329 Sabbath (*Sabbatum*)

Sometimes it is placed for the whole week as there [Luke 18:12]: “I fast twice in a week.” Sometimes it is put for a definite day in the week, as [Matt. 28:1]: “In the end of the sabbath, when it began to dawn towards the first day of the week.” Sometimes for some day in the week with the addition of some number as when it is said [Psal. 23:1]: “On the first day of the week.” [Psal. 47:1]: “On the second day of the week,” on the third day of the week, etc. Among these the seventh day of the week which is the last day of the week. It was more widely current among the Jews, just as now the Lord’s day is among us. About which it is said in Exod. 20[:8]: “Remember that you keep holy the sabbath day.” Concerning the transgressors of this commandment it is said specially, “Remember,” as if they might lose the memory.

For they do not recall what they see in nature,[[1]](#endnote-1) nor what they hear in scripture. In nature so it is that they desire everything quiet after labor. For they labor in sowing and planting in spring, summer, and fall, but they rest in winter. In scripture it is read [Exod. 20:11] that “in six days the Lord made all things and rested on the seventh day.” Even the saints have labored in this life, but now they rest in heaven. However, only the devil does not rest nor those who are in hell.

¶ They who therefore always labor because of temporal wealth are unlike the devil according to that, Psal. [48:9-10]: “He shall labor forever and shall still live unto the end.”

¶ Again,[[2]](#endnote-2) such ones seem to have lost the memory because the intention of God was that for feast days men should be unoccupied for the Lord’s worship, but what is to be lamented they go then to business, taverns, spectacles and markets. And they give over sermons and masses concerning which it is said in Ezech. [22:8]: “You have despised my sanctuaries and profaned my sabbaths.” Therefore, to sanctify the sabbath happens in two ways, namely, refraining from servile works and being unoccupied for heavenly meditations.

¶ Therefore there is a triple sabbath, namely, of time, of the heart, and of eternity. The sabbath of time is any day in the week, but commonly the seventh which the Jews particularly observe.

The sabbath of the heart is to be observed especially by Catholic people because nothing is possessed here except in God just as in the proper place of the soul, about which John [16:33]: “These things I have spoken to you, that in me you may have peace.”

¶ Concerning the third sabbath it is said in Isai. the last chapter [66:23]: “There shall be sabbath after sabbath.” Because concerning the rest of the mind it is transferred to the rest of eternity. Wherefore it is to be noted here that the sabbath of the Jews has been transferred into the Lord’s day of the Christians to remember the exceptional benefits of God exhibited on that day. For on the Lord’s day God created the world and appeared in the flesh.

¶ He gave the manna, arose, and sent the Holy Spirit, and as it is believed in advance on that day he will come to judgment. Concerning this day Chrysostom says *Super Joannem,* homily 3,[[3]](#endnote-3) out of the seven days I ask that you set aside one for the lord. For it is not fitting for us to see our household people serving us all the time and we in truth not giving free time to God.

Again, Gregory in book 3 of his *Register*,[[4]](#endnote-4) on the Lord’s day we should offer prayers for what was done through negligence for six days on the Lord’s day it is to be expiated by prayers. So great is the excellence of this day that on any other day a bishop cannot be consecrated, Dist. 75, [c. 5], *Quod die*.[[5]](#endnote-5) And rarely it ought to be celebrated from the evening of Saturday up to the evening of the Sunday, not however from the ninth hour of Saturday lest we seem to be like the Jews, *De consecratione*, dist. 3, [c. 1], *Pronunciandum*.[[6]](#endnote-6)

¶ Again, not what Augustine says in the book *De decem chordis*,[[7]](#endnote-7) observe the sabbath spiritually: not how the Jews observe it with a bodily inactivity; wandering after trifles. For it is better if a Jew work in his field, do something useful, than sit factiously in a theater. And it is better that their women gather wool on the day of the sabbath, than in their upper rooms dance unchastely. This is Augustine. Where it is to be noticed that although God on that day wished to be served, the servile works which are impediments to his worship, not because of this should he depict his sabbath with delights and dissolutions. Not only are such things more forbidden because “he blessed the seventh day, and sanctified it,” Gen. 2[:3]. And so not only in this precept is prohibited useless occupation because evil is committed, but also useless idleness because the good is neglected.

Therefore, according to Raymond,[[8]](#endnote-8) and namely he says sternly they who sell dice on those days are an abuse and they who make wreaths of flowers undo the sabbaths with such matters because they are exchanges of luxury. Therefore, if mechanical work since it is for business and not for the worship of the Lord it is an impediment. In the case of necessity or piety they may be equipped in things of this kind, Extra. *De feriis*, c. the last [5, *Conquestus*].[[9]](#endnote-9) Throughout a feast day, things of such a kind may be done for the interval of the divine office, books of edification may be written, because of the weather fruits may be gathered and put into a storehouse, and to fight back against enemy attacks. Where Origen says *Super librum Numerorum*, homily 23,[[10]](#endnote-10) the reader of divine law does not leave off from his work because thus he does not contaminate the sabbath. Therefore, in feast days those things can be dealt with which look to voluntary jurisdiction. Of such kind are emancipation, excommunication, or removal, and those things which do not require a case of cognizance or jurisdiction as, namely, [Extra.], *De regulis juris,* l. *Actus [legitimi]*, Libro Sexti,[[11]](#endnote-11) and *De feriis* l. the last [*Conquestus*].[[12]](#endnote-12) And even when it is put in motion against infamous thieves, no day is excepted because thus the safety of the many is procured, [Causa] 15, quest. 4, c. [3], *Nullus*.[[13]](#endnote-13)

1. William de Lancea, *Diaetae Salutis* 3.2 (8:278a): Videmus enim in natura quod omnia quietem appetunt post laborem. Herbae namque et plantae, segetes et arbores fructificant, et suo modo laborant, scilicet in vere, autumno, et aestate, et quiescunt in hieme, et quodammodo somniant. Legimus autem in Scriptura, quod Deus fecit coelum, terram, et omnia, quae in eis sunt, in sex diebus; tamen in die septima requievit. Apostoli et martyres, et alii sancti, laboraverunt in hoc mundo, et tamen nunc requiescunt in coelo. Solus vero diabolus nunquam quiescit, nec illi qui sunt in inferno. ... sed sunt similes diabolo et damnatis, quia nunquam requiescunt, sed semper laborant, et baborabunt in inferno. Nam de damnato dicitur: *Laborabit in aeternum, et vivet adhuc in finem*. [↑](#endnote-ref-1)
2. William de Lancea, *Diaetae Salutis* 3.2 (8:278a): Secundo tales videntur memoriam amisisse, quia intentio fuit Dei, ut in die festo vacaremus divino cultui: tales autem faciunt totum contrarium. Nam diebus festivis vadunt ad mercata, et nundinas, et similia, et dimittunt sermones et missas, et fugiunt a Deo et vacant mundo, et quo pejus est, peccato. ... De his conqueritur Dominus, dicens: *Sanctuaria mea sprevistis, et sabbata mea polluistis.* [↑](#endnote-ref-2)
3. Cf. Chrysostom, *Homiliarum in Joannem* 3a4 : Quemadmodum neque nos a ciuilibus abstraho negociis, sed ex vii hiis diebus unam rogo communi omnium nostrum reponere dominatori. Quomodo enim non inconueniens est famulos quidem iubere omni nobis seruire tempore. Nos autem neque minimam uacationem tribuere deo.

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Cf. Chrysostom, *Homiliarum in Joannem* 3.1 (PG 59:37): ut neque vos a civilibus negotiis. Verum ex septem his diebus unum rogo communi Domino nostro consecretis. [↑](#endnote-ref-3)
4. Gregory, *Registri* epistola 1 (PL 77:1254-1255): Dominicorum vero die a labore terreno cessandum est, atque omni modo orationibus insistendum, [Col.1255A] ut si quid negligentiae per sex dies agitur, per diem resurrectionis Dominicae precibus expietur. [↑](#endnote-ref-4)
5. Decretum, Dist. 75, c. 5: Quod die dominico ordinationes sacerdotum celebrentur, non tantum ex consuetudine, sed etiam ex apostolica nouimus uenire doctrina, scriptura manifestante, quod, cum apostoli Paulum et Barrabam ex Spiritus sancti precepto ad euangelium gentibus mitterent predicandum, ieiunantes et orantes inposuerunt eis manus, ut intelligamus, quanta et dantium, et accipientium deuotione sit curandum, ne tantæ benedictionis sacramentum negligenter uideatur inpletum. Et ideo pie et laudabiliter apostolicis morem gesseris institutis, si hanc ordinandorum formam sacerdotum per ecclesias, quibus Dominus preesse te uoluit, etiam ipse seruaueris, ut his, qui consecrandi sunt, numquam benedictio, nisi in die dominicæ resurrectionis tribuatur, cui a uespere sabati initium constat ascribi, que tantis diuinarum dispensationum misteriis est consecrata, ut, quicquid a Domino est insigne constitutum, in huius diei dignitate sit gestum. In hac mundus sumpsit exordium: in hac per resurrectionem et mors interitum, et uita accepit principium.

Cf. Raymond of Peñafort, *Summa de Paenitentia* 1.12.3 (Ochoa & Diez, B:397). [↑](#endnote-ref-5)
6. Decretum, De consecratione, dist. 3, c. 1: Pronunciandum est, ut sciant tempora feriandi per annum, id est: omnem dominicam a uespera usque ad uesperam, ne a Iudaismo capiantur.

Cf. Raymond of Peñafort, *Summa de Paenitentia* 1.12.3 (Ochoa & Diez, B:398: [↑](#endnote-ref-6)
7. Augustine, *Sermo* 9, *De decem choridis* 3.3 (PL 38:77): Dicitur tibi ut spiritualiter observes sabbatum: non quomodo Judaei observant sabbatum carnali otio; vacare enim volunt ad nugas atque luxurias suas. Melius enim faceret Judaeus in agro suo aliquid utile, quam in theatro seditiosus existeret: et melius feminae eorum die sabbati lanam facerent, quam toto die in maenianis suis impudice saltarent. [↑](#endnote-ref-7)
8. Raymond of Peñafort, *Summa de Paenitentia* 1.12.3 (Ochoa & Diez B:399): debent abstinere ab omni opere servili, non solum a peccato, quod proprie servile dicitur eo quod faciat hominem diaboli servum, set etiam a mechanicis, et ab agricultura, et ab aliis saecularibus, videlicet, mercatum non fiat, nec placitum, nec aliquis ad mortem vel ad poenam iudicetur nec saacramenta iurentur, nisi pro pace facienda. [↑](#endnote-ref-8)
9. Decretalium, X.2.9.5. [↑](#endnote-ref-9)
10. Origen, *In Numeros* hom. 23.4 (PG 17:750). Lector autem legis divinae, vel doctor, non desinit ab opere suo, et tamen Sabbatum non contaminat:

Cf. Rabanus Maurus, *Enarrationum in librum Numerorum* 4.1 (PL 108:781). [↑](#endnote-ref-10)
11. *Sexti Decretalium*, VI. 5.13.50 [↑](#endnote-ref-11)
12. *Decretalium,* X.2.9.5 [↑](#endnote-ref-12)
13. Decretum, Causa. 15, quest. 4. c. 3, *Nullus episcopus* uel infra positus die dominico causas iudicare presumat. [↑](#endnote-ref-13)