1947 Lenten Regulations

1. ALL THE DAYS of Lent, except Sundays, are fast days. The Lenten fast ends at noon on Holy Saturday.

2. ALL PERSONS that ages of 21 and 59 inclusively are obliged to fast, except the sick and convalescents; persons in delicate health and conditions; those to whom fasting would cause grave injury to health, or produce such illness or exhaustion as would interfere with their daily duties; and those whose occupations are of a very laborious and exhaustive nature. Those who doubt whether they are excused or not should consult their confessor.

3. THOSE OBLIGED to fast may take only one full meal a day. This meal may be taken either at noon or in the evening. The law also permits a light breakfast as well as a lunch either at midday or in the evening.

4. DURING LENT every Wednesday (except the Wednesday in Holy Week) every Friday, Ash Wednesday and Holy Saturday until noon are days of abstinence. However, by special privilege of the Holy See, working people and their families are obliged to abstain from meat only on Ash Wednesday, Fridays and Holy Saturday until noon. On all other days of abstinence those of the family who are obliged to fast may eat meat at their principal meal; those not obliged to fast may eat meat at any of their meals.

5. THOSE WHO are excused from fasting or abstinence during Lent should practice self-denial in some other way.

6. IN ALL CHURCHES having a resident pastor there will be a sermon and Benediction of the Most Blessed Sacrament on Wednesday evenings, and the Stations of the Cross on Friday evenings. Pastors in charge of two churches will give a sermon in each church during the week.

7. PARISH PARTIES or similar activities on the church premises are to cease during Lent.

8. THE TIME for complying with the precept of Paschal Communion extends from the first Sunday of Lent to Trinity Sunday inclusive.

+JAMES E. KEARNEY,
Bishop of Rochester

Bishop Asks Strict Interpretation of Fast and Ab...

Urges Lenten Sacrifices, Self-Denial and Attendance at ...

My dear People:

On Ash Wednesday our churches will be crowded with the faithful who will have the blessed ashes sprinkled upon them as the outward sign of the spirit of penitence in their hearts.

This spirit of penitence is the keynote of the holy season of Lent. If we depart from the church on Ash Wednesday and straightway absolve ourselves from all penance, fasting, abstinence, and whether weak or well should not keep a scrupulous fastidiousness and of our Ash Wednesday liturgy.

Christ, speaking through His Church, tells us that Lent is a season of penitence. It becomes our duty to honor in this world and mark these forty days by special devotions, continuous surrender of entertainments, consciousness and close observation of the law of fast and abstinence as it applies to ourselves. To seek about for every available [illegible] as to just the most pious interpretation we could impose upon the strict precepts, and then, with every allowance in favor of ourselves, to govern ourselves accordingly, is not the spirit of Christian self-denial that should characterize our Lenten season.

I counsel rather that we search out the conditions in which we are living, and by prayerful consideration of them, determine what self-denial we can impose upon ourselves, that will correspond with the spirit of the Church and of the very word of Lent.

Remembering during the Holy Seasons will always obtain those graces we desire. This spiritual year we have allowed to us an exceptional opportunity. On Lenten Sunday we shall have a special appeal for the starving thousands in Europe, until the Lent. Our dioceses was large, indeed, [illegible] of this appeal. Many men and [illegible] Lenten obligations to keep in mind when this appeal is made.

A forty-days of mortification, self-sacrifice and prayer will [illegible] who in the atmosphere of [illegible] and the [illegible] [illegible] [illegible]