



PUTTING FIRST THINGS FIRST

ADDENDUM II—HISTORY OF THE SABBATH'S CHANGE

Sunday is a mark of our authority.—**Catholic Records; London Ontario, Sept. 1, 1928**

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles...From the beginning to the end of Scripture there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first.—**Catholic Press; Sydney, Australia, August 1900**

Protestantism, in discarding the authority of the [Roman Catholic] church has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.—**John Gilmary Shea; American Catholic Quarterly Review, Jan. 1883**

It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.—**Priest Brady; Elizabeth, New Jersey; News; March 18, 1903**

Reason and common sense demand the acceptance of one or the other of the alternatives; either Protestantism and the keeping of the holy Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.—**Cardinal Gibbons; The Catholic Mirror; December 23, 1893**

Protestants . . . accept Sunday rather than Saturday as the day of public worship after the Catholic Church made the change. . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the Church, the Pope.—**Our Sunday Visitor; February 5, 1950**

If Protestants would follow the Bible, they should worship God on the Sabbath day. In keeping the Sunday they are following a law of the Catholic Church.—**Albert Smith, Chancellor of Archdiocese of Baltimore, replying for the Cardinal; Letter dated February 10, 1920**

It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday. . . . Thus the observance of Sunday by the Protestants is the homage they pay, in spite of themselves, to the authority of the Roman Catholic Church.—**Monsignor Louis Segur; Plain Talk About Protestantism Today, p. 213**

We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday. —**Peter Gelemann; CSSR; A Doctrinal Catechism; 1957 ed.; p. 50**

The Church changed the observance of Sabbath to Sunday by right of the Divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for keeping Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.—**The Catholic Universe Bulletin; Aug 14, 1942, p. 4**

If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing Saturday with the Jew. . . . Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter the tradition of the Catholic Church?—**Question Box, 1915 ed.; p. 179**

“I have come that they may have life, and have it to the full.” —John 10:10, NIV

*All Scripture References are from the updated New American Standard Bible unless otherwise noted.

We Catholics, then, have precisely the same authority for keeping Sunday as we have for every other article of faith or creed, namely, the authority of the church . . . whereas you who are Protestant have really no authority for it whatever, for there is no authority for it in the Bible, and you will not allow that there can be authority for it any where else. Both you and we do, in fact, follow tradition in this matter; but we follow it believing it to be part of God's word, and the [Catholic] Church to be its divinely appointed guardian and interpreter; you follow it [the Roman Catholic Church] denouncing it all the time as a fallible and treacherous guide, which often makes "the commandments of God of none effect" (Mt 15:6 .)—**The Brotherhood of St. Paul; "The Clifton Tracts"; vol. 4, tract 4, p. 15**

Question—How prove you that the church has the 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 [Roman Catholic] church.

Question—How prove you that?

Answer—Because by keeping Sunday they acknowledge the Church's power to ordain, and to command them under sin.—**Douay Catechism, p. 59**

Of course the Catholic Church claims that the change was her act . . . and the act is a mark of her ecclesiastical authority in religious things.—**H.F. Thomas; Chancellor of Cardinal Gibbons**

Question—Have you any other way of proving that the [Catholic] church has the power to institute festivals of precept?

Answer—Had she not such power, she could not have done that in which all modern religionists agree with her: She could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority.—**Stephen Keenan; A Doctrinal Catechism, p. 176**

God simply gave His [Catholic] Church the power to set aside whatever day or days she would deem suitable as holy days. The Church chose Sunday, the first day of the week and in the course of time added other days, as holy days.—**Vincent J. Kelly; Forbidden Sunday & Festival Occupation; p. 2**

Not the creator of the universe, in Gen. 2:1-3, but the Catholic Church can claim the honor of having granted man a pause to his work every seven days.— **S.C. Mosna; Storia Della Dominicia; 1969 pp. 366-367**

The Catholic Church for over 1,000 years before the existence of a protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.—**Catholic Mirror, Sept. 1893**

We hold upon this earth the place of God Almighty.—**Pope Leo XIII; Encyclical letter; June 20, 1894**

The Pope is not the representative of Jesus Christ, but he is Jesus Christ himself, hidden under the veil of flesh.—**The Catholic National, July 1895**

We define that the holy apostolic See and the Roman Pontiff holds the primacy over the whole world.—**A decree, Counsel of Trent, quoted in Philippe Labbe and Gabriel Cossart, The Most Holy Councils; vol. 13, col. 1167**

The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignity. . . . He is likewise the divine monarch and supreme emperor and king of kings. Hence, the pope is crowned with a Triple Crown, as king of heaven, and of earth, and of the lower regions.—**Ferraris Ecclesiastical Dictionary (Catholic) Article, Pope**

LIGHT BEARERS