

seven principal benefits, namely: Of creation, preservation, redemption, baptism and vocation to the true faith, justification and gratuitous remission of sins, the priceless gift of the holy Eucharist and the grace of so many holy communions, and of the vocation to the Third Order, so easy a way of obtaining salvation.

They should also during the recitation remember the seven principal mysteries of the passion of Our Lord in the following way:

At Matins—His prayer in the garden, His bloody sweat and His capture by His enemies.

At Lauds—The outrages, derision, scorn and abuse during the night of His capture.

At Prime—The false accusation before the high priests and their condemnation of Him.

At Tierce—The crowning with thorns and mockery in the purple cloak.

At Sext—His condemnation to death by Pilate.

At the None—His way to Mount Calvary, carrying the cross.

At Vespers—His crucifixion, second agony and death.

At Complin—The taking down from the cross and burial.

In each of these mysteries they should ask for a happy death in union with His own death.

In a similar manner they may call to their minds, especially on Saturdays and her feast days, the seven joys of the Blessed Virgin:

At Matins—Intend to honor the mystery of the Annunciation, considering the joy experienced in being elevated to the dignity of Mother of God.

At Lauds—To honor the joy which she felt when visiting St. Elizabeth and in ecstasy pronounced that divine canticle, "Magnificat."

At Prime—Her joy in bringing forth the Divine Son without pain and without violating her virginity.

At Tierce—Her joy when the Infant Jesus was adored by the Magi.

At Sext—Her joy in finding Jesus in the temple, after seeking Him three days.

At None—Her joy in seeing Jesus raised from death to immortal life.

At Vespers—Her joy in seeing Jesus ascending to heaven.

At Complin—Her glorious passage from

this world into heaven, where by the Most Holy Trinity she was crowned Queen of the Saints and Blessed, and seated at the right hand of Jesus.

Finally, during the days consecrated in a special way to the passion and death of Our Lord should be remembered the seven principal sorrows of the Blessed Virgin, with the intention of partaking in her sorrows and asking her to make anew an offering of them to her Divine Son for the remission of our sins.

Three times a year there must be said the *Ternary* for the departed souls in purgatory, and in each *Ternary* on three different days the Tertiaries pray for the departed of the Order, including the Tertiaries, relatives, friends and benefactors, and for all that are buried in Carmelite churches or cloisters, as it is practiced in the Order.

The first *Ternary* is said in the month of January, or between the Octave of Epiphany and Ash Wednesday, the second between Low Sunday and Ascension day, the third in October. Those able to read should recite on the first day of each *Ternary* the Vespers and the first nocturn with Lauds of the Office for the dead, on the second day the Vespers, second nocturn and Lauds, on the third day the Vespers, third nocturn and Lauds.

Those that are unable to read should recite on each day of each *Ternary* five mysteries of the Rosary, saying the "Requiem aeternam" instead of the "Gloria Patri," etc.

On the 15th of November, or, in case it falls on a Sunday, on the day following, is All Souls Day of the Carmelite Order and the suffrages are offered up for all the departed of the Order, including the departed Tertiaries. On this day all that are able to read must recite the whole office of the dead, and those unable to read have to say the 15 decades of the Rosary, each to be concluded with a "Requiem aeternam." On the same day, or if this is not possible, on some day during the octave, they shall receive holy communion for these departed members.

As it is very advantageous for every christian and to a certain extent necessary to devote some time to mental prayer (meditation) it is much more so to persons particularly consecrated to the divine service and in pursuit of perfection. Hence the Rule enjoins on every Tertian the duty of devoting to mental prayer at least half an hour, especially in the morning when the mind is more at rest and disengaged