr. 24-25th** at Transfiguration Center for Spiritual Renewal in Ludlow Falls, OH www.transfigurationcenter.com with Fr. Pat Farrell, OCD from Holy Hill.
--January's community presentation is on the OCDS Constitution. Bring a copy to our meeting. Led by Mark Olson. We will start Bl. Elizabeth of the Trinity in Feb with Mark Danis leading.
--OCDS Congress in Bakersfield, California **Jun 24-27**. See: <http://congress.ocds.info/>
--Feast Day Mass on **July 16, 2010** in the planning stages

Carmelite Book Recommendation:

"Deep into the Thicket: Soul Searching Meditations Inspired by the Spiritual Canticle of Saint John of the Cross" by Susan Muto, Epiphany Books.

These fifteen meditations by Susan Muto offer a superb companion text to St. John of the Cross's own commentary on "The Spiritual Canticle," a true Christian classic and one of the most evocative poems ever written.

Doctor Muto suggests that you allow the grace of God to lead you to experience something of the mutual surrender and self-gift to which mystical marriage leads. Every gift of transformation you might have known in the past pales in comparison to the present delights of union. In the end you will yearn with all your heart for a vision of future glory. How could anyone who has known love so intimately not long to be with Love for eternity?

Council Meeting Summary for Dec 09

- Discussion on long range dates for Day of Recollection/Retreats
- Updating checklist for interviews, revising excel spreadsheet and requirements for Letter of Intent
- Discussed status of 2 members who have moved
- Discussed and approved tithing every 6 months
- Ended yahoo OCDS discussion group
- Discussion on Spiritual Directors

Our Mother of Good Counsel**OCDS Dayton Community Attendance Policy**

Everyone is expected to attend all meetings, retreats and days of recollection.

Aspirants and members are responsible for contacting the President or their Formation Facilitator, as soon as possible, when s/he is unable to attend a monthly meeting, retreat or day of recollection.

Excused absences for individual meetings, retreats and days of recollection will be granted for illness, transportation, unavoidable family obligations, or an extraordinary circumstance.

If there are more than three absences in a calendar year, the Council will review the situation on a case-by-case basis.