

THE TESTIMONY OF THE CATHOLIC CHURCH CONCERNING THE CHANGE OF THE SABBATH

ACKNOWLEDGMENTS BY ROMAN CATHOLIC AUTHORS

"Question: How prove you that the Church hath power to command feasts and holy days?

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly and breaking most other feasts commanded by the same Church" ("An Abridgement of Christian Doctrine", p 58, by Henry Tuberville, New York, Kenedy, 1833 approbation).

"This observance of the Sabbath"—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church" ("Plain Talk about the Protestantism of Today", p 213, by Monsignor Segur, Thomas B. Noonan & Co., Boston, 1868).

***By "the Sabbath", Monsignor Segur obviously means Sunday. He is therefore using the term in the popular but not the Biblical sense.**

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday . . . The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world" ("The Catholic Mirror", Sept. 23, 1893, from the last of a weekly series of four editorials entitled: "The Christian Sabbath". The "Catholic Mirror" was the official organ of Cardinal Gibbons, Baltimore, Maryland, U.S.A.).

"The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it' (Gen. 2:3). This precept was confirmed by God in the Ten Commandments: 'Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God' (Exodus 20). On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it (Matt. 5:17). He Himself observed the Sabbath: 'and, as His custom was, He went into the synagogue on the Sabbath day' (Luke 4:16). His disciples likewise observed it after His death: 'They rested on the Sabbath day according to the commandment' (Luke 23:56). Yet with all this weight of Scripture authority for keeping the Sabbath, or seventh day, holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None, whatever, except the unwritten word, or tradition, of the Catholic Church" ("End of Religious Controversy", p 89, by John Milner, P. J. Kenedy, New York, 1897).