

THE SCAPULAR BOOK



“The Rosary and the Scapular are inseparable”

THE 18 SCAPULARS APPROVED BY THE CHURCH

Brown Scapular

Scapular of the Immaculate Conception Blue

Red Scapular of the Passion

The Scapular of the Precious Blood

Black Scapular of the seven dolours of Mary, Servite

Black Scapular, Passionist

Scapular of St Benedict

Scapular of "The Help of the sick"

White Scapular Trinitarians

Scapular of St Joseph, Capuchin

Scapular of Our Lady of Ransom (Our Lady of Mercy)

Scapular of the Immaculate Heart of Mary

Scapular of St Michael Archangel

Scapular of the Mother of Good Counsel

White scapular of the Sacred Heart of Jesus

Scapular of St Dominic

The Holy Face Scapular

Five Fold Scapular

And lastly the 'Green Scapular or badge', giving a total of 19 scapulars

For a current view from the Church on scapulars, indulgences, Raccolta (Enchiridion), Code of Canon Law 1983, plus other additional information visit these sites

www.newadvent.org,

www.papalencyclicals.net

www.ourladywarriors.org

[www.vatican.va/archive/ENG1104/ INDEX.HTM](http://www.vatican.va/archive/ENG1104/INDEX.HTM)

We list the scapulars approved by the Church plus the Green Scapular or emblem

Images of some scapulars, where available follow the written description, or a computer simulation.

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The Scapular

A scapular is a sacramental that looks like two small pieces of wool cloth connected by string that is worn over the neck, either under or over one's clothing (typically under the clothing), such that one piece of cloth hangs over the chest, and the second piece of cloth hangs over the back. They derive from the scapulars which make up part of monastic religious habits, that ankle-length (front and back), shoulder-wide, apron-like part of the habit that basically consists of a long rectangular piece of material with a hole for the head (some of them have hoods and some had ties under the arms). Monastic scapulars came, over time, to be called *jugum Christi* (the yoke of Christ), and receiving the scapular (becoming "invested") took on solemn meaning. Abbreviated forms of the full monastic scapulars were to be worn even at night.

In addition to regular monks of the First Order (i.e., friars) and Second Order (cloistered nuns), laity attached themselves to various religious orders, too, in what are called "Third Orders." Some members of Third orders -- "tertiaries" -- are "Third Order Religious" who live in a monastic community and generally take vows; most others are "Third Order Secular" who live in the world and generally make solemn promises. In the beginning, many of these lay people were invested with the full habit; later, they came to wear only the very small scapulars, as seen on the cover.

In addition to these Third Orders, Confraternities of lay-people (married or single -- just "regular Catholics") developed whose members were invested with Scapulars of Religious Orders to which they were attached. It is these scapulars for lay people belonging to a Confraternity or a Third Order that one generally thinks of when one hears the word "scapular."

Some scapulars have privileges and indulgences attached to wearing them, but like any sacramental (holy water, blessed candles, etc.), scapulars are not magic; their efficacy depends on the proper intentions and faith of the wearer. Only by following through on the promises one makes when becoming invested, or receiving a blessing on the scapular - can the benefits associated with them be had. They are best thought of as signs of a commitment to do certain things for God.

The Indulgences

It is not for us to judge on the question of validity of the various indulgences historically attached to these scapulars. We can only lay before you such relevant information as there is available on scapulars in general. We also do not comment in any detail on the nature and use of indulgences beyond the scope of this book.

Quoting from a 1923 work entitled "The Scapular devotion" we give the following which states:

" common to all confraternities and sodalities are : a plenary indulgence on the day of entrance, a plenary indulgence at the hour of death, a plenary indulgence on the

principal feast of the confraternity; indulgences of seven years and seven quarantines on four feasts of the years selected by the members of the confraternity and approved by the Ordinary; indulgences for the following works of charity, mercy, and piety – presence at Mass, attendance at religious exercises in the Church, preserving and fostering fraternal charity among the faithful, accompanying the Blessed Sacrament when carried in procession, especially to the sick, taking part in processions of the confraternity, attendance at the burial of members of the confraternity and of the faithful generally, teaching Christian doctrine to the ignorant.

It seems in these times of uncertainty over indulgences inappropriate therefore to list all indulgences for each scapular but we are pleased to provide the following:

The last papal reform of indulgences was that of Pope Paul VI on the 1st January 1967, "*Indulgentium doctrina.*" We quote:-

n.14 -- The lists and summaries of indulgences special to religious orders, congregations, societies of those living in community without vows, secular institutes and the pious associations of faithful are to be revised as soon as possible in such a way that plenary indulgences may be acquired only on particular days established by the Holy See acting on the recommendation of the Superior General, or in the case of pious associations, of the local Ordinary.

n.17 -- The faithful who use with devotion an object of piety (crucifix, cross, rosary, scapular or medal) properly blessed by any priest, can acquire a partial indulgence.

But if this object of piety is blessed by the Supreme Pontiff or any bishop, the faithful who use it devoutly can also acquire a plenary indulgence on the feast of the holy Apostles Peter and Paul, provided they also make a profession of faith using any legitimate formulae.

The revisions mentioned in **n.14** must be submitted to the Sacred Apostolic Penitentiary within a year. Two years after the date of this constitution, indulgences which have not been confirmed will become null and void.

Clearly now in 2009 we have no way of knowing whether revisions from '**n14**' were submitted, if they were, what they were, or if they were not and what was left off the list. Hence all the confusion over the indulgences on scapulars.

Regardless of this confusion the scapulars do retain their special efficacy because they are blessed with prayer by a priest and are a sacramental of the Church, so wear your scapular with faith and confidence.

How to obtain and use your scapulars

You can buy the scapulars from Catholic Repositories or one of many good websites. The first thing you need to do is to find out if enrolment in a particular Confraternity is necessary before wearing one with the rightful expectation of spiritual benefit. This varies with the type of scapular, but most scapulars do not require any sort of enrolment that your parish priest can't handle for you. After you get your scapular, you must have it blessed by a priest. After it's been blessed, you then become "invested" when the priest recites certain prayers (different scapulars have different prayers for investment). The priest will find these prayers from the *Roman Ritual*. Many scapulars do not require investment at all, but simply need to be blessed -- as do all scapulars -- and then used properly per the information given for each scapular. You only need to have your first scapular blessed; if it wears out and you need to replace it, the blessing "transfers" to replacements. (The proper way to get rid of worn out scapulars -- or *any* sacramental -- is to either burn it or bury it).

Scapulars (excepting those which are proper to the Third Orders) can also later be replaced by a religious medal called the "Scapular Medal" but if this is done, the new medal must be blessed. This medal must "show the image of Our Most Holy Redeemer, Jesus Christ, showing His Sacred Heart, and the obverse that of the Most Blessed Virgin Mary," according to a decree of Pope St. Pius X.

Brown Scapular of Our Lady of Mount Carmel. A.D. 1251

"The Brown Scapular of our Lady of Mount Carmel," associated with the Carmelite Order, is the most well-known. It is among the oldest scapulars on record. The Doctors of the church are quite clear that no scapulars are to be found in hell. It is a badge of our love for our Queen, and very particularly of our Queen's love for us.

St Simon Stock received that name when at the age of twelve he took himself off to the forest by the Medway River and started living in the decayed hollow of a great tree. His solitude ended after a number of years with the arrival from Palestine of the Carmelite Friars in 1241 who settled close to his hermitage. He joined them and three years later was made Vicar General of the western provinces and eventually head of the whole order, which he governed for twenty years. At the time of the suppression there were 39 houses in England. It is held that on 16 July 1251 (either at Cambridge or Aylesford) Our Lady appeared to St Simon Stock, at a time when the order was experiencing many difficulties. She gave him a scapular which she bore in her hand that by it "The holy order might be known and protected from the evils which assailed it" and added " This will be the privilege for you and for all Carmelites; no one dying in this scapular will suffer eternal burning". St Simon Stock is also taken as the author of the *Flos Carmeli* and the *Ave Stella Matutina*. You can be enrolled in the

Confraternity of our Lady of Mount Carmel by any priest. Just obtain a scapular, take it to him to have it blessed, and express your desire for enrolment. They are Church-instituted rituals/objects that remind us of what we are supposed to be doing/thinking of, that depend on the faith, hope and love of the user, and which help prepare us to receive God's saving grace. One must do more than "wear the scapular"; one must wear it *worthily*.

The "Acts "of St. Simon Stock were purported to have been written down by a Carmelite Friar Peter Swannington (Swaynton) who was his constant companion and secretary. These writing were kept in the Carmelite monastery at Bordeaux in France. Strangely for more than a century after the apparition Carmelite Authors never made reference to it.! Swaynton's Life of St Simon never seems to have been published entire! Father Zimmerman ODC; writing in 1899 "Carmel in England" in his introduction of pre-Reformation England, *categorically does not mention Simon Stock or the apparition of 16 July 1251*. In the Catholic encyclopaedia, courtesy Father Zimmerman 1904, we read "Hitherto no authenticated testimony has been discovered proving that the small scapula was known from the second half of the 13th century and was given to the members of the order of Carmel. On the contrary, there are many reasons for the view that the small scapular as we now know it, and in the form it has certainly had since the sixteenth century, is of much later origin". Father Thurston SJ. maintained there was no "Life" by Swannington and also rejected the Sabbatine privilege.

Whether this happened *exactly* in this way or not, the Scapular was given to St. Simon Stock, and the devotion spread and was well-known by the 16th Century. What can be safely believed because of papal decree is the promise known as the "Sabbatine Privilege." This privilege is the promise that Our Lady will intercede and pray for those in Purgatory who, in earthly life:

- wore the Scapular in good faith;
- were chaste according to their state in life;
- daily recited the Little Office of the Blessed Virgin or observed the fasts of the Church together with abstaining from meat on Wednesdays and Saturdays, or at least five decades of the Rosary; and
- departed earthly life in charity.

This privilege was granted by Pope John XXII based on Our Lady appearing to him and speaking of the Carmelites and those associated to them by the wearing of the scapular, promised that if any of them went to Purgatory, she herself would descend and free them on the Saturday following their death. This Bull is questioned by many as it has no place in the Roman Bullarium and its autograph has never been found. Happily the Congregation of Indulgences on 4 July 1908 approved the pious belief that Our Lady does assist the Holy Souls in a special way on the first Saturday after death.

The Sabbatine privilege, may be briefly defined as meaning that Mary's motherly assistance for her servants in the Scapular Confraternity will continue after death, and will find effect especially on Saturday (the day consecrated to her honour), provided that the members fulfill faithfully the not easy conditions necessary for obtaining this privilege.

The Brown Scapular and Fatima

Finally, Our Lady herself on the 16th October 1917 at Fatima put the matter beyond all doubt for all time. The last sight that Lucy had of the Blessed Mother was in her role as Our Lady of Carmel with the Brown Scapular in her hand.

The questions and answers of 1950 are of interest. On August 15th 1950, Fr Howard Rafferty ODC Interviewed Lucia.

Q. In some books on Fatima some authors do not make a mention of the Scapular as part of the message.

A. Oh! They are wrong!

Q. What indicated that the Virgin appeared as Our Lady of Mount Carmel in the last vision of Fatima?

A. Because she held the Scapular in her hands. The Holy Father has said to all the world that the Scapular is the exterior sign of our consecration to the Immaculate Heart of Mary (she was referring to the letter of Pius XII on the occasion of the commemoration of the 7th centenary of the Scapular, July 16 of that same year, 1950).

Q. Is the Scapular therefore necessary in order to fulfill the Message of Fatima?

A. Yes,

Q. Would you say that it is as necessary as the Rosary ?

A. The Rosary and the Scapular are inseparable. "Our Lady held the scapular in Her hands because she wants us all to wear it."



Scapular of the Immaculate Conception (Blue Scapular), (Theatines) A.D. 1605

The Blue Scapular originated in Spain and is connected with Saint Beatrice da Silva. A century later, the practice of wearing the Scapular of the Immaculate Conception began to spread in Italy, in the year 1583. In Naples, Italy, after receiving Holy Communion on the Feast of the Presentation of the Lord in 1617, a religious, Sister Ursula received a vision of the Blessed Mother clothed in a white garment over which she wore another garment of azure blue. [The Scapular of the Immaculate Conception has since traditionally been made of blue woolen cloth, thus, it is called the "Blue Scapular."] In her arms, Mary held the Infant Jesus. She was surrounded by many people, all attired in a similar manner.

The Blessed Mother addressed Sister Ursula with these words: "Cease weeping, Ursula, and change your sighs into heartfelt joy. Listen attentively to what Jesus, Whom I am holding in my lap, will say to you." Then Jesus revealed to Sister Ursula that she would found a convent where 33 nuns would live a life of solitude and seclusion and be dressed in the same attire as the Blessed Virgin Mary of her vision. The Saviour promised many special graces and spiritual gifts to those who would zealously follow this way of life. From 1633, Sister Ursula's community accepted the title, Theatines of the Immaculate Conception of the B.V.M.

Receiving the Blue scapular when the faithful decide to join the Confraternity of the Immaculate Conception of the B.V.M.; a rite of acceptance is performed whereby they are invested with the Blue Scapular. Since the Blue Scapular is a sacramental of the Church, receiving it is connected with this special ceremony that emphasizes the scapular's significance, the obligations ensuing from its acceptance, and the graces enjoyed by those who wear it. If one is joining the Confraternity, this rite must be performed by a priest from the Congregation of Marians, or by a priest or deacon delegated by them. The person receiving the Blue Scapular should also receive the Sacrament of Holy Communion on the day of investiture. Upon acceptance into the Confraternity, all Members receive a special certificate confirming their membership. Obligations: to wear the scapular constantly, to honour the Immaculate Conception of Our Blessed Lady, to pray for the conversion and repentance of hardened sinners.

Wearing the blue scapular Those who wear the Blue Scapular declare solemnly that they want to dedicate their lives to God alone, just as Mary did, by participating in the spirituality and privileges of the Theatine and Marian orders. Although lay people accepted into the Confraternity are not obliged to abide by the strict disciplines of these religious orders, they are obliged to avoid sin and to live in union with God with Mary Immaculate as their model. There are 433 plenary indulgences attached to this scapular' granted by various Popes including Pope Pius IX, who rendered these indulgences applicable to the Souls in Purgatory. You must be enrolled and wear the

scapular and you must say 6 Paters, 6 Aves and 6 Glorias in honour of the Holy Trinity and Mary Immaculate. You must ask for plenary indulgences to receive them. You can keep one plenary indulgence and give the rest to the Holy Souls in purgatory. One plenary indulgence gets a soul out of purgatory.



Red Scapular of the Passion, Lazarists A.D. 1846

In 1846, Our Blessed Lord appeared to Sr. Appoline Andriveau a Sister of Charity of St. Vincent de Paul, showing her the red scapular of the Passion, promising that a great increase of faith, hope and charity would be reserved every Friday for those who wore the scapular. The scapular and bands must both be of red woollen material. On one woollen segment Jesus Christ is represented on the Cross; at the foot of the Cross are the implements of the Passion, and about it are the words: "Holy Passion of Our Lord Jesus Christ Save us." On the other are represented the Hearts of Jesus and Mary and above these a cross with the inscription: "Sacred Hearts of Jesus and Mary, protect us." These images also are essential to the scapular. It was approved and indulgences were granted to its wearers by Pope Pius IX on 25 June 1847. The Lazarists were given the faculty of blessing the scapular and investing the faithful with it; the Superior-General can communicate the faculty of blessing and investing with this scapular to other regular or secular priests.

The wearing of the scapular is a mere devotion and does not signify membership of a confraternity. Obligations: to wear the scapular constantly. devotion to and meditation on the Passion.



The Scapular of the Precious Blood, Red. 1862

The Sisters Adorers of the Precious Blood, an order founded in 1861 in St. Hyacinth, Quebec, came to the United States and to Brooklyn in 1890 at the request of Bishop John Laughlin. They first settled on Sumpter Street. Then in 1905 they purchased this Fort Hamilton Parkway property and began the project of building the Monastery. The community moved in 1910. In founding a contemplative community, impelled by the Spirit of God, Mother Catherine Aurelia called her spiritual daughters to a life of prayer and adoration in reparation for the neglect and indifference to the loving presence of Christ in the Eucharist. In the words of the Mother Foundress: "They will pray for the sanctification of nations,...for the zeal of the apostles of Christ who are evangelizing, for holiness of all God's people and the increased holiness of priests called to be dispensers of the divine blood. They will labour in the tempest tossed vessel of the Church, pour out the balm of their prayer in her deep wounds and burn to give their very lives in defense of her cause." This is the work of the sisters to this day. From the very beginning, though cloistered, they have not lived their lives in isolation. We have held in our hearts and our prayers the needs of the church and the entire world. The Brooklyn pioneer Adorers from the time of their arrival shared our Institute's purpose of adoration and the reparation in the Mystery of the Precious Blood with the laity by extending membership in the Union of the Precious Blood. In 1891, within a year of the Adorers' coming, The Holy See authorized the erection of the Confraternity of the Precious Blood at the Sisters' chapel.

Priests who can receive the faithful into the Confraternity of the Precious Blood have also the faculty of blessing and investing these with the red scapular (or a red girdle). No special indulgences, however, are connected with the wearing of this scapular, and the wearing of it is left optional to the members of the confraternity. For the scapular, it is prescribed only that it be of red cloth. The scapular as used in Rome bears on one portion a representation of the chalice with the Precious Blood adored by angels flowing into it; the other segment which hangs at the back is simply a smaller portion of red cloth.



Scapular of the Seven Dolours of Mary (Servites) A.D. 1240

"The Black Scapular of the Seven Dolours of Mary," or "The Our Lady of Sorrows Scapular," may or may not have on its front a depiction of Our Lady of Sorrows. Our Lady appeared to seven rich and prominent citizens of Florence who decided to give up their worldly possessions and follow Christ, promising to honour His Mother in her sorrows. Thus began the Servite Order, one of the great religious orders founded in the thirteenth century and soon after its institution many of the faithful sought a share in its good works and prayers. A confraternity was established in honour of the Seven Dolours or Sorrows of Mary. Their scapular is black, and often bears on the front portion a picture of the Mother of Sorrows. To those who wear it constantly many indulgences have been given, which were reaffirmed by Pope Leo XIII in 1888. Mary gave them the Servite habit and said that "these garments shall be to you a perpetual memory of the sufferings of my heart." This is the more common Black Scapular. The General of the Servite Order may grant the faculty of investment with this scapular to other priests. Obligations: to wear the scapular constantly, devotion to and meditation on the seven sorrows of Our Blessed Lady. No special prayers are prescribed.



Black Scapular, (Passionists scapular) 1720

This Scapular represents, in small reproduction, the Sacred Habit which St. Paul of the Cross received from Heaven when he cherished the design of founding a new religious family in the Church, devoted in a special manner to the Sacred Passion of the Lord Jesus Christ. On the dorsal part there is the image of Jesus on the Cross. Incorporated into the corners of each part are the instruments of the Passion Of Jesus Christ, the chalice of Gethsemane, the Veil with Christ's Face imprinted upon it, the Crown of Thorns and the Stone Column at which Jesus was scourged. These portray the principal Sorrowful Mysteries. On the lower half of each panel is written, *Sit Semper in Cordibus Nostris*. May it (The Passion Jesus Christ) be always in our hearts. The two panels are joined with black cords. The scapular must be oblong and black. An oval or circular form has been prohibited (S.C. Indul. August 18, 1868, Dec. 423). Its principal emblem to be worn over the breast is the Passionist Sign or Badge, viz. the figure of a white heart, surmounted by a cross, with the inscription JESU XPI PASSIO (The Passion of Jesus Christ): with three nails underneath, the whole in white upon a black background. Those who are validly enrolled in the Black Scapular share in all the spiritual graces and indulgences of the Congregation of the Passion. It would seem originally the Black Scapular was intended for and restricted to the members of the Confraternity of the Passion. Since 1861 this is no longer so. Anyone can be validly clothed in the Black Scapular. Meanwhile it is not required of Members of the Confraternity of the Passion but is strongly recommended for them. The faculty of investing the Faithful in the Black Scapular is reserved in the first place to the Superior General of the Congregation of the Passion, to any Passionist Father, to any priest who is appointed Director of a particular Confraternity of the Passion whether a Passionist or not, and finally to any priest to whom the faculty is granted. During Missions Passionists can enroll with a single sign of the cross made over the congregation as well as with the Papal Blessing given at the end of the Mission (Rescript Sac. Penit. January 10, 1906).



The Scapular of St. Benedict. 1883

This is also black, and one of the parts has a picture of St. Benedict, although this is not essential. The confraternity of St. Benedict is of English origin, and was founded over one hundred and fifty years ago, with the object of giving the members a share in the good works of the great Benedictine order. It received a grant of indulgences from Pope Leo XIII in 1883.



The Scapular of “The Help of the Sick.” 1860

In the Church of St. Magdalen at Rome, belonging to the Clerks Regular of St. Camillus, a picture of the Blessed Virgin is specially venerated under the title of Help of the Sick. This picture is said to have been painted by the celebrated Dominican painter, Fra Angelico da Fiesole (Blessed John of Fiesole) and before it Pope St. Pius V is said to have prayed for the victory of the Christian fleet during the battle of Lepanto. This picture suggested to a brother of the Order of St. Camillus, Ferdinand Vicari, the idea of founding a confraternity under the invocation of the Mother of God for the poor sick. He succeeded in his plan, the confraternity being canonically erected in the above-mentioned church on 15 June, 1860. At their reception, the members are given a scapular of black woollen cloth; the portion over the breast is a copy of the above picture of the Mother of God and at her feet Sts. Joseph and Camillus, the two other patrons of the sick and of the confraternity. On the small segment at the back is sewn a little red cloth cross; although this receives separate and special blessing for the sick, it does not constitute an essential portion of the scapular. The scapular is the badge of the confraternity, which received its indulgences from Pius IX and Leo XIII in 1860 and 1883; these were last ratified by a Rescript of the Congregation of Indulgences, 21 July, 1883.



White Scapular, Order of the Most Holy Trinity A.D. 1198

The small white scapular, provided with the blue and red cross, is the badge of the members of the Confraternity of The Most Blessed Trinity. To Innocent III, who sanctioned the Order of the Trinitarians on 28 January, 1198, an angel is said to have appeared wearing a white garment and on his breast a cross of which the transverse shaft was blue and the longitudinal shaft red. The Trinitarians were accordingly assigned this as their habit. When later the faithful sought to associate themselves more closely with their order in confraternities the Trinitarians gave them as their outward badge the scapular described above. The red and blue cross is essential; the bands connecting may be of any material but must be white in colour. The little cross on the scapular has the same signification as the cross on the Trinitarian habit; which represents God the Father. Blue (sometimes purple) represents the Second Person of the Blessed Trinity, indicating His love, Humanity and Royalty; red represents the Holy Ghost, indicating the fire of Pentecost and the ardour of the Trinitarian for the redemption and salvation of Christian souls. The colours have also a mystical meaning, namely chastity, mortification and charity. Each person who joins the Confraternity of the Blessed Trinity must be invested with this scapular and must constantly wear it. The indulgences of this confraternity were last approved by a Decree of the Congregation of Indulgences of 13 August, 1899. The General of the Trinitarians may communicate to other priests the faculty of receiving into the confraternity and of blessing and investing with the scapular. Obligations are to wear the scapular constantly as an act of consecration to the Most Blessed Trinity, to recite daily 3 Paters, 3 Aves and 3 Glorias in honour of the blessed Trinity.



Scapular of St. Joseph, Capuchin A.D. 1880

This scapular was approved for the Diocese of Verona by a Decree of the Congregation of Rites of 8 July, 1880. On 15 April, 1898, Leo XIII granted to the General of the Capuchins the faculty of blessing and investing the faithful everywhere with this scapular. From the Diocese of St-Claude in France this scapular (at first white) was spread by the Capuchins (cf. *Analecta ord. Min. Capuc.*, IX, 1893, pp. 161 sqq.); but it was later decreed that the shape and colour of that used in Verona should be used. Nevertheless, owing to a mistake, a slight difference crept in, and it was expressly declared later by the Congregation of Indulgences that the scapular might be lawfully retained in the form now customary among the Capuchins. In this form, the two segments of woollen cloth are of a violet colour; to these are sewed two pieces of gold-coloured material (linen, cotton, etc.) of equal size. On the gold-coloured segment before the breast is the representation of St. Joseph with the Child Jesus on his right arm and the staff of lilies in his left hand, while underneath is the inscription: "St. Joseph, patron of the Church, pray for us." On the other gold-coloured segment is represented the papal crown, the tiara, above it the dove as the symbol of the Holy Ghost, and underneath it a cross and the keys of Peter with the inscription: "Spiritus Domini ductor ejus" (The Spirit of the Lord is his Guide). The bands are white. This scapular having been approved by the Congregation of Rites on 18 April, 1893, various indulgences were granted for all the faithful who wear it by a Rescript of the Congregation of Indulgences, 8 June, 1893 ("*Acta S. Sedis*", XXXIV, 317).



The Scapular of Our Lady of Ransom (O.L of Mercy) 1218

Like the Trinitarians, the Fathers of the Order of Our Lady of Mercy for the Ransom of Prisoners give the faithful a special scapular on their entering the confraternity erected by them. The order was founded by St. Peter Nolasco. The scapular is of white cloth, and bears on the front part, which hangs over the breast, the picture of Our Lady of Ransom. The other part consists simply of a smaller segment of white cloth. The summary of indulgences of the confraternity was last approved by the Congregation of Indulgences on 30 July, 1868 (Rescr. auth. S. C. Indulg., pp. 483 sqq., n. 36). The General of the Mercedarians communicates to other priests the faculty of receiving into the confraternity and of blessing and investing with the scapular. In the "Bullar. Ord. B.M.V. de Mercede" (Barcelona, 1696), p. 16, mention is made of a Constitution of Urban IV issued at Viterbo on 25 March, 1263 granting afresh to the laity who wear the scapular of the order (*habitum nostrum*) in the world many graces and indulgences which were renewed and approved by the Holy See in 1868.



The Scapular of the Immaculate Heart of Mary. 1877

This scapular originated with the Sons of the Immaculate Heart of Mary, (Claretians) in 1877, and was sanctioned and endowed with indulgences by Pius IX on 11 May of that year. The scapular was later approved by the Congregation of Rites in 1907, and its form more exactly decreed; in the same year it was assigned new indulgences. The superior general of the above congregation can communicate to other priests the faculty of blessing and investing with this scapular ("Acta Pontificia", Rome, March 1911, appendix). The scapular is of white woollen cloth: on the portion which hangs before the breast is represented the burning heart of Mary, out of which grows a lily; the heart is encircled by a wreath of roses and pierced with a sword. Sweet Heart of Mary be my salvation, Oh Heart most pure of the Blessed Virgin Mary., obtain for me from Jesus a pure and humble heart. An indulgence of 300 days. A plenary indulgence once a month on the usual conditions for daily repetition of these prayers.



The Scapular of St. Michael, Archangel 1878

While this scapular originated under Pius IX, who gave it his blessing, it was first formally approved under Leo XIII. In 1878 a confraternity in honour of St. Michael the Archangel was founded in the Church of St. Eustachius at Rome, and in the following year in the Church of Sant' Angelo in Pescheria (Sancti Angeli in foro Piscium). In 1880 Leo XIII raised it to the rank of an arch confraternity, which was expressly called the Arch confraternity of the Scapular of St. Michael. At first (1878) the confraternity received indulgences from Leo XIII for seven years; the summary of indulgences of the Pious Association of St. Michael was last approved for ever by a Decree of the Congregation of Indulgences, 28 March, 1903. The scapular is so associated with the confraternity that each member is invested with it. The formula for blessing and investing with the scapular, given in the *Rituale Romanum* was first approved by the Congregation of Rites on 23 August, 1883. In outward form this scapular is different from the others, inasmuch as the two segments of cloth have the form of a small shield; of these one is made of blue and the other of black cloth, and of the bands likewise one is blue and the other black. Both portions of the scapular bear the well-known representation of the Archangel St. Michael slaying the dragon and the inscription "Quis ut Deus".



The Scapular of the Mother of Good Counsel, 1893

At the petition of the Augustinian Fathers this scapular was approved and endowed with indulgences by Leo XIII in a Decree of the Congregation of Rites of 19-21 December, 1893. The faculty of blessing and investing with the scapular belongs primarily to the Augustinian monks, but the General of the Augustinians communicates this privilege to other priests. The two segments of cloth must be of white wool, though the bands are usually also white, this is not essential. The segment of cloth which hangs before the breast bears the image of the Mother of Good Counsel (after the well-known picture in the Augustinian church at Genazzano) with the inscription: "Mother of Good Counsel". On the other segment the papal arms (i.e., the tiara and the keys of Peter) with the inscription: "Son, follow her counsel. Leo III".



The White Scapular of the Sacred Heart of Jesus. 1877

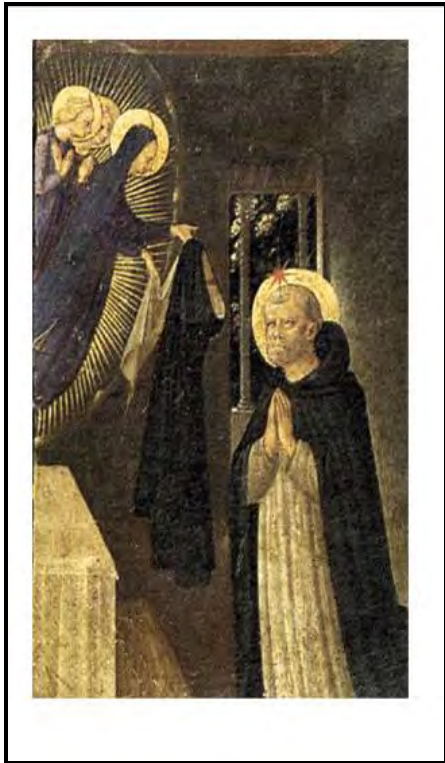
The constant wearing of a small picture of the Heart of Jesus was already recommended by Blessed Margaret Mary Alacoque, who herself made and distributed them. They were made of a small piece of white woollen cloth, on which was embroidered or sewed in red a picture of the Heart of Jesus. This badge was especially employed during the plague at Marseilles as a protection against the pest. During the terrors of the French Revolution it also served as a safeguard for the pious faithful. Although this badge is often called a scapular, it is not really such; consequently the conditions governing scapulars do not apply to it. It was only in 1872 that an indulgence was granted by Pius IX for the wearing of this badge. A real scapular of the Sacred Heart was first introduced in France in 1876, in response to the requests of Our Lady at Pellevoisin that year, when it was approved by Decree of the Congregation of Rites and a special formula for blessing and investing with it appointed 4 April, 1900. This scapular consists of two segments of white woollen cloth connected in the usual manner by two strings; one segment bears the usual representation of the Sacred Heart, while the other bears that of the Blessed Virgin under the title of Mother of Mercy. By a Brief of 10 July, Leo XIII granted many indulgences for the pious wearing of this scapular.



Mother of Mercy

The Scapular of St. Dominic. 1903

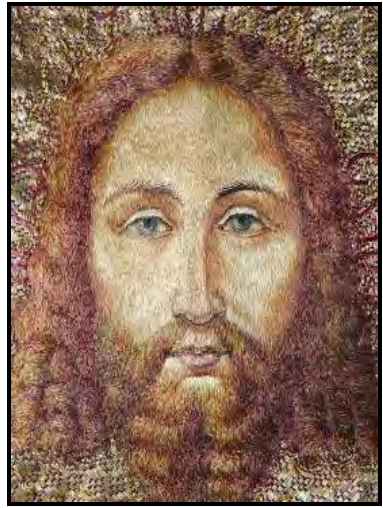
On 23 November, 1903, this scapular was endowed by Pius X with an indulgence of 300 days in favour of all the faithful who wear it, as often as they devoutly kiss it. The scapular is thereby also approved. It is made of white wool, but the bands, as in the case of so many other scapulars may be of another material. No image is prescribed for the scapular, but the scapular given in the house of the Dominican General in Rome has on one side the picture of St. Dominic kneeling before the crucifix and on the other that of B. Reginald (1183-1220) receiving the habit from the hands of the Mother of God. The General of the Dominicans communicates to other priests the faculty of blessing and investing with the scapular .



The Scapular of the Holy Face. 1847

Between 1843-1847 Sister Mary of St. Peter, a Carmelite nun in Tours France experienced a series of revelations from Our Lord about a powerful devotion He wished to be established worldwide - the devotion to His Holy Face. The express purpose of this devotion was to make reparation for the numerous blasphemies and profanities taking place in the world but was also established as a means through which we can all appeal to God for anything we wish. The devotion revealed by Our Lord to Sister Mary of St. Peter consists primarily of reciting the "Golden Arrow Prayer" and the "Litany of the Holy Face" It also consists of some additional prayers said with a chaplet (or small rosary) and wearing of a Holy Face Cross engraved with the words "Blessed be the Name of God" on the front and "Begone, Satan!" on the back. 1849: Shortly after the death of Sister Mary of St. Peter, Pope Pius IX ordered public prayers be offered in all churches in Rome to implore God's mercy on the Papal States due to revolution occurring at the time. As part of these public prayers, a three-day exposition of the relic of Veronica's veil was held for public veneration at St. Peter's Basilica. On the third day of the showing, a miracle occurred through which Our Lord's face on the veil became very distinct and glowed with a soft light. The miracle lasted for three hours, was witnessed by crowds of people, and was attested to. This scapular bears on a piece of white cloth the well-known picture connected with St. Veronica. This scapular is worn by the members of the Arch confraternity of the Holy Face. The wearing of this picture is simply one of the pious practices of the arch confraternity, without any special indulgences. The Golden Arrow prayer in reparation for blasphemy is:

"May the most holy, most sacred, most adorable, most mysterious and unutterable Name of God be always praised, blessed, loved, adored and glorified, in heaven, on earth and under the earth, by all the creatures of God, and by the Sacred Heart of Our Lord Jesus Christ in the most holy Sacrament of the altar. "



Five-Fold Scapular 1886

The Five-Fold Scapular is made of 5 of the following Scapulars above: first, the "The Red Scapular of the Passion," then the "The white Scapular of the Most Blessed Trinity," then "The Brown Scapular of our Lady of Mount Carmel," then "The Black Scapular of the Seven Dolors of Mary," and then The Blue Scapular of the Immaculate Conception." Any priest can invest you with this scapular. This devotion of "five in one" was approved by Pope Leo XIII in 1886.

Green Scapular, Daughters of Charity of St. Vincent de Paul (Paulists) A.D. 1840

In 1840, Mary appeared to Sister Justine Bisqueyburu (a Novice Sister of the Daughters of Charity of St. Vincent de Paul) in Paris, France and commended the Green Scapular to her. It's known as "the Scapular of Conversion," and its promises are the strengthening of faith, protection against Satan, and a happy death for Catholics, and, most of all, for conversion for those outside the Church. It's to be worn or carried by the faithful, or given to an unbeliever for their conversion. The following prayer is to be said daily by the wearer: Immaculate Heart of Mary, pray for us now and at the hour of our death. Latin version: *Cor immaculatum Mariae, ora pro nobis nunc et in hora mortis nostrae* .

If the scapular is given to an unbeliever for their conversion, the person giving the scapular prays the prayer for them, especially if the unbeliever does not want to pray the prayer himself. If the unbeliever does not want the scapular, it may be hidden in their vicinity and the prayers said for him. Enrollment in a Confraternity is not necessary for this scapular.. It may be blessed by any priest. Our Lady said, "The greatest graces come from using the scapular but these graces come in direct proportion to the degree of confidence in me which the user has." St. Bridget had that confidence in the Blessed Mother. Because of it Our Lady revealed to her, 'that there is no sinner in the world, however much he or she may be at enmity with God, who does not return to Him and recover His grace, if he or she has recourse to me and asks my assistance". Pope Pius IX twice approved this scapular, in 1863 and 1870. He stated "write to these good sisters that I authorize them to make and distribute this scapular". There is no investiture for this scapular, but each scapular must be blessed by a priest. Some of the promises connected with this scapular are almost identical with those of the brown scapular, but it is specifically for the conversion of the dying. We presume this is not on the list of approved scapulars as, correctly speaking, it is not a scapular but an emblem or badge worn around the neck from a green cord, to rest on the chest. It is a single piece of woven wool with an image on each side. Our Lady called it the badge of the Immaculate Heart of Mary.

