

MANUAL
CHRISTIAN DOCTRINE:
 OR,
CATHOLIC BELIEF AND PRACTICE,
 Familiarly Explained by Questions and Answers
 COMPARED FROM APPROVED SOURCES ON THE TEXT OF BOTTIER'S CATECHISM
 BY
THE REV. DANIEL FERRIS D.D.,
 WITH ADDITIONS
 GIVING RECENT LEGISLATION ON HOLY COMMUNION AND MARRIAGE!
 BY
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your speech be yes, yes; no, no; that you fall not under judgment."

Q. What else is forbidden by this commandment?
 A. All cursing and blasphemy.
 Q. How else does a person sin against this commandment?
 A. By breaking lawful vows, and by making or keeping unlawful ones.
 Q. What is a vow?
 A. A vow is a voluntary promise made to God to do something that is agreeable to Him, although there be no obligation to do it.
 Q. How do you prove that it is lawful to make vows?
 A. From Isaiah xix. 21: "They shall make vows to the Lord and perform them."
 Q. What is commanded by this precept?
 A. To speak always with reverence of God and His Saints.

The Third Commandment.

Q. What does the word "Sabbath" mean?
 A. It means the day of rest.
 Q. When did the Sabbath begin to be kept?
 A. From the very creation of the world; for then God blessed the

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seventh day, and rested on it from all His work.—Gen. ii. 2, 3.

Q. When was this Commandment renewed?
 A. In the Old Law, when God gave the commandments to Moses on Mount Sinai, written with His own finger on two tables of stone.—Exodus xx.

Q. Why was the Jewish Sabbath changed into the Sunday?
 A. Because Christ was born on a Sunday, arose from the dead on a Sunday, and sent down the Holy Ghost on a Sunday—works not inferior to the creation of the world.
 Q. By whom was it changed?
 A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in spirit on the Lord's day (which was Sunday)—Apoc. i. 10.
 Q. How do you prove that the Church has power to command Feasts and Holy-days?
 A. By this very act of changing the Sabbath into the Sunday, which is admitted by Protestants, and therefore they contradict themselves by keeping Sunday so strictly, and breaking most other Feasts commanded by the same Church.
 Q. How do you prove that?
 A. Because by keeping Sunday

they acknowledge the power of the Church to ordain Feasts and to command them under sin, and by not keeping the remainder, equally commanded by her, they deny in fact the same power.
 Q. What other proof have you?
 A. From St. John x. 22, where we read that Christ himself was present and kept the dedication of the temple at Jerusalem, a feast ordained by Judas Maccabeus. And from Acts ii. 1, where the Apostles keeping the feast of Pentecost, were all filled with the Holy Ghost.
 Q. Show how you are commanded by God to obey the Church in things of this nature?
 A. From Acts xv. 41, where we read that St. Paul went about confirming the churches, and commanding them to keep the precepts of the Apostles and the ancients. And from St. Luke x. 15: "He that heareth you heareth Me, and he that despiseth you (that is, the Church) despiseth Me."
 Q. For what end does the Church ordain Holy-days?
 A. For the increase of piety, and in memory of special benefits received from God.
 Q. If keeping the Sunday be a Church precept, why is it numbered in the Decalogue, which are the Commandments of God and of the Law of Nature?
 A. Because the substance of the chief part of it; namely, that a day be set apart for service of God, is of Divine Right and of the Law of Nature, though the determination of this particular day, Sunday, rather than Saturday, be a Church ordinance or precept.
 Q. Did not Christ, when He confirmed the rest, confirm also this Commandment?
 A. Inasmuch as it belonged to the Law of nature, He did; but not as it belonged to the Ceremonial Law of the Jews, and was affixed to Saturday: therefore we are not now bound to keep the Saturday.
 Q. Why so?
 A. Because that particular day was a command of the Ceremonial Law of the Jews, which was abrogated, and ceased to bind after the death of Christ.
 Q. To what are we obliged by this Commandment?
 A. To spend the Sunday in prayer and Divine Services.
 Q. What is the best means to keep the Sunday Holy?
 A. To hear Mass, confess our sins, receive Holy Communion, hear sermons, and read good books, &c.