



Our Lady of Mount Carmel

We live this novena to Our Lady of Mt. Carmel as a time that unites us as a family and people of God, to cry out for the protection and shelter of our Mother.

During these nine days, we commit ourselves to wearing the scapular in order to live out what Mary has taught us by her example. We will contemplate Mary as a simple woman, close to her people; allowing her to accompany us on our journey of salvation, in our current reality, and in the lives of our brothers and sisters throughout the world, especially those who are going through difficult times.

Therefore, we open our hearts to entrust ourselves to the assistance of the Spirit, under Mary's intercession, and with her, respond with courage, availability, and dedication, to some realities that exist around us through a sign of life that transforms the cold of indifference to the warmth of fraternity.

We turn to Mary to celebrate this novena as a Congregation.

Daily schedule:

- Charismatic illumination
- Prayer intention
- Opening Prayer (for every day)
- Biblical illumination
- Reflection
- Song
- Prayerful silence
- Ejaculatory Prayer
- Sign of life
- Closing Prayer (for every day)

NOVENA 2026





Our Lady of Mount Carmel

OPENING PRAYER

Virgin Mary, Sister, Mother and Queen of Carmel,
We thank you for your loving presence
that accompanies the journey of the Church.
Thank you for showing us your Son Jesus,
the center of our faith,
and the profound meaning of our missionary vocation.

You who knew how to recognize the action of God
and responded promptly to the needs
of your historical moment,
teach us to look at the world with contemplative eyes
and a compassionate heart;
to listen to the voice of the Spirit
and to describe His calls in every present reality. *Amen.*

CLOSING PRAYER

Lord Jesus, in you we find the light
to discern the challenges of our time
and the strength to serve with joy and generosity.

As Carmelite Missionaries, we ask you
through the intercession of Mary, Mother of Carmel,
to make us women persevering in prayer,
living out fraternal love,
and being credible witnesses of the Gospel,
wearing the scapular to serve
and to go out to meet those who need consolation
and those who thirst for justice, love, and hope.

Amen.

NOVENA 2026





Day 1

HOLY MARY, SERVANT

“As a sign that I am yours, I place this cross, (...) and because Mary, Virgin, Mother of God, is the type and image of you, the holy scapulars and rosaries represent this offering of mine. Just as I am, so I give myself to you.” Fr. Francisco Palau, *MRel* 9, 26

PRAYER INTENTION: For the Carmelite Order

OPENING PRAYER



BIBLICAL ILLUMINATION: Luke 2:1-7

All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in swaddling cloths, and laid him in a manger.

REFLECTION:

We contemplate in Mary the tender, maternal, and protective gesture of wrapping her son Jesus in swaddling clothes. We, her children, also feel sheltered and embraced by the Scapular, the garment she gave to Saint Simon Stock as a visible sign of her maternal protection, a sign of consecration, and a guarantee of salvation. Moreover, Pope John Paul II, in his message to the Carmelite Order on the occasion of the dedication of the year 2001 to Mary, indicates that “two truths are evoked in the sign of the scapular: on the one hand, the continuous protection of the Blessed Virgin Mary (...); and on the other, the certainty that devotion to her cannot be limited to prayers and tributes in her honor, but must constitute a 'habit,' that is, a permanent orientation of Christian conduct, imbued with prayer and interior life, through the frequent reception of the sacraments and the concrete practice of spiritual and corporal works of mercy.”

Thus, the Scapular, which historically was an apron or sash worn by monks to protect their habits during daily tasks, invites us not only to make our whole life an offering of service, but to clothe ourselves in its virtues and work together in building the Kingdom of God.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, a simple woman, always ready to serve her brothers and sisters, pray for us.

SIGN OF LIFE:

Today we will perform the gesture of bestowing the scapular in community and share: *What meaning do I give to the service or mission I carry out?*

CLOSING PRAYER

Our Lady of Mount Carmel
NOVENA 2026



MARY TRUSTS AND EMBRACES GOD'S PLAN

“I adore you, I surrender, I consecrate my love to you”

Fr. Francisco Palau, *MRel* 9, 41



PRAYER INTENTION:

Embrace global, family, and personal realities with an attitude of hope.

OPENING PRAYER

BIBLICAL ILLUMINATION: Luke 1:34-38

Mary said to the angel, “How can this be, since I am a virgin?” The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. For nothing is impossible with God.” “I am the Lord’s servant,” Mary answered. “May your word to me be fulfilled.” Then the angel left her.

REFLECTION:

In today's world, many people face uncertainty: economic hardship, family conflicts, illness, violence, social crises, and a future that often seems unpredictable. Faced with these realities, Mary's attitude is especially significant: she asks, "How will this be?" because she doesn't understand how God's plan will unfold. She didn't receive all the answers or all the guarantees before accepting God's will. Her trust wasn't based on the absence of problems, but on the certainty that God was with her.

Heeding the words of Pope Francis in the apostolic exhortation *Christus Vivit*, we find in the young Maria's response, “the ‘yes’ of one who wants to commit and take risks, of one who wants to stake everything, with no other security than the certainty of knowing that she was the bearer of a promise.” She teaches us that faith does not eliminate questions or fears. She, too, asked questions and sought to understand. The difference lies in the fact that she did not allow uncertainty to paralyze her response. With humility and courage, she opened herself to God's plan, even knowing that it would involve challenges and sacrifices. She invites us to walk with hope when we do not clearly see the path, to maintain faith when our strength seems to be waning, and to respond with one of the most profound expressions of trust in all of Scripture: “Behold, I am the servant of the Lord; let it be done to me according to your word.”

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, woman of active trust in uncertainty, pray for us.

SIGN OF LIFE:

Today we wear the Scapular to share a reality that moves us, that questions us, and how we commit ourselves to it (while each one shares, she has a lit candle in her hands, which will be passed around).

CLOSING PRAYER





Day 3

MARIA SETS OUT ON THE WAY

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“I have taken flight towards my neighbors without abandoning God.”

Fr. Francisco Palau, Letter 89, 4

PRAYER INTENTION:

The sick and elderly



OPENING PRAYER

BIBLICAL ILLUMINATION: Luke 1:39-55

“In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me, that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord!”

And Mary said: “My soul magnifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. Surely, from now on all generations will call me blessed, for the Mighty One has done great things for me—holy is his name. His mercy is for those who fear him from generation to generation. He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty. He has helped his servant Israel, remembering his mercy, as he promised to our ancestors, to Abraham and his descendants forever.” Mary stayed with her for about three months and then returned home.

REFLECTION:

Through her words and example, Mary invites us to recognize that we live in a world where profound social inequalities persist. Among these inequalities, many sick people lack adequate care, and numerous elderly adults experience loneliness or abandonment. In response, she not only offers her service to an elderly woman but also sings the Magnificat, a hymn that reminds us that God’s heart is especially close to those who are most vulnerable. It is a declaration of hope and justice.

Listening to and caring for the sick and elderly is participating in God’s liberating action. They are a treasure, a living memory, bearers of experience, wisdom, faith, and resilience. In a society that sometimes considers them a burden, the Gospel invites us to discover them as a blessing. Their witness can teach us to live more deeply, to value what is essential, and to build more humane relationships. In *Evangelii Gaudium* (287), we find that Mary “*allowed herself to be led by the Spirit, on a journey of faith, toward a destiny of service and fruitfulness.*” Thus, with her example, we can make the Kingdom visible, one where the humble are exalted, the hungry are fed, and every person finds a place of respect, love, and dignity.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, a simple woman, always ready to serve her brothers and sisters, pray for us.

SIGN OF LIFE:

Today we wear the scapular to invite the older sisters of the community to give a special blessing to the younger sisters, taking into account their mission realities.

CLOSING PRAYER

Our Lady of Mount Carmel
NOVENA 2026



MARIA EXPERIENCES EXCLUSION

“*The Virgin, pregnant with the Divine Word, is on the way: give her lodging!*”
Saint John of the Cross. Poems.



PRAYER INTENTION:

The excluded and the social minorities

OPENING PRAYER

BIBLICAL ILLUMINATION: Luke 2:7b-12.16

And she laid him in a manger, because there was no room for them in the inn. And in the same region there were shepherds living out in the field, keeping watch over their flocks by night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, *“Do not be afraid; for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: You will find a baby wrapped in swaddling cloths and lying in a manger.”* So they hurried off and found Mary and Joseph, and the baby lying in the manger.

REFLECTION:

Jesus was born in a humble place, sharing from the beginning the situation of so many people who live on the margins. The biblical illumination contains a reality that continues to resonate in our time: Mary and Joseph in Bethlehem felt that *“there was no place for them,”* and this is the experience of foreigners, ethnic or religious minorities, LGBTQ+ groups, people living in extreme poverty or with disabilities, and so many others who frequently encounter closed doors, limited opportunities, and difficulties in being recognized as equals in dignity and rights.

Regarding Mary, Pope Francis shows us in *Fratelli Tutti* (278) that: *“She is attentive not only to Jesus but also ‘to the rest of his descendants’ (Rev 12:17). She, with the power of the Risen One, wants to give birth to a new world, where we are all brothers and sisters, where there is a place for every outcast in our societies, where justice and peace shine forth.”*

She, like the shepherds who welcomed the good news of Jesus' birth, calls us to listen, defend the dignity and promote the participation of social minorities not as an optional task, but as a consequence of the Gospel.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, Mother of the least and excluded, pray for us.

SIGN OF LIFE:

On this day we wear the scapular to show solidarity or visibility to a person or group that represents a social minority.

CLOSING PRAYER

Our Lady of Mount Carmel
 NOVENA 2026





Day 5

MARIA WALKS WITH MIGRANTS

“When the Redeemer descended into her pure and virginal womb, (Mary) suffered persecution for the sake of her Son. After Jesus died, she suffered the persecution that came upon the newly born Church (...) and sustained it with an ever-great and heroic spirit.”

Fr. Francisco Palau, MM, day 20, 3



PRAYER INTENTION:

Migrants, refugees, and displaced persons

OPENING PRAYER

BIBLICAL ILLUMINATION: Matthew 2:13-15

An angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you; for Herod is about to search for the child to kill him.” So he got up, took the child and his mother during the night and left for Egypt, where he remained until the death of Herod. This was to fulfill what the Lord had said through the prophet: “Out of Egypt I called my son.”

REFLECTION:

Mary is no stranger to the pain of the border, the fear of rejection, or the uncertainty of tomorrow. In their flight to Egypt, the Holy Family experienced firsthand the bitterness of exile: they left their home, faced uncertainty, and sought protection in a foreign land. Like them, many do not emigrate by choice, but because circumstances—violence, poverty, persecution, natural disasters—force them to seek a safe place to live. Behind every person who leaves their country lies a story of pain, fear, courage, but also of hope.

In his message for the 111th World Day of Migrants and Refugees in 2025, Pope Leo XIV offers us a connection between hope and migration. On the one hand, “*numerous migrants, refugees, and displaced persons are privileged witnesses to the hope lived in everyday life, through their trust in God and their resilience in the face of adversity, with a view to a future in which they envision the arrival of happiness and integral human development. On the other hand, the communities that welcome them can also be a living witness of hope,*” recognizing in them the dignity of all as children of God. Mary lived this way and calls us to transform suffering into fidelity and desolation into hope, teaching us that God also walks with the displaced.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, icon of the refugee family, pray for us.

SIGN OF LIFE:

On this day we wear the scapular to unite with our lay brothers and sisters and share food with a displaced or needy person/family.

CLOSING PRAYER





MARY, MOTHER WHO CARES FOR AND PROTECTS LIFE

“*When you forget yourself in order to take care of me, you are safe in my care: I take care of you.*”
Fr. Francisco Palau, MRel 20,11

PRAYER INTENTION: Children in vulnerable situations

OPENING PRAYER

BIBLICAL ILLUMINATION: Luke 2:41-48

Every year his parents went to Jerusalem for the Passover Festival. When he was twelve years old, they went up to the festival as usual. While they were returning home after the festival, the boy Jesus stayed behind in Jerusalem without his parents knowing it. They assumed he was with the caravan, and after a day's journey they went to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem, searching everywhere for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.”

REFLECTION:

In the Gospel, Jesus gets lost amidst the bustle of the caravan and the festivities. Today, millions of children are “lost” from our social caravan, not through distraction, but through marginalization: children trapped in extreme poverty, forced into child labor, victims of violence in their own homes, or recruited by street gangs. As a society, we often assume that someone else in the caravan is taking care of them, such as the state, the school, or other families, and we move on without noticing their absence until the damage is profound. As a Church, we are called not to be indifferent to this reality. We cannot think that vulnerable children are not our problem because they are not our biological children. Pope Francis expressed it thus: *“Every marginalized, abandoned child, living on the streets begging and resorting to all kinds of tricks, without school, without medical care, is a cry that rises to God and that accuses the system that we adults have built. And sadly, these children are prey to criminals, who exploit them for trafficking and unethical trades, or train them for war and violence.”* (General Audience, April 8, 2015).

Mary calls us to have a sensitive and attentive heart for the children around us. She invites us to be active protectors: to report school or family abuse, to sponsor the education of those without resources, and to create safe environments in our communities, parishes, and neighborhoods. She asks us to look back, as she did in Jerusalem, to protect those who have fallen behind.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER: Our Lady of Mount Carmel, who seeks and cares for Jesus in the least among us, *pray for us.*

SIGN OF LIFE: Today we wear the scapular to approach any child we see who is sad or reserved; I take an interest in what is happening to them and look for ways to help them.

CLOSING PRAYER

Our Lady of Mount Carmel
NOVENA 2026



MARY, WOMAN ATTENTIVE TO REALITY

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“To care for others for God’s sake is to care for God.”



Fr. Francisco Palau, Letter 6,4

PRAYER INTENTION:

The safeguarding of the human person

OPENING PRAYER

BIBLICAL ILLUMINATION: John 2:1-12

Three days later a wedding took place in Cana of Galilee. Jesus’ mother was there, and Jesus and his disciples had also been invited. When the wine ran out, since the wine for the wedding had been used up, Jesus’ mother said to him, “They have no wine.” Jesus said, “Woman, why do you concern me? My hour has not yet come.” His mother said to the servants, “Do whatever he tells you.” Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to the servants, “Fill the jars with water,” and they filled them to the brim. Then he told them, “Now draw some out and take it to the master of the banquet.” They did so, and when the master of the banquet tasted the water, it had become wine. Without knowing where it came from—only the servants who had drawn the water knew—the butler called the bridegroom.

REFLECTION:

At the Wedding at Cana, Mary demonstrates profound empathy, proactive faith, and concern for humanity. Noticing the lack of wine, she doesn’t remain a mere spectator but intercedes with her Son. Her final instruction, “Do whatever he tells you,” is the core of her message: an invitation to trust Him completely. She is attentive to the details of our lives, the first to recognize our needs, and teaches us that we can bring our most everyday concerns to Jesus. She acts as a bridge between our needs and the merciful heart of God and never leaves us alone in times of scarcity and vulnerability.

Globally, we are experiencing a profound crisis of human value. This is why Pope Leo XIV, in his encyclical Magnifica Humanitas, addresses the protection of the human person in the age of artificial intelligence (AI). He offers a path of communal discernment in the face of the transformations that digitalization imposes on contemporary society. This deep theological and ethical reflection on human dignity reminds us that it occupies absolute centrality in the digital age. He proposes “disarming” artificial intelligence so that it does not reduce people to mere data or instruments of power, always orienting it toward the service of the common good, social justice, and integral human development.

May Mary teach us to look at history from the perspective of the small and forgotten, and to embrace human weakness in order to transform it, “so that we may bear witness to the beauty of a magnificent humanity inhabited by God.”

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, Woman intercessor for humanity, pray for us.

SIGN OF LIFE:

On this day we will wear the Scapular to discern together those practices and values that are being replaced by the digital age in our community and to propose concrete actions that give priority to the human.

CLOSING PRAYER



MARY RECOGNIZES THE LIGHT IN THE MIDST OF PAIN

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“Look to the Crucified One. If you are united to Him, like a bride in faithful fulfillment of your holy vows, it is your blood and His precious blood that are shed. United to Him, you are like the omnipresent One. With the strength of the Cross, He can be in every place of affliction.” Edith Stein



PRAYER INTENTION:

For the end of the culture of death

OPENING PRAYER

BIBLICAL ILLUMINATION: John 19:25-26

Standing near the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, *“Woman, here is your son.”*

REFLECTION:

Today, the cross is raised in countless settings across our society, dominated by what has been called the *“culture of death.”* This reality manifests itself in the brutal noise of wars that annihilate the innocent and in the heartbreaking silence of the rooms where thousands of people, especially young people, contemplate suicide. The common thread in these tragedies is the loss of meaning in life: when suffering seems unbearable, loneliness becomes suffocating, and human beings are treated as disposable or as mere numbers. Death is falsely presented as the only way out.

Mary does not flee, she does not faint, she does not curse her executioners, nor does she surrender to the darkness of Good Friday. When all seems lost, she shows us that pain does not have the last word and that love is stronger than death. In the face of war, she asks us to disarm our hearts of resentment and aggression. Faced with suicide and depression, she invites us to support and accompany others in their search for meaning.

Pope John Paul II, defender of human dignity, also points out how Mary is an antidote to despair: *“We are faced with an enormous and dramatic clash between good and evil, death and life, the ‘culture of death’ and the ‘culture of life.’ At the foot of the cross, with Mary’s ‘yes,’ the people of life come into being. To the Mother of God is entrusted a new spiritual motherhood, embracing all humanity so that, through grace, they may reach the fullness of life.”* Encyclical Letter *Evangelium Vitae*, 28, 102.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mother, who at the foot of the cross rescues from the abyss those who have lost the meaning of life, pray for us.

SIGN OF LIFE:

Today we will wear the Scapular so that each sister can write a message encouraging others to discover the meaning of their lives. This message will include the number for the local suicide prevention and support hotline or counseling service. Each note should be placed in a public place.

CLOSING PRAYER

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NOVENA 2026





Day 9

MARY ACCOMPANIES OUR SEARCHES IN THE RICHNESS OF DIVERSITY

“I wish that you all may be of one heart, animated by one and the same spirit.”

 Fr. Francisco Palau, Letter 7,2

PRAYER INTENTION:

**The life and mission of the Carmelite Missionaries,
CMS and lay people in the world**

OPENING PRAYER

BIBLICAL ILLUMINATION: Acts of the Apostles 1:14

They were all united in continuous prayer, along with several women, including Mary, the mother of Jesus, and his brothers.

REFLECTION:

In the face of an individualistic culture, the Church calls us to live and be in communion. Therefore, our presence as Carmelite Missionaries throughout the world is not merely a matter of geography; it is a living testament to the fact that our charism knows no borders. From the most remote communities to large urban centers in Africa, the Americas, Asia, Europe, and Oceania, the Congregation demonstrates that love and service are universal languages. Being distributed across the globe means embracing human diversity and making the earth a space for the presence of the living God.

The Message of the XXII General Chapter reminds us that *“promoting synodality in the world today means for us the opportunity to deepen and extend the charismatic gift we have been given; therefore, we propose to the entire Congregation to embrace the synodal path with complete confidence”* (p. 8). Thus, like Mary, the Synodal Woman, we want to journey with others as at Pentecost, attentive to the promptings of the Holy Spirit, persevering in prayer, encouraging communities, overcoming fear, and sharing the experience of living in service to Jesus Christ. We do this together with the laity, families, teachers, young people, the CMS, and all those who are nourished by this ecclesial charism and, through it, enrich the Church and the world; working in a network with one heart, without isolated efforts, appreciating the richness of each person and culture without forgetting our own.

SONG

PRAYERFUL SILENCE

EJACULATORY PRAYER:

Mary, model of communion and synodality, pray for us.

SIGN OF LIFE:

Today we will wear the Scapular as a sign of communion. We will make a video call to one of our communities on another continent to strengthen the bonds of fraternity by sharing life and mission.

CLOSING PRAYER

