MANUAL

OF

THE THIRD SECULAR ORDER
OF OUR BLESSED LADY OF
MOUNT CARMEL AND
ST TERESA OF JESUS

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Nihil Obstat quominus imprimatur
ex parte Ordinis

Fr Silverius a S. Teresia,
Praepositus Generalis.

Fr Simeon a S. Familia,
Secretarius.

Romae 19 *junii* 1950.

Nihil obstat
ERNESTUS MESSENGER, Ph.D.
Censor deputatus.

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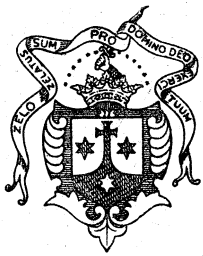

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J. M. J.

Fr. Luke of the Blessed Virgin, General of the Order of Discalced Carmelites, and Prior of the Monastery of Mount Carmel.

To our Beloved Sons and Daughters, the members of the Third Order, living in the world.

Peace and consolation of the Holy Ghost.

The Rule which We present to you, dearest Brethren, has been so revised by order of our Venerable Definitory General as to adapt the ancient text to the needs of our present times, and, after mature examination has been definitely approved by our Holy Father Benedict XV in conformity with the Sacred Canons, on 6th March, 1921, as it appears from the Decree of the Sacred Congregation of Religious appended hereto.

Filled with a holy gladness We present it to you, being fully persuaded that even as in former times it has given to the Church as well as to Civil Society numberless Tertiaries illustrious by their knowledge and admirable by the sanctity of their lives, so also will it lead you to the attainment of that Christian

perfection to which you aspire, and to which the Lord hath called you.

In this Rule of the Third Secular Order of the Blessed Virgin Mary of Mount Carmel and of the Holy Mother Teresa of Jesus, you will find clearly and distinctly laid down all that is necessary for you in order to live holily in the world, according to the spirit of Carmel, whether you live in community or whether leading your life individually, isolated in the world, you emulate to the best of your power the virtues of those more fortunate ones living in the retreat of the cloister, so that you may share in the same merits as they.

Receive it, then, as the clearest expression of the Will of the Lord, conform your life to its precepts, knowing full well that the more faithfully you shall have kept it, the more abundant will be the fruit of your sanctification, as it is written, " If you walk in my precepts and keep my commandments and do them . . . I will look on you and make you increase ; you shall be multiplied and I will establish my covenant with you . . . I will walk among you and will be your God and you shall be my people." (Levit. xxvi.) And again : " If anyone should do more, the Lord, on his return, will render it to him ; let him, however, use that discretion which is the mistress of virtue." (Rule of the Order.)

God grant through the intercession of the Blessed Virgin Mary of Mount Carmel, of the Glorious Patriarch Saint Joseph, special Protector of our Holy Order, of St Teresa of Jesus and St John of the Cross our holy Reformers, that you may deserve the attainment of such

promises, so that persevering faithfully in your holy resolution you may one day rejoice with the Apostle and say: "I have fought a good fight, I have finished my course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day." (2 Tim. iv.)

In this sweet hope We implore God to grant you an abundance of heavenly help, whereof our Fatherly Blessing may be a token which We affectionately bestow upon you in the Name of the Lord.

Given in Rome, at the Casa Generalizia, this 13th day of April, 1921, on the feast of the Solemnity of Our Holy Father St Joseph.

FR. LUKE OF THE BLESSED VIRGIN,
General.

FR. ANTHONY MARY OF THE PRESENTATION,
Second Definitor General and Secretary to the Definitory.

DECRETUM

Sanctissimus Dominus Noster Benedictus Divina Providentia PP. XV, in audientia concessa die 6 Martii 1921 R. P. D. Secretario Sacræ Congregationis de Religiosis, re sedulo perpensa, et audito specialis Commissionis suffragio, Tertii Ordinis sæcularis, pro utroque sexu fidelium, Beatæ Mariæ Virginis de Monte Carmelo et Sanctæ Matris Theresiæ a Jesu nuncupati, jam inde a sæculo XVI orti, Regulam, lingua italica exaratam ut continetur hoc in exemplari, cujus autographum in præfatæ Sacræ Congregationis Tabulario asservatur, definitive approbare et confirmare dignatus est, prout præsentis Decreti tenore, Sua Auctoritate Apostolica, approbat et confirmat; salvis SS. Canonum præscriptis.

Datum Romæ, ex Secretaria Sacræ Congregationis Negotiis Religiosorum Sodalium præpositæ, die 6 Martii 1921.

✠ THEODORUS CARD. VALFRE DE BONZO
(L. † S.) *Præfectus.*

MAURUS M. SERAFINI, Ab. O. S. B.
Secretarius.

N. 2058 19. C. 20.

DECREE

Our most holy Lord Benedict XV by Divine Providence Pope, in an audience granted on the 6th of March, 1921, to the Very Rev. the Secretary of the Sacred Congregation of Religious, after mature examination and having heard the report of the Commission specially instituted for this purpose, has deigned to approve definitely and to confirm the "*Rule of the Third Secular Order of the Blessed Virgin of Mount Carmel and the Holy Mother Teresa of Jesus*" for the Faithful of both sexes, already established in the sixteenth century written in the Italian language as contained in the present copy the original of which being preserved in the archives of the said Sacred Congregation, and by His Apostolic Authority according to the tenor of this present Decree He herewith approves and confirms it, conformably to the rulings of the Sacred Canons.

Given in Rome, in the chancery of the Sacred Congregation of Religious, this 6th day of March, 1921.

✠ THEODORE, CARD. VALFRE DE BONZO
(L. † S.) *Prefect.*

MAURUS M. SERAFINI, Abbot of the Order of St Benedict, *Secretary*.

Rule of the Third Secular Order of the Blessed Virgin Mary of Mount Carmel and of the Holy Mother Saint Teresa of Jesus.

PART I

On the Nature of the Third Order and the Duties of the Tertiaries

CHAPTER I

SCOPE OF THE THIRD ORDER[1]

1. The Third Secular Order of the Blessed Virgin Mary of Mount Carmel and of the Holy Mother Saint Teresa of Jesus is an association of persons who, though living in the world, desire to aim at Christian perfection in the way most suitable to their state of life, according to the spirit and under the direction of the Order of Discalced Carmelites, under the protection of the August Queen of Carmel, and in imitation

[1] From a very remote period, certain individuals, through devotion to the Carmelite Order, undertook to observe the Rule of St Albert, in so far as was compatible with their secular state. Considered as a canonical institution, however, the Third Order of Carmel originated in 1452; when Pope Nicholas V, by the Bull 'Nulla Fidelium', approved the Statutes, which were later confirmed by Sixtus IV.

After the institution of St. Teresa's Reform, Clement VIII, in the Bulls 'Cum Dudum' (1594), and 'Romanum Pontificem' (1603), extended to the Discalced Carmelite the Faculties and privileges granted by his predecessors to the Carmelite Order. Thus there came into existence the Teresian Third Order, with its own rules inspired by a more lofty spiritual doctrine, and characterized by greater austerity.

of the many saints whose virtues have adorned her venerable Order.

2. The object of our Third Order following the example of the friars and nuns of the Order is to give glory to God, to honour our Blessed Lady of Carmel, and to aid our holy Mother the Church by their prayers.

3. The means proposed for the attainment of these ends are contained in the present Rule which, if faithfully observed, will lead the Tertiaries to the attainment of sanctification and the possession of eternal life.

CHAPTER II

ON THE ESTABLISHMENT OF THE THIRD ORDER

4. The Very Rev. Father General or his Vicar in virtue of the faculties granted by the Sovereign Pontiffs to the Carmelite Order and extended by Clement VIII to the Superiors of the Reform of St Teresa, is empowered to establish Congregations or Sodalities of the Third Order.

5. The Third Order is usually established as an organic body or Congregation in some specially appointed church under the direction of the Superiors of the Order or their delegates.

6. In order to make the establishment of such Congregations canonical, the authorisation of the Very Rev. the General of the Order or his Vicar is required, as also the consent in writing of the bishop of the particular diocese.

7. Although the state of Tertiaries united

into a Congregation is preferable, it is not essential. Persons may still belong to the Third Order though not attaching themselves to any Congregation, as Tertiaries living their own lives independently in the world.

8. In order to belong to the Third Order in this manner it is sufficient to be admitted by the Superior and to receive the habit from him, or any other duly authorised priest; and after a year of novitiate to make profession in the hands of the same, or any other priest holding the necessary faculties.

9. These Tertiaries will be governed by the same Rule in all things that concern them more particularly, under the direction of their own confessor.

CHAPTER III

THE FACULTY OF ADMITTING TO THE THIRD ORDER

10. The Very Rev. Father General can give the habit of the Third Order and in due time admit to profession in any place whatsoever; the Revv. the Fathers Provincials can do the same thing within the limits of their own provinces, and local Superiors in their respective districts.

11. Moreover, the Very Rev. Father General or his Vicar can delegate for the purpose all priests, whether secular or regular (of whatever Institute) at his discretion, irrespective of time

and place; the Rev. Father Provincial or Vicar Provincial can confer these faculties only upon their own religious within the limits of their own province during the time of their office; local Superiors can only delegate their own subjects in their own district and for the period during which they remain in authority.

CHAPTER IV

CONDITIONS NECESSARY FOR ADMISSION TO THE THIRD ORDER

12. Persons of either sex and of all conditions—ecclesiastics, and lay-people, single, married or widowed—may be admitted to the Third Order, provided they fulfil the following conditions:

(*a*) that they are not bound by vows either perpetual or temporary in any Religious Institute;

(*b*) that they do not belong to any other Third Order either as professed members or novices;

(*c*) that they be of exemplary life, constant and firm in their profession of the Catholic Faith, and steadfast in their obedience to the Holy Roman Church;

(*d*) that they be actuated by a sincere desire of leading a more perfect life by the fulfilment of their duties both general and particular, and the intention of serving God and Our Blessed Lady of Mount Carmel more faithfully;

(*e*) that they be of good repute and, either possessed of adequate means, or capable of earning a livelihood by their own honest labour;

(*f*) that they have attained the age of twenty-four years; the Superiors and Directors, however, can dispense from this last condition in the case of those whose good character seems to justify the dispensation, provided they have attained the age of twenty.[1]

CHAPTER V

THE HABIT

13. Without prejudice to the laudable custom that exists in some places of wearing a more elaborate habit on Solemn Feasts, and when taking part in sacred functions, nevertheless the real and distinctive habit of the Tertiaries consists of a scapular of brown cloth, or in summer of brown serge, composed of two equal parts about 10 inches in length and about 7 inches in width.

14. This is to be worn day and night over the shoulders so as to cover the breast and back; nor may a smaller scapular be substituted in its stead except for reasons of health,

[1] Our Very Rev. Fr. General, by faculty granted by the S. Congregation with Rescript N. 2018/19 dated 29th Dec., 1923, can dispense those who have completed their sixteenth year. Corso d'Italia, 38 Roma (34) Italy.

or other just motives sanctioned by the confessor.[1]

15. This scapular must be blessed by a priest holding the necessary faculties when received for the first time; subsequently, when replaced by others, no further blessing is required.

CHAPTER VI

ADMISSION TO THE THIRD ORDER, THE CLOTHING

16. Although the Superiors or Directors can receive into the Third Order all persons fulfilling the conditions stated above, nevertheless, generally speaking, it will be found highly conducive to the well-being of the Congregation, and provide an opportunity of becoming better acquainted with the dispositions of postulants, if all those who seek admission are presented to the respective councils some time previously.

17. The Superior or Director will therefore be very careful never to propose any person whom he does not consider called to this state of life, and who he has reason to believe will not be looked upon favourably by the majority of the Congregation; this will obviate the danger of differences of opinion and the consequent weakening of mutual charity.

[1] It should be noted that the customary medal, with the effigy of the Sacred Heart on one side and that of Our Lady on the other which is considered as a substitute for the small Brown Scapular, or for any of the others cannot validly take the place of the Scapular of the Third Order. Tertiaries must always wear this scapular.

18. Before postulants are admitted to the clothing a probationary period of two months must elapse, during which they should be carefully instructed in all that concerns the obligations they assume in joining the Third Order.

19. They will prepare themselves for the Clothing by a few days of recollection and retreat under the direction of their own confessor.

20. On the day fixed for the ceremony they will receive Holy Communion: then, at the appointed hour, after a brief exhortation at the discretion of the Superior or Director, the Habit will be given according to the ritual prescribed.

21. Where monthly meetings are held, the clothing will take place at one of these in the oratory destined for the purpose: in other cases the ceremony will be performed before the Altar of our Blessed Lady but without publicity, as being a private function.

22. Postulants, being clothed with the holy Habit, become novices, and will then for the space of a year give proof of their vocation by the exact observance of the Rule: they will also dispose themselves by prayer and the practice of Christian virtue to merit the grace of profession.

23. It is left to the discretion of the Superior or Director to prolong the period of the novitiate in the case of those whose temperament inspires doubts of their possessing the requisite qualities of piety and constancy, as also those who manifest lack of firmness in their vocation.

24. During their novitiate, Tertiaries should present themselves at least once a month, unless otherwise hindered, to the Superior or Director to be instructed in their duties, afterwards every now and then, for example, every two months. Novices are always at liberty to choose their own confessor.

25. Should a novice be in danger of death the Superior or Director may admit him to profession before the termination of the year of novitiate. These vows, however, will be valid only in the event of death. Should the novice recover they are not held to be binding, and must therefore be renewed in due course on the completion of the year of novitiate.

CHAPTER VII

THE PROFESSION

26. Towards the end of the year of novitiate —the novice having completed his twenty-fifth year, unless a dispensation has been obtained —the Superior or Director, being assured of the divine nature of his vocation to this state of life and of his perseverance in his good intentions, may admit the Tertiary novice to profession.

27. Having fixed with the Superior or Director the day upon which the profession is to be made, each novice will prepare himself by making the Spiritual Exercises, or by other pious practices according to the advice of the

Director, not omitting on the day itself to receive Holy Communion.

28. Apart from certain modifications of ritual and prayers indicated in the ceremonial, the ceremony of the profession will be performed in the same manner as the clothing.

29. It will be made in the hands of the Superior or his Delegate in the following terms:

I, N. N. *make my profession and promise to God, to Our Blessed Lady of Mount Carmel, to Our Holy Mother S. Teresa and to the Superiors of the Order, obedience and chastity, according to the Rule of the Third Order, which I purpose to observe with all perfection possible to me, until death.*

30. Twice a year, that is, on the feast of the Exaltation of the Holy Cross, the 14th of September, and on the feast of Epiphany, the Tertiaries will renew their vows in presence of the Superior or the Director, or, if this be not possible, they will make the renewal privately after Holy Communion.

31. The vows of Obedience and Chastity according to the Rule of the Third Order have not the same binding force as Religious vows, and expire upon leaving the Order; they are intended to bind the Tertiary to a perfect observance of the holy Law of God and of Our Holy Mother the Church, and while elevating to a higher degree the practice of Christian virtue and increasing its value and merit they do but give a more sacred sanction to the duty incumbent upon all the Faithful of humble submission to lawful authority and of preserving

in whatever state of life purity of soul and body.

32. Therefore, should it be found necessary to dismiss a Tertiary from the Order in punishment for his misdeeds, or should he leave it of his own accord—which should not be done without the advice of the Superior or Director—he would be no longer bound by these vows and the other obligations of the Third Order.

CHAPTER VIII

THE VOW OF OBEDIENCE

33. The Vow of Obedience made by our Tertiaries at their profession obliges only to such things as are commanded by the Superiors in conformity with the Rule.

34. This obedience is due to the Very Rev. Father General or his Vicar, to the Provincial, to the local Prior and to any priest who is lawfully appointed to be the Director.

35. Grievous sin against this vow is only incurred in the case of disobedience to a written precept concerning matters pertaining to salvation and specified in the Rule, given by the Superiors in the presence of two witnesses and accompanied by a declaration of the grave nature of the obligation.

Therefore no grave precept will ever be given in any other form.

36. It will, however, be helpful to their spiritual welfare if they practise humble submission to their confessor in matters concerning their spiritual advancement.

CHAPTER IX

THE VOW OF CHASTITY

37. The Vow of Chastity made in accordance with the Rule of our Third Order obliges under a new title, namely, that of a vow, to that degree of continence which is consistent with the state of life, present or future, of the person who makes such a promise to God.

Thus, unmarried persons are bound by virtue of their profession to absolute purity as long as they remain single; persons in wedlock pledge themselves to conjugal fidelity; widowers and widows, as long as they remain such, are bound to chastity conformable to their state; this vow, however, does not preclude the Tertiaries, whether men or women, from changing their state of life by marriage.

38. The Members of an Order, whose glory it is to render them in a special manner the children of the most pure and Immaculate Virgin Mother of God, should be most sensitive to all that concerns holy purity in thought, word and deed, and in their entire comportment should scrupulously shun everything calculated to dim the lustre of this beautiful virtue.

39. Our Tertiary Sisters, while studiously avoiding the fashions of the day and the pomps and vanities of the world, should dress modestly and becomingly in a manner suited to their position in the world.

40. The Superiors are empowered to punish any flagrant offence against chastity and,

in the event of its being repeated, it is their duty to dismiss the culprit from the congregation, lest scandal be given to the brethren.

CHAPTER X

THE LITTLE OFFICE OF OUR LADY

41. Tertiaries who are able to read will, unless prevented by some reasonable cause, recite daily the "Little Office of the Blessed Virgin" in the form approved by the Church; that is, the Invitatorium and Nocturn of the current day with Lauds, and at their proper time the four Hours, Vespers and Compline.[1]

42. Those Tertiaries upon whom the duty of daily reciting the Divine Office is incumbent, as also those who recite it from motives of devotion, are not bound to the Little Office.

43. Those who cannot read or are otherwise prevented from reciting the Office, will say each day twenty-five times the Pater and Ave

[1] The following Indulgences may be gained by reciting the Little Office of Our Lady :—

(i) 10 years once daily for reciting the entire Office, and a Plenary once a month on any day according to choice, if the entire Office has been recited every day.

(ii) 500 days for each of the Hours. These Indulgences are gained, even if the Office is not recited in Latin (cn. 934, p. 2).

If the Office is recited before the Blessed Sacrament, even though not exposed, an Indulgence of 500 days may be gained for each Hour, and a Plenary Indulgence for the entire Office; even though not all recited at the same time. For both indulgences the usual conditions are required. (S. Pen. 15-5-42.)

Maria: that is seven times for Matins and Lauds, and thrice for each of the other Canonical Hours, namely Prime, Terce, Sext, None, Vespers and Compline.

44. Although it is permissible for Tertiaries to recite the whole Office or the twenty-five Paters and Aves at one time, it is nevertheless better to distribute them throughout the day, so that, in the Tertiaries as in those who recite the Divine Office in the proper manner, the words of the Psalmist may be to a certain extent verified, "Seven times a day I have given praise to Thee" (Ps. cxviii, 164). They might therefore recite Prime, Terce, Sext, and None in the morning; Vespers and Compline in the afternoon, and, overnight, Matins and Lauds for the following day or in the early morning of the day itself.

45. Two or more may recite the office together, saying the verses alternately as in choir: the same holds good of the Paters and Aves.

46. In case of illness, weakness or exceptional pressure of work, the Little Office of the Blessed Virgin Mary, or the twenty-five Paters and Aves may be abbreviated by consent of the Superior or Confessor or in case of not being able to ask for the dispensation, by the Tertiary's own conscience.

CHAPTER XI

MENTAL PRAYER, SPIRITUAL READING, ETC.

47. Our Tertiaries, belonging as they do to an Order whose primary scope is the contemplative life, should endeavour to dispose themselves for the practice of Mental Prayer.

48. Each day they will make half an hour's meditation, a quarter of an hour in the morning and a quarter of an hour in the evening, or all at one time, according as the duties of the day permit. Tertiary priests will make half an hour in the morning, and half an hour in the evening.

49. Spiritual reading will be found most helpful, especially on feast days should it be impossible on working days. They should read preferably the Holy Gospels, the Imitation of Christ, the Spiritual Works of our holy Mother St Teresa and our holy Father St John of the Cross, of St Francis of Sales, and St Alphonsus-Maria Liguori, the Lives of Saints and of persons who have died in the odour of Sanctity, and the ascetical and mystical writings most esteemed in the respective countries.

50. Tertiaries should never fail to make the daily examination of conscience with due care and contrition for their sins: this is one of the most efficacious means of preserving purity of heart and advancing in perfection.

51. They should also endeavour to apply themselves earnestly to the practice of the presence of God, especially by the frequent use of ejaculatory prayers.

CHAPTER XII

HOLY MASS AND THE FREQUENT RECEPTION OF THE SACRAMENTS

52. Every day if possible, the Tertiaries will hear Mass with lively faith and recollection.

53. They should also be an example to others by their regularity in frequenting the Sacraments.

54. They will receive Holy Communion regularly at least once a week. In addition they will communicate on the first Friday of each month, on the principal feasts of Our Lord and the Blessed Virgin, on the feasts of the Founders and Patrons of our Order, on the anniversary of their profession, on the day of the Renovation of Vows, and whenever they learn that any member of the Order is dangerously ill or has died.

55. On Holy Thursday they should endeavour to receive Holy Communion at the hands of the Superior.

56. All Tertiaries are recommended the practice of frequent and even daily Communion according to the mind of the Church; in this they will be guided by the advice of their confessor.

57. Tertiaries, who, while keeping their souls in the state of grace, are nevertheless unable to communicate daily, should supply to some extent by Spiritual Communion; by this means they will keep alive in their soul the desire of the Holy Eucharist, and dispose themselves better for its sacramental reception.

CHAPTER XIII

PIETY

58. Tertiaries, following the advice of St Paul, should be sober and earnest in the practice of piety, and avail themselves of all means calculated to foster it in their souls.

59. In their homes they should be charitable, patient, good-tempered and exact in fulfilling the duties of their state, thus rendering religion and piety attractive to the eyes of others.

60. Once a month they will, if possible, set apart a day for recollection and once a year they will make the Spiritual Exercises.

61. They should have greatly at heart devotion to Jesus in the Blessed Sacrament, to Our Lady of Mount Carmel, the Holy Patriarch St Joseph and the Saints of the Order.

62. To foster these devotions, they are recommended to make, either together or in private, a daily visit to the Blessed Sacrament, and to observe the Novenas or Triduums in preparation for the principal feasts of Our Lord and His Blessed Mother, of our Holy Founders and Patrons, and of other Saints, according to their devotion.

63. In imitation of the zeal and charity of our holy Mother St Teresa, they should be earnest in offering prayers and good works for the exaltation of our Holy Mother the Church, for the good estate of the Sovereign Pontiff and the prosperity and increase of our Order.

CHAPTER XIV

FASTING AND ABSTINENCE

64. All Tertiaries should be exact in the observance of the fasts and abstinences prescribed by the Church, and never seek to be dispensed without grave and sufficient cause.

65. In addition to the days binding upon all Christians, they will fast on the following days, regulating their food and its condiments according to what is allowed on ordinary fasting days in their respective countries : on the vigils of the feasts of Our Lady of Mount Carmel and the Immaculate Conception, on those of Corpus Christi, of the Solemnity (Patronage) of our holy Father St Joseph, our holy Father St Elias, our holy Mother St Teresa, of the feast of All Saints of our Order, of our holy Father St John of the Cross, and all Fridays in Advent.

66. Moreover, besides the days prescribed by the Church, they will abstain from flesh-meat on all Wednesdays of the year and on the Saturdays of Advent.

67. It is to be noted, however, that in accordance with the tenor of the Rule of St Albert for the First and Second Orders, those afflicted with weakness or infirmity (even though not seriously) have a just reason for being dispensed from the fasting and abstinence from flesh meat prescribed by the present Rule. Similar reasons are the inconvenience that would be entailed upon their household of providing special food ; likewise exceptional stress of work, and other reasonable motives.

68. Further, fasting and abstinence commanded by the Rule is likewise dispensed with, in the event of such days coinciding with Christmas and the three days following it, the feasts of the Circumcision, Epiphany, Our Lady of Mount Carmel, of our holy Father St Elias, our holy Mother St Teresa, our holy Father St John of the Cross, or any other solemn feast in force in the universal Church or peculiar to the particular city or country.

CHAPTER XV

SILENCE AND THE AVOIDANCE OF IDLENESS

69. Tertiaries living in the world, who cannot observe regular hours of rigorous silence, should at least set apart certain times for the practice of such a degree of silence as is compatible with the circumstances of their lives: for instance, from the evening examination of Conscience till after morning prayers, they might laudably abstain from all conversations not imposed upon them by necessity or civility.

70. They should be especially on their guard against the detestable habit of back-biting, and prove themselves the true children of St Teresa by imitating her scrupulous regard for the good name of the absent.

71. Those whose time is not employed in the discharge of duties imposed upon them by their state, should find some useful occupation

for themselves after the example of St Paul and our Fathers of old.

Even if not necessary as a means of livelihood, this will enable them to avoid idleness, to give alms, to help poor churches, especially those of the Order, and to succour the less fortunate among their brethren.

72. Tertiaries, who by their position or other gifts of nature or fortune bestowed upon them by God are qualified to take an active part in works of charity and zeal, should devote their efforts to these objects as being not only in accordance with the intentions of the Church, but also in perfect harmony with the Carmelite Rule, which is inspired by the two-fold love of God and our neighbour.

CHAPTER XVI

CHARITY TOWARDS THE SICK, AND PRAYERS FOR THE DEAD

73. Tertiaries will be solicitous and charitable in the care of the sick, especially the members of the Third Order. They will make a point of visiting them, and should they find them in need, will see they are provided for as circumstances require.

74. The funds of the Congregation, where it exists, may be employed for the relief of infirm and needy members.

75. Should there be danger of death, they

will see that the priest is summoned in good time, so that the sick brother may be assisted by his ministrations, fortified by the last Sacraments, and consoled by the blessing and absolution *in articulo mortis*. They will also be careful to inform the brethren and solicit their prayers.

76. On the death of a brother or sister Tertiary, notice should at once be given to the others, that there may be no delay in offering the suffrages for the departed soul. Where the custom exists it is becoming that all should accompany the body to the church and assist at the Burial Service.

77. They will also be solicitous in helping the souls of the deceased Religious of the Carmelite Order, particularly the souls of members of the Third Order and of their own Congregation.

78. For each departed member of their own Congregation they will have a Mass said, or at least hear Mass and receive Holy Communion; they will also recite the fifteen decades of the Rosary; and should they be unable to have a Mass said, they will offer a second Communion.

79. These suffrages will be doubled in the case of the Sovereign Pontiff, the Cardinal Protector of the Order, the Superior General, the Definitors General, the Procurator General, their own Provincial and the Prior of the Monastery upon which they depend; also the Father Director and the Prior or Prioress of their own Congregation.

80. After the Octave of the Epiphany, of

Easter and the feast of St Michael the Archangel, they will recite the fifteen decades of the Rosary in union with the suffrages offered at these times throughout the Order for the departed members; at the same time they will also receive Holy Communion for the same intention.

81. On the 15th of November, the Commemoration of the deceased members of the Teresian Order, they will recite the entire Rosary and will receive Communion.

CHAPTER XVII

FREQUENTATION OF THE CHURCHES OF THE ORDER, AND THE MONTHLY CONFERENCE

82. It is the duty of all souls consecrated to God in the Carmelite Order to unite in furthering the welfare of the Order, for the glory of God, the honour of Our Blessed Lady and the veneration of its Saints. Tertiaries will therefore, when possible, assemble in the Carmelite Church for Mass and Holy Communion and other sacred functions on the principal feasts of the Order. They will also be present on the Epiphany and the Exaltation of the Holy Cross for the Renewal of Vows, and on the Commemoration of All Souls of the Order to take part in the suffrages on behalf of departed members.

83. Should they live at a distance from a Carmelite Church they will do what they can

to observe these feasts by attending their own parish Church or other Chapel.

84. They will also, when possible, assist at the Salve Regina, which is sung in churches of the Order on all Saturday Evenings and on the Eves of Festivals of Our Lady.

85. Moreover they will be punctual in attending the monthly conference and meetings appointed by the Superior or Director.

86. On these occasions they will carefully observe the rules laid down, and avoid everything calculated to disturb peace and concord or to diminish charity.

EXHORTATIONS

87. Such is the Rule and manner of life to be followed by Tertiaries of the Carmelite Order who desire to correspond faithfully to the graces of their vocation.

88. These Regulations, though, with the exception of the vows, not binding under pain of sin or punishment, should nevertheless be observed with great fidelity. It is not the dread of sin or punishment which should be the motive that impels Tertiaries to the loyal fulfilment of their duties, but rather the holy fear of God, the desire to be true to their vocation and the conviction that they will obtain the reward promised to those who have faithfully observed the Rule.

89. If, at times, circumstances should render the keeping of any particular point difficult and

impracticable, recourse should be had to the Superior for a dispensation or its commutation into other works of piety or at least the case should be submitted to a confessor, that he may authoritatively declare the Rule not to bind for the time being.

90. Nevertheless, Tertiaries should not be too ready to ask for, or even desire, dispensations, especially in regard to the more important points of Rule; let them rather bear in mind that their merit and reward will be the greater in proportion to the sacrifices involved in the faithful accomplishment of their vocation.

91. Indeed, to belong to an Order so singularly favoured by Our Blessed Lady, to wear a habit rich in so many inestimable promises, to share in the prayers, fastings, mortifications and other good works performed by so many friars and nuns of the Carmelite Order vowed to a life of the highest perfection—this is a privilege to be greatly prized, even though it be bought at the cost of some little sacrifice.

92. Should any Tertiary, impelled by the desire of identifying himself more closely with the spirit of the Order, feel drawn to add to these obligations other practices of piety, especially such as involve penance and mortification, let him first obtain the authorisation of his spiritual Director; and let him not doubt but that God will richly reward him.

But in everything let discretion, which is the moderating principle of all virtue, be the guide.

PART II

On the Government of the Third Order

CHAPTER I

ON THE SUPERIORS AND OFFICIALS OF THE THIRD ORDER

93. The Very Reverend Father General is the chief Superior not only of the First and Second but also of the whole of our Third Order. Also the Provincials are Superiors in their own provinces, and Priors in their convents and districts, each during the term of his respective office.

94. When, in places where there is no convent of the Order, a member of another Order, or a secular priest is appointed by the Superior General, in accordance with Canon Law, to admit persons to the Third Order and to take charge of a Congregation, he receives the name of Director and the duration of his office is dependent upon the will of the Superior.

95. In addition to the Superior or Director every Congregation will have its own officials for the administration of its affairs. These are: a Prior, a Sub-Prior and Master of Novices,

three Discreets, a Treasurer, two Infirmarians, a Sacristan and a Secretary. This applies equally to Tertiary Congregations of women; whose officials will have the same titles and duties as above.

96. The Prior, the Discreets and the Treasurer will be elected in Chapter composed of the professed members of the Congregation. The other officials will be appointed by the Superior or Director after consultation with the Prior and Discreets. The General or the Provincial however has the right to nominate the officials without having recourse to the Chapter, should he deem it expedient.

97. These elections or appointments are made for three years, but officials are open to re-election, especially if their experience, zeal and capacity render this advisable.

98. In case of death or resignation of office, the Superior or Director may fill the vacancy at his discretion, pending the general election.

99. Should a member decline for reasonable motives to accept an office conferred upon him in Chapter, the Chapter may accept his resignation, and will then proceed to a new election in the usual form.

CHAPTER II

THE CHAPTER

100. By a Chapter is understood a meeting of all the professed Tertiaries of a Congregation

convened at stated times for the purpose of conferring or renewing the Offices of the Third Order.

101. The establishment of a new Congregation, which must count at least twelve professed members, over and above those of the Mother Congregation, will be always followed by a Chapter, for the election of officials, at which the novices are not to take part. It will then be held regularly every three years, and will always be presided over by the Superior or Director, who will give notice of its convocation a month in advance, in order that the Tertiaries may be prepared to attend.

102. The manner of holding the Chapter will be as follows: The Tertiaries being assembled in the appointed place, will invoke the assistance of the Holy Ghost by the recital of the hymn *Veni Creator*; then the Treasurer will submit the Statement of accounts for the past three years; this will be followed by the election of the Prior, the Discreets and the Treasurer in the following manner.

103. The Superior, or Director, will first appoint a Secretary, from whom he demands a promise of faithfulness and secrecy.

104. The Secretary being appointed and having withdrawn to a suitable place, the Chapter will proceed with the election, the Prior voting first and the others following in order of seniority. Each will place in the Urn in the presence of all the members of the Chapter, a voting paper, neatly folded with the names of the person or persons he wishes to

vote for written either by himself or by someone in his confidence.

105. When all have registered their votes the counting is proceeded with in the following manner. The papers are opened and verified by the President and the two members sitting nearest to him, who are bound to the most scrupulous secrecy, as it never must become known to anyone, neither then nor afterwards, who may have given his vote to this or that person. Whoever receives more than half the votes will be elected.

106. Should this result fail to be attained, a second ballot will be taken and, in the event of this also failing to produce an absolute majority, the names of the two who have received the greatest number of votes will be affixed severally to two urns, and they themselves abstaining, the remaining members will vote for one or the other, placing a white ball in the urn to which the name of the candidate of their choice is affixed, and the black ball in the other. The one who receives the greatest number of white balls will be regarded as elected. Should the number be equal, the matter will be decided by seniority of profession, and this failing owing to their being professed together, by seniority of age.

107. The elections to the above-mentioned offices being concluded, the Superior or Director, having consulted the Prior and the Discreets, will assign the remaining charges: the names of the new officials will then be read aloud; and the Chapter will close with the prescribed prayers.

CHAPTER III

OF THE SUPERIOR AND DIRECTOR

108. The Superior or Director presides over the Third Order and takes the chair at the meetings of the Congregation; it is his duty to examine those who seek admission, to receive them into the noviciate, and admit them to profession if they are deemed worthy; to watch over all, to observe how each one fulfils his own particular duties and to administer charitable correction to those who need it; to give the monthly Conference and to visit sick members.

109. To the Superior or Director also belongs the faculty of dispensation and commutation in regard to any point of the Rule, when such are called for by reasons foreseen by the Rule itself; to expel, when charitable admonition proves of no avail, those who show themselves unworthy to belong to the Third Order; to appoint the officials not elected by the Chapter, and to replace such as may die or prove themselves lacking in the necessary qualifications; finally to impart on the appointed days the Papal Benediction and give the General Absolution.

110. Mindful therefore of the importance of his office, he will be careful to inform himself of its duties and obligations, and to fulfil them with zeal and charity. He will be cautious in receiving new members and in admitting novices to profession, examining rigorously the vocation and spirit of each, that none may be accepted but such as are actuated by the desire

of the glory of God and their own sanctification; for the prosperity of the Order is not measured by the number of its members, but by the sanctity and perfection of their lives.

111. He will be solicitous in visiting the sick, exhorting them to patience and resignation, consoling them in their affliction and imparting to them the graces and indulgences of the Order; and he will also commend them to the prayers of the Brethren.

112. Once a month he will give a Conference to the Tertiaries to enlighten them more and more in regard to their duties, and exhort them to the practice of virtue and the exercise of works of charity; if clothings are to be performed or professions to be made, the customary exhortation prescribed by the Ceremonial will take the place of the Conference.

113. On this occasion also he will indicate the Patron Saint of the month and the special virtue to be practised; he will notify the death of any member that may have occurred, that all may join in praying for the departed soul; he will call attention to the fasts, festivals and indulgences of the coming month, and make known any dispositions or concessions of the Church that concern the Tertiaries.

114. He will keep three registers and will see that the respective entries are punctually made by the Secretary and Treasurer as follows: In the *first*, the Clothings of Tertiaries, giving their names in the world as well as that which it is the pious custom to take on this occasion, their age, their address, and the date (day, month, and year) of the clothing; also the

profession of each with a notification of any dispensation that may have been granted.

In the *second*, any change that may have occurred of Superiors or Directors or Officials, the subjects discussed in the conferences and the resolutions adopted, and all such matters as regard the Congregation. Finally in the *third*, all that concerns the material welfare of the Congregation, all the alms received and all the expenses incurred, of which the Treasurer will render an account at the proper time, so that everything may be conducted with perfect regularity.

These registers will be submitted to the Superiors whenever they may require it, and especially on the occasion of the official visitation.

CHAPTER IV

THE PRIOR

115. As the Prior takes precedence of the others by virtue of his office, so too he should excel them in all good works, in the observance of the Rule and in devotion to the Order.

116. He will always take the first place at the meetings; and have the first vote in the council, after the Superior or Director upon whom he depends in everything and for everything; he will see that the ordinances of the Superior are duly observed, and that all the officials acquit themselves faithfully of their

charge; and he will watch over the preservation of peace and concord.

117. He will be zealous in promoting to the best of his power the spread of the Third Order; he will discreetly and charitably call the attention of those who err to their faults, and should they show themselves indifferent to his admonitions, he will inform the Superior or Director.

118. As soon as he learns that any brother has fallen ill he will hasten to his side; he will then inform the Superior or Director and arrange for his being visited by the other brethren.

119. If the illness is serious, he will see that the sick man receives the Sacraments in good time, that he has the assistance of a priest, and is fortified by the last blessing and absolution granted to the members of the Order *in articulo mortis*. He will also be solicitous in recommending the sufferer to the prayers of the brethren and sisters.

120. Should the sick man be poor, he will in accord with the Superior or Director take care that he is provided with all he needs, for which purpose the funds of the Congregation may be drawn upon; he will also recommend him to the charity of brethren more blessed with the world's goods.

121. Immediately the sick brother passes away, he will inform the Superior or Director and the other brethren; he will make arrangements for the funeral and the burial service to be attended, and he will see that the prescribed suffrages are offered by all.

CHAPTER V

THE DISCREETS

122. Each Congregation will have three Discreets; they will be elected by the Chapter and chosen among the professed Tertiaries.

123. It is the duty of the Discreets to call the attention of the Superiors to any matter affecting the good of the Congregation, that has come under their notice and needs regulating; to be present at the Council and to examine and discuss resolutions to be taken.

124. During the deliberations they will modestly state their opinions, carefully avoiding words calculated to give offence or excite dissension, and never adhering obstinately to their own ideas.

CHAPTER VI

THE SUB-PRIOR AND MASTER OF NOVICES

125. The Sub-Prior, who is also Master of Novices, will be chosen by the Superior or Director with the advice of the Prior and Discreets. He will take the second place at the meetings, and have the second voice in the Council, and will act for the Prior in the latter's absence.

126. It will be his duty to give information concerning the Rule to persons desirous of

being admitted to the Third Order, and to present them to the Superior or Director for examination in regard to their vocation; to conduct novices to the altar on the day of their Clothing and Profession; to inculcate upon them the exact observance of the Rule, the spirit of prayer and mortification and true devotion to Our Blessed Lady.

127. It is also his duty to assemble the novices in some suitable place, especially on feast days, and instruct them in the Rule and the practices of the Order, and, that the instructions may be more fruitful, he will take the advice of the Director as to the manner of conducting them.

128. He will keep a list of the novices with the date of their Clothing; he will see that they do not absent themselves from the monthly conference; he will mark their progress in virtue and towards the end of the year of their noviciate, he will propose to the Director those whom he considers worthy to be admitted to profession.

CHAPTER VII

THE TREASURER

129. The Treasurer has the care of the funds of the Congregation.

130. It is his duty to make the collection at the meetings, to keep account of the alms received, and of all the other offerings made

to the Congregation, or other receipts. They will remain in his keeping, and will be expended by him, but always with the approval of the Superior or Director and the Prior.

131. Whenever a member falls ill or is in need of assistance, the Superior or Director and the Prior will decide how much the Congregation is in a position to grant for his relief, and the Treasurer will be careful immediately to place the sum at his disposal, lest his sufferings be increased by delay or negligence.

132. He will enter in a Special Book, usually to remain in the care of the Superior or Director, all the money received and expended by the Congregation, and he will never permit himself any outlay not sanctioned by the Director and the Prior. Once a year he will render an account of his administration to the Council.

CHAPTER VIII

THE INFIRMARIANS

133. It is the duty of the Infirmarians to visit in the name of the Congregation Tertiaries who are ill, to console them in their sufferings, and to inform the Superior or Director and the brethren, that they also may go to see them and pray for them.

134. There will be two or more Infirmarians according to the number of Tertiaries, and they will be chosen by the Superior or Director after consultation with the Prior and the Discreets.

135. As soon as the Infirmarians learn that one of the brethren is ill, they will at once hasten to his side to inform themselves of his condition, to ascertain whether he has received the Sacraments, and to see if he needs assistance; they will then without delay report the matter to the Superior or Prior, that his temporal needs may be supplied by the Treasurer.

136. They will be mindful to suggest to the sick man that he should receive the Sacraments, and if necessary will themselves summon the priest. They must be on their guard against any such mistaken kindness as would induce them to conceal the gravity of his condition, so that he may have time and opportunity to prepare himself for the passage upon which eternity depends.

137. If the need of assistance should be great and the resources of the Congregation inadequate to meet it, the Infirmarians will do all they can under the circumstances, even appealing to persons of means for alms on behalf of their sick brother.

138. Mindful of the merit and holiness of their office, they will be most attentive in fulfilling its duties with all possible care and charity, remembering that Our Lord Jesus Christ did not disdain to become poor and infirm for us, that He considers as done to Himself all that we do for His sake to the suffering and unfortunate, and that on the last day He will give an eternal reward to those who have visited Him in the person of His servants.

CHAPTER IX

THE SACRISTAN

139. The Sacristan will have charge of the chapel, oratory or altar of the Congregation, as also of all other places devoted to its use.

140. The sacred vessels, the vestments and the altar linen will be in his care ; he will attend to any necessary repairs, and should anything no longer serviceable need replacing, he will inform the Prior.

141. He will prepare what is required for sacred functions, Clothings, Professions, etc ; he will arrange the place of the Conferences and Meetings, light the candles, collect offerings and preserve perfect order and cleanliness in everything.

CHAPTER X

THE SECRETARY

142. The Secretary will be responsible for all entries in the registers of the Congregation except those relating to receipts and expenditure, which belong to the province of the Treasurer.

143. He will enter in a book kept for the purpose by the Superior or Director, the Clothings of the Tertiaries, stating their Christian name and surname as well as their religious name, the date of their birth, their address, with the day, month and year of their reception;

also in due time he will register their profession, noting any dispensations that may have been granted: finally, he will record the deaths that occur among the Tertiaries as soon as they come to his knowledge.

144. In another book he will give an account of the Chapters that have been held, the elections that have taken place, the changes that may have occurred in regard to the Superiors and officials; also he will draw up the minutes of the Meetings, noting any matters discussed and the resolutions adopted.

145. In the same book will be entered the minutes of the Meetings of the Council, especially of that held annually when the Treasurer submits the statement of the financial condition of the Congregation. In regard to all matters to be inserted or omitted he will be guided by the advice of the Superior.

146. It is also the duty of the Secretary to give notice of extraordinary Meetings of the Congregation, and to forward to members any notices or circulars that may concern them.

CHAPTER XI

THE COUNCIL

147. The Council consists of the Superior or Director, the Prior, the Sub-Prior, the Discreets, the Treasurer and the Secretary. It belongs to the Council to deal with such matters of moment as are not reserved to the Chapter or a General Meeting.

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148. The Council may be summoned by the Superior or Director as often as circumstances require ; and should meet regularly once a year at least, to consider and approve the administration by the Treasurer during the year of the funds of the Congregation.

149. All the officials will preserve secrecy concerning the matters treated of in the Council, especially when their publication would be calculated to disturb fraternal charity.

CHAPTER XII

THE MEETINGS

150. There are two kinds of Meetings, General and Particular.

151. The General Meeting is that in which all the Tertiaries take part ; it will be held as often as the Superiors deem it expedient to summon it. It is not however advisable that it should be a matter of frequent occurrence, since the affairs of the Order can be discussed on the same day as the ordinary monthly Conference.

152. The Particular Meeting is that in which only certain members holding office in the Congregation take part, for instance the Council.

153. The Meetings will always be held under the presidence of the Superior or Visitor, and will open and close with the prescribed prayers ; all should be regular in attending the Meetings it is their duty to attend, whether as Tertiaries or in virtue of their office.

CHAPTER XIII

THE MONTHLY CONFERENCE

154. Once a month on the third Sunday, or on some opportune festival appointed by the Superior or Director, the Tertiaries will assemble in the Chapel or other place appointed for the monthly Conference. To all those who assist, provided they are truly contrite and have confessed their sins and received Holy Communion, Pope Pius X has granted a Plenary Indulgence.

155. If the Conference takes place in the morning, as is to be preferred when possible, Mass will be said and Holy Communion given; then the prescribed prayers being recited, the Tertiaries will seat themselves and listen attentively to the Conference or Instruction given by the Superior or Director, or other priest selected by them for the purpose.

156. Should there be Clothings or Professions to be performed, these will take place after the Mass, or, if the Meeting be held in the afternoon, they will follow immediately after the recital of the prayers, and the instruction appropriate to the occasion will take the place of the Conference.

157. Bearing in mind that generally speaking the Tertiaries have not much time at their disposal, the Superior or Director will be careful that the Conference is not too long. He will also make a point of explaining the Spirit of the Third Order, its object together with the

means by which it is to be attained, and the obligations it entails. Finally he will endeavour to animate all with an ardent desire to live a holy life and accomplish faithfully the duties of their state.

158. The Conference being concluded the Superior or Director will name the Patron Saint of the month, and the special virtue to be practised conformably to Ch. III n. 113; he will mention any changes that may have been made in the officials, notify any deaths that may have taken place, and call attention to the vigils, fasts and festivals that will occur, and the indulgences that may be gained during the coming month; he will make any recommendations that he deems advisable, and such dispositions as the well-being of the Congregation call for will be adopted.

159. The Secretary will then read the minutes of the last Meeting; the Sacristan will make a collection which he will hand to the Treasurer to be duly entered in the books; the prescribed prayers will be recited; the Superior or Director will give the blessing and the Meeting will close with the pious salutation "Praised be Jesus Christ!"

CHAPTER XIV

THE PROCESSION OF OUR BLESSED LADY

160. On the third Sunday of each month or another sanctioned by custom, after the conference or a sermon in Church, the Tertiaries will

take part in the procession of the Confraternity of Our Blessed Lady of Mount Carmel, to which our Holy Father Pope Pius X, confirming the privileges accorded by his illustrious predecessors, has attached a Plenary Indulgence.

161. The manner of conducting this sacred function is indicated in the Ceremonial. The Tertiaries should be very careful to be present and will conform to the prescriptions laid down.

162. Whether the Procession be confined to the Church or extended to public places, the Tertiaries will be mindful to maintain a modest and recollected bearing, and devoutly take part in the singing: thus while honouring Our Blessed Lady, they will at the same time be a source of edification to their neighbour.

APPENDIX FOR ASPIRANTS TO THE THIRD ORDER OF OUR LADY OF MOUNT CARMEL AND ST TERESA

With the object of recruiting and training suitable subjects for the Third Order, Our Venerable Definitory General gave its approval, in 1927, to the instituting in every Congregation of Tertiaries of a special section for Aspirants.

The following norms will serve to guide those entrusted with the charge of selecting and training such Aspirants. These rules are taken from 'Instructiones Fratrum Discalceatorum Ord. B.V.M. de Monte Carmelo' (P. II, cap. XI, n. 97–99).

Young people of both sexes, who are anxious to lead a life of perfection in the world, under

the protection of Our Lady of Mount Carmel, may become Aspirants; provided they have completed their fifteenth year. But the same conditions are required for their admission as have been laid down for that of Tertiaries in n. 12 (*a*), (*b*), (*c*), (*d*), (*e*) of the present Manual.

Aspirants must observe the following rules:—

1. To wear always the small scapular, not the medal.

2. Receive Holy Communion at least once a week.

3. Recite the Litany of Our Lady every day.

4. Perform some act of mortification every Wednesday and Saturday.

5. Take part in the monthly procession in honour of Our Lady of Mount Carmel.

6. Attend the special monthly meeting which, if possible, will be held for them. If this is not possible, they should attend the ordinary monthly meeting of Tertiaries; but in either case, they may attend these, especially on the occasion of Clothings and Professions.

Throughout their period of Probation, Aspirants shall be instructed by the Director or by their confessor, in the true spirit of the Third Order. According to their conduct and progress during this time, the Director will decide whether or not they are to be admitted to the noviciate; and whether a dispensation should be sought, should they not have the required age. It is not advisable to admit them indiscriminately; but each individual case should be weighed; nor should ordinary piety or even frequent reception of the Sacraments be deemed sufficient. Genuine and solid virtue is

expected; since our Tertiaries should be outstanding, 'a chosen generation, a holy nation, a purchased people' (I Peter, xi, 9).

The Director will be especially vigilant as to how they guard their tongues, because 'if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain (St. James, i, 26).

Hence the Director will exclude from the Third Order all tale bearers, gossips, detractors and the like.

PART III

Ritual or Ceremonial of the Third Secular Order of Our Blessed Lady of Mount Carmel and St Teresa of Jesus

§ I.—The Clothing

The altar, at which the ceremony is to be performed, should be suitably prepared, a white stole, together with the Habit or Scapular to be given, placed upon it, and near at hand the Holy Water vat and aspersory. Two candles at least should be lighted before the relic or statue of the Blessed Virgin. The Superior, or his delegate, wearing his white mantle puts on the stole and seats himself (if the officiating priest is not a member of the Order, he wears a cotta). Then the postulant advances accompanied by the Master of Novices: he kneels down before the Superior, and answers the questions put to him, as follows:

Q. What do you ask?

A. The mercy of God, and the Habit of the Third Order of the most Holy Virgin of Mount Carmel and of St Teresa.

The Priest having, according to opportunity, made a suitable exhortation then asks:

Q. Are you resolved to persevere until death in the state which you desire to embrace?

A. I do so hope and so purpose, with God's help and the assistance of the prayers of all the Order.

The Priest then adds :

Deus qui te incépit in nobis ipse te perficiat, per Christum Dóminum nostrum. Amen.

May God who has given thee His grace, bring thee to a perfect end, through Jesus Christ Our Lord. Amen.

Here he blesses the habit, saying :

℣. Adjutórium nostrum in nómine Dómini.
℟. Qui fécit cælum et terram.
℣. Osténde nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Ætérne Pater et Omnípotens Deus, qui Unigénitum tuum vestem nostræ mortalitátis indúere voluísti : obsecrámus imménsam tuæ largitátis benedictiónem in hoc genus efflúere vestiménti, quod sancti

℣. Our help is in the Name of the Lord,
℟. Who hath made heaven and earth.
℣. Show unto us Thy mercy, O Lord,
℟. And give unto us Thy salvation.
℣. O Lord hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

Let us pray.

Eternal Father and Almighty God, Who hast willed Thine only-begotten Son to put on the vesture of our humanity, we pray that the mighty blessing of Thy bounty may be poured forth on this kind of garment which the Holy Fathers have

Patres ad innocéntiæ et humilitátis indicíum gestári sanxérunt; et sic ipsum bene✠dícere dignéris, ut fámulus tuus (*fámula tua*) qui (*quæ*) eo usus (*usa*) fúerit indúere mereátur ipsum Dóminum nostrum Jesum Christum. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum.

℟. Amen.

granted to be worn as a symbol of innocence and humility and do Thou vouchsafe so to bless it that whosoever shall wear the same may be found worthy to put on Our Lord Jesus Christ Himself, Who liveth and reigneth with Thee in the union of the Holy Ghost, world without end.

℟. Amen.

Orémus.

Dómine Jesu Christe, auctor virtútum et amátor pœniténtium, qui máxime humilitátem et castitátem cum céteris virtútibus in hoc mundo elegísti et peccatóres ad pœniténtiam misericórditer vocare venísti, ac omnes fidéliter credéntes pie suscepísti; tuam ineffábilem misericórdiam supplíciter exorámus, quátenus hunc hábitum sanctificáre ac bene✠dícere dignéris, et concéde propítius, ut

Let us pray.

O Lord Jesus Christ, Author of all virtues and Lover of penitents, Who hast especially chosen humility and chastity with other virtues in this world, Who hast come mercifully to call sinners to repentance, and lovingly received all faithful believers, we humbly implore Thine ineffable mercy that Thou mayest vouchsafe to sanctify and bless this habit, and graciously grant that whosoever shall devoutly wear it in token of a religious life, may deserve to appear glorious in white

quicúmque (*quæcumque*) illum devote in sanctæ conversatiónis signum gestáverit, cum veste cándida et immaculáta ante tribúnal tuum in sanctórum ágmine glorificátus (*glorificáta*) in die judícii váleat apparére. Qui cum Patre, et Spíritu Sancto vivis et regnas in sæcula sæculórum.

℟. Amen.

and unspotted garments at the day of Judgment. Who with the Father, and the Holy Ghost livest and reignest world without end. ℟. Amen.

He then sprinkles the habit, saying :

In nómine Patris, et Fílii ✠ et Spíritus Sancti. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then turning to the Postulant he says :

Éxuat te Dóminus véterem hóminem cum áctibus suis ; et índuat te novum hóminem qui secúndum Deum creátus est in justítia et sanctítate veritátis : In nómine Patris et Fílii ✠ et Spíritus Sancti. Amen.

℣. Dómine Deus virtútum, convérte nos.

℟. Et osténde fáciem tuam, et salvi érimus.

May the Lord put off from thee the old man with all his acts, and put on thee the new man who was created unto God in justice and in sanctity of truth. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

℣. Convert us, O Lord God of Hosts,

℟. Show Thy face to us, and we shall be saved.

℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. O Lord, hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

Orémus.

Dómine, Deus virtútum, súpplices deprecámur cleméntiam tuam ut hunc fámulum tuum (*hanc fámulam tuam*) miseratiónis tuæ abundántia ab omni vetustátis erróre expúrget et capácem sanctæ novitátis effíciat. Per Christum Dóminum. Amen.

Let us pray,

O Lord God of Hosts, we humbly implore Thy clemency, that it may please Thee, through the abundance of Thy compassion, to purge this Thy servant from all past errors and make him (*her*) capable of new holiness. Through Christ Our Lord. Amen.

He then puts the Scapular upon the Postulant, saying:

Tolle jugum Christi suáve et onus ejus leve, in nómine Patris et Fílii ✠ et Spíritus Sancti. Amen.

Take up the sweet yoke of Christ and His light burden. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then blesses him (or her), sprinkling him (or her) with holy water, saying:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you,
℟. And with thy spirit.

Orémus.

Adésto Dómine supplicatiónibus nostris et hunc fámulum tuum (*hanc fámulam tuam*), cui in tuo sancto nómine hábitum nostræ sanctæ religiónis imposúimus, bene✠dícere dignéris et præsta, ut te largiénte devótus (*devóta*) in Ecclésia persístat et vitam mereátur ætérnam. Per Christum Dóminum nostrum. Amen.

Let us pray.

Look favourably, O Lord, on our supplication, and vouchsafe to bless this Thy servant, upon whom in Thy holy Name we have laid the habit of our holy Order, and grant that with Thine assistance he (*she*) may devoutly persevere in Thy Church, and may deserve life eternal. Through Christ Our Lord. Amen.

The Priest then kneels and begins the following hymn, continuing it alternately with the congregation :

Veni Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti péctora.

Qui díceris Paráclitus,
Altissími donum Dei,
Fons vivus, ignis, cáritas
Et spiritális únctio.

Tu septifórmis múnere,
Dígitus Patérnæ déxteræ,

Come, O Creator Spirit,
Visit this soul of Thine,
This heart of Thy creating
Fill Thou with grace Divine.

Who Paraclete art called,
The Gift of God above,
Pure Unction, holy Fire,
And Fount of life and love.

Finger of God's right hand,
The Father's promise true,

Tu rite promíssum Patris
Sermóne ditans gúttura.

Who seven-fold gifts bestowest,
Who dost the tongue endow.

Accénde lumen sénsibus
Infúnde amórem córdibus,
Infírma nostri córporis
Virtute firmans pérpeti.

Pour love into our hearts.
Our senses touch with light,
Make strong our human frailty
With Thy supernal might.

Hostem repéllas lóngius,
Pacémque dones prótinus,
Ductóre sic te prævio
Vitémus omne nóxium.

Cast far our deadly foe,
Thy peace in us fulfil,
So Thee before us leading
May we escape each ill.

Per Te sciámus da Patrem,
Noscámus atque Fílium
Teque utriúsque Spíritum
Credámus omni témpore.

The Father and the Son,
Through Thee may we receive,
In Thee from both proceeding
Through endless time believe.

Deo Patri sit glória,
Et Fílio qui a mórtuis
Surréxit, ac Paráclito
In sæculorum sæcula.
Amen.

Praise to the Father be,
Praise to the Son Who rose,
And praise to Thee, blest Paraclete,
While age on ages flows.
Amen.

Kyrie eléison, Christe eléison, Kyrie eléison.

Lord have mercy, Christ have mercy, Lord have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

℣. Et ne nos indúcas in tentatiónem.

℣. And lead us not into temptation.

℟. Sed líbera nos a malo.

℟. But deliver us from evil.

℣. Manda Deus virtûti tuæ :

℣. Command, O God, Thy strength.

℟. Confírma hoc Deus quod operátus es in eo (*ea*).

℟. Confirm, O God, that which Thou hast wrought in him (*her*).

℣. Salvum (*salvam*) fac servum tuum (*fámulam tuam*).

℣. Save Thy servant,

℟. Deus meus sperántem in te.

℟. Who trusts in Thee, O my God.

℣. Esto ei Dómine turris fortitúdinis.

℣. Be unto him (*her*), O Lord, a tower of strength,

℟. A fácie inimíci.

℟. From the face of the enemy.

℣. Nihil profíciat inimícus in eo (*ea*).

℣. Let not the enemy prevail against him (*her*),

℟. Et fílius iniquitátis non appónat nocére ei.

℟. Nor the son of iniquity approach to hurt him (*her*).

℣. Ora pro eo (*ea*) sancta Dei Génitrix,

℣. Pray for him (*her*), O holy Mother of God,

℟. Ut dignus (*digna*) efficiátur promissiónibus Christi.

℟. That he (*she*) may be found worthy of the promises of Christ.

℣. Dómine exáudi oratiónem meam.

℣. O Lord, hear my prayer,

℟. Et clamor meus ad te véniat.

℟. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you,

℟. Et cum spíritu tuo.

℟. And with thy spirit.

Orémus.

Deus qui corda fidélium Sancti Spíritus illustratióne docuísti, da ei in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

Prótege, Dómine, fámulum tuum (*fámulam tuam*) subsídiis pacis, et Beátæ Maríæ semper Vírginis patrocíniis confidéntem a cunctis hóstibus redde secúrum (*secúram*).

Deus miséricors, Deus clemens, cui cuncta bona placent, sine quo nihil boni inchoátur, sine quo nihil boni perfícitur, adsint nostris humíllimis précibus tuæ pietátis aures, et hunc fámulum tuum (*hanc fámulam tuam*) cui in tuo sancto nómine nostræ sacræ Religiónis hábitum imposúimus, ab omni mundána vanitáte et sæculári impediménto, ac carnáli desidério defénde: et concéde ei propítius, ut in hoc sancto pro-

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant him (*her*) by the help of the same Holy Spirit to be always truly wise, and ever rejoice in His consolation.

Protect, O Lord, Thy servant by the help of Thy peace, and as he (*she*) trusts in the patronage of the Blessed Mary ever Virgin, make him (*her*) safe from all his (*her*) enemies.

O merciful and gracious God, to Whom all good things are pleasing, without Whom nothing good is begun, nothing good completed, incline the ears of Thy pity to our most humble prayers, and defend this Thy servant, upon whom, in Thy holy Name, we have laid the habit of our holy Order, from all earthly vanity, worldly hindrance and carnal desire: and graciously grant to him (*her*) that in this his (*her*) holy resolve he (*she*) may devoutly persevere, and that having received the

pósito devótus (*devóta*) persístere váleat; et remissióne peccatórum percépta ad electórum tuórum consórtium váleat felíciter perveníre. Per Christum Dóminum.
℟. Amen.

remission of his (*her*) sins he (*she*) may happily attain to the company of Thine elect. Through Christ Our Lord.
℟. Amen.

He then sprinkles the Novice with holy water, bestows on him a religious name and declares him to be a son (or daughter) of the Order, and participator, etc.

Ego auctoritáte qua fungor, et mihi concéssa te recípio ad nostram sanctam Religiónem et invéstio ac partícipem te fácio ómnium bonórum spirituálium ejúsdem nostri sacri Ordinis. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

By the authority which I hold, and which is committed to me, I receive thee into this our holy Society, I invest thee and make thee partaker of all the spiritual good things of this same our holy Order. In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

When there are several Postulants, all this may be said in the plural except the words, "Take the sweet yoke", etc., which must be said whilst giving the Scapular to each one separately.

Both Novices and Tertiaries should, if possible, wear a small crucifix, or even a simple cross, under their clothing; so as to gain the numerous Indulgences granted by Paul V, at the request of the Marquis de Villena.

§ II.—The Profession

The altar and other things are prepared as for the clothing. Then the Superior or his Delegate wearing mantle and stole (as has been said above concerning the clothing) being seated, the novice, holding in his hands the paper upon which the form of his profession is written, kneels before the altar at the feet of the Priest, and all present kneel and say the hymn Veni Creator Spiritus, *as on page* 61 *; which being concluded the Priest proceeds :*

℣. Emítte Spíritum tuum et creabúntur.
℟. Et renovábis fáciem terræ.

Orémus.

Deus qui corda fidélium Sancti Spíritus illustratióne docuísti, da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum.
℟. Amen.

℣. Send forth Thy Spirit and they shall be created,
℟. And Thou shalt renew the face of the earth.

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise and ever rejoice in His consolation. Through Christ Our Lord. Amen.

Then having seated himself the priest puts to the Novice (male or female) the following question :

Q. What do you ask ?

To which the Novice replies :

A. I ask the mercy of God, and to be admitted to the Profession of the Third Order of the Blessed Virgin Mary of Mount Carmel and of our Holy Mother St Teresa of Jesus.

Here the priest makes a brief exhortation, and puts to the Novice who kneels the further question :

Q. Do you propose to persevere to the end of your life in the state you are now embracing ?

To which he answers :

A. Trusting in the mercy of God, and in the prayers of the whole Order, I do.

Then is said the following :

Psalmus 19.

Exáudiat te Dóminus in die tribulatiónis * prótegat te nomen Dei Jacob.

Mittat tibi auxílium de Sancto : * et de Sion tueátur te.

Memor sit omnis sacrifícii tui : * et holocáustum tuum pingue fiat.

Tríbuat tibi secúndum cor tuum, * et omne consílium tuum confírmet.

Lætábimur in salutári tuo : * et in nómine Dei nostri magnificábimur.

Psalm 19.

May the Lord hear thee in the day of tribulation : may the Name of the God of Jacob defend thee.

May He send thee help from the sanctuary and defend thee out of Sion.

May He be mindful of all thy sacrifices ; and may thy whole burnt-offering be made fat.

May He give thee according to thy own heart, and confirm all thy counsels.

We will rejoice in thy salvation, and in the Name of our God we shall be exalted.

Impleat Dóminus omnes petitiónes tuas : * nunc cognóvi quóniam salvum fecit Dóminus Christum suum.	The Lord fulfil all thy petitions : now have I known that the Lord hath saved His anointed.
Exáudiet illum de cælo sancto suo : * in potentátibus salus déxteræ ejus :	He will hear him from His holy Heaven : the salvation of His right hand is in power.
Hi in cúrribus et hi in equis : * nos autem in nómine Dómini Dei nostri invocábimus.	Some trust in chariots and some in horses ; but we call upon the Name of the Lord Our God.
Ipsi obligáti sunt, et cecidérunt : * nos autem surréximus, et erécti sumus.	They are bound and have fallen : but we are risen and are set upright.
Dómine salvum fac Regem : * et exáudi nos in die, qua invocavérimus te.	O Lord, save the King, and hear us in the day that we shall call upon Thee.
Glória Patri et Fílio * et Spíritui Sancto. Sicut erat, etc.	Glory be to the Father, etc.

The Psalm being ended, the priest holds in his hand the paper of the Profession by the upper part, while the Novice, holding the lower part of the same, shall in a distinct voice make his profession as follows :

I, *N.N.* make my profession, and promise to God, to Our Blessed Lady of Mount Carmel, to our Holy Mother St Teresa, and to the Superiors of the Order, Obedience and Chastity, according to the Rule of the Third Order, which I purpose to observe with all the perfection possible to me until death.

This ended, the priest says :

℣. Immola Deo sacrifícium laudis, et redde Altíssimo vota tua.

℣. Offer to God the sacrifice of praise, and pay thy vows to the Most High.

And the Novice answers :

℟. Vota mea Dómino reddam in conspéctu omnis pópuli ejus in átriis domus Dómini.

℟. I will pay my vows to the Lord before all His people, in the courts of the house of the Lord.

Then rising to his feet, the priest says :

Deus qui te incépit in nobis, ipse te perfíciat. Per Christúm Dóminum nostrum. Amen.

May God Who hath received thee amongst us, Himself make thee perfect through Christ Our Lord. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. O Lord, hear my prayer,

℟. And let my cry come unto Thee.

℣. The Lord be with you,

℟. And with thy spirit.

Orémus.

Sempitérne Deus et omnípotens Pater, qui humánæ fragilitátis infirmitátem agnóscis, réspice qúæsumus super hunc fámulum tuum (*hanc fámulam tuam*) et larga tuæ bene✠dictiónis abundántia infirmitátem ejus corroboráre dignéris ; ut promíssa vota, quæ

Let us pray.

O Eternal God, Almighty Father, Who dost know the infirmities of human frailty, look down we beseech Thee on this Thy servant, and out of the great abundance of Thy blessing deign to strengthen his (*her*) weakness, so that the vows he (*she*) has taken, and to which Thou, by the aid

præveniéndo aspirásti, per auxílium grátiæ tuæ, sancte, pie ac religiōse vivéndo váleat vigilánter observáre, et observándo vitam promeréri sempitérnam. Per Christum Dóminum nostrum. Amen.	of Thy preventing grace, hast made him (*her*) aspire, he (*she*) may be able diligently to observe by a devout, holy, and religious life, and in so observing to attain to life everlasting. Through Christ Our Lord. Amen.

Then the following is said :

Te Deum laudámus :* te Dóminum confitémur.	We praise thee, O God : we acknowledge Thee to be the Lord.
Te ætérnum Patrem,* omnis terra venerátur.	All the earth doth worship Thee, the Father everlasting.
Tibi omnes Ángeli, * tibi cæli et univérsæ Potestátes ;	To Thee all Angels, to Thee the heavens and all the powers therein,
Tibi Chérubim et Séraphim * incessábili voce proclámant ;	To Thee Cherubim and Seraphim continually cry,
Sanctus, Sanctus, Sanctus * Dóminus Deus Sábaoth.	Holy, holy, holy : Lord God of Sabaoth.
Pleni sunt cæli et terra : * majestátis gloriæ tuæ.	Heaven and earth are full : of the majesty of Thy glory.
Te gloriósus * Apostolórum chorus,	The glorious choir of the Apostles,
Te Prophetárum * laudábilis númerus,	The admirable company of the Prophets,
Te Mártyrum candidátus * laudat exércitus.	The white-robed army of Martyrs praise Thee.

Te per orbem terrárum * sancta confitétur Ecclésia.	The Holy Church throughout all the world doth confess Thee.
Patrem * imménsæ majestátis,	The Father of an infinite majesty,
Venerándum tuum verum * et únicum Fílium,	Thy adorable true and only Son,
Sanctum quoque * Paráclitum Spíritum.	Also the Holy Ghost, the Comforter.
Tu Rex glóriæ * Christe.	Thou art the King of glory, O Christ.
Tu Patris * sempitérnus es Fílius.	Thou art the everlasting Son of the Father.
Tu, ad liberándum susceptúrus hóminem, * non horruísti Vírginis úterum.	When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.
Tu devícto mortis acúleo * aperuísti credéntibus regna cælórum.	When Thou hadst overcome the sting of death, Thou didst open the Kingdom of Heaven to all believers.
Tu ad déxteram Dei sedes * in glória Patris.	Thou sittest at the right hand of God in the glory of the Father.
Judex créderis * esse ventúrus.	We believe that Thou shalt come to be our Judge.
Te ergo qúæsumus tuis fámulis súbveni; * quos pretióso Sánguine redemísti.	We pray Thee therefore help Thy servants; whom Thou hast redeemed with Thy Precious Blood.
Ætérna fac cum sanctis tuis * in glória numerári.	Make them to be numbered with Thy Saints in glory everlasting.

Salvum fac pópulum tuum, Dómine, * et bénedic hæreditáti tuæ.	O Lord, save Thy people; and bless Thine inheritance.
Et rege eos, * et extólle illos usque in ætérnum.	And govern them, and lift them up for ever.
Per síngulos dies * benedícimus te.	Day by day we bless Thee.
Et laudámus nomen tuum in sæculum,* et in sæculum sæculi.	And we praise Thy Name for ever: yea, for ever and ever.
Dignáre, Dómine, die isto, * sine peccáto nos custodíre.	Vouchsafe, O Lord, this day; to keep us without sin.
Miserére nostri Dómine:*miserére nostri.	O Lord have mercy upon us, have mercy upon us
Fiat misericórdia tua, Dómine, super nos,* quemádmodum sperávimus in te.	O Lord, let Thy mercy be showed upon us; as we have hoped in Thee.
In te Dómine sperávi, * non confúndar in ætérnum.	O Lord, in Thee have I hoped; let me not be confounded for ever.
Kyrie eléison, Christe eléison. Kyrie eléison.	Lord have mercy. Christ have mercy. Lord have mercy.
Pater noster (*secreto*).	Our Father (*secretly*).
℣. Et ne nos indúcas in tentatiónem.	℣. And lead us not into temptation.
℟. Sed líbera nos a malo.	℟. But deliver us from evil.
℣. Manda, Deus, virtúti tuæ.	℣. Command, O God, Thy strength.
℟. Confírma hoc Deus, quod operátus es in eo (*in ea*).	℟. Confirm, O God, that which Thou hast wrought in him (*her*).

℣. Salvum fac servum tuum (*salvam fac ancillam tuam*).
℟. Deus meus sperántem in te.
℣. Esto ei, Dómine, turris fortitúdinis.
℟. A fácie inimíci.

℣. Nihil proficiat inimícus in eo (*in ea*);
℟. Et fílius iniquitátis non appónat nocére ei.
℣. Ora pro eo (*pro ea*) Sancta Dei Génitrix.
℟. Ut dignus (*digna*) efficíatur promissiónibus Christi.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Deus qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

℣. Save Thy servant,

℟. Who trusts in Thee, O my God.
℣. Be to him (*her*), O Lord, a tower of strength,
℟. From the face of the enemy.
℣. Let not the enemy prevail against him (*her*);
℟. Nor the son of iniquity approach to hurt him (*her*).
℣. Pray for him (*her*) O Holy Mother of God.
℟. That he (*she*) may be made worthy of the promises of Christ.
℣. O Lord hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise, and ever rejoice in His consolation.

Prótege Dómine fámulum tuum (*fámulam tuam*) subsídiis pacis, et Beátæ Maríæ semper Vírginis patrocíniis confidéntem a cunctis hóstibus redde secúrum (*secúram*).

Protect, O Lord, Thy servant by the help of Thy peace, and as he (*she*) trusts in the patronage of the Blessed Mary ever Virgin, make him (*her*) safe from all his (*her*) enemies.

Deus qui justíficas ímpium, et non vis mortem peccatórum, Majestátem tuam súpplices exorámus, ut fámulum tuum (*fámulam tuam*) de tua misericórdia confidéntem cælésti prótegas benígnus auxílio, et assídua protectióne consérves, ut tibi júgiter famulétur, et nullis tentatiónibus a te separétur.

O God, Who justifiest the ungodly and willest not the death of sinners, we humbly implore Thy Divine Majesty that Thou wilt graciously guard by Thy heavenly aid, and preserve by Thy constant protection this Thy servant trusting in Thy mercy, so that he (*she*) may be always united to Thee, and that no temptation may separate him (*her*) from Thee.

Deus miséricors, Deus clemens, cui cuncta bona placent, sine quo nihil boni inchoátur, sine quo nihil boni perfícitur, adsint nostris humíllimis précibus tuæ pietátis aures et hunc fámulum tuum (*hanc fámulam tuam*) quem (*quam*) nostræ sacræ Religióni aggregávimus, ab omni mundána vanitáte, et

O merciful and gracious God, to Whom all good things are pleasing, without Whom nothing good is begun, nothing good completed, incline the ears of Thy pity to our most humble prayers, and defend this Thy servant, whom we have gathered into our holy Order, from all earthly vanity and worldly hindrance and from carnal desire;

sæculári impediménto, ac carnáli desidério defénde; et concéde ei propítius ut in hoc sancto propósito devótus (*devóta*) persístere váleat, et remissióne peccatórum percépta, ad electórum tuórum consórtium váleat felíciter pervenire. Per Christum Dóminum nostrum. ℟. Amen.

graciously vouchsafe to him (*her*) that in this his (*her*) holy resolution he (*she*) may devoutly persevere; and that having received the remission of his (*her*) sins, he (*she*) may happily attain to the company of Thine elect. Through Christ Our Lord.
℟. Amen.

After which he gives the Blessing with the holy water, saying:

Benedíctio Dei omnipoténtis, Patris et Fílii ✠ et Spíritus Sancti descéndat super te et máneat semper.
℟. Amen.

May the blessing of Almighty God, the Father, the Son and the Holy Ghost descend upon thee and remain for ever.
℟. Amen.

The profession is then inscribed in the Register of the Professed. When several Novices are to be received for profession, all this is said in the plural. The formula of profession, however, ought to be pronounced by each one separately, as also the verse Immola Deo *with the response which follows.*

§ III.—The Renewal of Vows

On the feast of the Exaltation of the Holy Cross and on the Epiphany, the Tertiaries will assemble in the Chapel or other appointed place for the Renewal of Vows. The altar will be prepared

as for the clothing. The Superior or delegate being vested, all kneel down and say the Veni Sancte Spiritus *with the prayer as on page* 61. *Then they seat themselves and the Superior makes a brief exhortation. Which being concluded, they again kneel and recite together the formula of the Renewal of Vows as follows :*

> I, *N.N.* renew my profession and promise to God, to Our Blessed Lady of Mount Carmel, to our Holy Mother St Teresa and to the Superiors of the Order, Obedience and Chastity according to the Rule of the Third Order.

Novices in place of this formula will recite together after the professed the following :

> I, *N.N.* purpose to observe Obedience and Chastity, and in due time to make profession, to the Glory of God and in honour of the Blessed Virgin Mary and all the heavenly court.

Which being done the Superior says :

℣. Dóminus vobíscum.	℣. The Lord be with you.
℟. Et cum spíritu tuo.	℟. And with thy spirit.
Orémus.	Let us pray.
Sempitérne Deus, et omnípotens Pater, qui humánæ fragilitátis infirmitátem agnóscis, réspice, quæsumus, super hos fámulos tuos, et larga tuæ bene✠dictiónis abundántia,	Eternal God and Omnipotent Father Who knowest the frailty of human nature, look down, we beseech Thee, upon these Thy servants, and by the plenitude of Thy blessing deign to strengthen our

infirmitátem nostram corroboráre dignéris; ut promíssa vota, quæ præveniéndo aspirásti, per auxílium grátiæ tuæ, sancte, pie, ac religióse vivéndo, valeámus vigilánter observáre, et observándo vitam promeréri sempitérnam. Per Christum Dóminum.
℟. Amen.

weakness; that the vows which by Thy inspiration have been made may by the help of Thy grace be faithfully accomplished, and that by a life of piety and holiness on earth we may attain to life everlasting in heaven Through Christ Our Lord
℟. Amen.

Then the Te Deum *is recited as on page* 70, *followed by:*

Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster, *secreto*.

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Manda, Deus, virtúti tuæ.
℟. Confírma hoc, Deus, quod operátus es in nobis.
℣. Salvos fac servos tuos, Dómine.
℟. Deus meus, sperántes in te.
℣. Esto nobis, Dómine, turris fortitúdinis.
℟. A fácie inimíci.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, *secretly*.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Command, O God, Thy strength.
℟. Confirm, O God, what Thou hast wrought in us.
℣. Lord save Thy servants.
℟. Who hope in Thee, my God.
℣. Be unto us, O Lord, a tower of strength,
℟. From the face of the enemy.

℣. Nihil proficiat inimícus in nobis.
℟. Et fílius iniquitátis non appónat nocére nobis.
℣. Ora pro nobis sancta Dei Génitrix.
℟. Ut digni efficiámur promissiónibus Christi.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Deus, qui corda fidélium Sancti Spiritus illustratióne docuísti; da nobis in eódem Spíritu recta sápere et de ejus semper consolatióne gaudére.

Prótege, Dómine, fámulos tuos subsídiis pacis, et Béatæ Maríæ semper Virgínis patrocíniis confidéntes a cunctis hóstibus redde secúros.

Deus, qui nos a sæculi vanitáte convérsos ad

℣. Let not the enemy prevail against us,
℟. And let not the son of iniquity draw nigh to hurt us.
℣. Pray for us O Holy Mother of God,
℟. That we may be made worthy of the promises of Christ.
℣. O Lord hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise and ever to rejoice in His consolation.

Protect, O Lord, Thy servants by the gift of peace, and render us, who confide in the Patronage of the ever Blessed Virgin Mary, secure against all enemies.

O God, Who having weaned our desires from

bravíum supérnæ vocatiónis accéndis, pectóribus nostris purificándis illábere, et grátiam nobis, qua in te perseverémus infúnde; ut protectiónis tuæ muníti præsídiis, quod te donánte promísimus, impleámus, et nostræ professiónis executóres effécti ad ea quæ perseverantibus in te promíttere dignátus es, pertingámus. Per Christum Dominum. ℟. Amen.

earthly vanities, dost inflame them with the hope of eternal reward, purify our heart by Thy presence from on high, and infuse into our souls the grace of perseverance, that strong in Thy protection we may fulfil what by Thy grace we have promised, and by the faithful accomplishment of our vows attain to the crown Thou graciously reservest for those who persevere unto the end. Through Christ Our Lord. ℟. Amen.

Then is said the Agimus tibi gratias, *as at the close of the meetings, page* 94.

§ IV.—The Ritual to be observed in the Erection of a New Congregation of the Third Order

Authorisation having been granted by the Very Rev. Father General or his Vicar, and the consent in writing of the Bishop of the diocese having been obtained for the erection of a Congregation of the Third Order, the Superior or Director will assemble the Tertiaries in the appointed Church or Chapel. Then wearing a cotta and a white stole and standing at the foot of the altar, he will begin the ceremony of inauguration with the chant or recital of the following psalm and prayers.

Psalm 110

Confitébor tibi, Dómine, in toto corde meo: * in consílio justórum, et congregatióne.

Magna ópera Dómini: * exquisíta in omnes voluntátes ejus.

Conféssio et magnificéntia opus ejus: * et justítia ejus manet in sæculum sæculi.

Memóriam fecit mirabílium suórum miséricors et miserátor Dóminus: * escam dedit timéntibus se.

Memor erit in sæculum testaménti sui: * virtútem óperum suórum annuntiábit pópulo suo:

Ut det illis hereditátem géntium: * ópera mánuum ejus véritas et judícium.

Fidélia ómnia mandáta ejus; confirmáta in sæculum sæculi: * facta in veritáte et æquitáte.

Redemptiónem misit pópulo suo: * mandávit in ætérnum testaméntum suum.

I will praise Thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all His wills.

His work is praise and magnificence: and His justice continueth for ever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord; He hath given food to them that fear Him.

He will be mindful for ever of His covenant: He will show forth to His people the power of His works.

That He may give them the inheritance of the gentiles: the works of His hands are truth and judgment.

All His commandments are faithful: confirmed for ever and ever, made in truth and equity.

He hath sent redemption to His people: He hath commanded His covenant for ever.

Sanctum et terríbile nomen ejus: * inítium sapiéntiæ timor Dómini.

Intelléctus bonus ómnibus faciéntibus eum: * laudátio ejus manet in sæculum sæculi.

Glória Patri, et Fílio: * et Spíritui Sancto. Sicut erat in princípio et nunc et semper * et in sæcula sæculórum. Amen.

℣. Speráte in eo, omnis congregátio pópuli.

℟. Effúndite coram illo corda vestra.

Holy and terrible is His Name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise endureth for ever and ever.

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.

℣. Trust in Him, all ye congregation of people.

℟. Pour out your hearts before Him.

Orémus.

Omnípotens sempitérne Deus, qui misericórdia tua hos fidéles speciáliter aggregásti; in eórum corda, qúæsumus, Paráclitum, qui a te procédit infúnde; illósque in tua fide et caritáte corróbora, ut temporáli congregatióne proficiant ad ætérnæ felicitátis augmentum.

Deus, qui de vivis et eléctis lapídibus ætérnum majestáti

Let us pray.

O Almighty and everlasting God, Who in Thy special mercy hast called together these faithful, infuse into their hearts, we beseech Thee, the Paraclete Who proceedeth from Thee, and confirm them in Thy faith and charity, that this temporal assembly may serve to augment their eternal felicity.

O God, Who with living and chosen stones preparest for Thy Majesty an

tuæ præparas habitáculum: largíre his fidélibus benedictiónem tuam; ut et ipsi tamquam lápides vivi superædificéntur super lápidem vivum Dóminum nostrum Jesum Chrístum Fílium tuum.

eternal abiding-place, grant to these faithful ones Thy blessing, that they too, as living stones, may be built up on the living stone which is Christ Jesus Thy Son, Our Lord.

Defénde quæsumus, Dómine, Béata María semper Vírgine intercedénte, istam ab omni adversitáte famíliam: et toto corde tibi prostrátam, ab hóstium propítius tuére cleménter insídiis. Per Christum Dóminum nostrum. ℟. Amen.

Defend we beseech Thee O Lord, by the intercession of the Blessed Mary ever Virgin, this Thy family from all adversity, and in Thy goodness mercifully preserve it, humbly prostrate before Thee, from all the snares of the enemy. Through Christ Our Lord. ℟. Amen.

Here he reads the documents containing the consent of the Bishop and the authorisation of the Very Rev. Father General. Then he ascends to the altar on the epistle side, and standing, facing the Tertiaries, he pronounces in a clear voice the following words:

Ego Frater . . . (*vel N. N.* Sacérdos) nómine ádmodum Reveréndi Patris *N. N.* Præpósiti Generális Fratrum Excalceatórum Órdinis Beatíssimæ Vírginis Maríæ de Monte Carmélo, et auctoritáte ab ipso mihi delegáta, instítuo et érigo Congregatiónem Tértii Órdinis sæculáris Beatissímæ Vírginis Maríæ de Monte

Carmélo ac Sanctæ Matris Terésiæ a Jesu in hac ecclésia (*capella*) sub título . . . illámque institútam et eréctam decláro cum ómnibus grátiis, privilégiis et indulgéntiis a Sancta Sede Congregatiónibus Tertiariórum sæculárium Beatíssimæ Vírginis Maríæ de Monte Carmélo ac S. Matris Terésiæ a Jesu concéssis et concedéndis.

Item decláro fidéles Tertiários hanc ecclésiam (*hanc capéllam*) visitántes lucrári posse indulgéntias, quæ a Sancta Sede concéssæ sunt visitántibus ecclésiam (*capéllam*) præfáti Tértii Órdinis. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

Then after a brief exhortation, the Chapter for the distribution of the offices is held in the manner prescribed. Which being finished the Te Deum *is sung or recited and the Superior or Director adds the Versicles and prayers prescribed for the termination of the Chapter.*

After the ceremony, the Superior or Director will draw up the act of canonical erection of the Congregation, as follows :

J. M. J.

This....day of the month of..... of the year 19....I, the undersigned Superior.....(*or* Director, *or* Priest duly appointed) have canonically erected the Congregation of the Third Secular Order of the Blessed Virgin Mary of Mount Carmel and the holy Mother St

Teresa of Jesus in the Church (*or* Chapel) of.....

There were present as witnesses the two Tertiaries.....

In testimony whereof, I have signed my name together with the aforesaid witnesses

.....Superior

.....Witness .....Witness

The act of erection will be carefully preserved in the archives of the Congregation together with the authorisation of the Very Rev. F. General and the permission of the Bishop.

§ V.—On the Manner of Receiving the Very Rev. Father General or the Provincial, Prelates, and the Visitor

When the Very Rev. Father General or Provincial come for the first time to a place where the Congregation of the Third Order has been established and, as is the custom, pay a visit to the Tertiaries, these will receive them with great humility and respect.

In the room chosen for the reception it would be fitting to erect an altar with a prie-dieu in front of it. On the altar might be placed the statue of the Blessed Virgin between lighted candles. The Superior, entering, will kneel down for a short silent prayer, and the Tertiaries will do likewise. Thereupon the Director of the Tertiaries or some other priest will offer him the aspersory and having taken Holy Water he will sprinkle the assembly. After which he will seat

himself in the place prepared and the Tertiaries, beginning with the seniors, will approach him and kiss the holy Scapular. Should the Superior choose to deliver an address this mark of obedience will be postponed until the conclusion of his speech. When all have been presented the following prayer is said kneeling :

Ágimus tibi grátias, omnípotens Deus, pro univérsis benefíciis tuis, qui vivis et regnas in sæcula sæculórum. ℟. Amen.	We give Thee thanks, Almighty God, for all Thy benefits, Who livest and reignest, world without end. ℟. Amen.

With this the assembly is dissolved.

The same rite is to be observed when receiving Bishops or Prelates except that they offer their holy ring to be kissed. Similarly also for a Visitor. But in this case, at the conclusion of the reception, the registers of the Congregation are handed to him that he may examine and approve them.

§ VI.—The Monthly Procession of the Confraternity of Our Lady of Mount Carmel

This procession, at which a relic or a statue of Our Blessed Lady is solemnly carried, may take place either within the church or (servatis servandis) *outside.*

At the hour appointed the members of the confraternity and the Tertiaries assemble in the church. Then the Priest (*accompanied by ministers if possible*), *vested with amice, cotta,*

white stole and cope, and preceded by the thurifer with thurible, and acolytes with lighted candles, proceeds to the statue of the Blessed Virgin, or to the altar upon which the relic has been already exposed.

The ministers and others having made a genuflection, and the Celebrant a profound inclination, or genuflection if the Blessed Sacrament is reserved at the altar, the Celebrant puts incense in the thurible in the accustomed manner, and all the others kneeling down, he standing with the ministers, incenses the cross on the altar three times, and twice the relic or statue, making a profound inclination before and after. Then all kneeling the following hymn may be sung :

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cæli porta.

Hail thou star of ocean !
Portal of the sky !
Ever Virgin Mother
Of the Lord most high !

Sumens illud Ave
Gabriélis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Oh ! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
Grant us peace below.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Break the captives' fetters ;
Light on blindness pour ;
All our ills expelling,
Every bliss implore.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Show thyself a mother ;
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgo singuláris,
Inter omnes mitis,
Nos culpis solútos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut vidéntes Jesum,
Semper collætémur.

Sit laus Deo Patri,
Summo Christo decus,
Spíritui Sancto,
Tribus honor unus.
Amen.

Virgin of all virgins!
To thy shelter take us:
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour
Till with thee and Jesus
We rejoice for ever.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be.
Amen.

Or one of the following antiphons:

Salve Regína, mater misericórdiæ;
Vita, dulcédo, et spes nostra, salve.
Ad te clamámus, éxules fílii Hevæ;
Ad te suspirámus, geméntes et flentes in hac lacrymárum valle.
Eia ergo, Advocáta nostra,
Illos tuos misericórdes óculos ad nos convérte; et Jesum, benedíctum fructum ventris tui,
Nobis post hoc exílium osténde,
O clemens, O pia, O dulcis Virgo Maria.

Hail, Holy Queen, Mother of Mercy! hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed Fruit of thy womb, Jesus, O Clement, O Loving, O Sweet Virgin Mary.

Sub tuum præsídium confúgimus, sancta Dei Génitrix; nostras deprecatiónes ne despícias in necessitátibus nostris; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

We fly to thy Patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

Sancta María, succúrre míseris, juva pusillánimes, réfove flébiles, ora pro pópulo, intérveni pro clero, intercéde pro devóto femíneo sexu: séntiant omnes tuum juvámen quicúmque célebrant tuam sanctam commemoratiónem.

Holy Mary, succour the unfortunate, help the faint-hearted, comfort the sorrowful, pray for thy people, intercede for the clergy, plead for devout women, let all who venerate thy holy memory feel the efficacy of thy intercession.

Flos Carméli,
Vitis florígera,
Splendor Cæli,
Virgo puérpera,
Singuláris;

Flower of Carmel,
Blossoming vine,
Splendour of heaven,
Mother Divine,
None like to Thee!

Mater mitis,
Sed viri néscia,
Carmelítis
Da privilégia,
Stella maris!

Mother of meekness,
Peerless and fair,
To Thy children of Carmel
Favours grant ever,
Star of the sea!

Then the Litany of Loretto is intoned:

Kyrie eléison.
Christe eléison.
Kyrie eléison.
Christe audi nos.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.

Christe exáudi nos.	Christ graciously hear us.
Pater de cælis Deus, *Miserére nobis.*	God the Father of Heaven. *Have mercy on us.*
Fili Redémptor mundi Deus, *Miserére nobis.*	God the Son Redeemer of the world, *Have mercy on us.*
Spíritus Sancte Deus, *Miserére nobis.*	God the Holy Ghost, *Have mercy on us.*
Sancta Trínitas unus Deus, *Miserére nobis.*	Holy Trinity one God, *Have mercy on us.*
Sancta Maria, *Ora pro nobis.*	Holy Mary, *Pray for us.*
Sancta Dei Génitrix,	Holy Mother of God,
Sancta Virgo Vírginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater Divínæ gratiæ,	Mother of Divine grace,
Mater puríssima,	Mother most pure,
Mater castíssima,	Mother most chaste,
Mater invioláta,	Mother inviolate,
Mater intemeráta,	Mother undefiled,
Mater amábilis,	Mother most amiable,
Mater admirábilis,	Mother most admirable,
Mater boni Consílii,	Mother of Good Counsel,
Mater Creatóris,	Mother of our Creator,
Mater Salvatóris,	Mother of our Saviour,
Virgo prudentíssima,	Virgin most prudent,
Virgo veneránda,	Virgin most venerable,
Virgo prædicánda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidélis,	Virgin most faithful,
Spéculum justítiæ,	Mirror of justice,

Ora pro nobis. — *Pray for us.*

Sedes sapiéntiæ,		Seat of wisdom,	
Causa nostræ lætítiæ,	*Ora pro nobis.*	Cause of our joy,	*Pray for us.*
Vas spirituále,		Spiritual vessel,	
Vas honorábile,		Vessel of honour,	
Vas insígne devotiónis,		Singular vessel of devotion,	
Rosa mystica,		Mystical rose,	
Turris Davídica,		Tower of David,	
Turris ebúrnea,		Tower of ivory,	
Domus aúrea,		House of gold,	
Fœderis arca,		Ark of the covenant,	
Jánua cæli,		Gate of Heaven,	
Stella matutína,		Morning star,	
Salus infirmórum,		Health of the sick,	
Refúgium peccatórum,		Refuge of sinners,	
Consolátrix afflictórum,		Comforter of the afflicted,	
Auxílium Christianórum,		Help of Christians,	
Regína Angelórum,		Queen of Angels,	
Regína Patriarchárum,		Queen of Patriarchs,	
Regína Prophetárum,		Queen of Prophets,	
Regína Apostolórum,		Queen of Apostles,	
Regína Mártyrum,		Queen of Martyrs,	
Regína Confessórum,		Queen of Confessors,	
Regína Vírginum,	*Ora pro nobis.*	Queen of Virgins,	*Pray for us.*
Regína Sanctórum ómnium,		Queen of all Saints,	
Regína sine labe originále concépta,		Queen conceived without original sin,	
Regína sacratíssimi Rosárii,		Queen of the most holy Rosary,	

Regína pacis,	Queen of peace,
Regína decor Carmeli,	Queen Beauty of Carmel,
Agnus Dei, qui tollis peccáta mundi, *Parce nobis, Dómine.*	Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Agnus Dei, qui tollis peccáta mundi, *Exáudi nos, Domine.*	Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccáta mundi, *Miserére nobis.*	Lamb of God, who takest away the sins of the world, *Have mercy on us.*

When the S. Maria, ora pro nobis *is sung, all rise from their knees and the procession is formed. The acolytes with lighted candles on either side of the cross-bearer go first; they are followed by the members of the Confraternity and Tertiaries with their respective banners, if they have them; then come the Religious in their mantles, the thurifer swinging the thurible, and the Celebrant and ministers with uncovered heads*[1]*; after them is borne the stature of Our Lady by Religious in cottas, or by devout laymen*[2]*; others taking part in the ceremony walk behind.*

When the Priest himself carries the relic or statue of Our Lady he ascends to the altar after the S. Maria, ora pro nobis, *reverently takes the relic or statue, then descends and proceeds accompanied by the ministers who hold up the border of the cope on either side.*

[1] Pius X, June 16th, 1910.
[2] Where the custom exists, the statue may go before the Ministers. (S. C. R., No. 1861.)

The procession being finished, all kneel down; then after the litany are sung the versicle Ora pro nobis, Regina Decor Carmeli, *and response* Ut digni efficiamur promissionibus Christi[1] *and the celebrant continues:*

Orémus.
Deus qui Beatíssimæ semper Vírginis et Genitrícis tuæ Maríæ singulári título Carméli Ordinem decorásti: concéde propítius; ut cujus (hodie) commemoratiónem pio (solémni) celebrámus offício, ejus muníti præsídiis, ad gáudia sempitérna pervenire mereámur. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.
O God, Who hast honoured the Order of Mount Carmel with the special title of the most Blessed Mary ever Virgin and Thy Mother, mercifully grant that strong in the protection of her whose memory we piously venerate, we may merit to attain to everlasting joys. Who livest and reignest world without end. Amen.

Then the Priest puts incense into the thurible and incenses the statue or relic. While this is being done the following may be chanted:

Maria, mater grátiæ,
Mater misericórdiæ
Tu nos ab hoste prótege,
Et mortis hora súscipe.

Mary, Mother of Grace,
Mother of Mercy, do thou protect us from the enemy, and receive us at the hour of death.

[1] On the Feast of Our Lady of Mount Carmel and on the Sunday within the Octave, the versicle and response are:

℣. Regina Decor Carméli, Allelúia.
℟. Dedísti nobis signum protectiónis tuæ, Allelúia.

Moreover, on the same days, the word "hodie" is inserted and "solemni" is substituted for "pio" in the prayer as indicated.

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sémpiterna sæcula.
Amen.

Jesus, born of the Virgin, to Thee be glory with the Father and the Holy Ghost for ever and ever.
Amen.

Where the custom exists, the Priest accompanied by the ministers ascends to the altar, and taking the relic or statue, with the assistance of the Deacon if necessary, blesses the kneeling Congregation.

§ VII.—Prayers to be said at the Meetings

AT THE OPENING OF THE MEETING

Veni, Sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde.
℣. Emítte Spíritum tuum et creabúntur,
℟. Et renovábis fáciem terræ.

Come, O Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.
℣. Send forth Thy Spirit and they shall be created.
℟. And Thou shalt renew the face of the earth.

Orémus.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum.
℟. Amen.

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise and ever rejoice in His consolation; through Christ Our Lord.
℟. Amen.

AT ITS CLOSE

Ágimus tibi grátias, omnípotens Deus, pro univérsis beneficiis tuis: Qui vivis et regnas in sæcula sæculórum.
℟. Amen.

We give thee thanks, O Almighty God, for all Thy benefits. Who livest and reignest world without end.
℟. Amen.

℣. Praised be Jesus Christ.
℟. For ever be He praised.

AT THE BEGINNING OF THE MONTHLY CONFERENCE

Veni Sancte Spiritus *etc., as above.*

AT THE END

The litany of the Blessed Virgin is recited kneeling, as on page 88 *; then ;*

Sub tuum præsídium confúgimus, sancta Dei Génitrix; nostras deprecatiónes ne despícias in necessitátibus nostris; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.
℣. Ora pro nobis, Regína, Decor Carméli.
℟. Ut digni efficiámur promissiónibus Christi.

We fly to thy protection O holy Mother of God; despise not our petitions in our necessities; but deliver us always from all danger, O ever glorious and blessed Virgin.

℣. Queen Beauty of Carmel, pray for us,
℟. That we may be made worthy of the promises of Christ.

Orémus.

Deus, qui Beatíssimæ semper Vírginis, et Genitrícis tuæ Maríæ singulári título Carméli Ordinem decorásti : concéde propítius ; ut cujus commemoratiónem pio celebrámus offício ejus muníti præsídiis, ad gáudia sempitérna pervenire mereámur. Qui vivis et regnas in sæcula sæculorum.

℟. Amen.

Let us pray.

O God, Who hast honoured the Order of Mount Carmel with the special title of the most Blessed Mary ever Virgin and Thy Mother, mercifully grant that, strong in the protection of her whose memory we piously venerate, we may merit to attain to everlasting joys ; Who livest and reignest for ever and ever.

℟. Amen.

TO SAINT JOSEPH

Joseph, fili David, noli timére accípere Maríam, cónjugem tuam ; quod enim in ea natum est, de Spíritu Sancto est : páriet autem Fílium et vocábis nomen ejus Jesum.

℣. Ora pro nobis, sancte pater Joseph,

℟. Ut digni efficiámur promissiónibus Christi.

Joseph, son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost ; she shall bring forth a Son, and thou shalt call His name Jesus.

℣. Pray for us, O holy Father St Joseph,

℟. That we may be made worthy of the promises of Christ.

Orémus.

Sanctíssimæ Genitrícis tuæ Sponsi, qúæsumus, Dómine, méritis adjuvémur : ut quod

Let us pray.

We beseech Thee, O Lord, that the merits of the Spouse of Thy most Holy Mother may avail

possibílitas nostra non óbtinet: ejus nobis intercessióne donétur. Qui vivis et regnas in sæcula sæculórum.
℟. Amen.

on our behalf, and that we may obtain by his intercession the graces which of ourselves we cannot deserve. Who livest and reignest for ever and ever. ℟. Amen.

TO SAINT ELIAS

Sancte prophéta Dei Elía, Carmelitárum dux et pater, intercéde pro nostra omniúmque salúte.
℣. Ora pro nobis, sancte pater Elía.
℟. Ut digni efficiámur promissiónibus Christi.

Holy Prophet of God Elias, Leader and Father of Carmelites, intercede for us and for the salvation of all.
℣. Pray for us, O holy Father Elias.
℟. That we may be made worthy of the promises of Christ.

Orémus.

Præsta, qúæsumus, omnípotens Deus, ut qui beátum Elíam, prophétam tuum et patrem nostrum, ígneo curru mirabíliter elevátum esse crédimus; eódem interveniénte ad cæléstia sublevémur, et Sanctórum tuórum consórtio gaudeámus. Per Christum Dóminum nostrum.
℟. Amen.

Let us pray.

Grant, we beseech Thee, O Almighty God, that we who believe that the blessed Elias Thy Prophet and our Father was wonderfully carried up in a fiery chariot, may by his intercession be raised to the desire of heavenly things and rejoice in the society of Thy saints. Through Christ Our Lord.
℟. Amen.

TO SAINT TERESA

Sancta mater Therésia, réspice de cælo, et vide et vísita víneam istam: et pérfice eam quam plantavit déxtera tua.

℣. Ora pro nobis, sancta mater Therésia.
℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Exáudi nos, Deus salutáris noster: ut sicut de beatæ Therésiæ Vírginis tuæ et matris nostræ commemoratióne gaudémus; ita cæléstis ejus doctrínæ pábulo nutriámur, et piæ devotiónis erudiámur affféctu. Per Christum Dóminum. ℟. Amen.

Holy Mother St Teresa, look down from heaven upon us, consider the vineyard which thou hast planted, visit it by thy presence, and perfect the work which thy right hand has begun.

℣. Pray for us O holy Mother St Teresa.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

Hear us, O God our salvation; that as we rejoice in remembrance of Blessed Teresa, Thy Virgin and our Mother, so we may be nourished with the food of her heavenly doctrine, and inflamed with the fire of her devotion. Through Christ Our Lord. ℟. Amen.

TO SAINT JOHN OF THE CROSS

Fílii, confortámini, et viríliter ágite in lege: quia in ipsa gloriósi éritis.

℣. Ora pro nobis, sancte pater Joánnes.
℟. Ut digni efficiámur promissiónibus Christ.

My sons, take courage, and behave manfully in the law, for by it you shall be glorious.

℣. Pray for us, O holy Father St John.
℟. That we may be made worthy of the promises of Christ.

Orémus.

Deus, qui sanctum Joánnem Confessórem tuum atque Doctórem, patrem nostrum, perféctæ sui abnegatiónis, et Crucis amatórem exímium effecísti: concéde; ut ejus imitatióni júgiter inhæréntes, glóriam assequámur ætérnam. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

O God Who didst instil into the heart of St John, thy Confessor and Doctor, our Father, a perfect spirit of self-abnegation and a surpassing love of Thy Cross, grant that, assiduously following in his footsteps, we may attain to glory eternal. Through Christ Our Lord.
℟. Amen.

FOR DECEASED TERTIARIES

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine, exáudi vocem meam:
Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.
Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?
Quia apud te propitiátio est, * et propter legem tuam sustínui te, Dómine.
Sustínuit ánima mea in verbo ejus, * sperávit ánima mea in Dómino.

Psalm 129.

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.
If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?
For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.
My soul hath waited on His word: my soul hath hoped in the Lord.

A custódia matutína usque ad noctem * speret Israël in Dómino.

Quia apud Dóminum misericórdia, * et copiósa apud eum redémptio.

Et ipse rédimet Israël * ex ómnibus iniquitátibus ejus.

℣. Requiem ætérnam dona eis, Dómine.

℟. Et lux perpétua lúceat eis.

℣. A porta ínferi.

℟. Érue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Deus, véniæ largítor et humánæ salútis amátor, qúæsumus cleméntiam tuam ut nostræ Congregatiónis fratres et

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.

℣. From the gates of hell,

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. Lord hear my prayer,

℟. And let my cry come unto Thee.

℣. The Lord be with you,

℟. And with thy spirit.

Let us pray.

O God, the giver of pardon and lover of the salvation of mankind, we beseech Thy clemency on behalf of the brothers and sisters of our Congregation

soróres, qui ex hoc sæculo transiérunt, beata María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Christum Dóminum nostrum.
℟. Amen.

who have passed from this world, that by the intercession of the ever Blessed Virgin Mary and all the Saints, they may be united in the possession of eternal happiness; through Christ Our Lord.
℟. Amen.

IN CONCLUSION

℣. Praised be Jesus Christ
℟. For ever be He praised.

§ VIII.—Prayers for the Chapter

FOR THE OPENING

The Hymn Veni Creator Spiritus *is recited as on page* 61, *then the Superior continues:*

℣. Emítte Spíritum tuum, et creabúntur.
℟. Et renovábis fáciem terræ.

Orémus.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

℣. Send forth Thy Spirit and they shall be created,
℟. And Thou shalt renew the face of the earth.

Let us pray.

O God, Who by the light of the Holy Ghost hast taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise and ever rejoice in His consolation.

Actiónes nostras, quæsumus, Dómine, aspirándo prævéni, et adjuvándo prosé-quere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.
℟. Amen.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee, and by Thee be happily ended. Through Christ Our Lord.
℟. Amen.

AT THE CLOSE

The Te Deum *is sung or recited as on page* 70, *then are said the following prayers*:

℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.
℟. Laudémus, et superexaltémus eum in sæcula.
℣. Benedíctus es, Dómine, in firmaménto cæli.
℟. Et laudábilis, et gloriósus, et superexaltátus in sæcula.

℣. Let us bless the Father and Son with the Holy Ghost;
℟. Let us praise and exalt Him above all for ever.
℣. Blessed art Thou, O Lord, in the firmament of heaven,
℟. And worthy to be praised and glorified and exalted above all for ever.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. Lord, hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

Orémus.

Deus, cujus misericórdiæ non est númerus, et bonitátis infinítus est thesaúrus : piíssimæ Majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes ; ut qui peténtibus postuláta concédis, eósdem non déserens, ad præmia futúra dispónas.

Adsit nobis, Dómine, virtus Spíritus Sancti, quæ et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis.

Omnípotens sempitérne Deus, qui montis Carméli Ordinem, gloriósæ Vírginis Matris Maríæ sacráto título insignítum, sanctórum tuórum, patris nostri Elíæ et Elisæi prophetárum, Ángeli et Anastásii mártyrum, Cyrílli et Albérti confessórum, Euphrásiæ et Euphrósynæ virginum, atque aliórum

Let us pray.

O God, Whose mercies are without number, and the treasure of Whose goodness is infinite, we give Thee thanks for the blessings Thou hast bestowed on us: always beseeching Thy divine Majesty, that as Thou grantest what we ask, so Thou wouldst continue Thy favours to us in such a manner, that by them we may be prepared for receiving the rewards of eternal happiness.

May the grace of the Holy Spirit be ever with us, O Lord, mercifully to purify our hearts and preserve them from evil.

O God, Who hast granted to the Order of Mount Carmel the privilege of having the title of thy Mother the ever Blessed Virgin Mary, and hast rendered it illustrious by the merits of the Holy Prophets Elias and Eliseus, of SS. Angelus and Anastasius, Martyrs, of SS. Cyril and Albert, Confessors, of SS. Euphrasia and Euphrosina,

plurimórum Sanctórum méritis decorásti, et per sanctam vírginem Therésiam, matrem nostram, mirabíliter instaurásti, et per sanctum Joánnem patrem nostrum felíciter propagásti: tríbue nobis, qúæsumus, ut per eórum mérita et suffrágia ad te perveníre valeámus. Per Christum Dóminum nostrum. ℟. Amen.

Virgins, and of so many other Saints, Who didst call the holy Virgin Teresa our Mother to restore its ancient glory, and St John of the Cross our Father to be the instrument of its happy increase; grant, we beseech Thee, that by their merits and intercession we may attain to the eternal possession of Thee: through Christ Our Lord. ℟. Amen.

§ IX.—The Papal Blessing

The Papal blessing with Plenary Indulgence attached may be given by favour of the Sovereign Pontiff twice a year to Tertiaries assembled together in the church or oratory of the Congregation, but never in the same place or on the same day when it is given by the Bishop to the people.

To Tertiaries living at a distance from any Congregation of the Third Order, in place of these Benedictions are granted two general absolutions.[1]

The Superior or, in his absence, any other priest holding faculties for confession, vested in cotta and white stole, without any assistance from Ministers, kneeling before the altar implores the Divine assistance in the following words.

[1] Pius X, November 23rd, 1904.

℣. Adjutórium nostrum in nómine Dómini.
℟. Qui fecit cælum et terram.
℣. Salvum fac pópulum tuum Dómine,
℟. Et bénedic hæreditáti tuæ.
℣. Dómine, exáudi oratiónem meam,
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum,
℟. Et cum spíritu tuo.

℣. Our help is in the Name of the Lord,
℟. Who made Heaven and earth.
℣. Save Thy people, O Lord,
℟. And bless Thine inheritance.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you,
℟. And with thy spirit.

He then, standing up, says the following prayer :

Orémus.

Omnípotens et misérícors Deus, da nobis auxílium de sancto, et vota pópuli hujus in humilitáte cordis veniam peccatórum poscéntis, tuámque benedictiónem præstolántis et grátiam, cleménter exáudi : déxteram tuam super eum benígnus exténde, ac plenitúdinem divínæ benedictiónis effúnde qua bonis ómnibus cumulátus felicitátem et vitam consequátur ætérnam. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

Almighty and merciful God, grant us aid from Thy sanctuary, and graciously hear the prayers of this people asking pardon of their sins in humility of heart and imploring Thy grace and blessing : mercifully stretch forth Thy right hand over them and pour out upon them the plenitude of Thy grace and Divine benediction, whence, laden with all good gifts, they may gain eternal life and happiness. Through Christ Our Lord.
℟. Amen.

After which he ascends to the Epistle side of the altar, and there standing blesses the Tertiaries, with only one sign of the Cross, and in a loud voice pronounces these words :

Benedícat vos omnípotens Deus, Pater et Fílius, ✠ et Spíritus Sanctus. ℟. Amen.	May the Almighty God, Father, Son ✠ and Holy Ghost bless you. ℟. Amen.

§ X.—The General Absolution

The General Absolution with plenary indulgence may be given to the Tertiaries by the respective Superior, or failing such, by any priest approved for confessions, on the following feasts or any day most convenient during the octaves of the same, either publicly or privately[1] or privately on their vigils by the confessor after sacramental absolution.[2]

1. Christmas, December 25th.
*2. Circumcision, January 1st.
*3. Epiphany, January 6th.
4. Easter.
*5. Ascension.
6. Pentecost.
*7. Blessed Trinity.
8. Corpus Christi.
*9. Sacred Heart.
10. Purification of the Blessed Virgin, February 2nd.
*11. Annunciation of the Blessed Virgin, March 25th.

[1] Benedict XV, September 21st, 1919.
[2] Pius X, November 23rd, 1904.—The asterisk shows the General Absolution granted to Tertiaries in virtue of communication of privileges.

*12. Visitation of the Blessed Virgin, July 2nd.
13. Assumption, August 15th.
*14. Nativity of the Blessed Virgin, September 8th.
*15. Presentation of the Blessed Virgin, November 21st.
*16. Immaculate Conception, December 8th.
17. St. Joseph, Spouse of the Blessed Virgin, March 19th, and on the Solemnity (Patronage), Wednesday after the second Sunday after Easter.
*18. Holy Apostles SS. Peter and Paul, June 29th.
*19. St Elias, Prophet, July 20th.
20. St Teresa, October 15th.
*21. St John of the Cross, November 24th.
*22. All Saints, November 1st.
23. All Saints of our Order, November 14th.
*24. Every day during Holy Week.
*25. At the conclusion of the Canonical Visitation, to be given by the Visitor.

The Superior or other priest, wearing cotta and purple stole, standing at the foot of the altar says :

Ant. Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce, Domine, parce populo tuo, quem redemisti sanguine tuo pretioso, ne in æternum irascaris nobis.

Ant. May my prayer enter into Thy sight, O Lord; incline Thine ear unto our supplications, spare us, O Lord, spare Thy people whom Thou hast redeemed by Thy Precious Blood, be not angry with us for ever.

Kyrie eléison. Christe eléison. Kyrie eléison.

Lord have mercy. Christ have mercy. Lord have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

℣. Et ne nos indúcas in tentatiónem.

℣. And lead us not into temptation.

℟. Sed líbera nos a malo.

℟. But deliver us from evil.

℣. Salvos fac servos tuos.

℣. Save Thy servants.

℟. Deus meus, sperántes in te.

℟. Who put their trust in Thee, O my God.

℣. Mitte eis, Dómine, auxílium de sancto.

℣. Send them help, O Lord, from Thy holy place.

℟. Et de Sion tuére eos.

℟. And from Sion protect them.

℣. Esto eis, Dómine, turris fortitúdinis.

℣. Be to them, O Lord, a tower of strength.

℟. A fácie inimíci.

℟. From the face of the enemy.

℣. Nihil profíciat inimícus in nobis.

℣. Let not the enemy prevail against us.

℟. Et fílius iniquitátis non appónat nocére nobis.

℟. Nor the son of iniquity approach to hurt us.

℣. Dómine, exáudi oratiónem meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

℟. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with thy spirit.

Orémus.

Deus, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram; ut nos et omnes fámulos tuos quos delictórum caténa constríngit, miserátio tuæ pietátis cleménter absólvat.

Exáudi, quæsumus Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus et pacem.

Ineffábilem nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccatis ómnibus éxuas, et a pœnis quas pro his merémur erípias.

Deus qui culpa offénderis, pœniténtia placáris, preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Christum Dóminum nostrum. Amen.

Let us pray.

O God, Whose property is ever to have mercy and to spare, receive our supplications, so that the tenderness of Thy compassion may mercifully absolve us and all Thy servants who are bound by the chains of sin.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants and pardon the sins of them that trust in Thee, that to us also Thou mayest graciously grant Thy pardon and peace.

Mercifully extend to us, O Lord, Thine ineffable compassion, that Thou mayest at once deliver us from our sins and rescue us from the punishment we have deserved by them.

O God, Who by sin art offended and by penance pacified, graciously hear the prayers of Thy people making supplication to Thee, and avert the scourges of Thy wrath which we have deserved by our sins. Through Christ Our Lord. Amen.

Then the Tertiaries will say :

Confíteor Deo omnipoténti, beatæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beato Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, beáto Elíæ, beátæ Therésiæ, omnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatióne, verbo et opere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, beátum Elíam, beátam Therésiam, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

I confess to Almighty God, to Blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to blessed Elias, to blessed Teresa, to all the Saints and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, blessed Elias, blessed Teresa, all the Saints, and you, Father, to pray to the Lord Our God for me.

The Priest says :

Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris perdúcat vos ad vitam ætérnam.
℟. Amen.

May Almighty God have mercy on you, and forgive you your sins, and bring you to life everlasting.
℟. Amen.

Indulgéntiam, absolutiónem et remissiónem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus. ℟. Amen.

May the Almighty and merciful Lord give you pardon, absolution and remission of your sins. ℟. Amen.

He continues:

Dóminus noster Jesus Christus, qui Beáto Petro Apóstolo dedit potestátem ligándi atque solvéndi, Ille vos absólvat ab omni vínculo delictórum, ut habeátis vitam ætérnam, et vivátis in sæcula sæculórum. ℟. Amen.

Per sacratíssimam Passiónem et mortem Dómini nostri Jesu Christi; précibus et méritis Beatíssimæ semper Vírginis Maríæ, beatórum Apostolórum Petri et Pauli, beáti Patris nostri Elíæ, beátæ Matris nostræ Therésiæ, et ómnium Sanctórum, auctoritáte a Summis Pontifícibus mihi concéssa, plenáriam Indulgéntiam óm nium peccatórum vestrórum vobis impértior. In nómine Patris ✠ et Fílii et Spíritus Sancti. Amen.

May Our Lord Jesus Christ, Who has given to the blessed Apostle Peter the power of binding and loosing, Himself absolve you from all the chains of sin, that you may have eternal life, and live for ever and ever. ℟. Amen.

Through the most Sacred Passion and Death of Our Lord Jesus Christ, and by the prayers and merits of the Most Blessed Mary ever Virgin, of the blessed Apostles Peter and Paul, of our blessed Father Elias, our holy Mother Teresa and all the Saints, by the authority committed to me by the Sovereign Pontiffs, I grant you full forgiveness of all your sins in the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Here is said:

One Pater, Ave and Gloria for the Pope's Intentions.

If this Indulgence is given immediately after the Sacramental Absolution, the Priest, omitting the other prayers, commences simply with the words Dominus noster, *etc., and so continues to the end, only changing the plural for the singular number. If circumstances do not permit him to use the whole formula, the Priest omitting the rest will say:*

Auctoritáte a Summis Pontifícibus mihi concéssa, plenáriam ómnium peccatórum tuórum Indulgéntiam tibi impértior. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

By the authority conferred upon me by the Sovereign Pontiffs, I grant you a plenary Indulgence of all your sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

§ XI.—The Manner of Visiting and Blessing our Sick Tertiaries

The Priest, entering the sick chamber, says:

℣. Pax huic dómui.

℟. Et ómnibus habitántibus in ea.

℣. Peace be to this house.

℟. And to all that dwell therein.

Then putting on a violet stole and sprinkling the sick man and the bystanders with holy water, he says:

Ant. Aspérges me, Dómine, hyssópo et mundábor: * lavábis me et super nívem dealbábor.

Miserére mei Deus secúndum magnam misericórdiam tuam.

Glória Patri, etc.

Ant. Sprinkle me with hyssop, O Lord, and I shall be cleansed: wash me, and I shall be made whiter than snow.

Have mercy upon me, O God, according to Thy great mercy.

Glory be to the Father, etc.

He repeats the Antiphon:

Ant. Aspérges me, etc.

℣. Salvum fac servum tuum (*Salvam fac áncillam tuam*).

℟. Deus meus sperántem in te.

℣. Nihil proficiat inimícus in eo (*ea*).

℟. Et fílius iniquitátis non appónat nocére ei.

℣. Mitte ei Dómine auxílium de sancto.

℟. Et de Sion tuére eum (*eam*).

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Ant. Sprinkle me, etc.

℣. Save Thy servant.

℟. Who hopeth in Thee, O my God.

℣. Let not the enemy prevail against him (*her*).

℟. Nor the son of iniquity approach to hurt him (*her*).

℣. Send him (*her*) help, O Lord, from Thy holy place.

℟. And from Sion protect him (*her*).

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Exáudi nos, Dómine Sancte, Pater Omnípotens, ætérne Deus, et míttere dignéris sanctum Ángelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum.

℟. Amen.

Let us pray.

Hear us, Holy Lord, Almighty Father, Eternal God, and deign to send down Thy holy Angel from Heaven, to guard, cherish, protect, visit, and defend all who dwell in this habitation. Through Christ Our Lord.

℟. Amen.

Then the Litany of the Blessed Virgin is said kneeling (*see p.* 88), *one* Our Father *and* Hail Mary, *and afterwards :*

Sub tuum præsídium confúgimus, Sancta Dei Génitrix, nostras deprecatiónes ne despícias in necessitátibus nostris, sed a perículis cunctis líbera eum (*eam*) semper Virgo gloriósa et benedícta, Dómina nostra, mediátrix nostra, advocáta nostra, tuo eum (*eam*) Fílio reconcília, tuo eum (*eam*) Fílio commenda, tuo eum (*eam*) Filio repræsénta.

℣. Ora pro eo (*ea*), sancta Dei Génitrix.

We fly to thy patronage, O Holy Mother of God, despise not our petitions in our necessities ; but deliver him (*her*) always from all dangers, O Glorious and Blessed Virgin, Our Lady, our Mediatrix, our Advocate, reconcile him (*her*) to thy Son, commend him (*her*) to thy Son, present him (*her*) to thy Son.

℣. Pray for him (*her*), O Holy Mother of God.

℟. Ut dignus (*digna*) efficiátur promissiónibus Christi.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℟. That he (*she*) may be made worthy of the promises of Christ.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you,

℟. And with thy spirit.

Orémus.

Prótege, Dómine, fámulum tuum (*fámulam tuam*) subsídiis pacis, et Beátæ Maríæ semper Vírginis patrocíniis confidéntem a cunctis hóstibus redde secúrum (*securam*).

Sanctíssimæ Genitrícis tuæ Sponsi, qúæsumus, Dómine, méritis adjuvémur, ut quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur.

Omnípotens et misérícors Deus, qui humáno géneri et salútis remédia, et vitæ ætérnæ subsídia contulísti: réspice propítius fámulum tuum

Let us pray.

Protect Thy servant, O Lord, by the help of Thy peace, and as he (*she*) trusts in the patronage of the Blessed Virgin Mary, make him (*her*) safe from all his (*her*) enemies.

May we be helped, O Lord, we beseech Thee, by the merits of the Spouse of Thy most holy Mother, so that what we cannot by our own power obtain, may by his intercession be granted to us.

O Almighty and merciful God, Who hast granted to the human race remedies for health and aids to eternal life, look graciously on this Thy servant labouring under

(*fámulam tuam*) infirmitáte córporis laborántem et ánimam réfove quam creásti: ut in hora éxitus illíus absque peccáti mácula tibi Creatóri suo per manus Sanctórum Angelórum repræsentári mereátur.

infirmity of body, and cherish the soul which Thou hast created, so that in the hour of death he (*she*) may deserve to be presented free from the stains of sin, by the hands of the holy Angels unto Thee his (*her*) Creator.

Deus infirmitátis humánæ singuláre præsídium, auxílii tui super infírmo fámulo tuo (*infirma fámula tua*) osténde virtútem, et sic eum (*eam*) grátia tua confirmáre dignéris, ut in hora mortis ejus non præváleat contra eum (*eam*) adversárius, sed cum Ángelis tuis tránsitum habére mereátur ad vitam.

O God, only help of human infirmity, show the power of thine aid to this Thy suffering servant, and so vouchsafe to confirm him (*her*) in grace, that in the hour of his (*her*) death the enemy may not prevail against him (*her*), but that he (*she*) may deserve, in company with thine Angels, to pass into eternal life.

Omnípotens sempitérne Deus, qui montis Carméli Ordinem gloriósæ Vírginis Matris Maríæ sacráto título insignítum, Sanctórum tuórum Elíæ, Ángeli, Cyrílli, Albérti, Therésiæ, et aliorum plurimórum Sanctorum méritis decorásti: tríbue ei qúæsumus,

O Almighty, everlasting God, Who hast adorned the Order of Mount Carmel with the renowned title of the most glorious Virgin and Mother Mary, with the merits of Thy Saints Elias, Angelus, Cyril, Albert, Teresa and many other Saints, grant to Thy servant, we beseech Thee, that through

ut per eórum mérita et suffrágia ab instántibus ánimæ et córporis malis et perículis liberátus (*liberáta*), ad te verum Carméli vérticem gaudens perveníre mereátur. Per Christum Dóminum nostrum.
℟. Amen.

their merits and intercession, being freed from all pressing evils and dangers of mind and body, he (*she*) may deserve to attain, rejoicing, to Thee the true summit of Mount Carmel. Through Christ Our Lord.
℟. Amen.

Lastly he blesses the sick man, saying :

Benedíctio Dei omnipoténtis Patris, et Fílii, ✠ et Spíritus Sancti descéndat super te et máneat semper.
Amen.

May the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon thee and remain with thee for ever.
Amen.

§ XII.—The General Absolution in articulo mortis

The Priest, entering the sick person's chamber, puts on the violet stole, and says :

℣. Pax huic dómui.
℟. Et ómnibus habitántibus in ea.

℣. Peace be to this house.
℟. And to all that dwell therein.

Having said this, he sprinkles the sick person and those present with holy water in the form of a cross, saying :

Ant. Aspérges me, Dómine, hyssópo et mundábor : lavábis me et super nivem dealbábor.

Psalm. Miserére mei Deus, secúndum magnam misericórdiam tuam.

Glória Patri, etc. Sicut erat, etc.

Ant. Aspérges me, etc. (*ut supra*).

Ant. Sprinkle me with hyssop, O Lord, and I shall be cleansed, wash me and I shall be made whiter than snow.

Psalm. Have mercy upon me, O God, according to Thy great mercy.

Glory be to the Father, etc. As it was, etc.

Ant. Sprinkle me, etc. (*as above*).

This said, the Priest asks the sick person if he (she) *wishes to confess. If he* (she) *answers in the affirmative the Priest bids the bystanders withdraw and hears him* (her). *If the sick person has no need of confession, he will exhort him* (her) *with some brief and efficacious considerations to make a sincere act of true contrition. Then he says :*

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

Ant. Ne reminiscáris, Dómine, delícta fámuli tui (*ancillæ tuæ*) neque vindíctam sumas de peccátis ejus.

℣. Our help is in the Name of the Lord.

℟. Who made Heaven and earth.

Ant. Remember not, O Lord, the offences of Thy servant, nor take vengeance on his (*her*) sins.

Kyrie eléison. Christe eléison. Kyrie eléison.

Pater noster (*secreto*).

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvum fac servum tuum (*salvam fac ancillam tuam*).

℟. Deus meus sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Clementíssime Deus, Pater misericordiárum, et Deus totíus consolatiónis, qui néminem vis períre in te credéntem atque sperántem : secundum multitúdinem miseratiónum tuárum réspice propítius fámulum tuum *N.* (*ancillam tuam*) quem (*quam*) tibi vera fides et spes christiána

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father (*in secret*).

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save Thy servant, O Lord.

℟. Who hopeth in Thee, O my God.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O most gracious God, Father of mercies and God of all consolation, Who desirest not that any one should perish who hopes and trusts in Thee; look favourably according to the multitude of Thy mercies on Thy servant *N.* whom true faith and Christian hope commend unto Thee. Visit him (*her*) in Thy salvation and

comméndat. Vísita eum (*eam*) in salutári tuo, et per Unigéniti tui passiónem et mortem, ómnium ei delictórum suórum remissiónem et véniam cleménter indúlge: ut ejus anima in hora éxitus sui te júdicem propitiátum invéniat, et in sánguine ejúsdem Fílii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

through the Passion and Death of Thine Only begotten Son, graciously grant him (*her*) pardon and remission of all his (*her*) sins, that his (*her*) soul in the hour of death may find in Thee a merciful Judge, and that, washed from all stain in the Blood of Thy Son, he (*she*) may deserve to pass unto life everlasting. Through the same Christ Our Lord.
℟. Amen.

Then one of the bystanders having said the Confiteor, *the Priest says:*

Misereátur tui omnípotens Deus, et dimíssis peccátis tuis perdúcat te ad vitam ætérnam.
℟. Amen.
Indulgéntiam, absolutiónem et remissiónem peccatórum tuórum tríbuat tibi omnípotens et miséricors Dóminus.
℟. Amen.

May Almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting. ℟. Amen.

May the Almighty and merciful Lord give thee pardon, absolution and remission of thy sins.
℟. Amen.

And then :

Dóminus noster Jesus Christus, Fílius Dei vivi, qui beáto Petro Apóstolo suo dedit potestátem ligándi atque solvéndi, per suam piíssimam misericórdiam recípiat confessiónem tuam, et restítuat tibi stolam primam, quam in baptísmate recepísti : et ego, facultáte mihi ab Apostólica Sede tribúta Indulgéntiam plenáriam, et remissiónem ómnium peccatórum tibi concédo.

In nómine Patris, et Fílii, ✠ et Spíritus Sancti.

Per sacrosáncta humánæ reparatiónis mystéria, remíttat tibi omnípotens Deus omnes præséntis et futúræ vitæ pœnas paradísi portas apériat, et ad gáudia sempitérna perdúcat. Amen.

Benedícat te omnípotens Deus ; Pater, et Fílius, ✠ et Spíritus Sanctus. Amen.

May Our Lord Jesus Christ, Son of the Living God, Who hath given to his Blessed Apostle Peter the power of binding and loosing, receive thy confession through His most loving mercy, and restore to thee the white garment which thou didst receive in baptism ; and I by the power committed to me by the Apostolic See, grant thee full pardon and remission of all thy sins.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Through the most sacred mysteries of man's redemption may the Almighty God remit to thee all the penalties of the present and future life, open to thee the gates of Paradise and bring thee to everlasting joys. Amen.

May the Almighty God, Father, Son, ✠ and Holy Ghost, bless thee. Amen.

If, however, the sick person be so near to death that there is no time to recite the above prayers, the Priest begins directly after the Confiteor, *or merely imparts the Indulgence to the dying person in these words :*

Indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.	I grant to thee full pardon and remission of all thy sins in the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

APPENDIX

CHAPTER I

Summary of Indulgences, Privileges and Indults of the Third Secular Order of Our Blessed Lady of Mount Carmel and Our Holy Mother St Teresa of Jesus, granted directly by the Sacred Congregation of Indulgences, September 18th, 1903, and by participation with the first Order, by Pope Benedict XV, January 21st, 1916.

(*The asterisk shows the Indulgences and Absolutions granted by participation.*)

PLENARY INDULGENCES[1]

[1] Confession and Communion are necessary in order to gain all Plenary Indulgences. It is, however, sufficient to go to confession within the eight days either preceding or following the Feast. In the case of those who are accustomed to go to confession twice monthly, or communicate on at least five days a week, the customary confession which they make according to the advice of their confessor is sufficient for the gaining of all Indulgences (can. 931).

Similarly, they may make their Communion, either on the Vigil of the Feast, or within the Octave (can. 931, par. 1).

When a visit to a particular church is prescribed, it is sufficient that it be made with the general intention of performing an act of worship of the Almighty; and where no special prayer is prescribed, any prayer, either mental or vocal, may be used. (S. Pen., September 20th, 1933).

The visit may be made from midday of the Vigil to midnight of the Feast (can. 923).

When prayer for the intentions of the Holy Father is prescribed, without mention of any special form, it is sufficient to recite once the Our Father, Hail Mary, and Glory be to the Father.

I. Tertiaries who, being truly penitent, have confessed their sins and received Holy Communion gain a plenary Indulgence:

1. On the day of admission to the Third Order.
2. On the day on which they first make their profession.
3.* On the feasts of Epiphany and the Exaltation of the Cross, and previously to the reception of holy Viaticum, on renewing their profession and praying for the conversion of Infidels.
4. On the day of the monthly conference. If they take part in monthly procession in honour of Our Lady of Mount Carmel.
5. As often as from the desire of a more perfect life they shall have devoted themselves to making a formal Retreat during eight consecutive days.
6. Once a month on a day of their own choice.
7.* On the day of their first Mass, or when assisting at a first Mass.
8.* As often as, in addition to the time prescribed for the Third Order, they devote an hour to mental prayer for the conversion of Infidels, or on behalf of those engaged in that work.
9.* As often as they take the discipline or perform a work of mortification for the same intention.
10.* Priests of the Third Order who by permission of the Holy See or of their Superiors are destined to preach the

Faith in the countries of Unbelievers or Heretics or to instruct Catholics, on the day of starting on the journey and when arriving on the field of their Mission.

11.* On the occasion of a General Visitation when the Superior for the benefit of the Visitation causes the Forty Hours' prayer to be held, for praying for two hours in presence of the Blessed Sacrament.

II. All Tertiaries who fulfil the conditions described above and pray for the Pope's intentions gain a plenary Indulgence on the following days[1]:

(*a*)* The Principal Feast of the Order;

(*b*) The two occasions every year when the Papal Blessing is given to Tertiaries assembled together;

(*c*) When the General Absolution is given on the appointed days, that is:

1. Christmas Day.
2.* Circumcision,
3.* Epiphany,
4. Easter,
5.* Ascension,
6. Pentecost.
7.* Blessed Trinity.
8. Corpus Christi,
9.* Sacred Heart of Jesus,
10. Purification of the Blessed Virgin,
11.* Annunciation,
12.* Visitation,
13. Assumption,

[1] Prayers requisite: Pater, Ave and Gloria.

14.* Nativity of the Blessed Virgin,
15.* Presentation of the Same,
16.* Immaculate Conception,
17. St Joseph, Spouse of the Blessed Virgin,
18. The Solemnity of St Joseph,
19.* Holy Apostles SS. Peter and Paul,
20.* Our Holy Father St Elias the Prophet,
21. Our Holy Mother St Teresa of Jesus,
22.* Our Holy Father St John of the Cross.
23.* All Saints,
24. All Saints of the Order,
25.* Each day of Holy Week,
26.* At the conclusion of the Canonical Visitation (when this Absolution is given by the Visitator);

(*d*) Finally, by reading the Divine Office or the Little Office of Our Lady in the presence of the Blessed Sacrament, exposed or otherwise, on condition that the whole Office be recited, even though there be intervals between the various Canonical Hours. If the whole office be not recited as just stated, a partial Indulgence of 500 days may be gained for each Canonical Hour so recited. (S. Paenit. 15th May, 1942).

III. Tertiaries who, being in the dispositions stated above, shall devoutly visit a church of the Order, or one wherein a Congregation of Tertiaries has been established; or, failing this, their parish church (if on a journey, any church or public oratory), gain a plenary Indulgence on the following festivals:

N.B. On Feasts marked with a cross it is not sufficient to visit the church of a Tertiary Congregation: but it should be a Carmelite church; or, in default of such, the parish church.

Christmas, Feast of the Holy Name †; Feast of the Holy Family †; Epiphany †; Easter †; Pentecost †; Corpus Christi †. January 23rd, Espousals of Our Lady †; March 7th, St. Thomas of Aquin †; March 11th, St Teresa Margaret of the Heart of Jesus †; March 24th, St Gabriel Archangel †; June 14th, St Eliseus †; June 24th, Nativity of St John the Baptist †; June 29th, SS. Peter and Paul †; July 24th, the Martyrs of Compiegne †; August 24th, St Bartholomew †; September 29th, St Michael Archangel †; October 3rd, St Teresa of the Child Jesus †; October 24th, St Raphael Archangel †; November 1st, All Saints †; November 5th, Commemoration of relics in Carmelite Churches †; and, once a year, on any day of choice †; Titular Feast of the Church †.

1. Blessed Trinity,
2. Circumcision (January 1st),
3. Ascension of Our Lord,
4. Maundy Thursday,
5. Sacred Heart of Jesus,
6. Purification of the Blessed Virgin (February 2nd),
7. Annunciation (March 25th),
8. Visitation (July 2nd),
9. Assumption (August 15th),
10. Nativity of the Blessed Virgin (September 8th),
11. Presentation of the Same (November 21st),

12. Immaculate Conception (December 8th),
13. St Peter Thomas, Bishop and Martyr (January 28th),
14. St Andrew Corsini, Bishop and Confessor (February 4th),
15. St Avertan, Confessor (February 25th),
16. St Cyril, Confessor (March 6th),
17. Our Holy Father St Joseph, Spouse of the Blessed Virgin (March 19th),
18. Blessed Baptist Mantuanus, Confessor (March 20th),
19. St Berthold, Confessor (March 29th)
20. Blessed Jane of Toulouse, Virgin (March 31st),
21. Solemnity (patronage) of our Holy Father St Joseph, Wednesday following the second Sunday after Easter, or within the Octave,
22. St Angelus, Martyr (May 5th),
23. St Simon Stock, Confessor (May 16th),
24. St Mary Magdalen de Pazzi, Virgin (May 25th),
[1]25. Our Lady of Mount Carmel *toties quoties* (July 16th),
25*b*. Once during the Octave of Our Lady of Mt. Carmel,
26. Our Holy Father St Elias the Prophet (July 20th),
27. St Anne, Mother of the Blessed Virgin (July 26th),
[1]28.* Portiuncula *toties quoties* (August 2nd),

[1] For each visit, six Our Fathers, Hail Marys and Glory be to the Fathers, for the Pope's intentions.

29. St Albert of Sicily, Confessor (August 7th),
30. St Joachim, father of the Blessed Virgin (August 16th),
31. Transverberation of the Heart of our Holy Mother St Teresa (August 27th),
31*b*. August 31st, Dedication of Churches of the Order,
32. St Brocard, Confessor (September 2nd),
33. St Albert, Patriarch, Confessor and Lawgiver of the Order (September 25th),
34. Our Holy Mother St Teresa, Virgin (October 15th),
35. All Saints of the Order (November 14th),
36. On the day of the Commemoration of Souls of the Order (November 15th or when this day falls on Sunday, 16th), only applicable to the souls in Purgatory,
37. Our Holy Father St John of the Cross, Confessor (November 24th),
38. Blessed Dionysius and Redemptus, Protomartyrs of the Order (November 29th),
39. Blessed Frank, Confessor (December 11th),
40.* Anniversary of Profession.

IV.—*In articulo mortis* if, in the dispositions described above, or at least with contrition, they invoke, with the lips if possible, if not,

with the heart, the most Holy Name of Jesus.

* *In articulo mortis* it may also be imparted by the Superiors with the customary rite, or by any confessor.

Indulgences of the Stations of Rome

On the days of the Stations indicated in the Roman Missal the Tertiaries by visiting a church of the Order (outside Rome), or that in which the Congregation is established, or failing these, their own parish church, and there praying for the intentions of the Sovereign Pontiff, can gain the same Indulgences as would be obtained by visiting personally the Churches of Rome, provided the other conditions be fulfilled.

The following are the days of the Stations of Rome: Circumcision, Epiphany, Septuagesima, Sexagesima, Quinquagesima; all Lenten days from Ash Wednesday to Low Sunday inclusive; St Mark's Day and the three Rogation days; Ascension; Vigil and Feast of Pentecost with the six days following; September Quarter Tense days; four Sundays of Advent; Vigil of Christmas, Midnight Mass and the Mass at Dawn; Christmas Day and the three days following.

The following Indulgences may be gained on these days:

1. Plenary; by those who, having fulfilled the usual conditions, pay a visit to the Station Church, assist at the usual morning or evening functions there and pray for the intentions of the Holy Father.

Similarly, should there be no special functions at the church of the Station, the Indulgence may be gained by those who there recite the following prayers: Our Father, Hail Mary and Glory be to the Father, five times before the Blessed Sacrament, three times before the holy relics exposed for veneration and once for the intentions of the Holy Father.

2. A partial Indulgence of 10 years, by all who, without going to Confession or Communion, visit the church of the Station and there recite the above-mentioned prayers (S. Pen. April 12th, 1932).

Partial Indulgences

1.* *Sixty years and as many quarantines* if every day for a whole month they give half an hour to mental prayer, confess, and receive Holy Communion on the last Sunday.

2. *Five years and as many quarantines* to all Tertiaries who accompany the Blessed Sacrament when It is carried to the sick, to those who are present at the *Salve Regina* sung by the Fathers in the churches of the Order on Saturdays and on the eves of the feasts of Our Lady.

3.* *Five years* once a day when kissing the Crucifix they are in the habit of wearing, and making an act of contrition.

4. *Three years and as many quarantines,* on all the feasts of the Blessed Virgin celebrated by the whole Church, to those who devoutly visit a church of the Order or that of the Congregation, or failing one and the other, their own parish church.

5.* *Five hundred days* each time they devoutly kiss the holy Scapular in honour of Our Lady of Mount Carmel.

6. *Three hundred days* each time that with devotion and with at least a contrite heart they practise some work of piety

7. *Three hundred days* for those who recite the Divine Office, with Breviary in hand.

8.* *A hundred days* when kissing the Scapular of the Superiors.

9.* *A hundred days* for performing any work of supererogation according to the spirit of the Rule.

All the Indulgences hitherto specified, except the Plenary Indulgence *in articulo mortis*, are applicable to the Holy Souls in Purgatory.

Privileges

1. Tertiary priests, at whatever altar they say Mass, enjoy the favour of the personal privileged altar three times a week, provided that a similar indult has not been granted to them for another day.

2. Masses offered for departed Tertiaries are privileged always and in all places.

3. Tertiary priests and clerics who are not bound to choir may recite the Divine Office according to the Breviary and Calendar of the Order (S. C. of Rites, Nov. 22nd, 1911).

Tertiaries, whenever prevented by any reasonable cause from making the Stations of the Cross in church, can gain all the Indulgences attached thereto, by carrying out the devotion in the usual way with the crucifix they wear. (These Indulgences are ; Plenary on each occasion : 10 years for each Station, should it be

impossible, for any reasonable cause, to complete the exercise.)

INDULTS

1. Tertiaries who live in places where there is no church of the Order can gain all the Indulgences granted to the Faithful who visit a church of the Order on condition that they visit their parish church and fulfil all the other requirements (*Infra*, Chapter III, p. 140.)

2.* Tertiaries on a journey can gain all the Indulgences they would gain by visiting a church of the Order, if they visit another church or a public oratory.

3. Tertiaries, who owing to ill-health or other permanent cause are unable to leave their homes, can gain the same Indulgences provided that, while fulfilling the other conditions prescribed, they substitute for the visit to the church, or attendance at meetings, some other practice determined by their confessor.

4. Tertiaries, who live in colleges, seminaries or other communities, can gain the special Indulgences granted to the Congregation by visiting their own Chapel instead of the Church of the Congregation, and fulfilling the other conditions.

5.* Tertiaries wearing a Crucifix or a simple Cross can gain all the Indulgences attached at the request of the Marquess de Villena to crosses and medals. (*Infra*, Chapter II.)

6. Tertiaries can receive the General Absolution either publicly or privately on the day most convenient within the octave of a feast (Benedict XV, September 21st, 1919); or else

privately from their confessor on the eve of the feast specified for this Absolution, after sacramental absolution (Pius X, Nov. 23rd, 1904).

7. Tertiaries living in places where the Congregation of the Third Order is not established can receive two General Absolutions in lieu of the two Papal Blessings (Pius X, November 23rd, 1904).

8. Tertiaries participate in all the spiritual treasures, Indulgences and Absolutions enjoyed by the First Order of Discalced Carmelites (Benedict XV, January 21st, 1916).

9. In places where there is no church of the first or second Order of Carmelites, all the Faithful, having fulfilled the other necessary conditions, may gain on the feast of Our Lady of Mount Carmel (July 16th) a Plenary Indulgence *toties quoties* by visiting the church of the Third Order whether secular or regular where it is canonically established (S. Pœnitentiaria Apost. 6th July, 1920).

10. In places where the monthly procession does not take place, either because no branch of the Scapular Confraternity exists there, or for some other reason, Tertiaries can gain a Plenary Indulgence by privately reciting the Litany of the Saints (with the usual conditions of Confession and Communion).

11. On days when the Papal Blessing is given to the faithful in Carmelite churches, Tertiaries, who have been unable to receive it, may gain a Plenary Indulgence, provided that, with the usual condition of Confession and Communion, they visit the church and pray for the Pope's intentions.

CHAPTER II

Summary of the Indulgences attached, at the request of the Marquess de Villena, to crosses and medals by Pope Paul V.

1. *A Plenary Indulgence* if after confession and communion they say an Our Father and Hail Mary or pray in any other way according to the intentions of the Holy Father, for the exaltation of Holy Mother the Church, for the extirpation of heresies and for the Souls in Purgatory.

2. If they recite the Rosary, or a third part of it, or the Office of Our Lady, or the Seven Penitential Psalms, or the Office of the Dead, or, finally, any of the general or specific Litanies of Our Lord or of Our Lady, they will gain all the Indulgences which they would gain by visiting the churches of Rome within and without the walls.

3. Each time that in honour of the Holy Name of Jesus or of His Five Wounds they recite five times the Our Father, or in honour of the Holy Name of Mary five times the Hail Mary, or perform any other act of love for her, or in honour of one of the Saints, they will gain an *Indulgence* of 200 *years*.

4. Whenever they examine their conscience or repent of their sins or resolve to go to confession, they will gain an *Indulgence of* 60 *years*.

5. Whenever they accomplish some work of mercy, or follow the Blessed Sacrament (when brought to the sick), or hear Mass or a sermon, or engage in spiritual reading or meditate in order to acquire greater fervour of soul or to

be enabled to make good resolutions, or when they recommend to God the Souls in Purgatory, or pray for those in mortal sin, they will gain an *Indulgence of* 150 *years*.

6. Twelve times a year when celebrating or causing to be celebrated five Masses, they will obtain each time the liberation of a soul from Purgatory (that is, a *Plenary Indulgence for the Dead*).

7. Those who fast on Friday in memory of the Passion, or on Saturday in honour of Our Lady, will gain an Indulgence of 7 *years and* 7 *quarantines* and a *Plenary Indulgence* if they keep up this practice during the whole year.

8. Those who recite an Our Father, a Hail Mary, or the Psalm *Laudate Dominum omnes gentes;* or who say in commemoration of the Blessed Virgin the Antiphon and Prayer, or the *Magnificat,* or if they do not know these, the *Salve Regina,* will obtain the remission of all faults inadvertently committed during the recitation of the Divine Office, or in hearing Mass.

9. Those who in *articulo mortis* invoke, with the lips, if possible, if not, with the heart, the Most Holy Name of Jesus, will gain a *Plenary Indulgence.*

10. If they recite three times the Our Father and Hail Mary in memory of the three Prayers of Christ in the Garden, all the Indulgences attached by His Holiness to the Medals and Crosses will profit the Souls of the Faithful who have died on that day.

11. All these Indulgences are applicable to the Souls in Purgatory with the exception of the Indulgence *in articulo mortis.*

CHAPTER III

Summary of the Indulgences granted by Our Holy Father Pope Pius XI to all the Faithful who visit the Churches of the Order of Discalced Carmelites. (S. Poen. Ap. April 8th, 1922.)

§ 1.—Plenary Indulgences

For special practices of piety :

1. On Quinquagesima Sunday, or other days consecrated to the Forty Hours' Prayer, when held with the approval of the Ordinary.
   Conditions : Confession and Communion.
2. For being present at the exposition of the Blessed Sacrament in the Churches of the Order, when this takes place with the approval of the Ordinary, on a Wednesday of each month to be determined by him.
   Conditions : Confession and Communion and a certain time spent in prayer.
3. For assisting at the Exposition or other exercises when they take place, on the nine Wednesdays preceding the Feast of St Joseph—on one of these days.
   Conditions : Confession and Communion and prayer before the Blessed Sacrament exposed.
4. For assisting at least five times at the Novena in preparation for the feast of Our Lady of Mount Carmel.—Conditions : Confession and Communion and the usual prayers.

5. For being present at least four times at the recital of Matins and Lauds during the Octave of Our Lady of Mount Carmel.
   Conditions: Confession and Communion and the usual prayers.
6. For assisting at least five times at the Novena preceding the Feast of St Teresa.
   Conditions: Confession and Communion on the Feast, or during the Novena or Octave.

§ 2.—Indulgences of the Stations

The Faithful who, on the days of the *Stations*, visit a church of the Order, can gain all the Indulgences which would be gained by visiting on such days the Churches of the Stations at Rome. (See above p. 130.)

§ 3.—Partial Indulgences

1. The Faithful who devoutly visit the churches of the Order on the feasts of Christmas, Easter, Pentecost, Trinity Sunday, Corpus Christi, Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, Assumption of B.V.M., St Michael (Sept. 29th), All Saints, SS. Peter and Paul, Nativity of Saint John the Baptist, Feasts of Patron Saint of the church, the Finding and Exaltation of the Cross, on the Sundays and Saturdays of the whole year, on Mondays, Wednesdays and Fridays of Lent, may gain an Indulgence of ten years and as many quarantines.

2. The Faithful, by being present at the

exposition of the Blessed Sacrament in the churches of the Order, which may take place with the permission of the Ordinary on all the Wednesdays of the year, can gain each time an Indulgence of seven years and seven quarantines.

3. The Faithful, by assisting at the Novena in preparation for the Feast of Our Lady of Mount Carmel, can gain each time an Indulgence of seven years and seven quarantines.

4. The Faithful, by assisting at the Novena in preparation for the Feast of St Teresa, Virgin, can gain each time an Indulgence of seven years and seven quarantines (those who assist at least five times, can gain a Plenary Indulgence under the usual conditions—Confession and Communion either during the Novena or on the Feast or, at least, within the Octave).

5. The Faithful, by being present at the recital of Matins and Lauds during the Octave of Our Lady of Mount Carmel, can gain each time 300 days' Indulgence.

6. The Faithful, by assisting at the exercises and praying before the Blessed Sacrament exposed on the nine Wednesdays preceding the Feast of St Joseph, can gain each time an Indulgence of 100 days.

7. The Faithful by assisting at the Antiphon which is sung every day after Compline, or more solemnly on certain evenings, can gain an Indulgence of 200 days.

All the foregoing Indulgences enumerated in Chapter III are applicable to the Souls in Purgatory.

§ 4.—Privileges

Four times a year, viz. on one of the three days of Easter and Pentecost, on the feast of Our Lady of Mount Carmel or the day on which it is solemnised, and on Christmas Day or the feast of St Stephen Protomartyr, the Superiors of Convents in their respective churches or in the churches of the nuns or Tertiaries belonging to the Order may give or delegate another to give to the people assembled there the Papal Blessing to which is attached a Plenary Indulgence, according to the rules and restrictions of Canon 915.

To each church of the Order is granted in perpetuity a Privileged Altar to be determined by the Superior General (Canon 916).

§ 5.—Other Partial Indulgences

The members of the Confraternity may gain as often as they kiss the Holy Scapular an Indulgence of 500 days (Benedict XV, 8th July, 1916).

The Faithful who in the state of grace shall name or address or salute the Order of Carmel or the Friars of the said Order as the Order or Friars of the "Most glorious Mother of God, Our Lady of Mount Carmel ever a Virgin", may gain an Indulgence of three years and as many quarantines (Urban VI, 26th April, 1379; Gregory XIII, 18th Sept., 1577; Clement X, 8th May, 1673; and Benedict XV, 8th Nov., 1921).

The Faithful, as often as they devoutly recite in honour of Our Lady of Mount Carmel the ejaculatory prayer " Queen, beauty of Carmel, pray for us ", may gain an Indulgence of 300 days (Benedict XV, 8th Nov., 1921).

In places where there is no church of the first or second Order of Carmel whether of the Old Observance or of the Reform of St Teresa, the Faithful may gain the Plenary Indulgence granted *toties quoties* for the feast of Our Lady of Mount Carmel, by visiting the church belonging or assigned to the Third Order of either Observance, or failing this by visiting a church where the Confraternity of Our Lady of Mount Carmel is canonically established, and Nuns of any Order or Congregation by visiting their own church or chapel (Benedict XV, 6th July, 1920).

CHAPTER IV

Summary of the Indulgences granted to the Faithful who wear the Blue Scapular of the B.V.M. (Immaculate Virgin) which has been blessed by a priest having the special faculty. (S. Pen. March 5th, 1936.)

N.B. Members of our Third Order, who wear their own scapular, can gain these Indulgences, even though not enrolled in, or wearing, the Blue Scapular.

Plenary Indulgences

1. In *articulo mortis;* if, having confessed and communicated, or at least being sorry for their sins, they shall devoutly pronounce the Most Holy Name with their lips; or, if this be impossible, at least in their hearts.
2. When they make a Retreat (the Indulgence can be gained only once a year).
3. Every first Sunday of the month.
4. On the Sunday and Friday of Passion week.
5. At Christmas, Epiphany, Easter, Ascension, Pentecost and Trinity Sunday.
6. On the Feasts of the Immaculate Conception, the Nativity, Purification, Annunciation and Assumption of the B.V.M., and of Our Lady of Lourdes.
7. August 7th: Feast of St Cajetan Thiene.
8. All Saints' Day.

Other Indulgences

The Indulgences of the Stations of Rome, provided a visit is paid to one's own parish church.

Ten Years, for reciting with a contrite heart, six Our Fathers, Hail Marys and Glory be to the Fathers, in honour of the Blessed Trinity and of Mary Immaculate, and for the intentions of the Holy Father. A Plenary Indulgence may be gained for reciting these prayers, at least once a day, for a full month.

Partial Indulgences

Seven years; for visiting a sick person and rendering them some spiritual or corporal service; or, if this be not possible, reciting on their behalf 5 Our Fathers, Hail Marys and Glory be to the Fathers.

Five years: for making at least a quarter of an hour's meditation, even with the help of a book.

Five years: for visiting a church of the Theatine Fathers, once daily.

Five years: from noon on Ascension Day until the Octave day of Pentecost, for reciting seven Glory be to the Fathers, to obtain the Gifts of the Holy Ghost.

Whenever Mass is offered for a deceased person who was enrolled in the Blue Scapular, the altar is privileged.

FORM OF REGISTRATION

NUMBER	NAME IN RELIGION	CHRISTIAN NAME AND SURNAME	DATE OF BIRTH	DATE OF CLOTHING	DATE OF PROFESSION	ADDRESS	DATE OF DEATH	REMARKS
1								
2								
3								
4								
5								
6								

FORM FOR WRITING THE ACTS OF THE CHAPTERS

J. M. J.

To-day ..... under the presidency of the V.R.F.....was held in.....the triennial Chapter of the Congregation of the Third Secular Order of the B.V. Mary of Mount Carmel and St Teresa, established in.....There were present.....professed Tertiaries and .....Novices.

The prescribed prayers having been recited, the Treasurer submitted the balance sheet of the preceding three years, by which was shown that £.....s.....d.....had been received and £.....s.....d..... expended, leaving a balance in hand (or the contrary) of £.....s.....d.....

The balance sheet being approved, the Superior appointed as Secretaries the Tertiaries ..... ; then the following elections were held in the prescribed manner :

Prior,.....

Discreets, ...

Treasurer,.....

The elections being concluded, the Superior appointed the other officials as follows :

Sub-prior and Master of Novices,.....

Infirmarians, ...

Sacristan, ...

Secretary, ...

He then made the following suggestions :

It was resolved that.....

Then the Chapter closed with the customary prayers.

The Superior The Prior The Secretary

.....

FORM FOR WRITING THE MINUTES OF THE MEETINGS

J. M. J.

To-day, the.....of the month of..... 19..... under the presidency of the Very Rev. Father.....was held the ordinary monthly Meeting (or, an extraordinary Meeting) of the Congregation of the Third Secular Order of the B.V. Mary of Mount Carmel and St Teresa in the town of..... There were present..... professed Tertiaries and.....Novices.

The prayers being recited, the Superior (or Director) gave a Conference on..... He then nominated as Monthly Protector S. ....., appointed as the virtue to be especially practised during the month..... and announced the death of Brother .....; recommending him to the prayers of those present, etc.

The Secretary then read the minutes of the last Meeting which were signed.

The Meeting then terminated with the accustomed prayers.

The Superior The Prior The Secretary

....

CERTIFICATE OF CLOTHING AND PROFESSION

in the Third Secular Order of Our Blessed Lady of Mount Carmel and of Our Holy Mother St Teresa of Jesus canonically erected in the Church of.....

.....

.....

received the Habit of the Third Secular Order of Our Blessed Lady of Mount Carmel and of Our Holy Mother St Teresa of Jesus on the .....day of.....in the year 19.... taking the name of.....

Having worthily completed his (her) Novitiate he (she) made his (her) Profession on the .....day of.....19.....

In Witness whereof, etc.

.....
Superior.

.....

.....

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