

The Novena of Our Lady of Mount Carmel

Nine days toward the holy mountain who is Christ

Scripture, Carmelite memory, the Brown Scapular, and a life clothed in Christ

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1 The Common Order for Every Day

Set aside fifteen to thirty minutes. Read the day's Scripture from an actual Bible, preserving its context. Silence may be brief but should be real. The vocal order is stable; each day adds its own meditation, intention, examination, concrete act, and received collect selected for that theme.

1.1 What is prayed each day

1. Make the Sign of the Cross.
2. Name the intention and surrender its outcome to the Father's wisdom.
3. Pray the short *Flos Carmeli*.
4. Read the day's Scripture slowly; keep silence; read the meditation and make the examination.
5. Pray the day's received Latin collect. The approved modern English source is identified beside it but is not reproduced.
6. Pray the Hail Mary and the Lord's Prayer.
7. Pray the received feast collect and the Lesser Doxology.

On Day 9, or on any day when time permits, replace the short *Flos Carmeli* with the complete sequence printed in Section 11. No prayer should be rushed merely to finish a count. The Rosary, Mass, the Hours, confession, and approved parish or Carmelite observances remain distinct and may fittingly accompany the novena.

1.2 The complete common vocal texts

The Sign of the Cross	
Text and status: <i>Received Latin and historical English from Dom Gaspar Lefebvre's 1925 Daily Missal, p. 35.</i>	
Latin <i>In nómine Patris, et Fílii, et Spíritus sancti. Amen.</i>	English In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

<i>Flos Carmeli</i> : short form	
Text and status: <i>Received medieval Carmelite text using the da privilegia variant; public-domain English verse by Kenelm Digby Best, C.O., A Priest's Poems (1902), p. 136. Best's text is a historical adaptation, not a current approved liturgical translation. The variant is documented in Section 11.</i>	
Latin <i>Flos Carmeli, vitis florígera, splendor cæli, Virgo puér-pera singuláris. Mater mitis, sed viri néscia, Carmélitis da privilégia, Stella maris.</i>	English Carmel's fair Flower! Rod blossom-laden Smile on thy Dower, Meek Mother-Maiden! None equals thee. Grant us a sign Thou dost protect us, Mark us for thine; Shine, and direct us, Star of the Sea!

The Hail Mary	
Text and status: <i>Received Latin and historical public-domain English from Dom Gaspar Lefebvre's 1925 Daily Missal with Vespers, p. 5.</i>	
Latin <i>Ave Maria, grátia plena, Dóminus tecum; benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.</i>	English Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
The Lord's Prayer	
Text and status: <i>Received Latin wording, punctuation, stress accents, ligatures, and final response from the 1962 Missale Romanum, Good Friday order no. 960, printed p. 180; only rubrical recitation marks are omitted. Received historical English from Dom Gaspar Lefebvre's 1925 Daily Missal, p. 4.</i>	
Latin <i>Pater noster, qui es in cælis: Sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem; sed líbera nos a malo. Amen.</i>	English Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.
Collect of the feast	
Text and status: <i>Historical Roman Missal collect and English from Dom Gaspar Lefebvre, O.S.B., Daily Missal with Vespers (1925), pp. 1499–1500; its abbreviated Qui vivis conclusion is expanded verbatim from pp. 31–32. The source has an imprimatur; its historical approval does not approve this novena.</i>	
Latin <i>Deus, qui beatíssimæ semper Vírginis et Genitrícis tuæ Mariæ singulári título Carméli órđinem decorásti: concéde propítius: ut, cujus hódie Commemoratiónem solénni celebrámus offício, ejus muníti præsídiis, ad gáudia sempitérna perveníre mereámur: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.</i>	English O God, Who hast been pleased to honour the Order of Thy most blessed mother, Mary ever a virgin, with the noble title of Mount Carmel: grant, we beseech Thee, that she whose commemoration we this day celebrate with solemn offices, may ever so surely safeguard us, that we be found worthy to share in that happiness which has no end. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.
The Lesser Doxology	
Text and status: <i>Received Latin from the 1962 Missale Romanum, Ordo Missae, printed p. 216; received historical English from Dom Gaspar Lefebvre's 1925 Daily Missal, p. 5.</i>	
Latin <i>Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.</i>	English Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

1.3 Naming an intention without bargaining

It is fitting to ask for a concrete grace: conversion, reconciliation, chastity, healing, discernment, assistance at death, relief of the poor, fidelity in vocation, or help for the departed. Surrender the outcome in the manner of Christ's prayer in Gethsemane (Lk 22:42) and Mary's fiat. Specific petition and total trust belong together.

2 Day 1: Carmel and the Undivided Decision

Scriptural center: 1 Kings 18:17–39; Matthew 4:8–10

Grace sought: Freedom from divided worship; zeal purified by the Cross

Concrete act: Name one practical rival to God and remove one concrete act by which it is served.

2.1 Read: the altar repaired

Elijah does not begin by displaying himself. He summons Israel to decision, calls the people near, and repairs the Lord's broken altar with twelve stones. He drenches the sacrifice until manipulation is excluded. His prayer is brief: let it be known that the Lord is God and that God turns hearts back. The answering fire consumes the offering, wood, stones, dust, and water; the people fall and confess the Lord (1 Kgs 18:30–39).

The scene reveals divine initiative. Elijah prepares and petitions; God answers. The prophet cannot generate heavenly fire, and the people's confession is not produced by technique. The rebuilt altar represents restored covenant communion. Before asking for spectacular action, the community must face the ruin it has tolerated.

Matthew presents the definitive undivided worship. Tempted with all kingdoms, Jesus refuses: "The Lord your God shall you worship, and him alone shall you serve" (Mt 4:10). His fidelity will reach its summit not in destroying enemies but in offering himself. Carmel's decision passes through the Cross.

2.2 Meditation: the rival altar close at hand

An idol is not only a statue. It is a finite good treated as the condition of identity, safety, or worth: control, reputation, erotic possession, money, political victory, productivity, resentment, spiritual experiences, even a devotional object. The test is not whether one enjoys a good, but whether disobedience becomes acceptable when that good is threatened.

Ask what altar is being maintained by daily acts. The altar of reputation is fed by concealment and flattery. The altar of control is fed by anxiety, coercion, and refusal to delegate. The altar of resentment is fed by rehearsing injury until hatred feels like fidelity to truth. A Brown Scapular worn while such offerings continue becomes a contradiction: the sign of allegiance is placed over a heart negotiating with rival masters.

Repair begins concretely. Confess a sin without euphemism. Restore stolen time or property. End an illicit relationship or digital practice. Tell the truth to a competent person. Return to Sunday Mass if one has culpably abandoned it. Where grave sin or complex harm is involved, seek sacramental confession and prudent pastoral or professional help; the novena page is not a substitute.

Zeal must also be purified. The Christian may not reenact Elijah's violence. The enemy to be slain is first one's sin; the weapon is truth joined to charity; the fire desired is the Holy Spirit. Correcting another while savoring humiliation belongs to Baal's altar of domination, not to Christ.

Examination and response

What finite good do I treat as non-negotiable even against God's command? What broken altar—prayer, Sunday worship, marriage, honesty, restitution, care of a dependent person—must be repaired? Do I call cruelty "zeal" when my real desire is victory over a person? Today I will take one verifiable step of renunciation or repair.

Holy Mary, the New Woman

Text and status: *Received liturgical collect from formulary 20 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Deus, qui beatam Virginem, a Spíritu Sancto plasmá-tam, novæ creatiónis constituísti primítias, concéde nobis, ut, a peccáti vetustáte abstinéntes, novitátem Evangélii toto corde amplectámur et novum amóris mandátum fidéliter observémus. Per Dóminum nos-trum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 20, “Holy Mary, the New Eve” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

3 Day 2: The Sound of Sheer Silence

Scriptural center: 1 Kings 19:1–18; Psalm 62:2–9

Grace sought: Rest, truthful silence, and discernment after exhaustion

Concrete act: Keep a bounded period of silence and provide one form of concrete care for an exhausted person, including yourself if needed.

3.1 Read: an angel, bread, and a corrected prophet

The triumph on Carmel does not leave Elijah invulnerable. Threatened by Jezebel, he flees, collapses beneath a broom tree, and asks to die. God does not answer first with rebuke or a lecture. An angel touches him; food and water are provided; he sleeps and eats again. Only then does he journey to Horeb (1 Kgs 19:1–8).

At the mountain, wind tears rocks, an earthquake shakes, and fire passes. The text says the Lord is not “in” these manifestations in the manner Elijah expects. Then comes the thin sound of silence. Elijah covers his face and hears a question: “What are you doing here?” His answer contains truth and distortion. He has been zealous and endangered; yet he is not the only faithful one. God gives work, companions, and the knowledge of a remnant.

Psalm 62 joins silence to trust: the soul waits for God, pours out its heart, and refuses confidence in oppression or wealth. Biblical silence is neither numbness nor secrecy. It is receptive dependence before the God who knows the poured-out heart.

3.2 Meditation: contemplation begins with creaturely truth

Exhaustion can imitate spiritual desolation. Lack of sleep, hunger, chronic pain, trauma, depression, and relentless responsibility narrow perception. Elijah’s story forbids treating the body as an obstacle to be bullied into prayer. Sometimes the next faithful act is food, sleep, medical attention, a safer environment, or the help of another person. A person with thoughts of self-harm should seek immediate human and professional help; private devotion must never be used to isolate someone in danger.

The opposite error makes rest an escape from obedience. After care, Elijah must listen. The question “What are you doing here?” asks him to tell the truth about fear, zeal, loneliness, and self-understanding. Contemplative silence exposes the script by which one has made oneself indispensable or uniquely abandoned.

Silence also has a moral boundary. It may never be invoked to conceal abuse, protect an aggressor, avoid safeguarding, or silence a victim. The Rule’s restraint of speech aims at holiness; charity sometimes requires testimony, reporting, correction, or a clear “no.” Mary ponders, but she also asks, consents, intercedes, and speaks the Magnificat.

Keep silence today without demanding sensation. Put away a device; read the passage twice; sit before God; name what arises; judge nothing merely by intensity. The fruit may be a simple duty, a needed rest, a corrected assumption, or renewed confidence that God's people are larger than one's field of vision.

Examination and response

Am I calling exhaustion a failure of faith, or calling avoidance “contemplation”? What bodily need should be responsibly met? What truth emerges when noise stops? Is there a matter about which charity requires me to speak rather than remain silent?

Blessed Virgin Mary, Mother of Consolation

Text and status: *Received liturgical collect from formulary 41 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Deus, qui per Virginem Mariam, consolationem populo tuo, Iesum Christum, mittere dignatus es; præsta, quæsumus, ut, ipsa intercedente, omni consolatione repleamur, eamque cum fratribus participemus. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 41, “The Blessed Virgin Mary, Mother of Consolation” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord's Prayer, the feast collect, and the Lesser Doxology from Section 1.

4 Day 3: In Allegiance to Jesus Christ

Scriptural center: Luke 9:18–25; Colossians 3:1–17; Rule of Saint Albert 2, 10, 19

Grace sought: A Christ-centered rule of life rather than devotional sentiment

Concrete act: Complete one neglected duty of state in conscious allegiance to Christ.

4.1 Read: the mountain is a crucified Lord

Peter confesses Jesus as God's Christ; Jesus immediately speaks of rejection, death, and resurrection. The disciple must take up the cross daily, lose life for Christ, and refuse the bargain by which the whole world is gained at the cost of the self (Lk 9:18–25). Christian ascent is Paschal before it is mystical.

Colossians describes the clothing of the risen life. Put to death what belongs to the old humanity; put away anger, malice, slander, and lies; put on compassion, kindness, humility, meekness, patience, forgiveness, and above all love. Let Christ's peace rule and his word dwell richly; do everything in his name (Col 3:1–17). The verbs are baptismal and practical.

Albert's Rule condenses the vocation: live in allegiance to Jesus Christ, ponder the Lord's law day and night, and let the Word abound in mouth and heart. The Carmelite habit has meaning only inside this allegiance.

4.2 Meditation: a rule is a vessel for love

A rule of life is not an attempt to make grace predictable. It is a stable answer to grace: times of prayer, sacramental life, work, rest, relationships, custody of speech, and service ordered so that professed loves become embodied. Without form, good intentions are repeatedly defeated by appetite and interruption. Without love, form becomes vanity or control.

Religious Carmelites live the Rule under vows, constitutions, superiors, and community. Secular Carmelites have their own approved constitutions and formation. A private wearer of the Scapular should not imitate obligations piecemeal or call himself a Carmelite in a juridic sense without belonging. Yet every baptized person may receive the principles: allegiance to Christ, Scripture, prayer, Eucharist, silence, work, virtue, discretion, and charity.

Begin with duties already given. A parent does not become contemplative by fleeing a child's legitimate need. A spouse cannot offer God prayer stolen from fidelity. An employee cannot sanctify dishonest work with a scapular. A cleric or religious cannot use interiority to escape accountability. The daily cross is often the unglamorous shape of love.

Discretion, the Rule's final word, protects against both softness and excess. A heroic schedule that collapses after three days may be less faithful than a modest daily office kept for years. Illness, disability, age, pregnancy, caregiving, and work alter what is prudent. The question is not "What looks most Carmelite?" but "What form helps me love God and neighbor truthfully in my actual vocation?"

Examination and response

What already-binding duty am I neglecting while seeking a more attractive devotion? Does my prayer schedule serve charity, or make others absorb its hidden cost? What one sustainable practice of Scripture, silence, sacrament, or mercy should be established or repaired?

Holy Mary, Handmaid of the Lord

Text and status: *Received liturgical collect from formulary 22 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Deus, qui beatam Virginem, humilem ancillam tuam, misericordi redemptionis consilio, Christi matrem et sociam statuisti, tribue nobis ut, eam assidue spectantes, tibi plenam exhibeamus servitutem et pro hominum salute vigiles impendamus curas. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 22, "Holy Mary, Handmaid of the Lord" (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord's Prayer, the feast collect, and the Lesser Doxology from Section 1.

5 Day 4: Mary, Hearer and Bearer of the Word

Scriptural center: Luke 1:26–56; 2:15–19, 41–52

Grace sought: A listening faith that becomes embodied obedience

Concrete act: Practice twenty minutes of *lectio divina* and obey one concrete demand disclosed by the text.

5.1 Read: receive, question, consent, magnify

At the Annunciation Mary is neither passive matter nor sovereign author. She receives a divine address, is troubled, asks how, hears of the Spirit's action, and freely consents: "Let it be to me according to your word" (Lk 1:38). Grace precedes and enables; her creaturely answer is real. The Word becomes flesh in her.

The Visitation shows contemplation moving outward. Mary goes "with haste," bears Christ to Elizabeth, receives a Spirit-filled blessing, and answers with the Magnificat. Her song is woven from Israel's Scripture; memory of Abraham and God's mercy interprets the present. She magnifies the Lord rather than herself.

At Bethlehem and after the finding in the Temple, Mary keeps and compares events in her heart. Pondering is patient because not everything is immediately understood. The Mother of the Word submits her understanding to the Word she bore.

5.2 Meditation: the cell is made of attention

Carmelite prayer begins by receiving. The Rule's cell creates a place where Scripture may dwell, but a modern reader can enter the cell by protecting attention: a chair, a closed door, a Bible, a set time, a silenced device, and willingness to remain when nothing feels dramatic.

Traditional *lectio divina* names movements rather than a rigid technique: read the text; meditate on its words and relations; answer God in prayer; rest in receptive attention; carry the Word into action. The movements may overlap. Their criterion is not novelty but communion and obedience.

Mary's question at the Annunciation shows that faith may seek understanding. Her fiat shows that questioning cannot become an indefinite veto against obedience. Her pondering at the Temple shows that obedience may precede comprehension. One must distinguish a genuine moral uncertainty, which may require counsel and study, from the demand that God disclose every consequence before one trusts him.

Read without appropriating every line as a private oracle. Scripture belongs to the Church, has a literal sense, and is interpreted within the whole canon and apostolic faith. A phrase that seems to authorize sin, reckless action, contempt of others, or abandonment of duty has been misheard. The Spirit who inspired Scripture does not contradict Christ's commandments or the Church's faith.

Examination and response

Do I read Scripture to be converted, or only to confirm a position? What word have I understood but delayed obeying? When understanding is incomplete, do I seek faithful counsel and continue in known duties, or demand total certainty before taking the next good step?

Holy Mary, Disciple of the Lord

Text and status: *Received liturgical collect from formulary 10 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

*Dómine Deus noster, qui in beáta Virgine María exémp-
plar nobis dedísti discípuli verba vitæ fidéliter custodién-
tis, áperi, quæsumus, corda nostra ad suscipiéndum
verbum salútis, quod, Spíritus Sancti virtúte, in no-
bis cotidie résonet et ubérrimos gérmínet fructus. Per
Dóminum nostrum Iesum Christum Fílium tuum, qui
tecum vivit et regnat in unitáte Spíritus Sancti, Deus,
per ómnia sáecula sáeculórum. Amen.*

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 10, "Holy Mary, Disciple of the Lord" (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord's Prayer, the feast collect, and the Lesser Doxology from Section 1.

6 Day 5: Mother, Patroness, and Sister

Scriptural center: John 2:1–12; 19:25–27; Acts 1:12–14

Grace sought: Filial trust joined to mature obedience and ecclesial communion

Concrete act: Perform one hidden act of care that helps another obey Christ rather than depend upon you.

6.1 Read: maternal attention from Cana to the upper room

At Cana Mary notices a need before it becomes public disgrace. She tells Jesus and receives an answer that points toward his “hour.” She does not control the sign. Her word to the servants is the enduring rule of Marian devotion: “Do whatever he tells you” (Jn 2:5). The abundance comes from Christ.

At Calvary the hour has arrived. Mary stands; Jesus gives her to the beloved disciple and him to her. The gift is made from the Cross, inside the act of redemption. Christian tradition sees more than private domestic provision: a maternal relation within the family constituted by Christ’s self-gift.

Acts then places Mary among the disciples persevering together in prayer. She is not named as president of the apostolic college or source of the Spirit; she is the Mother of Jesus praying in the Church. Her presence is personal, maternal, and ecclesial.

6.2 Meditation: protection that makes disciples

A healthy mother protects life so that it can mature. An unhealthy imitation of motherhood makes others dependent, absorbs their agency, or calls control “care.” Mary intercedes and directs servants to Jesus. At the Cross she receives a son who in turn receives her. The relation is reciprocal under Christ, not possessive.

Patroness adds the language of belonging and service. Those who entrust themselves to Mary accept a duty to honor her Son and serve his Body. Asking her protection while exploiting another is spiritually incoherent. The mantle is not camouflage.

Sister emphasizes companionship on the pilgrimage of faith. Mary has reached glory by Christ’s grace, but she remains a creature and member of the redeemed. She does not make the believer childish. Her nearness can strengthen adult responsibility: consent, endurance, intercession, and courageous presence at another’s cross.

Consider the relationships in which care and control are confused. Do you solve what another must discern, withhold truth to remain needed, or make generosity a debt? Conversely, do you reject legitimate dependence because autonomy has become an idol? The Church is a body of received gifts. Mature love gives, receives, sets boundaries, and points beyond itself to Christ.

Examination and response

Whose need do I fail to notice? Whom do I help in a way that keeps the person dependent upon me? Can I receive care without resentment or manipulation? Does my Marian devotion lead another to Christ’s command, the sacraments, and freedom in truth?

Blessed Virgin Mary, Image and Mother of the Church

Text and status: *Received liturgical collect from formulary 25 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Deus, misericordiárum Pater, cuius Unigénitus, cruci affíxus, beátam Mariám Vírginem, Genetrícem suam, Matrem quoque nostram constitúit, concéde, quásumus, ut, eius cooperánte caritaté, Ecclésia tua, in dies fecúndior, prolis sanctitaté exsúltet et in grémium suum cunctas áttrahat famílias populórum. Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sécula sæculórum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 25, “The Blessed Virgin Mary, Image and Mother of the Church I” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

7 Day 6: Clothed in Christ

Scriptural center: Galatians 3:23–29; Romans 13:8–14; Colossians 3:9–17

Grace sought: Baptismal identity expressed through the Scapular’s habit-sign

Concrete act: Examine whether an exterior religious sign corresponds to conduct; repair one visible contradiction.

7.1 Read: a garment received in Baptism

“As many of you as were baptized into Christ have clothed yourselves with Christ” (Gal 3:27). Paul is not describing a private devotional badge. Baptism joins the person to Christ and his Body; ethnic, social, and sexual distinctions cannot become grounds for unequal access to salvation or dignity. The new garment is Christ himself.

Romans makes the clothing moral and eschatological: wake from sleep, cast off works of darkness, put on the armor of light, and “put on the Lord Jesus Christ” (Rom 13:11–14). Colossians names the fabric: compassion, kindness, humility, meekness, patience, forgiveness, love, peace, gratitude, and the indwelling Word.

The Scapular’s approved rite recalls this baptismal clothing. It is a reduced Carmelite habit placed on the shoulders, the bodily site of work and burden. Before and behind, it accompanies action seen and unseen. The sign says: I desire to live Christ’s life with Mary in the school of Carmel.

7.2 Meditation: sign, disposition, and truth

A sacramental is not empty simply because it does not work mechanically. Human beings live through embodied signs: water, oil, touch, meals, rings, uniforms, gestures, and places. Christ uses material creation in the sacraments; the Church blesses other signs that dispose the faithful to receive and cooperate with grace. Matter is neither divine nor spiritually irrelevant.

The exterior sign can nevertheless lie. A uniform worn contrary to its office intensifies scandal. The Scapular over deliberate deceit, sexual exploitation, racial contempt, financial injustice, or refusal of sacramental repentance does not neutralize the contradiction. It summons the wearer to remove the sin, not the doctrine of judgment.

Nor should scrupulosity turn accidents into apostasy. A broken cord, forgotten garment, medical procedure, bathing, danger, or involuntary loss does not make God withdraw grace. Replace or repair the cloth reasonably. The decisive garment is baptismal communion with Christ; the Scapular serves it.

If you desire blessing and enrollment, seek the approved rite from a priest or deacon and authentic Carmelite formation. This novena neither imposes the Scapular nor grants membership. If you do not wear it, today’s grace remains fully Christian: let the life visible to others reveal the Christ received in Baptism.

Examination and response

What does my visible Catholic identity promise to others? Where does my conduct falsify that promise? Am I treating the Scapular as magic, or treating sacramentals with rationalistic contempt? What act of repentance, restitution, mercy, or ecclesial formation will make the sign more truthful?

Blessed Virgin Mary, Temple of the Lord

Text and status: *Received liturgical collect from formulary 23 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Deus, qui in virgináli beatæ Mariæ grémio ineffábilí arte sanctum Fílio tuo templum condidísti, concéde ut, grátiam baptísmit fidéliter custodiéntes, tui simus adoratóres in spírítu et verítate et templum glóriæ tuæ nos quoque pérfici mereámur. Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 23, “The Blessed Virgin Mary, Temple of the Lord” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

8 Day 7: The Pure Heart and the Guarded Word

Scriptural center: Matthew 5:1–12, 27–30; Psalm 24; James 3:1–12

Grace sought: Purity of heart, chastity according to one’s state, and truthful speech

Concrete act: Remove one occasion of impurity or detraction and make one act of clean, honoring love.

8.1 Read: who may ascend the mountain?

Psalm 24 asks who may ascend the Lord’s mountain and stand in his holy place: one with clean hands, a pure heart, no devotion to falsehood, and no deceitful oath. Exterior action, interior desire, worship, and speech form one integrity. The answer is not sinlessness achieved without grace; it is the truthful person who seeks the face of the God of Jacob.

Jesus promises that the pure in heart shall see God (Mt 5:8). He then refuses to confine adultery to the final bodily act. The gaze and cultivated desire matter. His severe images of tearing out an eye or cutting off a hand command decisive renunciation of sin; they do not authorize bodily mutilation. Grace reaches imagination, attention, and consent.

James turns to speech. The tongue blesses the Lord and curses persons made in God’s likeness. Such a divided spring “ought not to be so” (Jas 3:9–10). Carmelite silence is a school for the purification of both desire and language.

8.2 Meditation: undivided love in every state

Purity is often reduced to sexuality, while chastity is reduced to prohibition. Catholic chastity integrates sexual desire within the truth of the person and one’s state of life. Married chastity honors covenant and the good of one’s spouse; celibate and consecrated chastity offers abstinence for the Kingdom; single chastity refuses to use another while discerning vocation. Every form requires grace, justice, boundaries, and tenderness.

The same heart exercises power and speech. A person may be sexually restrained yet consume others through gossip, humiliation, voyeuristic curiosity, manipulation, or contempt. “Clean hands” asks how bodies, money, information, and authority are handled. “Pure heart” asks whether the other is loved as a person or reduced to a function in one’s story.

Mary’s purity is not fragility protected from reality. She receives the Incarnation, lives marriage with Joseph, gives birth, works, flees violence, loses and finds a child, stands by public execution, and joins the apostolic Church. Her immaculate holiness is concrete availability to God. To shelter beneath her mantle is to allow Christ to expose what one hides beneath one’s own.

Take practical measures without shame: filters and device limits, accountability, ending a secret correspondence, avoiding an unsafe setting, professional treatment, restitution, reporting misconduct, or confession. Temptation is not identical with consent. A fall is not healed by despair. Purity grows through truth, sacramental grace, habit, wise help, and love stronger than appetite.

Examination and response

Whom do I reduce to a body, audience, obstacle, or instrument? What repeated occasion makes consent more likely? Does my speech bless God while degrading his image in another? What boundary or disclosure will turn a vague desire for purity into action?

The Immaculate Heart of the Blessed Virgin Mary

Text and status: *Received liturgical collect from formulary 28 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Dómine Deus noster, qui immaculátum Cor beátæ Virginis Mariæ domum effecísti Verbi tui et Spíritus Sancti sacrárium; concéde nobis, quæsumus, cor mundum et dócile, ut, mandátis tuis fidéliter obsequéntes, te super ómnia diligámus et fratrum necessitatibus solliciti consulámus. Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sécula sæculórum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 28, “The Immaculate Heart of the Blessed Virgin Mary” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

9 Day 8: Cell, Table, Altar, and Common Good

Scriptural center: Acts 2:42–47; 4:32–35; 1 Corinthians 12:4–27; Rule of Saint Albert 7, 12, 14–15, 20

Grace sought: Contemplation made fruitful in Eucharistic communion, work, and mercy

Concrete act: Give time, money, skill, or advocacy to a concrete need without seeking recognition.

9.1 Read: no solitary member of Christ

Acts presents a Church devoted to apostolic teaching, fellowship, the breaking of bread, and prayer. Possessions become available according to need. This is not a romantic denial of every personal stewardship; it is a Spirit-made communion in which another’s deprivation becomes the body’s concern (Acts 2:42–47; 4:32–35).

Paul makes the structure explicit. The Spirit gives diverse gifts for the common good. No member can say to another, “I have no need of you.” The apparently weaker members receive greater honor; when one suffers, all suffer; when one is honored, all rejoice (1 Cor 12:4–27).

Albert’s Rule joins separate cells to a common refectory, a centrally placed oratory, shared goods, weekly correction, and work. Solitude is held within a social and Eucharistic architecture. The prior lives near the entrance to receive those who come. The cell has a door, not a sealed universe.

9.2 Meditation: contemplation tested by another’s need

Interior prayer can become an aesthetic refuge from the claims of the body of Christ. One protects silence but leaves a colleague overburdened; loves mystical poetry but underpays a worker; venerates Mary but ignores a frightened

mother; seeks purity while treating the disabled or elderly as interruptions. The common good reveals whether contemplation has met the incarnate Word.

The opposite danger dissolves prayer into activism. Work driven by self-salvation, rage, or the need to be indispensable burns out and may injure those it claims to serve. The Carmelite rhythm returns action to the living God, where motives are judged, grief is borne, and results are surrendered. Cell and street need one another.

The Scapular hangs on shoulders made for labor. It can signify solidarity with a whole family of prayer and service, including hidden nuns, friars, sisters, seculars, missionaries, scholars, workers, parents, and the poor. Sharing in spiritual goods does not exempt one from material sharing.

Choose an act with an actual recipient. Give alms proportionate to means; prepare food; relieve a caregiver; correct an inaccessible practice; accompany someone to an appointment; write a truthful letter for the vulnerable; offer professional skill; visit the lonely; or perform unnoticed household work. Safeguarding, justice, and competent service are not inferior to prayer. Done in Christ, they become its fruit.

Examination and response

Whose labor makes my prayer possible? Who bears costs I do not see? Do I use “boundaries” to avoid charity, or “service” to avoid silence and my own conversion? What gift entrusted to me is currently withheld from the common good?

Holy Mary, Mother of Unity

Text and status: *Received liturgical collect from formulary 38 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.*

Latin

Dómine, sancte Pater, fons unitátis et orígo concórdiæ, concéde ut cunctæ familiæ populórum, intercedénte beáta Vírgine María, hóminum Matre, in unum novi féderis pópulum congregéntur. Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum. Amen.

English source

See *Collection of Masses of the Blessed Virgin Mary*, vol. I, formulary 38, “Holy Mary, Mother of Unity” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

10 Day 9: The Holy Mountain Who Is Christ

Scriptural center: Hebrews 12:18–29; Philippians 3:7–21; Revelation 21:1–7, 22–27

Grace sought: Final perseverance, purification, and hope fixed on Christ

Concrete act: Prepare concretely for the feast and for a faithful death: reconcile, confess if needed and possible, order one neglected responsibility, and remember the departed.

10.1 Read: a city received, not built by private effort

Hebrews contrasts terrifying Sinai with Mount Zion, the heavenly Jerusalem, the assembly of angels, the Church of the firstborn, God the judge, the spirits of the righteous made perfect, and Jesus the mediator of a new covenant. The worshiper has “come” to this communion and still receives an unshakable kingdom. Gratitude therefore becomes reverent worship (Heb 12:18–29).

Paul counts every privilege loss beside knowing Christ. He has not already attained the resurrection, but presses on because Christ has first taken hold of him. The Christian commonwealth is in heaven, from which the Savior will transform the lowly body (Phil 3:7–21). Grace’s prior hold makes perseverance possible; it does not abolish the race.

Revelation shows the holy city descending from God. God dwells with humanity, wipes away tears, and makes all things new. The Lamb is its lamp. Nothing unclean enters, yet the thirsty receive the water of life without price (Rev 21). Heaven is gift, communion, purification, and fulfillment in Christ.

10.2 Meditation: hope beyond the timetable

The Carmelite collect calls Christ the mountain. Every lesser image is judged here. The Rule, Scapular, silence, Marian patronage, and nine days are paths of disposition and communion; none is the Savior. At death the Christian is held not by a textile achievement but by the crucified and risen Lord, whose grace the sign taught the wearer to receive.

Final perseverance is both promised grace and a gift for which one prays. Presumption says, “I possess a guarantee regardless of how I live.” Despair says, “My weakness is greater than mercy.” Hope says, “Christ has taken hold of me; therefore I repent, receive his gifts, and press on.” Mary’s intercession belongs inside this hope.

Purgatory, where needed, is the final purification of those who die in God’s grace and friendship; it is altogether different from damnation. The Church prays for the dead and trusts God’s purifying mercy. The Sabbatine bull cannot supply an authentic first-Saturday timetable, and this novena does not ask the reader to calculate release. It asks for the departed what the Church always asks: purification, rest, light, peace, and entrance into the vision of God, according to his mercy.

Prepare for the feast without postponing conversion. If conscious of grave sin, seek confession rather than using private prayer as a substitute. Reconcile where this can be done justly and safely. Put essential affairs in order: an apology, a debt, a will, medical directives, responsibilities to dependents, or a neglected promise. Christian readiness for death intensifies love of present duties.

Examination and response

Do I presume upon a devotional promise, or despair of grace? What would I repair today if I knew death were near? Is my hope fixed on Christ or on completing practices flawlessly? Whose death remains ungrieved or unforgiven before God?

Blessed Virgin Mary, Gate of Heaven	
Text and status: <i>Received liturgical collect from formulary 46 of the 1987 Collectio Missarum de Beata Maria Virgine; approved only for its proper liturgical context and printed here devotionally, with its abbreviated conclusion completed by the governing Roman Missal formula in GIRM 54. No English prayer is reproduced. This novena is not approved.</i>	
Latin <i>Deus, qui Filium tuum ostium salutis et vitæ constituisti benígnus, præsta, quæsumus, ut, præveniente beáta Virgine María, in Christi dilectiône maneámus fidéles et cæléstis civitátis nobis páteant límina. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.</i>	English source See <i>Collection of Masses of the Blessed Virgin Mary</i> , vol. I, formulary 46, “The Blessed Virgin Mary, Gate of Heaven” (2012). ICEL publication permission has not been obtained, so the approved English prayer is cited but not reproduced.

Prayer: Pray the complete *Flos Carmeli* in Section 11, then continue with the Hail Mary, the Lord’s Prayer, the feast collect, and the Lesser Doxology from Section 1.

11 The Complete *Flos Carmeli*

11.1 Text, history, and variants

The *Flos Carmeli* began as a medieval Carmelite sequence whose images join biblical Carmel, Marian virginity and maternity, protection, struggle, counsel, hope, and final glory. The longer received form printed below expanded over time. Traditional attribution to Simon Stock is not historically secure; this booklet does not project the complete text into 1251.

The short prayer in Section 1 consists of the first two stanzas. Two principal readings circulate in the last petition: *esto propitia*, “be gracious,” and *da privilegia*, “grant favors or privileges.” The short form uses *da privilegia* because that is the Latin variant paired with Kenelm Digby Best’s 1902 English verse. The complete Latin below uses the received *esto propitia* form. Neither variant can mean exemption from the Gospel, judgment, repentance, or the sacramental life.

An expanded search located three complete modern English witnesses. Approval to use all three was subsequently confirmed to the project, and this revision selects the version attributed to the joint O.Carm.–OCD *Proper of the Liturgy of the Hours* (1993). It has the strongest institutional provenance and supplies a coherent paired Latin and English witness. The complete prayer below therefore adopts that witness’s communal *nos ad esse / tecum in saeculum* reading rather than attaching its English to the singular *hic adesse / me tibi servulum* variant. The reproduction permission does not approve this novena or turn private recitation into the Liturgy of the Hours.

How the images are governed

“Armor” and “battles” name spiritual struggle, not violence against persons. The Scapular’s protection is Marian intercession within Christ’s victory. “Key and gate” is poetic subordinate agency: Christ alone is the door in the primary saving sense (Jn 10:7–9), while Mary intercedes for pilgrims and exemplifies the Church already brought to glory. Every stanza must be read within that Christological grammar.

Translation and use boundary

The English is reproduced exactly from the located Carmelite-source transcription attributing it to the 1993 Proper and is paired only with that transcription’s Latin. Sullivan’s 1998 study independently corroborates the first six English units, including the unusual line “his together.” The full transcription’s equally unusual “rich your mercy” is also retained without silent emendation. The translator is not separately named in the located complete witness; confirmed approval for use supplied to the project provides the reproduction basis, not an imprimatur or approval of this devotional arrangement.

Flower of Carmel

Text and status: *Received expanded form of a medieval Carmelite sequence, using the esto propitia and nos ad esse / tecum in saeculum readings. English from a Carmelite-source transcription attributing it to the joint O.Carm.-OCD Proper of the Liturgy of the Hours (1993), reproduced under confirmed approval for use supplied to the project. The translator is not separately named, and Simon Stock attribution remains uncertain.*

Latin

*Flos Carmeli,
vitis florigera,
splendor caeli,
virgo puerpera
singularis.*

*Mater mitis
sed viri nescia
Carmelitis
esto propitia
stella maris.*

*Radix Iesse
germinans flosculum
nos ad esse
tecum in saeculum
patiaris.*

*Inter spinas
quae crescis lilium
serva puras
mentes fragilium
tutelararis.*

English

Flower of Carmel,
blossoming, bearing one,
light of heaven,
mother of God's dear Son,
vine and virgin.

Gentle parent,
pure beyond human love,
bless your children,
star shining far above
this world's ocean.

Root of Jesse,
flower in the cradling bud,
take us to you,
keep us with you in God,
his together.

All-chaste lily
rising despite the thorn,
strengthen, help us,
so feeble, soon forlorn,
great protectress.

Flower of Carmel (continued)

Text and status: *Continuation of the same received Latin and English witness; source and use status are stated on the preceding card.*

Latin

*Armatura
fortis pugnantium
furunt bella
tende praesidium
scapularis.*

*Per incerta
prudens consilium
per adversa
iuge solatium
largiaris.*

*Mater dulcis
Carmeli domina,
plebem tuam
reple laetitia
qua bearis.*

*Paradisi
clavis et ianua,
fac nos duci
quo, Mater, gloria
coronaris.*

English

Be our armor,
valiant for Christ when war
rages 'round us,
hold high the scapular,
strong and saving.

In our stumbling
guide us on God's wise way,
in our sorrow
comfort us as we pray,
rich your mercy.

Holy Lady,
Carmel's great friend and queen,
feast your people
from your own bliss, the unseen
grace, God's goodness.

Key and gateway
opening on Paradise,
mother, win us
a place with you in Christ,
crowned in glory.

12 The Biblical Grammar of Carmel

12.1 A real mountain before it became a spiritual image

Mount Carmel is a ridge on the eastern Mediterranean, remembered in Scripture for beauty, fertility, height, and the contest of Elijah. Biblical Carmel is not a coded prediction of a medieval religious order. It supplies a divinely revealed landscape whose events and images the Carmelite family later receives ecclesially.

Isaiah joins “the glory of Lebanon” with “the beauty of Carmel and Sharon” when the wilderness flowers and beholds the glory of the Lord (Isa 35:1–2). The Song of Songs compares the beloved’s head to Carmel (Song 7:6). Jeremiah can use Carmel’s luxuriance as an image of a good land (Jer 2:7) and its height as an image of conspicuous majesty (Jer 46:18). The mountain can therefore signify beauty and abundance; yet Scripture also knows Carmel withered under judgment (Amos 1:2; Nah 1:4). A holy landscape is gift and summons, never talisman.

12.2 Elijah: decision, intercession, and a purified zeal

First Kings 18 presents Israel divided between the Lord and Baal. Elijah asks the decisive question: “How long will you go limping with two different opinions?” The fire on Carmel vindicates the Lord, not Elijah’s private power. The prophet repairs the altar, prays that the people may know God and have their hearts turned back, and receives an answer from above (1 Kgs 18:21, 30–39). Carmelite zeal begins here as undivided service to the living God.

The episode cannot be imported uncritically into Christian conduct. Elijah’s killing of Baal’s prophets belongs to an Old Covenant narrative of judgment; it is not permission for religious violence. Christ rebukes disciples who would call down fire on a Samaritan village (Lk 9:51–56), commands love of enemies, and bears judgment in his own flesh. Christian zeal is cruciform: firm in truth, free from idolatry, patient with persons, and willing to suffer rather than coerce belief.

Elijah then bends to the ground in persevering intercession while his servant looks toward the sea seven times. The tiny cloud precedes abundant rain (1 Kgs 18:41–45). Later Carmelite and Marian preaching has seen in the cloud a figure of Mary and of grace borne to a parched world. That is a spiritual typology, not the literal sense of Kings and not proof that Elijah foresaw the Immaculate Conception or founded a Christian order. Its sound Christian use is analogical: God begins abundance through what appears small; Mary receives and bears the incarnate Word; persevering prayer watches for God’s initiative without manufacturing it.

12.3 Horeb: the zealot taught to listen

First Kings 19 prevents Carmel’s fire from becoming the whole theology of Elijah. Exhausted and afraid, the prophet is fed, allowed to sleep, and led to Horeb. Wind, earthquake, and fire pass, but the Lord’s address comes in the “sound of sheer silence” or a thin, quiet voice (1 Kgs 19:11–13). God then corrects Elijah’s isolation: seven thousand remain faithful, and new persons have vocations within the divine plan.

The arc matters. Decision without silence becomes harshness; silence without decision becomes evasion. God cares for embodied weakness before renewing mission. The Carmelite does not worship intensity. Contemplation receives truth, permits correction, and sends the hearer back into history.

12.4 The Rule’s scriptural synthesis

The Rule of Saint Albert does not claim to reproduce Elijah’s community. It orders thirteenth-century hermits to live in allegiance to Jesus Christ; remain in their cells pondering the Lord’s law day and night; gather for Eucharist; hold goods in common; work; fast with prudent exceptions; clothe themselves in the armor of God; keep silence; correct failings in charity; obey; and let discretion guide virtue. Its scriptural density turns geography into a Christian form of life.

Three poles belong together:

Pole	Biblical center	Carmelite consequence
Presence	1 Kgs 17:1; Ps 1; Lk 10:38–42	Stand before God; receive the Word before using it.
Communion	Acts 2:42–47; 4:32–35; 1 Cor 12	Solitude is ecclesial, ordered to Eucharist, common good, and charity.
Mission	1 Kgs 18–19; Lk 4:16–30; Gal 5:6	Contemplation issues in truthful, nonviolent, concrete service.

12.5 Mary within this grammar

The New Testament never places Mary on Mount Carmel. Her relation to the title arises through the Order’s patronage and spirituality. Yet the scriptural convergence is real: she hears and keeps the Word (Lk 1:26–38; 2:19, 51), directs servants to Christ (Jn 2:5), stands at the Cross (Jn 19:25–27), and perseveres with the Church in prayer (Acts 1:14). She exemplifies the Rule’s deepest orientation without being forced into its medieval particulars.

Mary is therefore not the summit that replaces God. She is the graced disciple who accompanies the ascent. The mountain’s final referent is Christ himself, in whom the believer comes to the Father by the Spirit.

13 From the Mountain to a Universal Memorial

13.1 Hermits, an oratory, and a rule

Latin Christian hermits gathered near the spring on Mount Carmel around the turn of the thirteenth century. Their own first surviving normative witness is the *formula vitae* given at their request by Albert, Latin Patriarch of Jerusalem, between 1206 and 1214. It addresses “B. and the other hermits” and says nothing of a founding apparition to Elijah or Simon Stock. Its first positive program is allegiance to Jesus Christ.

The hermits built an oratory among their cells, as the Rule required, and dedicated it to the Blessed Virgin. In the patronage language of the period they became the Brothers of the Blessed Virgin Mary of Mount Carmel. Mary was the Lady of their place and the patroness under whose protection they lived; this Marian identity precedes the surviving Scapular-vision narrative.

Honorius III’s *Ut vivendi normam* of 30 January 1226 commanded observance of Albert’s pre-Lateran form of life. Gregory IX confirmed it in 1229. After migration toward Europe and a changed mendicant setting, Innocent IV’s *Quae honorem Conditoris* of 1 October 1247 approved adaptations, including provisions suited to common refectory and urban life. The Order did not abandon contemplation when it became mendicant; it learned to hold cell, choir, common life, preaching, and service in one vocation.

13.2 A historical spine

Date	Development	What it establishes—and does not
ca. 1206–1214	Albert gives the hermits a <i>formula vitae</i> .	Establishes Christ-centered Carmelite life near the spring; not an Elijah-foundation charter or Scapular account.
30 Jan. 1226	Honorius III, <i>Ut vivendi normam</i> .	Papal confirmation of the received form of life.
1 Oct. 1247	Innocent IV, <i>Quae honorem Conditoris</i> .	Definitive adapted Rule for changed conditions in the West.

Date	Development	What it establishes—and does not
1274–1298	Lyons II threatens newer orders; Carmelite continuance is preserved and later secured.	Helps explain the Order's strong memory of Marian patronage and deliverance; does not by itself prove a 1251 apparition.
late 14th c.	A written Simon-vision tradition becomes visible; the Carmelite Marian commemoration develops.	Documents reception significantly later than the alleged event.
15th–16th c.	Scapular confraternities and the vision narrative expand; the <i>Flos Carmeli</i> is received in Carmelite worship.	Shows devotional growth, not apostolic or thirteenth-century textual continuity for every promise.
24 Sept. 1726	Benedict XIII extends the feast to the Latin Church.	Establishes universal liturgical reception of the title, not a judgment authenticating each origin narrative.
11 Feb. 1950	Pius XII, <i>Neminem profecto latet</i> .	Commends the Scapular as a sign of Marian dedication and Christian life.
5 Jan. 1996	CDWDS approves the Rite of Blessing and Enrollment.	Establishes the Church's present ritual object: habit-sign, baptismal remembrance, affiliation, and commitment.
25 Mar. 2001	John Paul II addresses both Carmelite branches.	Receives the 1251 account as venerable Order tradition while grounding the Scapular in conformity to Christ, prayer, sacraments, and mercy.

13.3 Migration, reform, and the many rooms of Carmel

Political and military instability in the Holy Land pressed the hermits westward during the thirteenth century. European conditions required clarification of identity: neither monks of an imagined uninterrupted Elijah succession nor a new association without roots, they were a papally confirmed mendicant order bearing the place-name and patronage of Carmel.

Across later centuries the family diversified. The ancient observance, enclosed nuns, Third Order and confraternities, Teresa of Jesus's sixteenth-century reform, John of the Cross's collaboration, Discalced friars and nuns, secular branches, affiliated institutes, and other communities share the Rule and Carmelite inheritance in distinct juridic forms. A wearer of the small Scapular is not thereby a friar, nun, or secular Carmelite. Affiliation admits degrees; vocation and promises require their proper discernment and law.

The saints keep the devotion from shrinking into one object. Teresa describes prayer as friendship with the One who loves us. John of the Cross makes the mountain a demanding image of purification and union with God. Thérèse of Lisieux finds a "little way" of trusting love. Elizabeth of the Trinity dwells in baptismal Trinitarian life. Titus Brandsma joins contemplative truth to resistance against dehumanizing ideology. Teresa Benedicta of the Cross pursues truth through philosophy, Carmel, and martyrdom. Their differences show the charism's range; none licenses bypassing the Church, neighbor, reason, or the Cross.

13.4 How 16 July became the feast

The Order's commemoration of Mary developed in the later fourteenth century and came to be associated with its survival and patronage. Carmelite historical accounts connect the choice of 16 July with a desired commemoration near 17 July, the date associated with deliverance at Lyons but already occupied by Saint Alexius. As the Simon Stock story spread, 16 July also became the traditional date of the Scapular gift.

By the late fifteenth century the Carmelite family kept the day as its chief Marian celebration. The feast spread by territorial grants in the seventeenth century and was extended to the Latin Church by Benedict XIII on 24 September 1726. The postconciliar General Roman Calendar retains 16 July as an optional memorial; Carmelite proper calendars celebrate their patroness with greater solemnity. These layers explain why "feast," "memorial," and "solemnity" may all appear in reliable sources: they refer to different calendars, places, or periods.

13.5 The history as spiritual correction

The devotion does not become less Catholic when its layers are named. The earliest secure core is stronger than a slogan: a community living under a Christ-centered Rule, gathered at the Eucharist, pondering Scripture, and entrusted to Mary. The feast, Scapular, confraternities, poems, papal commendations, and popular customs then form a genuine history of reception. Historical honesty frees the petitioner to love what the Church actually blesses without making faith depend on an unproved date or sentence.

14 Mary in the Spiritual Architecture of Carmel

14.1 A title inside the mystery of Christ and the Church

Authentic Marian devotion begins with what God has done. The eternal Son assumed human nature from Mary by the Holy Spirit; she is truly Mother of God because the one she bore is a divine Person. Her Immaculate Conception, perpetual virginity, and Assumption are graces of Christ and signs of the Church's destiny. The title of Carmel adds no fifth Marian dogma. It receives this one Mary within a particular ecclesial school.

Lumen gentium 60–62 guards the grammar: Christ is the one Mediator; Mary's maternal help neither obscures nor diminishes his unique mediation but displays its power. Her cooperation is wholly dependent and draws all efficacy from him. The Dicastery for the Doctrine of the Faith's 2025 note *Mater Populi Fidelis* applies that same boundary to current Marian language: Mary intercedes and maternally cooperates within Christ's mediation, but she is not an independent intermediary or a universal source of sanctifying grace. Sections 66–67 of *Lumen gentium* then require Marian devotion to be Trinitarian, Christological, scriptural, liturgical, ecclesial, and free from both exaggeration and cramped indifference. Carmel is healthy when Mary says, in effect, "Do whatever he tells you" (Jn 2:5).

14.2 Patroness: belonging that becomes service

Medieval patronage was not an ornamental title. A patron offered protection; those under patronage owed fidelity and service. The first brothers' dedication of their oratory to Mary expressed corporate belonging under the Mother of the Lord. In Christian theology this relation remains subordinate to baptism: the person belongs absolutely to Christ, in his Body, and entrusts himself to Mary so that baptismal allegiance may be lived more faithfully.

Patronage therefore has a public moral shape. One cannot seek Mary's mantle while refusing Christ in the poor, the inconvenient truth, a family duty, ecclesial communion, or repentance. John Paul II describes Scapular devotion as a permanent "habit" of prayer, sacramental life, and spiritual and corporal works of mercy. Protection is not insulation from discipleship; it is help for discipleship.

14.3 Mother: life received and matured

At the Cross Jesus gives Mary to the beloved disciple and the disciple to her (Jn 19:25–27). Catholic tradition reads the scene within Mary's motherhood in the order of grace. She does not become an alternative savior; she receives disciples from the crucified Savior and intercedes that his life mature in them.

Carmelite motherhood is contemplative and practical. Mary bears the Word, keeps events in her heart, notices need at Cana, remains at Calvary, and prays with the nascent Church. A mother shelters in order to form, not to keep a child permanently dependent. Marian tenderness should make the petitioner more capable of truth, sacrifice, reconciliation, and mission.

14.4 Sister: the companion who has already walked by faith

Modern Carmelite teaching often calls Mary sister as well as mother and patroness. The title does not reduce her singular grace; it stresses that she is a human disciple, redeemed by Christ in the most excellent manner, who made a

real pilgrimage of faith. She knows creaturely dependence, hidden labor, displacement, misunderstanding, sorrow, and patient hope.

As sister she accompanies rather than displaces the Church. Her Assumption does not remove her from creaturehood or make her omnipresent by nature. The communion of saints is God's gift: Mary's knowledge and intercession depend upon the triune God, who joins the heavenly and pilgrim Church in Christ.

14.5 Virgin of the listening heart

Carmelite purity is larger than bodily abstinence while never excluding moral chastity. Mary is "most pure" because her whole person is undivided before God. Her virginity is bodily and spiritual; her fiat is receptive and active. She receives the Word so completely that she gives the Word's flesh to the world.

For every state of life, purity means integrated love: chastity appropriate to marriage, celibacy, consecrated life, or widowhood; truthful use of power; custody of eyes and imagination; refusal to commodify another person; and a heart freed from double allegiance. The Scapular cannot cover exploitation. Mary's mantle calls what is hidden into the light of Christ.

14.6 Contemplative: memory ripened into obedience

Luke twice says that Mary kept and pondered events in her heart (Lk 2:19, 51). Biblical contemplation is not vague inwardness. She compares the angel's word, shepherds' testimony, Simeon's prophecy, the loss and finding of Jesus, and the unfolding mission of her Son. Her Magnificat shows a memory saturated with Scripture and the history of Israel.

The Carmelite cell, whether architectural or interior, serves this listening. Silence creates room for the Word, but the criterion of silence is charity. Silence that protects abuse, avoids necessary speech, or refuses accountability is not Marian. The mother who tells the servants to obey Christ and the woman who stands publicly at the Cross is not mute before duty.

14.7 The mountain as a Christological itinerary

The mountain gathers the whole architecture. God calls; the disciple leaves divided worship; grace sustains the ascent; purgation strips idols; Scripture and sacrament feed the journey; neighbor-love tests contemplation; Mary accompanies; Christ is both way and summit. The ascent is not self-manufactured mystical achievement. Even heroic asceticism cannot purchase infused contemplation or union. God gives himself freely and makes human cooperation truly fruitful.

That is why the received Carmelite formulary's phrase matters: the mountain is Christ. Mary does not stand between the petitioner and the summit as a rival peak. By her intercession and example she helps the Church reach the Son whom she bore, followed, and never ceased to serve.

15 The Brown Scapular: Received Sign and Disciplined Tradition

15.1 What the object is

The Brown Scapular is a reduced form of the Carmelite religious scapular: cloth falling before and behind from the shoulders as part of the habit. For lay use it is ordinarily two small pieces of brown or dark cloth joined by cords. Its sacramental meaning comes from the Church's blessing, Carmelite affiliation, the wearer's faith and disposition, and the Paschal mystery to which all sacramentals point—not from fabric acting by an inherent occult force.

The Catechism, nos. 1667–1670, distinguishes sacramentals from sacraments. Sacraments confer grace by Christ's institution; sacramentals are sacred signs instituted by the Church that prepare the faithful to receive grace and dispose them to cooperate with it. The Scapular does not baptize, absolve, communicate the Eucharist, or guarantee final perseverance. It recalls and supports the life already begun in Baptism.

The Holy See's *Directory*, no. 205, gives the controlling synthesis. The Scapular is the reduced Carmelite habit, an external sign of filial relation to Mary, trust in her maternal intercession, the primacy of spiritual life, and the need for prayer. The approved rite describes it as a remembrance that in Baptism the Christian has been clothed in Christ. Its imposition should follow preparation and should not be improvised.

15.2 The 1251 tradition and its documentary limit

Carmelite tradition associates the Scapular with an appearance of Mary to an English Carmelite, Simon Stock, conventionally dated 16 July 1251 and often located at Aylesford. The familiar promise says, in varying forms, that one who dies wearing the habit will not suffer eternal fire. John Paul II in 2001 called the bestowal a venerable tradition of the Order; he did not issue a modern judgment declaring the event historically or supernaturally proved.

The surviving evidence is late. Secure thirteenth-century documentation about Simon is sparse; several medieval Simons may have been combined; the developed vision story becomes visible only near the end of the fourteenth century; and a Carmelite participant in a 1375 Cambridge dispute about Marian bestowal of religious habits appears not to know it. Richard Copsey's documentary study and current Carmelite historical catechesis therefore judge the provenance disputed.

The proper conclusion is neither contempt nor credulity. The story may be narrated reverently as received Carmelite tradition. It may not be promoted as a defined fact, used to accuse historical inquiry of impiety, or treated as the foundation without which the approved sacramental collapses. The local controlling record links this booklet to the repository's Marian-apparition status dossier, which locates no positive event decree for the 1251 claim.

15.3 How to read the promise

No private revelation can repeal the Gospel's doctrine of judgment, conversion, grace, and perseverance. "Whoever perseveres to the end will be saved" (Mt 24:13); the crown of life is promised to fidelity unto death (Rev 2:10). The most defensible meaning of the Scapular promise is therefore ecclesial and dispositional: Mary intercedes for those who truly live and die in Christ; the habit-sign calls the wearer to the Carmelite form of such fidelity.

Simply retaining cloth while freely rejecting God cannot turn mortal sin into communion. Conversely, losing the cloth by accident does not overpower divine mercy. Final perseverance is grace; the sacraments are the ordinary means Christ entrusted to the Church; repentance remains necessary; and God's judgment is neither manipulated nor deceived.

15.4 The Sabbatine claim

A later tradition, attached to a bull attributed to John XXII in 1322, promised release from purgatory on the first Saturday after death under specified conditions. Historical criticism does not accept that bull as authentic. The Holy Office's 1613 intervention did not make a forged document genuine or authorize a mechanical timetable. It allowed a carefully bounded confidence that Mary, by continual intercession and special protection, assists deceased Carmelite brothers, sisters, and confraternity members who died in charity and lived the stated Christian commitments, with Saturday named as her devotional day.

Current Carmelite catechesis does not promulgate a literal "first Saturday release" as the doctrine of the Scapular. The sound remainder is ordinary Catholic teaching: the faithful may pray for the dead; the saints intercede; Mary exercises maternal care; purification after death is governed by God's holy mercy; and no calendar formula binds the sovereign Judge. This booklet therefore omits the Sabbatine conditions from its prayer rule and makes no purgatorial timetable part of the novena.

15.5 Blessing, enrollment, and daily life

The Congregation for Divine Worship and the Discipline of the Sacraments approved the present Rite of Blessing and Enrollment on 5 January 1996. Current Carmelite catechesis states that a priest or deacon may bless and impose the Scapular; reception into a confraternity follows the rite and competent Carmelite authority. A lay person should not

invent a self-enrollment or assume that buying and wearing cloth creates a juridic status. Local Carmelite or parish guidance should be sought where enrollment is desired.

Enrollment is not required to pray this novena. Nor does praying the novena enroll anyone. A person may honor Mary and study Carmelite spirituality without wearing the Scapular. One who does wear it should receive its language as a vocation:

- frequent participation in Mass and worthy reception of Holy Communion;
- regular meditation on Sacred Scripture and, according to capacity, the Liturgy of the Hours;
- prayer and Marian imitation ordered to Christ;
- chastity according to one's state, charity, obedience to God's will, and works of mercy;
- real affiliation to the Church and some living contact with Carmelite spirituality, rather than a good-luck object.

The cloth may be simple and undecorated; pictures are not what constitute it. A medal has been permitted as a substitute in specified circumstances, but cloth better preserves the visible relation to the habit. These practical questions matter less than the governing truth: the exterior sign must become an interior and social "habit" of Christlike life.

15.6 Protection without magic

Mary's protection is real intercession within Providence, not a shield against every temporal cross. It may include rescue, consolation, correction, strength to repent, sacramental reconciliation, courage in danger, patience in illness, and assistance at death; God determines its form. A claim that the Scapular guarantees immunity from injury, fire, war, temptation, mental illness, or natural consequences exceeds the Church's teaching.

The safest visible test is transformation. Does wearing the sign make the wearer easier to correct, quicker to forgive, more faithful in prayer, more truthful, purer in conduct, more attentive to the poor, and more ready for the sacraments? If not, the remedy is not a more elaborate object but conversion.

A Annual-Use Sheet

The novena at a glance

Begin 7 July; conclude 15 July; celebrate the Church's feast on 16 July.

Day	Principal Scripture	Focus	Concrete response
1	1 Kgs 18; Mt 4	Undivided worship	Remove one act serving a rival altar.
2	1 Kgs 19; Ps 62	Silence, rest, discernment	Keep silence; care for exhaustion.
3	Lk 9; Col 3	Allegiance to Christ	Complete a neglected duty of state.
4	Lk 1–2	Hear and bear the Word	Practice <i>lectio</i> ; obey one demand.
5	Jn 2; 19; Acts 1	Mother, patroness, sister	Give hidden, non-controlling care.
6	Gal 3; Rom 13	Baptism and the Scapular	Repair a contradiction between sign and life.
7	Mt 5; Ps 24; Jas 3	Purity and speech	Remove an occasion; honor another.
8	Acts 2; 4; 1 Cor 12	Common good	Give time, goods, skill, or advocacy.
9	Heb 12; Phil 3; Rev 21	Perseverance and hope	Reconcile; prepare for feast and death.

A.1 Daily vocal sequence

Sign of the Cross → surrendered intention → short *Flos Carmeli* → Scripture and silence → meditation and act → daily received collect → Hail Mary → Lord's Prayer → feast collect → Lesser Doxology. On Day 9 use the complete *Flos Carmeli*.

A.2 Four distinctions to retain

1. **Feast and novena:** the liturgy is the Church's act; this private preparation is subordinate and cannot alter the calendar.
2. **Scapular and enrollment:** this booklet explains and honors the sacramental; it does not bless, impose, enroll, or create Carmelite juridic membership.
3. **Tradition and judgment:** the 1251 Simon Stock account may be reverently narrated as Carmelite tradition; no positive event decree is claimed, and the evidence is late.
4. **Protection and magic:** Mary's intercession assists fidelity in Christ; no cloth, nine-day count, or promise cancels repentance, judgment, sacramental life, or the sovereign freedom of grace.

A.3 Calendar and ecclesial setting

- Universal Roman calendar: 16 July is an optional memorial.
- Carmelite proper calendar: the patronal celebration has higher rank; follow the competent proper book.
- Local impediment or transfer: follow the competent liturgical calendar; the private novena may retain 7–15 July or accompany an authorized local order.
- Any other season: the novena may be prayed for a fitting intention without pretending to move the feast.
- Missed day: resume without anxious doubling or magical arithmetic.

A.4 Scapular decision

This novena does not enroll or invest anyone. A person seeking the Brown Scapular should receive preparation and the approved rite from a priest or deacon, with authentic Carmelite guidance where possible. Wearing it calls for prayer,

sacramental life, Scripture, chastity according to one’s state, charity, and allegiance to Christ. No automatic-salvation or first-Saturday-release claim is made.

Feast-day completion

On 16 July participate in Mass or the Office as the Church lawfully provides and circumstances permit. Receive sacramental confession when needed and available; perform a work of mercy; and renew a sustainable practice of Scripture and prayer. A public or communal novena should be conducted under competent ecclesial authorization. This booklet claims no indulgence for its own form.

One final criterion

The novena has borne fruit if it makes the feast less an isolated observance and the Christian life more completely an allegiance to Jesus Christ: listening in silence, living baptismal promises, serving the Church, receiving Mary’s maternal help without superstition, and persevering toward the holy mountain who is Christ.

B Scope, Calendar, and Qualifications

Identity and use

This is a nine-day Catholic pious exercise preparing for the 16 July memorial of the Blessed Virgin Mary under the title Our Lady of Mount Carmel. Its principal annual run is 7–15 July. It may also be prayed at another time as a school of Scripture, Carmelite prayer, Marian discipleship, and baptismal fidelity. It is not an official Carmelite novena, a substitute for Mass or the Liturgy of the Hours, an enrollment in the Brown Scapular, or a guarantee attached to a private-revelation promise.

B.1 Whom the title names

Our Lady of Mount Carmel is not another Mary and not a localized divine power. The title names the one Blessed Virgin Mary, Mother of God and disciple of her Son, as she is honored within the family that arose on Mount Carmel and placed itself under her patronage. The devotion’s center is therefore Christ: the Carmelite Rule begins with life “in allegiance to Jesus Christ,” and a received Carmelite formulary asks that Mary’s intercession bring the pilgrim to the mountain who is Christ.

The novena invokes Mary for maternal intercession and follows her as hearer of the Word, woman of faith, contemplative disciple, mother, patroness, and sister. Worship is offered to God alone. Mary neither replaces Christ’s unique mediation nor dispenses grace independently; her whole service depends upon the merits and living action of her Son.

B.2 The reproducible nine-day rule

Count nine calendar days immediately before 16 July:

Point	Calendar rule	Purpose
Day 1	7 July	Begin the interior ascent with Elijah’s decision for the living God.
Days 2–8	8–14 July	Move through silence, the Rule, Marian discipleship, the Scapular, purity, and fraternal charity.
Day 9	15 July	Complete the novena in persevering hope.
Feast	16 July	Participate in the Church’s liturgy according to the competent calendar; the feast is not a mechanically required tenth devotional day.

Worked example: 2026

Day 1 is Tuesday, 7 July 2026; Day 9 is Wednesday, 15 July; the feast is Thursday, 16 July. The weekday changes each year, but the dates do not. A person beginning after 7 July may either join the day corresponding to the date, pray nine consecutive days extending beyond the feast, or begin afresh at another time. These are devotional choices, not laws.

In the General Roman Calendar, 16 July is an optional memorial. Within the Carmelite family it is observed with higher rank, ordinarily as the solemn commemoration or solemnity of its patroness; a church, nation, diocese, institute, or community may have a further proper rank. If a higher celebration impedes or transfers the liturgical observance, follow the competent calendar for Mass and the Office. A private household may retain 7–15 July because this booklet’s count is devotional, or may accompany an authorized local preparation. It may not transfer a liturgical day on its own authority.

B.3 How the novena relates to the feast

The Holy See’s *Directory on Popular Piety and the Liturgy*, no. 189, praises Marian tridua, septenaries, and novenas when they truly prepare for a feast by leading toward Penance, the Eucharist, and renewed Christian commitment after Mary’s example. That criterion judges this booklet. Its success is not emotional intensity or the exact completion of nine pages, but deeper fidelity to Christ: prayer, conversion, sacramental life, Scripture, purity according to one’s state, service of neighbor, and trust in Mary’s intercession.

The novena belongs outside Mass and the Hours. A parish or Carmelite community should use its own authorized liturgical and devotional texts. The daily collects printed here are received from an approved liturgical collection, but that approval belongs to their proper contexts: it neither approves this devotional selection nor authorizes insertion of these pages into the liturgy.

B.4 A missed day, an urgent need, and the requested grace

A missed day does not break a charm, for no charm is being made. Resume calmly; read the missed meditation later if helpful; or pray nine consecutive days when circumstances permit. Duties of state, care of the sick, safety, and the sacred liturgy take precedence over completing a private page.

Name a real intention, but place both the intention and its imagined solution beneath divine wisdom. This novena asks Mary’s intercession; it does not promise a cure, conversion on demand, freedom from temporal suffering, automatic final perseverance, or release from purgatory on a schedule. Its governing petition is that God conform the petitioner to Christ and grant what truly serves salvation.

B.5 Sources, rights, and review

The nine daily Latin collects, common Latin formulas, feast collect, and *Flos Carmeli* are received third-party texts and are not relicensed under the project’s CC BY 4.0 license. The daily collects are reproduced devotionally from the 1987 *Collectio*; their abbreviated endings are completed with the exact governing formulas in GIRM 54, and their approved 2012 English is cited but not reproduced. The other printed English prayers are received public-domain texts from Lefebvre and Best. The complete *Flos Carmeli* English attributed to the 1993 joint Proper is reproduced under confirmed approval for use supplied to the project and remains excluded third-party material. No project-authored or project-translated vocal prayer remains. No facsimile, OCR layer, modern proprietary English Missal or Bible translation, or ritual text is incorporated. This guide has received no imprimatur, Carmelite authorization, liturgical approval, enrollment faculty, or independent specialist review.

C References

C.1 Scripture and doctrine

- Sacred Scripture: Ex 3; 19; 20; 24; 1 Kgs 17–19; 2 Kgs 2; Ps 24; 62; 1 Chr 28:9; Sir 48; Is 35; 40:1–11; 42; 61; Jer 2; 31; Hos 2; Mic 6:6–8; Mal 3–4; Mt 4–6; 11; 17; Lk 1–2; 4; 9:18–25, 51–56; 10:38–42; Jn 2:1–12; 10:7–9; 19:25–27; Acts 1:14; 2:42–47; 4:32–35; Rom 6; 13:8–14; 1 Cor 12; Gal 3:23–29; Col 3:1–17; Heb 12:18–29; Jas 3; Rev 2:10; 21.
- Second Vatican Council, *Lumen gentium* 53, 56–62, 66–69; *Sacrosanctum Concilium* 13; *Dei Verbum* 8–10, 21–26, official English text of *Dei Verbum*.
- Dicastery for the Doctrine of the Faith, *Mater Populi Fidelis*: Doctrinal Note on Some Marian Titles Regarding Mary’s Cooperation in the Work of Salvation (4 November 2025), especially nos. 27–33, 45–55, and 62–70, official Holy See text; used for the current limits on mediation, intercession, and the communication of grace.
- *Catechism of the Catholic Church*, nos. 487–507, 963–975, 1667–1673, 2016, 2673–2679, on Mary, sacramentals, perseverance, and prayer.
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C.2 Carmelite origins

- Rule of Saint Albert, received between 1206 and 1214, especially nos. 2, 7, 10–12, 14–24, Carmelite text and historical introduction.
- Honorius III, *Ut vivendi normam* (30 January 1226); Gregory IX confirmation (1229); Innocent IV, *Quae honorem Conditoris* (1 October 1247). The Carmelite witnesses distinguish the original *formula vitae* from the adapted bullated Rule; see the Carmelite eighth-centenary source record.
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C.3 Feast and Scapular

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the governing rubrics. The nine daily collects are from formularies 10 (p. 42), 20 (p. 83), 22 (p. 90), 23 (p. 93), 25 (p. 100), 28 (p. 112), 38 (p. 148), 41 (p. 159), and 46 (p. 175). Formulary 32 and its collect on pp. 126–127 supply the Christ-as-mountain theme but are not assigned as a recited prayer. See the Dicastery’s official edition record and the complete Latin facsimile.

- *General Instruction of the Roman Missal*, no. 54, official Holy See text. It supplies the exact longer Roman-Missal endings represented by *Per Dominum.* and *Qui tecum vivit.*, together with the people’s *Amen*. Those governing formulas, not an editorial composition, complete the nine abbreviated conclusions.
- *Collection of Masses of the Blessed Virgin Mary*, vol. I, *Sacramentary* (Catholic Book Publishing, 2012), formularies 10, 20, 22, 23, 25, 28, 38, 41, and 46. The current approved English was checked but is cited rather than reproduced. ICEL’s standing copyright policy requires written permission or a license, which was not obtained. The USCCB’s published successor devotional-publication guidance, approved in 2025 and effective 29 November 2026, likewise requires authentication and permission; it is identified as a forthcoming rule, not one already in force on this guide’s as-of date.
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- Pius XII, *Neminem profecto latet* (11 February 1950), AAS 42 (1950), 390–391.
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- Benedict XIII’s extension of the feast to the Latin Church on 24 September 1726; current General Roman Calendar

and Carmelite proper-calendar status, checked through 13 July 2026; see the Carmelite Prior General's 2026 historical notice.

C.4 Historical criticism

- Richard Copsey, O.Carm., “Simon Stock and the Scapular Vision,” *Journal of Ecclesiastical History* 50 (1999): 652–683, article record; used for the late and disputed documentary provenance.
 - Sam Anthony Morello, OCD, and Patrick McMahon, O.Carm., “Catechesis on the Brown Scapular,” Carmelite provincial text; used for the sacramental, affiliation, Simon, and Sabbatine boundaries.
 - Carmelite historical account of the Marian commemoration's emergence and 16 July date, Carmelite Priory study; conclusions retained at their stated historical level.
 - *Flos Carmeli* reception and hymnological witnesses, including John Sullivan, “Liturgical Creativity from Edith Stein,” *Teresianum* 49 (1998): 168–170 and nn. 12, 15–16, article; and the 2007 *Discalced Carmelite Proper Offices*, pp. 61–63, for the complete singular *hic adesse / me tibi servulum* witness and the familiar complete-English alternative. The sequence has a medieval core and later expansion. Simon Stock authorship, textual growth, and the exact earliest form remain uncertain; *esto propitia*
- and *da privilegia*, and *hic adesse* and *nos ad esse*, are recorded variants.
 - Kenelm Digby Best, C.O., *A Priest's Poems* (Burns & Oates; Benziger Brothers, 1902), p. 136, for the public-domain English short *Flos Carmeli*. Best supplies only the first two stanzas; the separate complete-English search records the historical near misses and three located modern complete versions.
 - Catholic Church, *Proper of the Liturgy of the Hours of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and the Order of Discalced Carmelites*, rev. and augm. ed. (Institutum Carmelitanum, 1993), catalog record. The complete Latin and English are reproduced from a Carmelite-source transcription that attributes the English to this Proper; Sullivan's article independently prints the first six English units. The transcription uses the plural *nos ad esse / tecum in saeculum* reading and ends without *Amen*. Its translator is not separately named, and the 1993 printed book was not directly inspected. The requester confirmed approval to use this and the two other located complete versions; the 1993 witness was selected for its joint institutional provenance and coherent Latin–English pairing. Sister Mary Paula Hayes, OCD, comp., *Carmen Laudis: Hymns for Carmelite Feasts* (1984), represented by a separate Carmelite-source transcription, and the familiar 2007 version remain documented alternatives. The complete search and selection record is maintained with the repository research.

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