

Carmel can obtain the hundred-day Indulgence for whatsoever good works he may go on to do; and in this way, with better right, can claim all the Indulgences, both plenary and partial, granted through the Churches of our Order for the benefit of all the faithful, a summary of which may be seen in other small treatises easy to procure. All the indulgences above indicated may also be applied, in way of suffrages, to the Holy Souls in Purgatory.

Finally, the Carmelite Tertiaries participate, in a distinct and special manner, in all the spiritual works which may be performed, day and night, by the whole Carmelite Order; that is to say, in all their prayers, disciplines, alms, masses, watchings, fasts, canonical hours, mortifications, and austerities, or other meritorious actions. Also, in all the Indulgences granted to the other Regular Orders, and in all the pious deeds done by the faithful throughout the Catholic Church, either as individuals or as united together in Congregations or companies.

By reflecting, therefore, upon these privileges, so many and so great, who would not be led to desire—and that most earnestly—that he might be clothed with the sacred livery of Mt. Carmel, thus making it less difficult for him to attain a glorious and blessed eternity? Who would not pledge himself to perform the works of piety and fulfill faithfully the obligations thereby prescribed, for the sake of obtaining such great benefits? The single thought that the Habit of Our Lady of Mt. Carmel is a pledge of salvation, an alliance of peace and an eternal covenant; that it is, as it were, an earnest of predestination; a distinctive means, whereby Mary rejoices to draw under the mantle of her maternal affection and adopts as her special sons all those who put it on—this consideration, alone, should be more than efficient to interest all the faithful

in this devotion and to make them sustain with decorum the sublime honor and dignity of being children of Mary. Nevertheless, the Tertiary Brothers and sisters ought to make it their duty to imitate the virtues of Mary and all the more to conform themselves to her in the thoughts of their minds and the affections of their hearts, in their words and in their deeds. Then they will be certain that, like a truly affectionate Mother, she will protect them amid the needs and dangers of this present life, that she will be their consolation at death and guide to eternity.

NEW FORMS OF BENEDICTION AND ABSOLUTION

Prescribed by His Holiness Pope Leo XIII.

(Set forth July 7, 1882 and June 18, 1883.)

General Absolution with the Plenary Indulgence.

To be given on the greater Festivals of the year and also in private to any who cannot attend the meetings. As to the number of such Absolutions and Benedictions and the days upon which these shall take place, information will be found in the Appendix at the end of this Manual.

Antiphon. *Intret oratio meo in conspectu tuo, Domine; inclina aurem tuam ad preces nostras: parce, Domine, parce populo tuo, quem redemisti Sanguine tuo pretioso, ne in aeternum irascaris nobis.*

Kyrie eleison. Christe eleison. Kyrie.

Pater noster, etc. (In secret.)

P. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

P. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

P. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

P. Esto eis, Domine, turris fortitudinis.