

A black and white photograph of the interior of a Gothic cathedral. The view is from the side of the nave, looking towards the altar. The architecture features high, pointed arches and a ribbed vaulted ceiling. Five tall, narrow stained glass windows line the side wall, each depicting a different scene. The altar is ornate and centrally located at the end of the nave. A balcony with a decorative railing is visible in the foreground. The lighting is dramatic, with light streaming through the windows and creating strong shadows.

INTRODUCTION TO CATHOLICISM

Chapter 21

The Third Commandment

Honor the Sabbath as God intends.

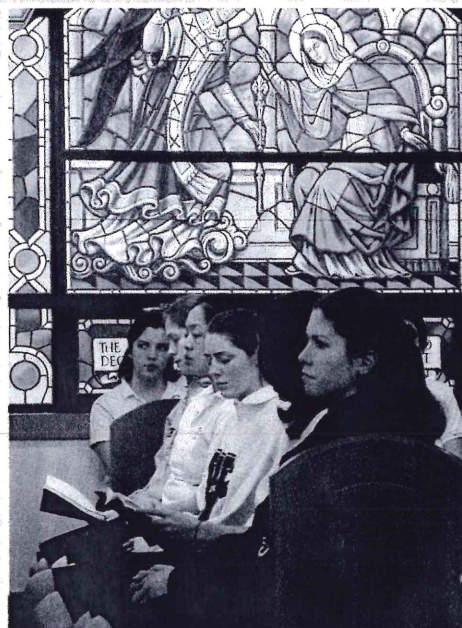
Chapter 21

The Third Commandment

*T*ry this math problem. Take seven times twenty-four times fifty-two. That comes to 8,736. Now take seven times fifty-two times eight, which comes to 2,912, and subtract that from 8,736. That leaves you with 5,824. From this, subtract fifty-two, which leaves you with 5,772. As a fraction of 5,772, fifty-two is almost one one-hundredth, or $1/100$.

Let's state the problem another way: Take seven days in a week times twenty-four hours in a day times fifty-two weeks in a year, which comes to 8,736 hours. From that, subtract eight hours in a day times seven days in a week times fifty-two weeks in a year, which comes to 2,912, the number of hours we sleep. Now, subtract this from the 8,736 hours in a year, which leaves us with 5,772 hours when we are not sleeping. Jesus asks us to attend church for fifty-seven hours per year, or less than $1/100$ of the whole year.

Is Jesus asking too much?



THE THIRD COMMANDMENT AND THE OLD TESTAMENT

Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath day to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and hallowed it. (Ex 20: 8-11)

With the third commandment, God tells us to keep his day holy, for it has been set aside for the Lord.

God reserved a day for rest for many reasons, all of which are still in force. First, it served as a sign of the Lord's covenant with the Jewish people, reminding everyone that time must be set aside to worship and praise God in his work of creation. We must also thank the Lord for his saving actions on behalf of Israel, a praise which we extend toward Jesus' salvation of all mankind from sin and death.

The Sabbath day is also an instruction to copy the actions of the Lord. Since God rested on the Sabbath, man must follow God's lead by resting and relaxing. Man's need for rest is obvious. In fact, human life by its nature has a rhythm of work and rest. The Sabbath day ("Sabbath" is based on a Hebrew word meaning "rest") is God's way of sanctioning rest and leisure, which enable man to cultivate familial, social, cultural, and religious ties. As a day of rest, the Sabbath serves as a protest against the servitude of work and the worship of money. Moses, the prophet who received the Ten Commandments from God, said that this day was to be "a day of solemn rest, a holy Sabbath to the Lord."

Clearly, then, the Sabbath day is a time to rest and consider the things of God. The Jewish people dedicated this time to the Lord through public, group worship, which is what we, as Christians, do as well.

THE THIRD COMMANDMENT AND THE NEW TESTAMENT

The Sabbath was made for man, not man for the Sabbath; so the Son of Man is lord even of the Sabbath. (Mk 2: 27-28)

Centuries passed between the time Moses was given the Commandments and the time Jesus began his ministry. In Jesus' time, abuses of the Sabbath had entered into Jewish worship, which caused God to be displeased.

We have already seen how the invocation of God's name had lost its value through misuse. In a similar way, the meaning of the Sabbath had also lost its original purpose. The Sabbath day was no longer a time made for man, a time to rest and grow closer to God. It became a strict prohibition against all labor, even if it was completely justified—a prohibition that often worked against man.

We see this clearly in the Gospel. At one point, the Pharisees accused Jesus' disciples of breaking the Sabbath by picking grains of wheat and eating them, even though there was no specific prohibition against this act in Jewish law. The Pharisees considered gathering food in this manner

Remember the Sabbath day, to keep it holy.



The Sabbath day is God's way of sanctioning rest and leisure, which enable man to cultivate familial, social, cultural, and religious ties.

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From Jesus' words, it is evident that God intended the Sabbath for good acts, for saving life.



Sunday worship celebrates the completion of the first creation, the new creation in Christ.

work, and work was strictly forbidden on the Sabbath. This accusation caused Jesus to reply that “the Sabbath was made for man, not man for the Sabbath,” i.e., the day dedicated to the Lord was not meant to place unnecessary or burdensome rules on people (Mk 2: 27-28). It was made for people to worship God, to rest, and to enjoy time with their families. When Jesus healed a person on the Sabbath, the Pharisees accused him of working when it was forbidden. Jesus’ response summed up the real purpose of the Lord’s day: “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” (Mk 3: 4) From Jesus’ words, it is evident that God intended the Sabbath for good acts, for saving life.

THE DAY OF REST IS CHANGED TO SUNDAY

Jesus rose from the dead “on the first day of the week.”¹ Because it is the “first day,” the day of Christ’s Resurrection recalls the first creation. Because it is the “eighth day” following the sabbath,² it symbolizes the new creation ushered in by Christ’s Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord’s Day (*he kuriake hemera, dies dominica*)—Sunday:

“We all gather on the day of the sun, for it is the first day [after the Jewish sabbath, but also the first day] when God, separating matter from darkness, made the world; and on this same day Jesus Christ our Savior rose from the dead.”³ (CCC 2174)

Almost from the beginning of the Church, the apostles changed the day of public worship from Saturday to Sunday (cf. Acts 20:7). Sunday worship celebrates the completion of the first creation, the new creation in Christ. We commemorate the Resurrection of Jesus, which occurred on a Sunday. In making this change, the feasts of the old law were replaced by the feasts of the new law. That is not to say, however, that the old law no longer has any place in the new covenant. Saturday, the day of the Jewish Sabbath, still holds a special place in the week of the Church—it is the day chosen to honor Mary, the mother of Christ.

The Sunday celebration of the Eucharist, however, is at the heart of the Church’s life. It is an invitation to relive the experience of the two disciples whom Jesus met on the road to Emmaus, when Jesus explained the Scriptures to them. Christian activity is nourished, and moral life is strengthened, by participation in the Sunday liturgy. Sunday is the foremost holy day of obligation, on which all the faithful are obliged to attend Mass. Also to be observed are the holy days that do not fall on Sunday. In the United States, these days are the following solemnities:

- † Nativity of Our Lord Jesus Christ (Christmas), December 25;
- † Mary, Mother of God, January 1;
- † Assumption of Mary, August 15;
- † All Saints, November 1;
- † Mary’s Immaculate Conception, December 8.

In some dioceses, Ascension Thursday is still celebrated as a holy day on Thursday rather than the following Sunday.

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Holy days of obligation usually fall outside the Sundays of the year. The local bishop may excuse us from the obligation to attend Mass when some of these days fall on Saturday or Monday.

The requirement that we attend Mass on Sundays and designated holy days is clear in the precepts and laws of the Church. We fulfill this requirement by attending a Mass celebrated in a Catholic rite on the afternoon or evening preceding the day of obligation or on the day itself. Fulfilling the obligation to attend Mass on the previous day does not eliminate the requirement to honor the Lord's day appropriately.

Work must be avoided if it impedes the worship owed to God or makes attendance at Mass impossible on both Saturday and Sunday. Everyone who has reached the age of seven and has sufficient use of reason must go to Mass unless excused for a serious reason. If we deliberately fail in this obligation, we are guilty of mortal sin.

Attending Mass on Sunday holds special value for us as Catholics because the Mass is a re-presentation (a presentation again) of the sacrifice of Christ on the Cross. The bread and wine are turned into his Body and Blood. We discussed the Eucharist in detail in the section on the sacraments, but for now, consider what the *Catechism of the Catholic Church* says about Mass and the Eucharist:

The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor.⁴ Those who deliberately fail in this obligation commit a grave sin. (CCC 2181)

Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. The faithful give witness by this to their communion in faith and charity. Together they testify to God's holiness and their hope of salvation. They strengthen one another under the guidance of the Holy Spirit. (CCC 2182)

Participation in the Mass goes far beyond simply sitting through the hour, waiting to go home. One must assume a prayerful attitude at Mass, recognizing the Mass for what it is—the sacrifice of the Cross made present again by Jesus himself. If someone attending Mass ignores this fact, he is not fulfilling the obligation to keep the day holy—he is actually ignoring the holiest moment of the day.

Many things can be done to help us reap the benefits that the Mass offers:

- † Arrive at church a few minutes before Mass and look over the readings in the missalette. This will enable us to understand better when they are read and a homily is preached about them.
- † When the holy sacrifice begins, we should follow along in the missalette, which will enable us to avoid distractions.
- † As the homily is preached, we should ask ourselves, “how can I apply today's lesson to my life?”
- † Receive the Eucharist. Regular reception of the Eucharist enables us to become more Christ-like.

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The Lord has set aside this day for us to worship him, to rest, and to discover the joy proper to the Lord's day.



Good works done for family and humble service to the sick, the infirm, and the elderly are works of sanctification.

Those who are employed should give a fair amount of their income to the collection box. The parish has many expenses, and your contribution will help support the activities that benefit all parish members.

Those who are going to receive the Eucharist must fast from food and drink (except water) for one hour prior to reception. This prohibition includes chewing gum. After the Eucharist is received, some time should be spent talking to Jesus and giving thanks for his gifts.

ABUSE OF THE SUNDAY OBLIGATION

It is one of the great mysteries of life that so many people who accept the gifts of God's creation do not return his love by participation in Sunday worship. The Lord has set aside this day for us to worship him, to rest, and to discover the joy proper to the Lord's day. It is only right for man to set aside time to ponder how God's gifts relate to his purpose in this life.

One of these gifts is freedom. When young people reach high school, they often have a strong inclination to exercise this freedom inappropriately. Unfortunately, this tendency often leads many to stop attending Sunday Mass. This is an abuse of our freedom, though. God gave us free will to enable us to choose what is good, not to do evil. When we choose what is evil, this choice can easily lead to the formation of bad habits, which can ultimately weaken our ability to choose freely. They prevent us from understanding things clearly and lead us to do that which we know is wrong.

Another abuse of the Lord's day is treating it as if it were just any other day. Sunday should have special meaning for us, not only in the way we think about it as the Sabbath, but also in the way we live on Sundays. Sunday work, therefore, should be avoided if possible. Every Christian is obliged to avoid making demands on others that would hinder them from honoring the Lord's day. Family needs and important social service can legitimately excuse from the Sunday obligation, but legitimate needs should not lead to habits prejudicial to honoring the Sabbath. Those who do have leisure time should be mindful of those who do not because of poverty and misery. Good works done for family and humble service to the sick, the infirm, and the elderly are works of sanctification.

Sunday work is permitted:

- † When it is required by God's honor;
- † When it is required for the good of one's neighbor;
- † When it is required by necessity.

THE SABBATH IN THE HISTORY OF THE CHURCH

The apostles began the custom of celebrating the Sabbath on Sunday. In those early Christian times, it was extremely difficult to worship on the first day of the week, as the Greeks and Romans celebrated their feasts on different days from the Christians. Celebrating feasts other than those celebrated by the local culture increased their awareness of the special life they had acquired in becoming Christians. The evangelical call to live

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a life different from that of the pagans led to the formation of a Christian culture supporting those who had converted.

Prior to the conversion of Emperor Constantine and the sacralization (the making sacred) of Sunday, the early Christians worshipped in private homes on Sunday. After the Edict of Milan in A.D. 313, great churches were constructed and worship became public. Since that time, the Church has maintained Sunday as the day of worship, even in those countries where Christianity is not formally recognized as a religion. While this has meant real sacrifices for some Christians, the custom has been happily maintained.

The Church's concern for the day of worship has been addressed not only to worship of God but also to consideration for human needs. For much of the world's history, most people have been at the mercy of those who control the rhythms of work and rest through their use of money and power. Even in our time, many still eke out their existence under very difficult conditions.

For this reason too, the Church has fought to keep Sunday as a day of rest. Those who are not able to rest on Sunday are in no condition to worship Christ as he deserves. The exploitation of man, even in these times, is a source of great concern for the Church.

Through Sunday rest, we are enabled to give proper perspective to the events of life. Spiritual values can be rediscovered, and a Christian perspective on life can be fostered.

One part of our call to witness to our faith is a call to ensure, to the extent we are able, that everyone has the opportunity to worship as God desires. The minimum for true human dignity is one day per week to rest and celebrate.

CULTURAL DIFFICULTIES

There has been a cultural shift in recent decades from respect for Sunday as the day of the Lord to excessive desire for recreation, shopping, and making money on the Sabbath. Until recently, many states had legal requirements that kept Sunday's commercial activity to a minimum. Sunday was accepted as a day of rest from the work schedule.

However, with the rise of the middle class in America after World War II and the reduction to a forty hour work week, many found themselves with a larger share of their income left over for recreation, in addition to increased free time. Modern production methods reduced the costs of manufacturing cheap sporting goods. New freedom and increased wealth led to an increased desire to find and experience forms of recreation that had previously been impossible.

Out of this desire, a new cultural concept was born, *the weekend of recreation*. Many people began to plan weekends away from home since they were now able to go places they could not afford previously. Airline rates were reduced to encourage weekend trips to cities both at home and in Europe. Weekend trips to Europe were advertised at minimum rates including both lodging and airfare.

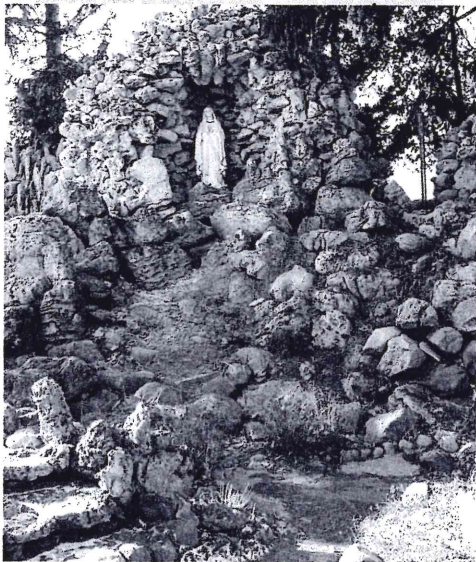
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Mass attendance defines us as practicing believers.



Another special way to honor Sunday is to go on a pilgrimage to a local shrine.

This has led to a serious cultural shift from the observance of Sunday as the Lord's day to a time of concerted activity directed to enjoying the "good things" of life. Sunday, the celebration of the Easter Resurrection, has been replaced by the weekend as the celebration of self. There has been a shift in focus from God to man. The day of rest and worship has been replaced with the "getaway weekend" dedicated to fun.

While the benefits that come with increased leisure time cannot be denied, we must use that leisure to consider what God expects of us in relation to his plan for the salvation of our fellow man. When man focuses on himself almost exclusively, God begins to fade out of the picture.

In order that rest may not degenerate into emptiness or boredom, it must offer spiritual enrichment, greater freedom, opportunities for contemplation, and fraternal communion. Therefore among the forms of culture and entertainment which society offers, the faithful should choose those which are most in keeping with a life lived in obedience to the precepts of the Gospel. Sunday rest then becomes "prophetic," affirming not only the absolute primacy of God, but also the primacy and dignity of the person with respect to the demands of social and economic life, and anticipating in a certain sense the "new heavens and new earth," in which liberation from slavery to needs will be final and complete. In short the Lord's Day thus becomes in the truest sense the day of man as well.⁵

RECLAIMING SUNDAY FOR CHRIST

As Christians we have an obligation to reclaim Sunday for Christ.

Given its many meanings and aspects and its link to the very foundations of faith, the celebration of the Christian Sunday remains, on the threshold of the Third Millennium, an indispensable element of our Christian identity.⁶

We should plan to attend Mass on each and every weekend and holy day—for Mass attendance defines us as practicing believers. It might be better to attend Mass on Sunday rather than Saturday to emphasize the sacredness of the day. We should also pray for our family members and friends who have lost their sense of the sacredness of Sunday while at the same time encouraging them to return to regular attendance at the Eucharist.

The Sabbath day presents us with other opportunities to worship God and do what is pleasing to him. As Christians, we are called to revisit old ways and to formulate new ways to honor God and serve our neighbor in keeping with the requirements of the day of rest. People who are confined to nursing homes, for example, would welcome a visit to help them pass the time.

Another special way to honor Sunday is to go on a pilgrimage to a local shrine, either on foot or by train or automobile. Pilgrimages are a custom dating back to the beginning of the Church. The earliest pilgrimages were made to the graves of St. Peter and St. Paul in Rome and to Jerusalem, where Christ gave his life for us.

The day also presents us with an opportunity to devote ourselves to works of charity and mercy. One of these is giving to the collections in

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which our parish asks us to participate. These support the local parish as well as diocesan and worldwide needs of the Church.

Ever since Apostolic times, the Sunday gathering has in fact been for Christians a moment of fraternal sharing with the very poor. "On the first day of the week each of you is to put aside and save whatever extra you earn" (1 Cor 16: 2), says St. Paul, referring to the collection organized for the poor churches of Judaea. In the Sunday Liturgy, the believing heart opens wide to embrace all aspects of the Church.⁷

In addition to attending Mass, we should set aside time for prayer to thank Jesus for the great gift of the Eucharist and to grow closer to him. Time set aside for prayer reminds us that not only is this day holy, but that Jesus calls us to become holier.

When we pray, we should give special thought to the Creed that we say at Mass. It is good to meditate on these truths to acquire a deeper understanding of their place in our lives.

Lived in this way, not only the Sunday Eucharist but the whole of Sunday becomes a school of charity, justice, and peace. The presence of the risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and, at times, entire peoples are entangled. Far from being an escape, the Christian Sunday is a "prophecy" inscribed on time itself, a prophecy obliging the faithful to follow in the footsteps of the one who died to save us from our sins.

CONCLUSION

How great is the Lord who made the gifts of creation that all of us enjoy. Sunday worship enables us to indicate the importance of the Lord in our lives by attending Mass. Worshipping God on Sunday is a sign of our love for him as well as an example to others, for the world needs the witness of believers.

Sanctifying Sundays and holy days requires a common effort. By encouraging others to attend Mass on Sunday, we witness to our belief in God. The re-sanctification of Sunday will only be accomplished when all Catholics return to the practice of honoring the Sabbath as God intends.

Every Christian should avoid making unnecessary purchases or demands on others that would hinder them from observing the Lord's Day. This obligation extends especially to those who are employers. Foresight must be shown in arranging one's business operations to oblige as few persons as possible to work on Sunday.

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not only the Sunday
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Chapter 21 Study Guide

SUPPLEMENTARY READING

Ars was a small country village in France. When Father John Vianney was assigned there as the parish priest in 1818, he knew he had a difficult task, with high expectations placed upon him. "There is not much love of God in that parish," he was told by his bishop. "You will put some there." When Vianney arrived, he discovered that very few people went to Sunday Mass. They instead preferred to work in their farms. Very few people went to Confession, nor did they visit Jesus in the Blessed Sacrament. They were too busy.

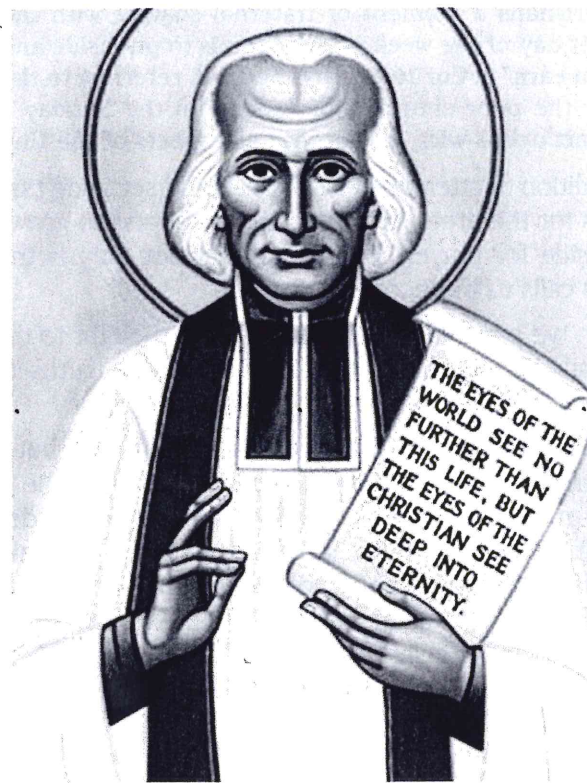
Father Vianney took his calling at Ars seriously. He preached. He visited families. But he found that his words did no good. People still did not care to go to Sunday Mass.

Father Vianney therefore began to punish his body, doing penance for the sins of others, particularly those who did not go to Mass on Sunday.

He fasted, eating only one potato a day. He did not sleep at night but spent the time praying.

Little by little the penance he imposed upon himself for the sake of his parish began to have an effect. His people began to change. On Sundays, the church was filled. Sunday rest was unbroken because the people learned to stay home with their families instead of going to the fields. Rather than seeing a drop in productivity on their farms, however, their work was blessed.

Within a few years after John Vianney arrived in Ars, the people learned to keep Sundays



St. John Vianney
(1786-1859)
Feast on August 4

and days of obligation holy. Through his exceptional dedication to the Mass, he helped reconcile many people with God. He was declared a saint in 1925, and made patron of parish priests.



VOCABULARY

HOLY DAY OF OBLIGATION

Feast day to be observed by attendance at Mass and rest from unnecessary servile work. In the U.S.: Solemnity of Mary Mother of God, Ascension of Our Lord, Assumption, All Saints' Day, Immaculate Conception, and Christmas.

LEISURE

Time to cultivate one's familial, cultural, social, and religious life.

MASS

Eucharistic or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished.

PAGAN

Heathen; one who practices idolatry; a person abandoning all religious belief; an irreligious person.

RESURRECTION

Of the dead: The raising of the righteous, who will live forever with the risen Christ, on the last day. *Of Christ:* The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb.

SABBATH

The Sabbath or seventh day, on which God rested after the work of the six days of creation was completed, as recounted in the opening narrative of the Bible.

SACRALIZATION

Making sacred.

STUDY QUESTIONS

1. List God's purposes in setting aside the Sabbath.
2. How did the Jewish people celebrate the Sabbath?
3. What was Jesus' objection to the Pharisees' rules for the Sabbath?
4. Who changed the worship day to Sunday?
5. What were the reasons for this change?
6. Who is honored on Saturday?
7. What are the benefits of Sunday Mass attendance?
8. What are the six holy days of obligation in the United States?
9. Who is required to attend the celebration of the Eucharist?
10. List the points from the *Catechism of the Catholic Church* regarding Eucharistic attendance.
11. When is Sunday work permitted?
12. Whose decree led to worship in public?
13. What cultural trends are interfering with Sunday worship?
14. What can we do to encourage our friends to attend the Eucharistic celebration?
15. What ways are available to us to honor the Sunday observance?
16. How is every Mass a celebration?

PRACTICAL EXERCISES

1. Plan to arrive at church five minutes early each Sunday. Before the celebration of Mass begins, read the Sunday readings. When they are read during Mass, ask the Holy Spirit to help you understand how Jesus wants you to apply them in your life this week.

2. Read Jesus' words about the correct spirit in which the observance of the Sabbath is to be kept (Mt 12: 9-14; Mk 3: 1-6; Lk 6: 1-11). In the following cases, determine whether or not, in your opinion, these individuals have failed to keep the third commandment. Be sure to offer specific reasons for your conclusions.

a. Miguel and Francisco are brothers who always go to Mass together on Sundays. Last Sunday, they went on spring break, and they decided to attend a Mass celebrated in a parish at nine o'clock at night. It's the last Mass in that city. That day, an unusual traffic jam caused by crowds of other college students made them arrive late and miss the entire Mass. When they returned home, they talked about what happened that day. Miguel said that he didn't feel guilty about anything, since he had the intention of going to Mass as always and the traffic jam was unforeseeable. Francisco, on the other hand, felt guilty. They both go to Confession regularly. In his next Confession, Miguel doesn't plan to mention that he missed Mass last Sunday. Francisco plans to confess that he missed Mass. Who is right, Miguel or Francisco?

b. Jennie is scheduled to take a trip with a group of friends. Their flight leaves early Sunday morning, so Jennie planned to go to the anticipated Mass on Saturday evening. On Saturday morning, Jennie's employer calls her and asks her to work the 1-9 p.m. shift at the restaurant, because another

waitress called in to say that she couldn't come to work. Jennie prides herself in being flexible and willing to help people out when they are in a tight spot, but if she agrees, she won't have another opportunity to attend Sunday Mass. Jennie recently had a disagreement with her employer and is also afraid that if she doesn't agree, her employer might view her as uncooperative and give her a lower rating in her next job evaluation. What do you think she should do?

c. Every Sunday Perry sits in the back of church and talks about the weekend with his friends. When challenged by his parents, he justifies what he is doing by stating, "The Church says I have to attend Mass on Sunday; that doesn't mean I have to pay attention." Is Perry fulfilling the obligation of attendance at Mass? Why or why not?

d. Brandy and her father, a doctor in a nursing home, live in a small town where the local Catholic church has only one Mass on Sunday morning. On this particular Sunday morning, her father is working the morning shift. On her way out the door to go to Mass, the telephone rings. It is her elderly grandfather. He is not feeling well and has run out of the medication that his doctor has prescribed for him. He asks if she can come over, pick up his prescription, have it refilled, and stay with him until her father comes home from work. Brandy agrees, but feels guilty about having missed Mass. Do you think she should? How would you explain your answer to her?

FROM THE CATECHISM

2189 “Observe the sabbath day, to keep it holy” (Dt 5:12). “The seventh day is a sabbath of solemn rest, holy to the Lord.” (Ex 31:15)

2190 The sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of Christ.

2191 The Church celebrates the day of Christ’s Resurrection on the “eighth day,” Sunday, which is rightly called the Lord’s Day (cf. *SC*, 106).

2192 “Sunday... is to be observed as the foremost holy day of obligation in the universal Church” (CIC, can. 1246 § 1).
“On Sundays and other holy days of obligation the faithful are bound to participate in the Mass” (CIC, can. 1247).

2193 “On Sundays and other holy days of obligation the faithful are bound... to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord’s Day, or the proper relaxation of mind and body” (CIC, can. 1247).

2194 The institution of Sunday helps all “to be allowed sufficient rest and leisure to cultivate their familial, cultural, social, and religious lives” (*GS*, 67 § 3).

2195 Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord’s Day.

Endnotes

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| 1. Cf. Mt 28: 1; Mk 16: 2; Lk 24: 1; Jn 20: 1. | 5. <i>DD</i> , 68. |
| 2. Cf. Mk 16: 1; Mt 28: 1. | 6. <i>Ibid.</i> , 30. |
| 3. St. Justin, I <i>Apol.</i> 67: PG 6, 429 and 432. | 7. <i>Ibid.</i> , 69. |
| 4. Cf. CIC, can. 1245. | |

