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DOCTRINAL CATECHISM;

WHEREBY SEVERAL POINTS OF  
CATHOLIC FAITH AND PRACTICE ASSAILED BY  
MODERN HERETICS

AND OVERLAIN BY AN APPEAL TO THE  
HOLY SCRIPTURES, THE TESTIMONY OF THE ANCIENT  
FATHERS, AND THE DECISIONS OF REASON

ON THE BASIS OF SCHEFFMACHER'S CATECHISM

BY THE  
REV. STEPHEN KENNAN.

THIRD AMERICAN EDITION, REVISED AND CORRECTED, CORRESPONDING  
EXACTLY TO THE DECISIONS OF THE CONGREGAL OF THE VATICAN.

"By all things, and hold fast that which is good."—THOMAS V. M.

P. J. KENEDY & SONS

PUBLISHERS TO THE HOLY APOSTOLIC SEE  
NEW YORK AND PHILADELPHIA

APPROBATIONS

OF THE

ORIGINAL EDINBURGH EDITION.

A concise Summary of Approbations, Authorities, and Remarks, in support of the Doctrines, Institutions, and Practices of the Catholic Church, is here presented in a very convenient form, as an additional evidence against the succeeding efforts of ungodly ignorance and infidelity. The Believer will be hereby instructed and confirmed in his Faith, and the sincere Inquirer what Truth will here find a local path opened to conduct him to its sanctuary. There is much important matter condensed in these unassuming pages. The work, I trust, will meet with the notice it deserves, and the good be thus effected which the author so cordially wishes to see in its publication.

ANDREW, BISHOP OF CAMBRIDGE,  
Vicar Apostolic of Eastern Scotland.

Edinburgh, 26th April, 1840

I have read, with much pleasure, a Catechism, by the Rev. Stephen Kennan. As it contains a well-considered defence of the Catholic Faith, and clear and satisfactory solutions of the most objectionable articles by opponents, I deem that the study of it will be most useful to all Catholics; and, therefore, I earnestly recommend it to the Faithful in the Northern District of Scotland.

J. A. KYLE, V. A. M. D. S.

Edinburgh, 26th April, 1840

A. Yes; we have for this the clearest tests of the Inspired Volume. In John, x. 21, Christ says to his first chosen Pastors—"As my Father has sent me, even so I send you;" and in chap. xvii, 18, of same Gospel—"as thou hast sent me into the world, even so I have also sent thee into the world." But Christ was sent into the world with power to forgive sins, therefore, as he communicated to his first pastors the same power he had himself, they also had power to forgive sins; indeed, he expressly declares it.—John, x. 21, 22, 23: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." And elsewhere, he says: " whatsoever you shall bind on earth, shall be bound in heaven and whatsoever you shall loose on earth, shall be loosed in heaven."

Q. Are Protestant doctrines equally as scriptural as regards the other Sacraments?

A. Yes; their doctrines are all antisciptural as regards these. On Extreme Unction, see James, chap. v, 14; on Holy Orders, read 1 Tim. iv, 14—2 Tim. i, 6—Acts vi, 6 and xiv, 23; on Matrimony, see Ephes. v, 24, 25, 32.

Q. When you read these passages, do you find that Protestants teach Scriptural doctrines?

A. No; they evidently teach the very oppo-

rary. Their empty vauntings about Scripture, are only calculated to blind the ignorant and mislead the unwary.

CHAPTER VI.

Q. Have you any other proofs that they are not guided by the Scripture?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both?

A. They should, if the Scripture were that only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment. "Remember thou keep holy the SABBATH-day;" for this commandment has not, in Scripture, been changed or abrogated;—they should receive, what they call the sacrament, after supper, and not in the morning, because Christ instituted that sacrament at night, and his Apostles received it after supper;—they should not eat blood or strangled meat, because the Apostles forbid it in the 15th chap. of the Acts;—they should not baptize infants, as these

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A. The Christian Church has surely a right, which even the Jewish Church possessed.

Q. Where do you find, in the Old Testament, feasts of precept instituted by the synagogues?

A. In the Book of Esther, chap. 9th, and in the last chapter of the Book of Judith.

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. 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.

Q. Has the Church power to appoint days of fasting?

A. Certainly; for St. Augustine, one of the bishops of the early and confessedly pure Church, taxed Aetius with heresy, for having disputed that right.

A. Can the Church forbid us the use of certain kinds of food on particular days?

A. Yes; for she did so even in the time of the Apostles, Acts xv, 29—"That you abstain from things sacrificed to idols, and from blood, and from things strangled."

Q. If the Christians of these times had used these forbidden meats, would they have committed sin?

A. Certainly; because, in that case, they would have violated a commandment of the Church.

Q. May not Protestants s. y. that that which entereth by the mouth defileth not the man?

A. Yes; but we reply it is not the meat, it is the disobedience, which renders the man unclean; and we ask them, where did Adam and Eve put the fatal apple? Besides, in the passage alluded to, Matth. xv, 11, Christ is speaking, not of food taken in opposition to a precept of his Church, but merely of food taken with unwashed hands.

CHAPTER III.

Q. Why does the Church forbid certain meats on particular days?

A. Not that in these meats there is any thing unclean, but to chastise and mortify the body.

Q. Were there not some heretics in ancient times, who termed certain kinds of food unclean and the creatures of the devil?

A. Yes; the Marcionites and Manicheans; and this doctrine of theirs is styled by the Apostle the doctrine of the devil.

Kennan



WHICH DISCUS POINTS OF CATHOLIC FAITH AND PRACTICE ABRAILED BY MODERN HERETICS AND CONTAINED BY AN APPEAL TO THE HOLY SCRIPTURES, THE TESTIMONY OF THE ANCIENT FATHERS, AND THE DICTATES OF REASON ON THE BASIS OF SCHEFFMEACHER'S CATECHISM. BY THE REV. STEPHEN KENNAN.

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Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith.—do they find this permission clearly laid down in the Sacred Volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.—"Remember thou keep holy the Sabbath day."

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the Book of Revelations, that St. John was in the Spirit on the Lord's day, that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the New Law?

A. Are we then to observe this particular day, merely because St. John had a revelation upon it,—must we observe, as a day of rest and holiness, any day upon which an Apostle was in the Spirit?

Q. But it is called the Lord's day?

A. And is not every day the Lord's day,—does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the Resurrection or Ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," and is not this sufficient Scriptural authority for the observance of the first day of the week?

A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every

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ANDREW, BISHOP OF COLCHESTER, Vice Apostolic of Eastern Scotland.

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I have read, with much pleasure, a Catechism, by the Rev. Stephen Kennan. As it contains a well-considered defence of the Catholic Faith, and clear and satisfactory solutions of the usual objections advanced by separation, I deem that the study of it will be most useful to all Catholics; and, therefore, I earnestly recommend it to the faithful in the Northern District of Scotland.

JAS. KYLIE, F. A. S. S. S.

Perth, 26th April, 1828

Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts ii, they continued daily in the Temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

Q. What do you conclude from all this?

A. That Protestants have no Scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without Scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would do profane work after five o'clock on Sunday, or keep the Saturday and profane the first day, as a victim

of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and, consequently, cannot be the only rule of faith.

Q. Does it not appear from all this, that Protestants teach, in many things, what is opposed to Scripture, and that the Catholic doctrines are much more Scriptural?

A. This is very evident from all we have said, and must be considered indisputable, if we study carefully what has been said in page 88, and the following.

CHAPTER V.

Q. Does it appear from Scripture, that the written word was ever, either under the Old or the New Law, considered as the only rule of faith?

A. Until the time of Moses there was no written revelation; yet Seth, Abraham, Isaac, Melchizedek, and all God's people, were saved by the belief of truths for which they could have no authority but tradition.

Q. What says Moses as to the Book of the Law which he wrote, and which was the first written revelation the world was favoured with?

A. He orders the Levites to deposit it in



PROTESTANTISM REFUTED.

CATHOLICISM ESTABLISHED.

HOLY SCRIPTURES, THE TESTIMONY OF THE HOLY FATHERS AND THE DICATES OF REASON;

BY MESSRS. MACHER - CATHOLICISM AS A BUT MODERN CONTRIVED ARE EMBODIED.

REV. STEPHEN KEENAN.

Try all things, and hold fast that which is good. - 1 Thes. v. 21

THIRD EDITION, CORRECTED BY THE AUTHOR.

Verdity Keenan.

MARSH AND BEATTIE, 13 SOUTH HANOVER STREET, EDINBURGH. CHARLES DOLMAN, LONDON AND MANCHESTER.

CATECHISM

CHRISTIAN RELIGION;

BRING, WITH SOME SMALL CHANGES,

A COMPENDIUM OF THE CATECHISM OF MONTPELLIER,

IN WHICH,

BY THE LIGHT OF SCRIPTURE AND TRADITION,

ARE EXPLAINED

THE HISTORY, DOGMAS, MORALITY, SACRAMENTS, PRAYERS, CEREMONIES AND USAGES OF THE CHURCH OF CHRIST.

THE REV. STEPHEN KEENAN,

Author of the "PROTESTANTISM REFUTED."

BOSTON: PATRICK DONAHOE, 2 FRANKLIN STREET

1852.

ZGR

THE THREE PROTESTANT RULES OF FAITH.

Alia Scriptura movetur tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Anabaptists who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of one-third part of the whole human race depends, which is not to be found in Scripture.

Q. Did not the Church, at the close of Christ, and before that period, keep the day of rest from the week which on Saturday fell into on Sunday?

A. Yes; and yet Protestants keep it from twelve to twelve without any warrant of Scripture. Nay, they oppose the Scripture, Levit. xxiii. 34: "From even unto even shall you celebrate your Sabbath."

Q. When Protestants do perform more upon Saturday, or the second day of the week, do they follow the Scripture as their only rule of faith?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated: "Remember thou keep holy the Sabbath-day."

Q. Is the observance of Sunday, in the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture, and we might as well say that we should fast on Thursday, because Christ ascended to heaven on that day, and rested in reality from the work of ascension.

Q. Is it not said, in the book of Revelations, that St. John was in the Spirit on the Lord's day, that is, Sunday; and to see the Seven Lamps? proof that Sunday is the day to be observed in the New Law?

A. Yes; we then to declare this particular day, merely because St. John had a revelation upon it? Must we observe, on a day of rest and holiness, any day upon which an Apostle sees in the Spirit?

Q. How is it said, in the Lord's day? Does this text tell you not to work upon that day? Does it tell you that the abolition of Jewish Saturday is done away with, or that it was not the day of the Resurrection or Ascension which St. John here calls the Lord's day?

Q. Is it not said in the text, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," and is not this sufficient argument for the observance of the first day of the week?

A. But does this text oblige to the observance of Saturday the seventh day, or allow Protestants to do positive work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day; for which a good reason is given, namely, that St. Paul was to depart next day. It is not clear, however, that they met every Saturday; for the same Acts say St. Paul preached in the synagogues every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts ii, they continued daily in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Colossians to make abstinence on the first day of the week?

A. Yes, but, again, this does not oblige the observance of Saturday, St. Paul does not say that the people shall be excluded of Saturday; but, at that time, these collections were to be made at Church; but, merely, that every man should say by himself in some quiet day.

Q. What do you conclude from all this?

A. That Protestants have no Scripture for the observance of their day of rest; that they, who, although the observance of Saturday without warrant of Scripture, do not submit to Sunday in the place without Scripture authority; consequently, that for all this they have only traditional authority. Yet Protestants would have us believe that they have no positive work other than to work on the first day of the week, and justify the first day, as a victim of tradition. Hence we must conclude that the Scripture which does not teach these things clearly does not contain all necessary truths; and consequently, cannot be the only rule of faith.

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CONTROVERSIAL CATECHISM.

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Alexander says in States, that they might learn not to blaspheme. - 1 Tim. ii. 20. Q. How is it said, in the text, "Remember, ye that day, the Sabbath of the Lord the God; that you shall do no work on it, thou, nor thy son, nor thy daughter, nor thy man's ox, nor thy man's ass, nor thy beast, nor thy stranger that is with thee, nor thy ox, &c." - Exod. xxx. 8, 9.

CHAPTER XI.

ON THE THIRD COMMANDMENT.

SECTION I. - WHAT DAY OUGHT CHRISTIANS TO SANCTIFY?

Q. What is the Third Commandment? A. Remember that thou keep holy the Sabbath-day; that is, thou shalt abstain from labor, and cease from all thy works, both on the seventh day, as the Sabbath of the Lord the God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man's ox, nor thy man's ass, nor thy beast, nor thy stranger that is with thee, nor thy ox, &c. - Exod. xxx. 8, 9. Q. Why does God command that Christians should observe the Sabbath? A. To remind the Jews that the Commandment is very confirmation of one that had been always observed, by his order, since the beginning of the world. - Gen. ii. 3; Exod. xvi. 23. Q. What does God wish by this Commandment? A. He wishes that we sanctify, in a special manner, this day, on which he rested from the labor of creation. Q. What is the day of rest? A. The seventh day of the week, a Saturday, for he employed six days in creation, and rested on the seventh. - Gen. ii. 2; Exod. xvi. 23, 26. Q. Is it then Sunday we should sanctify, in order to obey the commandment of God? A. During the old law Sunday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, as that was necessarily the first and not the seventh day. Sunday is now, and is now, the day of the Lord. Q. Had the Church power to make such change?

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SECTION II. - ON THE SANCTIFICATION OF THE SUNDAY.

Q. How should we do to sanctify the Sunday? A. We must abstain from servile work, and devote ourselves to the duties of piety. Q. What do you call servile work? A. All manual labor, and such as is necessary to the daily bread; all sin, and all a part of sin, since servile work they subject us to the devil, and make us his slaves. - Job. viii. 14. Q. In what work does servile work consist upon Sunday? A. Yes, but only in cases of necessity and great public utility, and then only with the permission of the pastors of the Church, and the consent of the people. - Matt. xii. 1, 2. I say, with the permission of the pastors, because it belongs to them to govern the Church in things secular, and it is not in us to judge, whether a dispensation is necessary or not. - Acts xv. 25. I have said, when recourse can be had to them, because, in cases of great necessity, when the pastor cannot be consulted, we may suppose the same answer. Q. Why does God forbid servile work upon Sunday? A. Because it is continually incompatible with the duties God requires of us on that day. Q. In what manner does God wish us to employ Sunday? A. In the duties of religion, that is, in worship and worshiping him. As the duties and necessities of this life prevent us from giving him all the days of the week, it is only a duty of piety to do such as are lawful by the natural law, for instance, to rest, on the day of the seven laborers answer. Q. What would we do to employ that day in the service of God? A. We should be more exact, if possible, in the practice of public worship; we should be present at the sermons, instructions, and other offices of the Church; and the rest of the day may be occupied in pious, spiritual reading, and works of charity. Q. What do we do against this Commandment?