

ALL OUR PRAYERS MUST BE ORIENTATED AROUND THE CRUCIFIX BECAUSE THEIR VIRTUE COMES FROM THE SACRED PASSION, WHICH IS THE VERY FOUNDATION, THE SOURCE, THE ROOT OF OUR OWN PRIVATE PRAYERS AND THOSE OF THE WHOLE CHURCH.

(Special note): All statements of observance and discipline which, from time to time, appear in the "Weekly Bulletins" of the Traditional Chapels in Alabama have an official quality about them. They should not be viewed as private priestly opinions, nor should they be looked upon as resulting from any statement of preference of any individual or any group of individuals. Every statement concerning Catholic observance or Catholic discipline, printed in the "Weekly Bulletin" is the result of research and careful study, and is as accurate a statement as can be made, so that the delicate norms of Holy Tradition can be preserved, and the confusing principles of modern theological teachings be rendered ineffective. Accuracy must always be the underlying characteristic of the Traditional Position. The promotion of personal likes or dislikes serves only the purpose of reducing, or completely destroying, credibility in official Traditional Teaching. The "Weekly Bulletin" follows as safe a guide as is possible or available at the present time. Therefore, special care is taken not to impose rules of the Church which bind Catholics more seriously in disciplinary matters than those which the Church imposes Herself. **GOD GIVES THE ORDERS THAT PENANCE MUST BE DONE.** The Church has the right and the authority to specify how and what. We must not presume to make the laws more binding than what the Church does, and no individual has the right to oblige under serious sin when the Church does not. The Church has the right to change disciplinary laws She has made, as long as the change is not against the teaching and the Will of Christ. Former practices of penance are **MOST meritorious** and **STRONGLY recommended**, but they cannot be imposed under pain of sin, if the Church says otherwise. EVERY individual is encouraged to follow the former discipline of Lent. Therefore, baring excess and being guided by the norms of discretion and prudence we set forth the current Lenten Regulations:

FAST

In keeping with the obligation of doing special penance in reparation for our many sins, the Church obliges us to fast on certain days throughout the year. All persons over twenty-one and under fifty-nine years of age are bound by the Law of Fast: unless their health or the nature of their work prevents them. This means that on a fast day they may have only one principal, or full meal and two smaller meals. They may eat meat at the principal meal, except on days of complete abstinence. At the two smaller meals (which taken together should not equal the principal meal in quantity) they may not have meat. Eating between meals is not permitted; but liquids, including milk and fruit juices, may be taken at any time on a fast day. In former times this law was binding under sin. Even though the Church has relaxed this law, it is very strongly recommended, that the daily fast be carefully observed as in former times.

ABSTINENCE

The customary discipline concerning **ABSTINENCE** is that **NO meat** be eaten on all Wednesdays and all Fridays of Lent. This was the Law, and it was binding under sin. The Church has relaxed this law, and serious obligation (SIN) now exists only on Ash Wednesday and Good Friday. Fridays during Lent should be days of special effort with regards to penance and sacrifice. It is VERY STRONGLY recommended that the practice of Abstinence be CAREFULLY observed as in former times. Such an observance means: **NO MEAT OR ANY DISH IN THE PREPARATION OF WHICH MEAT ENTERS.** It must be noted that under the present dispensation it cannot be properly said that a person commits serious sin when not observing the Regulations of Fast and Abstinence - (Ash Wednesday Good Friday - excepted)