

Scapular Instructions

By a Carmelite at the National Scapular Headquarters.
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[This pamphlet is somewhat dated in its liturgical legislation, but it should prove of great interest to all Catholics who desire to increase their love of the Mother of our Saviour and who want to know more of the historical basis and historical fruits of this devotion to Mary.]

PART I. THE SCAPULAR DEVOTION.

A. SOME HISTORY.

Among devotions to Our Lady, the most privileged and most widespread are the Rosary and the Brown Scapular.

This latter devotion, as the celebrated canonist and theologian, Rev. A. J. Vermeersch, S.J., puts it: “Derives all its benevolence from the Blessed Virgin and is the homage of respectful affection, of filial confidence, and of continual supplication.”

On July 16, 1251, Our Lady appeared to the Carmelite Prior-General, St. Simon Stock, holding in her hand the Brown Scapular. “Receive, my beloved son,” Our Lady said, “this Habit; whosoever dies clothed in this shall not suffer eternal fire!” (i.e., whosoever wears this badge of the Mother of God, not presumptuously relying on the Scapular as on a miraculous amulet, but walking in the path of God’s Commandments and trustfully confiding in the goodness and power of Mary, may securely hope that Mary will, through her powerful intercession, procure for him all the necessary graces for true conversion and perseverance in good and thus preserve him from hell).

In the ensuing seven centuries, this increasingly celebrated Scapular Promise was studied and found theologically sound, questioned, and was confirmed by miracles so numerous, said Blessed Claude de la Colombiere, S.J., [canonized in 1992,] “that no devotion has been confirmed with miracles more numerous and authentic.” Today, (1945,) approximately 200,000,000 Catholics wear the Scapular, from the Pope down to some of the most recent converts.

Since the nucleus of this vast Confraternity is the Carmelite Order, it is interesting to note:

- (1) The Carmelites derive their name from Mount Carmel, in Palestine, where, as is traditionally believed, the forefathers of the Order, descendants from the Prophet Elias, [Elijah,] were visited by Our Lady during her lifetime on earth.
- (2) The first public oratory ever erected on earth in honour of Our Lady was erected by these monks, according to the oldest traditions.

(3) The gift of the Scapular universalised the Carmelite Order as “Our Lady’s Family,” as Pius IX explained: “This most extraordinary gift of the Scapular from the Mother of God to St. Simon Stock brings its great usefulness not only to the Carmelite Family of Mary, but also to all the rest of the faithful who wish, affiliated to that Family, to follow Mary with a very special devotion.”

B. REWARDS OF PERSEVERING SCAPULAR DEVOTION.

[One only gains these rewards while actually wearing the Scapular.]

The prime reward of the Scapular devotion is Assurance of Salvation, granted by Our Lady in the already quoted promise.

For this reward, two conditions must be fulfilled:

- (1) One must be lawfully enrolled into the Scapular Confraternity.
- (2) One must be wearing the Scapular at the moment of death.

A second great reward attached to the Scapular is the ‘Sabbatine Privilege’, enabling the Scapular wearer, by the fulfillment of two conditions in addition to wearing the Scapular, to assure his speedy liberation from Purgatory, especially on Saturday.

Three other rewards attached to the devotion are:

- (a) A sharing in all the spiritual goods of the Carmelite Order and of other Confraternity members throughout the world.
- (b) More than one hundred Plenary Indulgences annually (upon fulfillment of conditions) and almost countless days of partial Indulgences.
- (c) Continual affiliation to Mary in a true devotion... a devotion of perpetual homage, confidence, and love.

Even a cursory study of these almost unbelievable spiritual riches reveals that the chief end of the devotion of the Scapular is to make holy those who practise it. Moreover, experience confirms that the Scapular does sanctify, particularly working conversions from evil. It has never been known, through seven centuries, that anyone who persevered in wearing the Scapular died impenitent.

Naturally, in her solicitude for this devotion, which she has ever sought to encourage and yet to safeguard, the Church has heaped many privileges and Indulgences upon its practise and, at the same time, has passed much legislation upon it. It is this legislation, in particular, that concerns us in this brochure.

C. LEGISLATION ON THE SABBATINE PRIVILEGE.

The three conditions attached to the Sabbatine Privilege are:

- (1) The faithful wearing of the Scapular;
- (2) The observance of Chastity according to one’s state in life;
- (3) The recitation of the Office of Our Lady (different from that of the Immaculate Conception).

With regard to the third condition, five things are to be noted:

- (a) This Office must be said every day and must be recited in accordance with the rubrics of the Roman rite unless one enjoys the privilege of any other rite approved by the Church (as do Carmelite Tertiaries).
- (b) This Office consists of one nocturne (a night prayer) with Lauds (Morning Prayer of Praise) and the rest of the Canonical Hours.
- (c) In the private recitation of the Office, one may use a vernacular language; if the Office is chanted publicly, it must be in Latin.
- (d) Those bound to the daily recitation of the Canonical Hours satisfy this condition through the normal daily Office.
- (e) Those who know not how to read satisfy this condition by observing the fast days of the Church and abstaining from flesh meat on Wednesdays and Saturdays. (In this event, wherever the Church dispenses with ecclesiastical fasts, the members of the Confraternity may use this dispensation. Furthermore, abstinence does not bind on a Wednesday or Saturday which happens to coincide with Christmas Day.)

The third condition of the Privilege may be commuted. All confessors have the faculty of commuting the abstinence on Wednesdays and Saturdays into any other pious work (although the commutation is usually to seven Paters (the 'Our Father'), Aves (the 'Hail Mary') and (the 'Glory be to') Glorias). Carmelite priests and those who have received a special faculty may commute the Little Office. It should be noted that this latter faculty is not included in the faculty itself to bless and enroll in the Scapular, but must be given separately. It may be used both inside and outside the confessional.

[We reproduce here the whole passage dealing with the Sabbatine privilege, as it appears in the summary approved by the Congregation of Indulgences on 4 July, 1908.

["The privilege of Pope John XXII, commonly [vulgo] known as the Sabbatine, which was approved and confirmed by Clement VII (12 August 1530), St Pius V (18 February 1566), Gregory XIII (18 September 1577) and others, and also by the Holy Roman General Inquisition under Paul V on 20 January, 1613, in a Decree to the following effect: 'It is permitted to the Carmelite Fathers to preach that the Christian people may piously believe in the help which the souls of brothers and members, who have departed this life in charity, have worn in life the scapular, have ever observed chastity, have recited the Little Hours of the Blessed Virgin Mary, or, if they cannot read, have observed the fast days of the Church, and have abstained from flesh meat on Wednesdays and Saturdays (except when Christmas falls on such days), may derive after death -- especially on Saturdays, the day consecrated by the Church to the Blessed Virgin -- through the unceasing intercession of Mary, her pious petitions, her merits and her special protection'."

[With this explanation and interpretation, the Sabbatine privilege no longer presented any difficulties, and Benedict XIV added his desire that the faithful should rely on it. Even apart from the Bull and the tradition or legend concerning the apparition and promise of the Mother of God, the interpretation of the Decree cannot be contested.

[The Sabbatine privilege thus consists essentially in the early liberation from Purgatory, through the special intercession and petition of the Virgin Mary, which she graciously exercises in favour of her devoted servants preferentially -- as we may assume -- on the day consecrated to her, Saturday. Furthermore, the conditions for the gaining of the privilege are of such a kind as justify a special

trust in the assistance of Mary. It is especially required of all who wish to share in the privilege that they faithfully preserve their chastity, and recite devoutly each day the Little Hours of the Blessed Virgin Mary. However, all those who are bound to read their Breviary or Office Book, fulfil the obligation of reciting the Little Hours by reading their Office. Persons who cannot read must (instead of reciting the Little Hours) observe all the fasts (since the 20th century greatly reduced) prescribed by the Church as they are kept in their home diocese or place of residence, and must in addition abstain from flesh meat on all Wednesdays and Saturdays of the year, except when Christmas falls on one of these days. The obligation to read the Little Hours and to abstain from flesh meat on Wednesday and Saturday may on important grounds be changed for other pious works; the faculty to sanction this change was granted to all confessors by Leo XIII in the Decree of the Congregation of Indulgences of 11 June, 1901.

[Today, the Carmelite Orders, while encouraging a belief in Mary's general aid and prayerful assistance for their souls beyond death and commending devotion to Mary especially on Saturdays which are dedicated to her, explicitly state in their official catechetical materials that they do not promulgate the Sabbatine privilege, and are at one with official Church teaching on the matter.]

D. LEGISLATION ON ENROLLMENT.

The ceremony of blessing the Scapular and enrolling into the Confraternity must be carried out according to the Roman or the Carmelite rite, and either the long or short form of the ritual may be used.

The blessing and the enrolling must be carried out by the same priest, who may bless any number of Scapulars with the one blessing. (N.B.: Once anyone has been properly enrolled in the Scapular, he or she need not have subsequent Scapulars blessed.) Priests may bless the Scapulars before the ceremony of enrolling; hence, Scapulars already blessed may be used in the enrolling, and the ceremony may begin "Ab impositiōe," [From the imposition or clothing with the scapular,] the blessing having already been effected.

In the enrolling ceremony the Scapular should be placed over the head so that it reposes around the neck and between the shoulders, or it may be placed over one shoulder. The same Scapular may be used for any number of the faithful, the ceremony of placing the Scapular upon the shoulder and reciting the "formula impositionis" [the formula of imposition] simply being repeated for each candidate, but in this case, the first Scapular which the person enrolled afterwards wears, has to be blessed.

When several are to be enrolled, the plural formula on enrollment is recited before the ceremony of imposing the Scapular; the priest then proceeds immediately from one to the other of the candidates without repeating the formula. In this case, however, a separate blessed Scapular is required for each individual.

A priest whose faculties for enrolling are not confined to any particular church or convent chapel may enrol himself in the Scapular. Moreover, by singular exception, soldiers under arms may enroll themselves simply by assuming a blessed Scapular while saying some prayers to Our Lady (e.g., three Hail Marys) or a blessed Scapular medal; they need not even send their names to a confraternity church for official inscription, but become members of the Confraternity automatically, completely, and perpetually.

Children may be enrolled in the Scapular before attaining the use of reason. For various reasons, it is advisable to have the enrolment as early as possible. If the enrollment is deferred to the time of First Communion, care should be taken that the child be properly instructed in the meaning of the Scapular. It is generally advisable to have instructions on the Scapular from the altar at set times during the year, especially on the occasion of the Scapular Feast, July 16.

Membership in the Confraternity is not forfeited by merely laying aside the Scapular. When it is desired to wear the Scapular again after a lapse of any duration whatever, there is no need for re-enrolment, unless perhaps the Scapular is discarded through impiety or contempt.

E. NECESSITY OF REGISTERING NAMES.

Unless excepted by a particular indult, as at present in Australia, priests are obliged to see that the names and surnames of those enrolled in the Scapular be inscribed in a register of the Confraternity. Hence a priest enrolling candidates for the Scapular where there is not an established Confraternity should keep a private register of names, and this register should be sent as soon as conveniently possible to the head of a canonically established Confraternity or to a Carmelite house, either of friars or nuns.

The material registration of names need not be made by the priest who imposes the Scapular, but the latter must undersign the list if another does the writing.

On the other hand, if for any reason it should happen that the registration is omitted, the one enrolled is still considered a member of the Confraternity in as far as the Indulgences and other spiritual favours of the Confraternity are concerned.

It is suggested that, when many candidates are to be enrolled, all the candidates should bring along slips of paper bearing their full names. Each candidate could present his slip before or after the ceremony and names could be transferred to the register at any convenient time.

Exceptions to the necessity of registering names are as follows:

- (1) Those priests are exempt from this law who have been granted specific dispensation through proper ecclesiastical authority.
- (2) Soldiers under arms or in hospitals may enrol themselves in the Scapular and are then exempt from the necessity of having their names registered.
- (3) Carmelite priests during retreats and missions may bless the Scapulars of the people with a single blessing; the people may then invest themselves with the Scapular while the Carmelite reads the formula of enrolling, and in this instance the inscription of names in the register is not necessary.
- (4) When the registration cannot be made without grave inconvenience, all priests are dispensed from this obligation. (Note that this rarely occurs because registration can be made even several years after the ceremony.)

To correct the defect of omitted inscriptions one should take note of the most recent sanation (formal and public canonical cleansing of the lists performed by the Carmelites). Enrollments made in good faith before the date of such a sanation are automatically valid, regardless of defects. If names were not registered after the most recent sanation, there is obligation to inscribe them. (Up to the time of the present [1945] printing, the last sanation was on February 27, 1943.)

F. LEGISLATION ON THE SCAPULAR ITSELF.

The Scapular of Carmel must be made entirely of wool and, according to the Sacred Congregation of Indulgences (1868), the word “pannus” should be taken in its strict meaning, that is to say, as wool woven into cloth, and not wool worked with the needle after the fashion of lace, nor pressed (felt).

{For the duration of the present [1945] World War, the Sacred Congregation permits the use of other woven materials besides wool for brown Scapulars. Felt, knitted wear, lace, etc., are still invalid.}

The colour of the Scapular is usually dark brown, but may be any shade between brown and black.

The cords which join the two panels of the Scapular may be of any material and of any colour.

Ornamentation of the Scapular is permitted (pictures of Our Lady are even customary), but the prescribed colour of the Scapular must always predominate. If the Scapular bears a picture on each panel, the stitch securing the picture should be such that the Scapular obviously holds the picture and does not frame the picture so that the brown cloth would look more like a “backing” than the essential part of the garment. Lace borders on a picture-bearing Scapular definitely jeopardise its validity.

The Scapular must be rectangular in shape. Guard must be had against Scapulars either pinked or too much trimmed at the corners.

The Scapulars must be worn over the shoulders in such a manner that one part hangs in front of the body and the other in the back. Worn in any other way, it carries no Indulgences.

It is not necessary, however, to wear the Scapular next to the skin. It may be worn over one's clothes or even enclosed in some sort of case. In the latter event, the panels of the Scapular must be actually attached to the cords which should join them so that, were the covering removed, the Scapular would be intact.

G. THE SCAPULAR MEDAL.

The Scapular medal may take the place of the cloth Scapular as the habit or the insignia of the Confraternity, so long as those who wear the medal have been duly received into the Confraternity, although (as will be explained below) the use of the medal should not be indiscriminate. The faculties, therefore, to bless and impose the Scapular imply the like faculty of blessing the Scapular medal.

Each new Scapular medal must be blessed. A simple sign of the Cross suffices for this blessing, and one numerical blessing will be sufficient for any given number of medals; nor is it required that each individual medal be visible or distinguishable. It is immaterial whether the medals be blessed before or after the ritual of enrolling, but the person wearing the medal shall gain the Indulgences of the Confraternity only after the proper ceremony of enrolling, and with a blessed cloth Scapular.

The Scapular medal may represent, besides the Brown Scapular, also the other Scapulars, and, in such a case, it should be blessed by so many signs of the Cross as the number of Scapulars it is desired it should represent. It is presumed, of course, that the priest imparting such blessings is endowed with the necessary faculties to do so.

This medal should carry a cast of Our Divine Lord showing the Sacred Heart on the obverse, and of Our Lady, under any of her titles, on the reverse side. It must be worn on one's person, either around the neck or in any other suitable way.

N.B.-Those careful to adhere to the wording of decrees should note that although all the Indulgences of all the Scapulars (18 in number) are attached to this medal, the distinguishing reward of assured salvation, attached to the Brown Scapular (and making this devotion of Our Lady of Mount Carmel primary among devotions to Mary), is not mentioned in the Papal decree on the medal. The Rev. A. J. Vermeersch, S.J., interpreting the institution of the medal (which was primarily granted for natives in the tropics, who could not fittingly wear the cloth Scapulars), said: "I would prefer that, in order to honour the principal Scapular, which is that of Carmel, the Brown Scapular be worn in the accustomed form and the medal only as a substitute for the other Scapulars, in order that one may not have to wear too many." Pope St Pius X himself, who made the Scapular medal decree, in an audience with the Venerable Joseph Recorder said: "I did not intend that the Scapular medal should supplant the Brown Scapular in Europe and America." "I wear the cloth," his Holiness added, "let us never take it off!"

Therefore, although we priests may have the faculty to bless the medal for the Brown Scapular as well as for other Scapulars, we should be conscious of our responsibility to preserve the dignity of the Brown Scapular, to which Mary has attached her promise of protection even unto salvation. Except in case of, good reason, we should not countenance the use of a medal in its place.

"Its nobility of origin, its venerable antiquity, its extraordinary spread in the Church, the spiritualising effects produced by it and the outstanding miracles worked in virtue of it, render the Scapular of Carmel commendable to a wondrous degree." (Leo XIII.)

"This most extraordinary gift of the Scapular from the Mother of God to St. Simon Stock brings its great usefulness not only to the Carmelite Family of Mary, but also to all the rest of the faithful who wish, affiliated to that Family, to follow Mary with a very special devotion." (Pius IX.)

"Let all of you have a common language and a common armour: the language, the sentences of the Gospel; the common armour, the Scapular of the Virgin of Carmel, which you all ought to wear and which enjoys the singular privilege of protection even after death." (Benedict XV.)

PART II. INDULGENCES.

Notes on Indulgences.

Unless otherwise stated, the usual conditions for gaining the Plenary Indulgences mentioned below are:

- (a) Confession (within the week before or after the indulgenced day);
- (b) Holy Communion (either the day before, the feast day, or within the week after);
- (c) Prayers for the Pope's Intentions (at least one Our Father, Hail Mary and Glory be).

The sick and infirm can get their Confessor to change (b) into some other good work, as also the visit to a Carmelite Church when such is required.

[It should also be noted that, since the reforms emerging out of the decisions of the Second Vatican Council, the Church now makes general grants or indults of Indulgences either as 'Plenary' or 'Partial' and makes no further distinctions listing 'amounts' or 'days,' 'years' and so on. Catholics

should remember, however that God will never be outdone in His display of Compassion and Mercy, so that knowing the Mercy that God has shown in the past encourages us to seek Mercy in the present.]

Those who have been enrolled as members of the Carmelite Scapular Confraternity by legitimately delegated priests, and who carry on their person the Holy Scapular in the prescribed manner, can gain the following Indulgences and enjoy the following Privileges and Indults:

A.

First, they can gain **PLENARY INDULGENCES** on the following days, under the usual conditions:

1. On the day they receive the Scapular and enter the Confraternity.
2. On the Feast of Our Lady of Mount Carmel, July 16, or the Sunday of the month on which the feast may be celebrated.
3. On the same feast, as often as they shall (Toties Quoties) have visited a Carmelite church or, if these are lacking, a church where the Confraternity exists, or, if this is not possible, the local parish church (see Indults, p. 25). [For fear of scrupulosity among Catholics, the Vatican has now withdrawn all Toties Quoties indulgences, but has generally left in place the ability to gain a daily Plenary Indulgence under certain conditions.]
4. On one Sunday each month for being present at the processions (see Indults, p. 25).
5. On the Feast of Pentecost.
6. On All Souls' Day of the Carmelite Order, November 15, or, if this be Sunday, November 16.
7. At the hour of death for calling upon the Name of Jesus, if unable with the lips, at least with the heart.

B.

For visiting a Carmelite Church (see Indults, p. 19), they can gain a **PLENARY INDULGENCE** on the following feasts on the usual conditions: (Many of these feasts are special to the Carmelite calendar and others are the assigned dates of Saints before the Vatican revised the Calendar after Vatican II.)

January 1: Circumcision of Our Lord (New Year's Day). (The Solemnity of Mary, the Mother of God.)

January 16: St. Peter Thomas, Bishop, Martyr.

February 2: Purification of the Blessed Virgin (Candlemas Day). (The Presentation of the Lord.)

February 4: St. Andrew Corsini, Bishop.

February 25: St. Avertanus, Confessor.

March 6: St. Cyril, Confessor.

March 19: St. Joseph, Spouse of the Blessed Virgin (or during Octave; or during preceding eight days, if feast is transferred).

March 20: Bl. Baptist of Mantua, Confessor.

March 24: St. Gabriel, Archangel of the Annunciation.

March 25: Annunciation of the Lord to the Blessed Virgin.

March 29: St. Berthold, Confessor.

May 5: St. Angelus, Martyr.

May 16: St. Simon Stock, Confessor.

May 25: St. Mary Magdalen de Pazzi, Virgin.

July 2: Visitation of the Blessed Virgin. (Now on May 31.)

July 16: Solemn Commemoration of the Blessed Virgin Mary of Mount Carmel (or during Octave). Also upon usual conditions, for being present daily for the recitation of Vespers (Evening Prayer) during the whole Octave of Our Lady of Mount Carmel (Pius XII, September 16, 1943.) Also the "Toties Quoties" mentioned above (A3). [Plus the same adjustment.]

July 20: St. Elias, (Elijah) Prophet, and founder of the Carmelite Order.

July 24: Bl. Theresa, Virgin, and Companions, Virgin Martyrs.

July 26: St. Anne, Mother of the Blessed Virgin. (Now Saint Joachim and Saint Anne.)

August 7: St. Albert, Confessor.

August 15: Assumption of the Blessed Virgin.

August 16: St. Joachim, Father of the Blessed Virgin. (See July 26 as this day is now in honour of Saint Stephen of Hungary.)

August 27: Piercing of the Heart of St. Theresa. (It is also Saint Monica's Feast-day.)

August 31: Dedication of all Churches of the Carmelite Order.

September 2: St. Brocard, Confessor.

September 8: The Nativity (Birthday) of the Blessed Virgin.

September 16: St. Albert, Patriarch and Lawgiver of the Carmelite Order.

October 15: St. Theresa of Avila, Virgin.

November 14: All Saints of the Carmelite Order.

November 21: Presentation of the Blessed Virgin.

November 24: St. John of the Cross, Confessor. (Now transferred to December 14 as on this day we remember Saint Andrew Dung Lac and his 116 martyr companions of Vietnam.)

November 29: Blesseds Denis and Redemptus, Martyrs.

December 8: Immaculate Conception of the Blessed Virgin.

December 11: Blessed Francus, Confessor. (And Saint Damasus I the Pope.)

Patronage of St. Joseph-third Wednesday after Easter (or during Octave).

Ascension Thursday.

Trinity Sunday.

Corpus Christi – the Solemnity of the Body and Blood of Christ.

Most Holy Name of Jesus. (Now on January 3.)

Most Sacred Heart of Jesus.

Feast of the Titular Saint of a Church of the Carmelite Order.

Once a year on any day chosen by an individual.

C.

Indulgences of the Roman Stations.

In the early ages of Christianity the Roman Pontiffs were accustomed on certain days to repair to one of the chief churches of Rome to celebrate the Divine Mysteries. Such meeting places were named the Stations. On so solemn an occasion, the Pope, in later centuries, was wont to grant rich Indulgences to those present at the services. In the course of time the visits of the Pontiffs were discontinued, but the Indulgences usually granted on these visits were never discontinued. In fact, the Indulgences were extended to other churches outside Rome, and, at present, various churches throughout the world enjoy the Indulgences of the Station Churches. Among these are the churches of the Carmelites. [Note.-These Stational Indulgences cannot be gained in a Carmelite Church if a Stational Church exists within a mile.]

Conditions for gaining the Indulgences of the Roman Station Churches are as follows:

1. Those who being truly penitent confess their sins and receive Holy Communion can gain a Plenary Indulgence if they assist at the services which may be held in the morning or in the evening of the appointed day by command of the Ordinary or by custom and pray for the intention of the Holy Father.
2. Should no services be held, they can still gain a Plenary Indulgence under the same conditions for reciting five Our Fathers, Hail Marys, and Glory be to the Fathers before the Blessed Sacrament; three Our Fathers, Hail Marys, Glory be to the Fathers, before the relics of the Saints exposed for veneration; and at least one Our Father, Hail Mary, and Glory be to the Father, for the intention of the Holy Father.
3. Those who visit a Stational Church on the day appointed, and with contrite heart recite the aforementioned prayers, can gain an Indulgence of ten years.

Days of the Roman Stations.

[Note that the calendar is based on the rubrics of St Pius V and not on the rubrics of Pope Paul VI.]

The Sundays of Advent.

All Ember Days. These are four separate sets of three days within the same week — specifically, the Wednesday, Friday, and Saturday the week between the third and fourth Sundays of Advent, between the first and second Sundays of Lent, the week after Pentecost, and the week beginning on the Sunday after September 14 the Feast of the Holy Cross.

Vigil of Christmas-December 24.

Christmas Day (and the three days following).

Epiphany, January 6 (or its Sunday, if the Feast is transferred.)

Septuagesima Sunday. (The Sunday closest to 70 days before Easter.)

Sexagesima Sunday. (The Sunday closest to 60 days before Easter.)

Quinquagesima Sunday. (The Sunday before Lent, or nearly 50 days before Easter.)

All Days of Lent.

Easter Day (and every day during its octave)

The Greater Litanies said on the Rogation (Asking) day of the Feast of Saint Mark, April 25.

The Minor Litanies, of Rogation Days of Monday, Tuesday and Wednesday before the Ascension as well as Ascension Day.

Vigil of Pentecost.

Pentecost (and every day during its Octave, excluding Trinity Sunday).

D.

Further Plenary Indulgences.

1. During the Forty Hours' Devotion when held with the consent of the Ordinary (Confession, Communion, and prayers).
2. On one Wednesday each month (to be designated by the Bishop), for those who attend Exposition of the Blessed Sacrament held on Wednesday in the Carmelite churches (Confession, Communion, and prayers). Wednesday is dedicated to Our Lady of Mount Carmel.
3. For attending services on the nine Wednesdays before the Feast of St. Joseph on March 19. (Confession, Communion and prayer before the Blessed Sacrament exposed).
4. For being present, at least four times, at Matins (Early Morning Prayer) and Lauds (Morning Prayer of Praises) during the Octave of Our Lady of Mount Carmel, July 16, (Confession, Communion and prayers).
5. For being present at least five times at the novena before the Feast of St. Theresa of Jesus, October 15 (Confession and Communion during the novena, on the feast or within eight days following).
6. Four times a year on the occasion of the Papal Blessing - i.e., on Monday or Tuesday after Easter and Pentecost; on the Feast of Our Lady of Mount Carmel, July 16, and on St. Stephen's Day, December 26.

NOTE. ALL the faithful can gain the Indulgences enumerated under B, C, and D. by complying with the necessary conditions.

Members of the Scapular Confraternity can gain the following Partial Indulgences for visiting a Carmelite church: {Recall what has been said earlier about the new indults of grants of Indulgences.]

A.

Partial Indulgence. Ten years and ten quarantines (a quarantine is an equivalent value to Lent-like forty-day period of canonical penance) on:

Nativity of Our Lord (Christmas Day).

Easter Sunday.

Pentecost Sunday.

Trinity Sunday.

Corpus Christi – the Solemnity of the Body and Blood of Christ.

Immaculate Conception of the Blessed Virgin, December 8.

Nativity (Birthday) of the Blessed Virgin, September 8.

Presentation of the Blessed Virgin, November 21.

Annunciation of the Lord to the Blessed Virgin, March 25.

Purification of the Blessed Virgin, February 2 (Candlemas Day). (The Presentation of the Lord.)

Visitation of the Blessed Virgin, July 2. (Now on May 31.)

Assumption of the Blessed Virgin, August 15.

St. Michael, Archangel, September 29. (Feast of Saints Michael, Gabriel and Raphael, Archangels.)

Saints Peter and Paul, Apostles, June 29.

All Saints' Day, November 1.

The Birthday of St. John the Baptist, June 24.

Titular Saint of the Church of the Carmelite Order in particular church.

Finding of the Holy Cross, May 3.

Exaltation of the Holy Cross, September 14.

All Sundays and Saturdays throughout the year.

Mondays, Wednesdays and Fridays during Lent.

B.

Partial Indulgence, For Certain Good Works:

1. Seven years and seven quarantines for assisting at Benediction held each Wednesday in Carmelite churches.
2. Seven years and seven quarantines for each service of the novena preceding the Feast of Our Lady of Mount Carmel, July 16.
3. Seven years and seven quarantines for each service of the novena preceding the Feast of St. Teresa of Jesus (of Avila), October 15.
4. Three hundred days for Matins (Early Morning Prayer) and Lauds (Morning Prayer of Praises) on each day of the octave of Our Lady of Mount Carmel. (July 16)

5. One hundred days for assisting at the services and praying before the Blessed Sacrament exposed on the nine Wednesdays before the Feast of St. Joseph. (March 19)
6. Two hundred days for assisting at the “Salve Regina” (‘Hail, Holy Queen’) sung each evening in Carmelite churches.

C.

Other Partial Indulgences:

1. Five years and five quarantines once a month on a day selected by the Confraternity for receiving Holy Communion and praying for the intentions of the Holy Father.
2. Three years and three quarantines on all feasts of Our Lady celebrated in the Universal Church, for going to Confession, and receiving Holy Communion in the Confraternity chapel or church and praying for the intention of the Holy Father.
3. Three hundred days for abstaining from meat on Wednesdays and Saturdays throughout the year.
4. One hundred days for every good deed done with a contrite heart.
5. Seven years and seven quarantines for a visit to the Confraternity church or oratory on any Wednesday or Saturday of the year; three hundred days on any other day of the year.
6. Each time a member kisses his Scapular-five hundred days’ Indulgence (Benedict XV, July 8, 1916).

D.

Partial Indulgence. Indulgences of the Roman Stations. (See above, Section C. in Plenary Indulgence Section)

NOTE. - ALL the faithful can gain the Indulgences enumerated under A, B, C, and D by complying with the necessary conditions.

NOTE. - All the above Plenary and Partial Indulgences are applicable to the souls in purgatory, except those at the hour of death.

Besides being able to obtain all these Indulgences, one who wears the Scapular enjoys the following privileges:

1. The Sabbatine Privilege, first granted by Pope John XXII, approved and confirmed by Clement VII (in “Ex Clemente,” August 12, 1534), by St. Pius V. (in “Superna dispositione,” February 18, 1566), by Gregory XIII (in “Ut Laudes,” September 18, 1577), and by others, as also by the Roman and Universal Inquisition under Paul V on January 20, 1613, by a decree of the following tenor: “It is lawful for the Carmelites to preach that Christians may believe with piety in the help promised to the souls of the brethren and the members of the Confraternity of the Blessed Virgin Mary of Mount Carmel — namely, that the Blessed Virgin will assist by her continual intercession, suffrages and merits and also by her special protection after death, particularly on Saturday (which day has been consecrated to her by the Church), the souls of the brothers and members of the Confraternity departing this life in charity who shall have worn the habit, and shall have observed chastity according to their particular state of life, and also have recited the Little Office (or, if they know not how to

read, have kept the fasts of the Church, and have abstained from the use of meat on Wednesdays and Saturdays, unless the Feast of the Nativity of Our Divine Lord shall fall on one of these days).”

2. All the Masses that are celebrated for the repose of the souls of members of the Confraternity shall enjoy the same privileges as they would if celebrated on a privileged altar. (A Plenary Indulgence is gained on such an altar.)
3. Each of the members can, at the hour of death, obtain the general absolution and Plenary Indulgence; and this, too, from any confessor assisting him at the hour, if a priest with the proper faculty is not present.

NOTE. - The greatest of all benefits enjoyed by wearers of the Brown Scapular is Mary’s promise of a happy death. This promise is contained in her words [see Part I, Section A, ‘Some History’,] when, on July 16, in the year 1251, she appeared to St. Simon Stock, Superior General of the Carmelites, at Cambridge, England, and gave him the Scapular.

It is at once apparent that some of these important favours would be gained only by those living near a Carmelite church, or some church or oratory having legitimately established Confraternity. However, in order to extend these blessings to every wearer of the Scapular, the following provisions of Papal legislation, known as “Indults,” have been made.

1. All those living at a distance from any church or oratory, to which a visit must be paid in order to gain any of the above-named Indulgences, can, by visiting the local parish church, on the days indicated, fulfill this requisite condition and so obtain the same Indulgence. This substitution is allowed only when the distance exceeds a mile.
2. Members of the Confraternity who are unable, for any reason, to be present at the procession of the members on the appointed Sunday, can gain the same Plenary Indulgence by visiting the Confraternity church or oratory on the same day.
3. Where there is no Confraternity church or, having a Confraternity church no procession — it is sufficient, for gaining the Indulgence, to visit any church or public oratory on the third Sunday of the month. (Carmelite Sunday.)

FAVOURS GRANTED LATER.

1. The faithful in the state of grace who call the Order of the Carmelites or the Brothers of the Order the name: “Order (or Brothers) of the Glorious Mother of God, the Blessed Virgin Mary of Mt. Carmel,” can gain an Indulgence of three years and three quarantines. (Benedict XV, November 8, 1921.)
2. An Indulgence of 300 days for the ejaculation, “Queen, Beauty of Carmel, pray for us.” (Benedict XV, November 8, 1921.)
3. The Toties Quoties Indulgence on the Feast of Our Lady of Mt. Carmel can also be gained by visiting churches of the Third Order Regular and Secular, and if these are lacking, churches in which the Scapular Confraternity is erected. (Benedict XV, February 14, 1920.) [But see our earlier note about Toties Quoties.]

From the “Indults” one can see how the Church has made it easy in every way for the members of the Scapular Confraternity, wherever they may be, to gain all the spiritual favours of the Scapular. Is

it not worth recalling again that all these Indulgences, except those to be gained at the hour of death, are applicable to the souls in purgatory? “Through the generosity of the Church,” the Most Reverend Father Magennis, late Prior-General of the Carmelites, remarked, “we thus have — apart from the two promises of Our Blessed Lady to all who worthily wear her Scapular — a rich field of spiritual favours from which we may reap an abundant harvest not only for ourselves, but also for those suffering souls who, whilst on earth, were united to us by the bonds of love and friendship and fraternal charity.”

“The Scapular of Our Lady has become one of the richest foundations of grace which the Church, in her liberality, has opened to us.” (A. A. Lambing, D.D., LL.D.)

NOVENA PRAYERS

In Honour of Our Lady of the Scapular of Mount Carmel.

OPENING PRAYER.

Priest and People (kneeling):

“O most holy Mother of Mount Carmel, you who,
when asked by a saint to grant privileges to a few,
did grant an assurance of salvation to the entire world,
behold us, your children,
kneeling at your feet.

We glory, dearest Mother,
in wearing your holy habit,
that habit which makes us members of your family on earth,
that habit through which
by honouring you,
we shall have your all-powerful protection in life,
at death,
and even after death.

Look down pityingly, O Virgin of a Happy Death,
on all those now in their agony!

Look down graciously, O Virgin of Wonders,
on all those in need of succour!

Look down mercifully, O sweetest of Mothers,
on all those who have not the security
of being numbered amongst your children!

Look down tenderly, O Queen of Purgatory,

on the poor souls!”

PRAYER OF PETITION.

(The prayer used by St. Simon Stock when he received the Scapular from the Queen of Heaven.)

Priest and People:

‘O beautiful Flower of Carmel,
most fruitful vine,
splendour of heaven,
holy and singular,
who brought forth the Son of God, still ever remaining a pure virgin,
assist us in our necessity.

O Star of the Sea, help and protect us!

Show us that you are our Mother!’

(Here pause and privately name your special intentions.)

Priest: “O Mary, conceived without sin!”

People: “Pray for us who have recourse to you.”

“Mother, Glory of Carmel!” “Pray for us.”

“Patroness of all who wear the Scapular!” “Pray for us.”

“Hope of all who wear the Scapular!” “Pray for us.”

“St. Joseph, Chaste Spouse of Mary!” “Pray for us.”

“St. Simon Stock!” “Pray for us.”

PRAYER OF SCAPULAR DEVOTEES.

Priest and People:

“O most blessed and immaculate Virgin,
Ornament and Splendour of Carmel,
you who regards with an eye of special kindness
those who wear your blessed habit,
look down also benignly upon us
and cover us with the mantle of your special protection.
Strengthen our weakness with your power,
enlighten the darkness of our minds with your wisdom;
increase in us faith, hope, and charity.
Adorn our souls with such graces and virtues

as will ever be pleasing to your divine Son and to you.

Assist us in life,

and console us in death,

with your most amiable presence,

and present us to the most august Trinity

as your devoted servants and children;

that we may eternally bless and praise you in paradise. Amen.”

PRAYER FOR OUR COUNTRY AND FOR THE WORLD.

Priest and People:

“O Lord Jesus Christ,

Who in Your Mercy hears the prayers of sinners,

pour forth, we beseech You,

all grace and blessing upon our country and upon its citizens.

We pray in particular for our leaders of Church and State,

for all our soldiers,

for all who defend us in ships, whether on the seas or in the skies,

for all who are suffering the hardships of war.

We pray for all who are in peril or in danger.

Bring us all,

after the troubles of this life,

into the haven of peace,

and reunite us all together forever,

O dear Lord, in Your glorious, heavenly kingdom.”

Priest: “Hail, Mary, etc.”

People: “Holy Mary, etc.”

Priest: “Glory be, etc.”

People: “As it was, etc.”

Hymn of St. Simon Stock.

Flower of Carmel,

Vine blossom-laden,

Splendour of heaven,

Child-bearing maiden,

None equals thee!

O Mother benign,

Who no man did know,

On all Carmel's children

Your favours bestow,

Star of the sea!*

*300 days' Indulgence each time for Scapular Confraternity members.
