

LENTEN REGULATIONS, DIOCESE OF DUNEDIN

1. According to the discipline of the new code of Canon Law:—(1) The Law of Abstinence regulates the kind of food which may be taken on certain days. It forbids the use of meat and of meat soup; it does not, however, forbid the use of eggs, milk, butter, or cheese, on any day of the year, not even on Ash Wednesday or Good Friday. Nor does the Law of Abstinence forbid the use of lard or dripping on any day of the year, provided they are used merely as a condiment or seasoning. (2) The Law of Fasting restricts the quantity of food which may be taken on certain days. It allows but one full meal in the day, with two light refectations. At these two light refectations, one may take those kinds of food only which local custom has approved for such meals on fast days. The full meal is to be taken at or after noon. It is usually the midday meal, but it may be interchanged with the evening meal. (3) There are, according to the present discipline, days of—(a) abstinence only, (b) fast only, (c) fast and abstinence. (4) The Law of Abstinence binds those only who have completed their seventh year. (5) The Law of Fasting binds those only who have completed their twenty-first year, but have not entered upon their sixtieth year. (6) Those who are ill and those who are habitually engaged in any exhausting occupation are excused from the Law of Fasting. (7) Those who are exempt from the Law of Fasting and bound only by the Law of Abstinence, are allowed to take without restriction as often as they wish on a fast day whatever is allowed at the principal meal on that day to those who are bound to fast. (8) There is neither fast nor abstinence on Sundays, nor outside of Lent, on holidays of obligation. There is no obligation to anticipate the fast or abstinence, which may happen to fall on a Sunday or holiday. (9) (a) All the Fridays of the year are days of abstinence, unless Friday happens to be a holiday of obligation. (b) The Wednesdays, Fridays, and Saturdays of Quarter Tense, Ash Wednesday, the Fridays and Saturdays of Lent, and the Vigils of Pentecost, the Assumption, the Feast of All Saints, and Christmas are days of fast and abstinence. (c) The Mondays, Tuesdays, Wednesdays, and Thursdays of Lent are days of fast, but (except Ash Wednesday and the Wednesdays of Quarter Tense) they are not days of abstinence. On these days, therefore, meat is allowed at the principal meal to those who are fasting; it is allowed without restriction to those who are not bound to fast. (10) Fish and flesh are not forbidden at the same meal. (11) The fast and abstinence cease a noon on Holy Saturday, the Vigil of Easter Sunday. (12) The ordinary and the parish priest (even the *quasi*-parish priest) can, in particular cases and for just cause, dispense their own people, even outside the diocese or parish, from fast or abstinence, or both. They can likewise dispense externs who happen to be in the diocese or parish respectively for the time being. (13) In exceptional cases, when, for example, there is an epidemic, or much sickness, or, when it is desirable to provide for the needs of some large assemblage, the ordinary can give a general dispensation for the whole or part of the diocese.

2. Special Regulations for Australasia.—(1) In virtue of special faculties granted by the Holy See, the faithful of Australasia are dispensed from the fast on the day on which the Feast of St. Patrick is celebrated, that is, the 17th March, or the day to which the ecclesiastical feast is transferred; they are also dispensed from abstinence, unless the feast be celebrated on Friday or on an Ember Day. (2) The abstinence is removed from the second of two successive days of abstinence. (3) Local custom in Australasia allows those who are bound to fast to take, in addition to their full meal, two light refectations, one of about eight ounces, the other of a few ounces. At the latter refectation a little butter is allowed; at the former, butter, cheese, eggs, or fish may be taken, but in small quantity, as part of the eight ounces. (4) In individual cases, where there is a reasonable cause, any

confessor may, within his own diocese, and even outside of confession, give further relaxations in the Law of Fast or Abstinence, and that even to those not belonging to the diocese.

3. The chief points to remember are:—(1) Children.—Children who have not completed their seventh year are not bound by either fast or abstinence. (2) Those Bound to Abstain.—The following are bound to abstain, but are not bound to fast—(a) Those over seven, but not yet twenty-one years complete; (b) those who have entered upon their sixtieth year; (c) those who are ill, or who are in delicate health; (d) those who are habitually engaged in any exhausting occupation; (e) those who are lawfully dispensed from the fast. Such persons are, therefore, bound to abstain from meat and meat soup (but not from eggs, butter, etc.) on the Fridays of the year (except Friday be a holiday), on Ash Wednesday, on the Wednesdays of Quarter Tense, on the Vigils of the Assumption, All Saints, and Christmas. (3) Those Bound to Fast and Abstain.—Those who have completed their twenty-first year and have not yet entered upon their sixtieth year are bound both by fast and abstinence, unless they be excused by ill-health, by exhausting work, by the impossibility of getting Lenten fare, or by a dispensation. Such persons are allowed but one full meal, with two light refectations, on the Wednesdays, Fridays, and Saturdays of Quarter Tense; on the Vigils of Pentecost, the Assumption, All Saints, and Christmas; on the week-days of Lent (except the Feast of St. Patrick). They are bound to abstain from meat and meat soup on the Fridays of the year (unless Friday be a holiday); on the Wednesdays of Quarter Tense, and on the Vigils of the Assumption, All Saints, and Christmas.

4. Meat is allowed at the principal meal, on every day during Lent, except Fridays and Ash Wednesday and the Wednesday of Quarter Tense (this year 12th March), to those who are fasting, and it is allowed at every meal to those who are not bound to fast.

5. We hereby authorise priests having care of souls, and confessors, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstance of each case. Owing to the special circumstances of Australasia, the time for complying with the Paschal precept of Communion extends from Ash Wednesday to the Octave of the Feast of SS. Peter and Paul.

According to the present discipline of the Church, Marriage may be celebrated at any time of the year. The solemn celebration of Marriage with Nuptial Mass is, however, forbidden during Advent or Lent—i.e., from the first Sunday of Advent to Christmas Day, both inclusive, and from Ash Wednesday to Easter Sunday, both inclusive.

A collection for the seminary fund shall be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund. The collection for the Pope shall be made in each church on some Sunday before the end of September next, and for the aborigines on some Sunday before the end of November.

JAMES COFFEY,

Administrator of the Diocese.

Dunedin, February 17, 1919.

I have learned to distrust all evidence of personal evil. The most searching tone of our Lord's utterances, and one that grows every day in its significance upon me, is "Judge not, and you shall not be judged"; and not on grounds of charity, but truth. It is impossible to judge of another: we do not even understand ourselves.—*Paschal Germain*.

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