

REGULATIONS FOR THE FAST OF LENT, 1771. For the L—District

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you; and that your neglect of corresponding with it may so provoke the divine justice as to put a stop to your reprieve, and to let the sentence of death, which stands out against all wilful sinners, be suddenly executed upon you. *Yet forty days and Nineveh shall be destroyed.* (Jonas iii.) Embrace then with your whole heart and soul this favorable time of mercy and grace, and be *reconciled to God.* O it is a favorable time indeed for all poor sinners, in which all the people of God upon earth (amongst whom there are always many thousands of saint-like souls) all join in prayer and fasting for obtaining mercy for themselves and for all poor sinners: and our great high priest, Jesus Christ the son of God, whose death and passion we celebrate at this holy time, puts himself at our head, to sue himself in person for the forgiveness of our sins, through his own most precious blood *Let us go then now with all the people of God, and with the Lamb of God himself, to the throne of mercy and grace, at this acceptable time, with confidence of obtaining mercy, and of finding grace in seasonable aid.* Heb. iv. 16.)

REGULATIONS

FOR THE

FAST OF LENT, 1771.

For the L—— District.

In consideration of the hardness of the times, and of the present scarcity of almost all manner of provisions, the following allowances are made to the faithful in this district, for this Lent 1771 yet so as not to be made a precedent for other years.

FLESH meat is allowed on all Sundays, Tuesdays and Thursdays, for five weeks, beginning with the first Sunday of Lent, and ending with the Thursday before Palm-Sunday. But on the Tuesdays and the Thursdays this allowance is only for once in the day.

2 Eggs are allowed on all days, excepting the Fridays, from the day after Ash-Wednesday, till Tuesday in Holy-week inclusively.

3. Cheese is allowed on every day, excepting Ash-Wednesday and Good Friday.

But here the faithful are desired to take notice, that in qualifying by these allowances, and dispensing in some part of the *abstinence*, which by the common law of the Catholic Church, ought to be kept during the forty days of Lent; as it is not our intention to dispense with any part of the *fast*, as far as it regards the eating but one meal in the day; and this not till towards noon; for this rule must still be strictly observed by all (whose age, health or labors will permit it) on every day in Lent, excepting the Sundays.

Hence with respect to the collation at night which custom has introduced on fasting days, the faithful must take care not to exceed in the *quantity* of what they take, so as to make anything like a meal of it: for this would evidently break in upon the principal rule of fasting, which requires that we should eat but one meal in the day. As to the *quality* of the food which may be taken at these collations, it must ever be remembered, that neither cheese, nor butter, nor milk, nor fish of any kind, hot or cold, great or small, is allowed at a collation by the discipline of the Church in this kingdom: and much less ought to be allowed in the morning, or in the afternoon, on any fasting day in Lent or out of Lent.

Here also it is to be observed, that as this allowance of eating flesh on certain days this Lent is made purely in consideration of the necessity of the faithful, it ought not to be abused for the indulging of sensuality, by making feasts on those days; or by serving up promiscuously flesh and fish, etc. But that the spirit of mortification and penance should still regulate the Christians at meals this penitential season: and that what is wanting to the strictness of the fast, should be made up as much as possible by other exercises of self-denial, or by more prayers, or by larger alms; which at this time we most earnestly recommend to all the faithful in proportion to each one's ability by reason of the pressing necessities of the poor.

FINIS.