

# THE ORIGINAL DOUAY-RHEIMS BIBLE



THE  
HOLIE BIBLE  
FAITHFULLY TRANS-  
LATED INTO ENGLISH,  
OVT OF THE AVTHENTICAL  
LATIN.

Diligently conferred with the Hebrew, Greeke,  
and other Editions in diuers languages.

With ARGVMENTS of the Bookes, and Chapters:  
ANNOTATIONS: TABLES: and other helpes,  
for better understanding of the text: for discouerie of  
CORRVPTIONS in some late translations: and  
for clearing CONTROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

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*Haurietis aquas in gaudio de fontibus Salvatoris. Isaia. 12.*  
You shal draw waters in ioy out of the Sauours fountaines.

Printed at Doway by LAVRENCE KELLAM,  
at the signe of the holie Lambe.

M. DC. IX.





This edition of the Original Douay-Rheims Bible is dedicated to my mothers Earthly and Heavenly, Kathy and Mary. Without their inspiration and assistance this work would not have been possible.



# READ THIS

This is a newly typeset edition of the *Original* Douay-Rheims Bible of 1582 (New Testament) and 1609 (Old Testament). It is a work in progress — you can find out more about this project at [saint-dismas.com](http://saint-dismas.com). As of this writing the work is incomplete; in addition, the typography and layout still leave much to be desired.

The only other available editions of the original Douay-Rheims Bible that I am aware of are difficult-to-read copies of copies of the original printings from between 1582 and 1610. There is also an edition by Dr. William G. von Peters where he has transliterated the text into modern English. While from what I have heard, he has done a wonderful job, this has always seemed dangerous to me — it is too easy to forget that the English language has changed since Shakespeare's time 400 years ago. Finally, there is Bishop Challoner's 1749-1752 revision of the Douay-Rheims. Most modern editions of the Douay-Rheims Bible are really this revised version. If you just want to read the Douay-Rheims Bible, that is probably a better choice than this work. However, the (highly polemical) commentary here is excellent, and well worth the extra effort required.

## Warning

Not only the spelling, but the meaning of many English words has changed in the last four hundred years. If you truly want to study the Bible and do not know Latin and Greek, you should always compare multiple translations. The modern translation by Msgr. Ronald Knox (available at [newadvent.com](http://newadvent.com)), although a bit loose at points, is a particularly fine one.

## Some Notes on the Text Itself

Not only the language, but the typography has changed in the last 400 years. Here are some notes that may assist you:

- The ‘long s’ (‘ſ’) is an older form of the lower case letter s. It was used at the beginning or in the middle of a word. Thus, ‘finfulnefs’ for ‘sinfulness’.
- There was not the modern distinction made between the lower case letter forms ‘u’ and ‘v’. A ‘v’ was used at the beginning of a word, and a ‘u’ elsewhere. Thus, ‘vfed’ for ‘used’ and ‘heauen’ for ‘heaven’. Also, only the ‘V’ was used for upper case letters. Finally, since the letter ‘w’ was uncommon in France where these were type-set, they sometimes used ‘vv’. Thus, ‘lavvful’ for ‘lawful’.
- There was not the modern distinction made between the lower case letter forms ‘i’ and ‘j’. The ‘i’ was used almost universally.
- In order to better fit a line of text into the available space, the type-setters occasionally used abbreviations such as: ‘oftē’. Here the ‘̇’ above the vowel indicates that either an ‘n’ or an ‘m’ has been elided.
- There are six kinds of notes:
  - End Notes: These appear at the end of a chapter, and are marked with a musical note, ♪. The marker appears at the beginning of the notated passage.
  - Foot Notes: These appear at the bottom of a page, and are marked with a letter. The marker appears at the beginning of the notated passage.
  - Marginal Notes: These appear in the outer margin.
  - Textual Notes: These appear in the inner margin, and generally give the original Latin or Greek.



- Citations: These appear in the inner margin, and indicate a cross-reference to another part of the Bible, or to some commentary from one of the Church Fathers.
- Variant Readings: These appear in the inner margin, and indicate a variant reading for the text.

## How You Can Help

From most to least helpful:

- Pray for me to the Lord our God.
- Check the citations and cross-references for accuracy, and reformulate them so they can be easily used by the modern reader.
- Proofread the Latin, Greek, or Hebrew texts against the original.
- Proofread the current text against the original.
- Give me money.

You can contact me at [destiny6ATmacDOTcom](mailto:destiny6ATmacDOTcom), or  
 Robert Krug  
 P.O. Box 788  
 Columbia, Ken., 42728

All thoughts, suggestions, comments, or complaints will be appreciated.

— Robert Krug

APPROBATIO.

*Nos infraſcripti, in alma Duacenſi vniuerſitate Sacræ Theologiæ Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti tranſlationem, quam tres diuerſi eius nationis eruditiffimi Theologi, non ſolum fidelem, ſed propter diuerſa quæ ei ſunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus; cuius item Tranſlationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præſtantia probe ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Nouembris. 1609.*

GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacenſi Profeſſor.

BARTHOLOMÆVS PETRVS Sacræ Theologiæ Doctor, & in Vniuerſitate Duacenſi Profeſſor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiufdem in Academia Duacena Profeſſor.

# TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVER- LASTING

At laft through Gods goodnes (moft dearly beloved) we fend you here the greater part of the Old Teftament: as long fince you receiued the New; faithfully tranflated into Englifh. The refidue is in hãd to be finifhed: and your defire therof fhall not now (God prospering our intention) be long fruſtrate. As for the impediments, which hitherto haue hindered this vvorke, they all proceeded (as manie do know) of one general caufe, our poore eftate in baniſhment. VVherin expecting better meanes, greater difficulties rather enfued. Neuertheles you will hereby the more perceiue our feruent good wil, euer to ferue you, in that we haue brought forth this Tome, in theſe hardeſt times, of aboue fourtie yeares, <sup>a</sup>)ſince this College was moſt happely begune. VVherfore we nothing doubt, but you our deareſt, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruit of our laboures, with like good affection, as we acknowledge them due, and offer the ſame vnto you.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three ſacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Teftament. Only here, as by an Epitome, we ſhall repete the ſumme of all, that is there more largely diſcuſſed. To this firſt queſtion therefore we anſwer, that both iuſt reaſon, & higheſt authoritie of the Church, iudge it not abſolutly neceſſarie, nor always conuenient, that holie Scriptures ſhould be

The caufe of delay in ſetting forth this Englifh Bible.

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

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<sup>a</sup> 1568

Scriptures being hard are not to be read of al.	in vulgar tongues. For being as they are, hard to be vnderstood, euen by the lerned, reason doth dictate to reasonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce also teacheth, that through ignorance, ioyned often with	
Manie take harme by reading holie Scriptures.	pride and prefumption, manie reading Scriptures haue erred grofly, by misfunderstanding Gods word. VVhich though it be most pure in it self, yet <i>the fenſe being adulterated is as perilous (faith Tertullian) as the ftile corrupted.</i> S. Ambroſe obſerueth: that <i>vvhether the text is true, the Arrians interpretation hath errors.</i> S. Auguſtin alſo teacheth, that <i>hereties and peruerſe doctrines entangling foules, and throwing them dovvne headlong into the depth, do not otherwile ſpring vp, but vvhen good (or true) Scriptures are not vvell (and truly) vnderſtood, and vvhen that vvhich in them is not vvell vnderſtood, is alſo raſhly &amp; boldly auouched.</i> For the ſame cauſe, S. Ierom vtterly difallowed, that al fortes of men & wemen, old & yong, prefumed to read & talke of the Scriptures: wheras <i>no articene, no tradfman dare perfume to teach anie facultie, vvhich he hath not firſt lerned.</i> Seing therfore that dangers, & hurtes happen in manie, the careful chief Paſtores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to perſons, times, and other circumſtances; prohibiting ſome, and permitting ſome, to haue and read them, in their mother tongue. So S. Cryſoſtom tranſlated the Pfalmes & ſome other partes of holie Scriptures for the Armenians, when he was there in baniſhment. The Slauians and Gothes ſay they haue the Bible in their languages. It was tranſlated into Italian by an Archbyſhop of Genua. Into French in the time of king Charles the fiſt: eſpecially becauſe the waldenſian heretikes had corruptly tranſlated it, to maintaine their errors. VVe had ſome partes in Engliſh tranſlated by Venerable Bede: as Malmesburie witneſſeth. And Thomas Arundel Archbiſhop of Canturburie in a Councel holden at Oxford, ſtraictly ordayned, that no heretical tranſlation ſet forth by wicliffe, and his complices, nor anie other vulgar Edition ſhould	<i>lib. de Preſcrip.</i>
		<i>lib. 2. ad Gratian. c. 1.</i>
		<i>Tract. 18. in Ioan.</i>
		<i>Epist. 103. c. 6.</i>
Reading of Scriptures moderated.		
Scriptures tranſlated into diuers tongues.		<i>Bibl. Sanct. lib. 4.</i>
		<i>Lib. 1. Hiſt. c. 47.</i>
		<i>Lincolne lib. 1.</i>

be suffered, til it were approued by the Ordinarie of the Diocefe: alleaging S. Ieroms iudgement of the difficultie & danger in tranflating holie Scriptures out of one tongue into an other. And therefore it muft nedes be much more dangerous, when ignorant people read alfo corrupted tranflations. Now fince Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, fhould be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, left the people fhould fee the truth, & vvithal thefe new maifters corruptly turning the Scriptures into diuers tongues, as might beft ferue their owne opinions: againft this falfe fuggeftion, and practife, Catholique Paftores haue, for one efpecial remedie, fet forth true and fincere Tranflations in moft languages of the Latin Church. But fo, that people muft read them with licence of their fpiritual fuperior, as in former times they were in like fort limited. Such alfo of the Laitie, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not prefume to interpret hard places, nor high Myfteries, much leffe to difpute and contend, but leauing the difcuffion therof to the more lerned, fearched rather, and noted the godlie and imitable examples of good life, and fo lerned more humilitie, obedience, hatred of finne, feare of God, zeale of Religion, and other vertues. And thus holie Scriptures may be rightly vfed in anie tongue, *to teach, to argue, to correct, to instruct in iuftice, that the man of God may be perfect, and* (as S. Paul addeth) *instructed to euerie good vvorke, when men labour rather to be doers of Gods wil & vvord, then readers or hearers only, deceiuing themfelues.*

A calumnious fuggeftion of Lutheranes.

VVhat part of Scriptures be moft conuenient for vulgar readers.

But here an other queftion may be propofed: VVhy we tranflate the Latin text, rather then the Hebrew, or Greke, which Proteftantes preferre, as the fountaine tongues, wherein holie Scriptures were firft written? To this we anfwer, that if in dede thofe firft pure Editions were now extant, or if fuch as be extant, were more pure then the Latin, we would alfo preferre fuch fountaines before the riuers, in whatfoeuer they fhould

VVhy we tranflate the old Latin text.

More pure then the Hebrew or Greke now extant.

2. Tim. 3.

Iac. 1.

be found to difagree. But the ancient beft lerned Fathers, & Doctors of the Church, do much complaine, and teftifie to vs, that both the Hebrew and Greke Editions are foully corrupted by Iewes, and Heretikes, fince the Latin was truly tranflated out of them, whiles they were more pure. And that the fame Latin hath bene farre better conferred from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vfed for moft authenticall aboue a thoufand and three hundered yeares. For by this verie terme S. Ierom calleth that Verſion *the vulgate or common*, which he conferred with the Hebrew of the old Teftament, and with the Greke of the New; which he alfo purged from faultes committed by writers, rather amending then tranflating it. Though in regard of this amending, S. Gregorie calleth it *the newv verfiō of S. Ierom*: who neuertheles in an other place calleth the ſelf fame, *the old Latin Edition*, iudging it moft worthy to be folowed. S. Auguſtin calleth it the *Italian*. S. Ifidorus witneffeth that *S. Ieroms verſion* was receiued and *aproued by al Chriſtian Churches*. Sophronius alfo a moft lerned man, feing S. Ieroms Edition fo much eſtemed, not only of the Latines, but alfo of the Grecians, turned the Pfalter & Prophetes, out of the fame Latin into Greke. Of latter times what ſhal we nede to recite other moft lerned men? S. Bede S. Anfelme, S. Bernard, S. Thomas, S. Bonauenture, & the reſt? VVho al vniformly allege this only text as authenticall. In fo much that al other Latin Editions, which S. Ierom faith were in his time almoſt innumerable, are as it were fallen out of al Diuines handes, and growne out of credite and vſe. If moreouer we confider S. Ieroms lerning, pietie, diligence, and finceritie, together with the commodities he had of beſt copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we fo cōpare the fame with the beſt meanes that hath bene ſince, furely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but eaſely acknowledge with the whole Church Gods particular prouiſe in this great Doctor, as wel for expounding, as moſt eſpecialy for the true text and

*Tertulliā li. 5. cont. Marcion S. Ambroſe li. 3. de Spirit. San. c. 11. S. Ierom. li. 1. con. Iouiniā.*

*in 49. Iſaia.*

*li. 20. c. 24. mora.*

*Epift. dedicat. ad Leander.*

*li. 2. Doct. Chrift. c. 14.*

*lib. 6. Etym. c. 5. & li. 1. de Diuin offic. c. 12.*

*Prefat. in Iofue.*

Receiued by  
al Churches.

Turned into Greke.

Al others growne  
out of vſe.

S. Ierom excelled  
al other Doc-  
tors in tranſlat-  
ing & expounding  
holie Scriptures.

	<p>Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being moft ancient of al Latin copies, and long before the particular Controuerfies of thefe dayes beganne; the Hebrew alfo &amp; the Greke when they are truly tranflated, yea and Erafmus his Latin, in fundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that</p>	His Edition free from partialitie.
<p><i>Luc. 22. v. 20.</i>  <i>Prefat. Noui.</i>  <i>Teftam.</i>  <i>Anno. 1556.</i>  <i>Luc. 1. v. 1.</i></p>	<p>Beza &amp; his folowers take alfo exception againft the Greke, when Catholiques allege it againft them. Yea the fame Beza preferreth the old Latin Verfion before al others, &amp; freely teftifieth, that the old Interpreter tranflated religiously. VVhat then do our councitriemen, that refufe this Latin, but depriue themfelues of the beft, and yet al this while, haue fet forth none, that is allowed by al Proteftantes, for good or fufficient.</p>	Preferred before al other Editions by Beza.
<p><i>Preface before the new Teftam.</i></p>	<p>How wel this is donne the lerned may iudge, when by mature conference, they fhall haue made trial therof. And if anie thing be miftaken, we wil (as ftill we promife) gladly correct it. Thofe that trañlated it about thirtie yeares fince, were wel knowne to the world, to haue bene excellent in the tongues, fincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are efpecially to geue notice. That whereas heretofore in the beft Latin Editions, there remained manie places differing in wordes, fome alfo in fenfe, as in long proceffe of time, the writers erred in their copies; now lately by the care &amp; diligence of the Church, thofe diuers readings were maturely, and iuditiously examined, and conferred with fundrie the beft written and printed bookes, &amp; fo refolued vpon, that al which before were leift in the margent, are either reftored into the text, or els omitted; fo that now none fuch remaine in the margent. For which caufe, we haue againe conferred this Englifh tranflation, and conformed it to the moft perfect Latin Edition. VVhere yet by the way we muft geue the vulgar reader to vnderftand, that very few or none of the former varieties, touched Controuerfies of this time. So that this Recognition is no way fufpicious of partialtie, but is merely donne for the more fecure</p>	<p>None yet in England allowed for fufficient.</p> <p>VVhat is done in this Edition</p> <p>Diuers readings refolued vpon, &amp; none leift in the margent.</p> <p>They touched not prefent controuerfies.</p>

conferuation of the true text; and more eafe, and fatisfaction of fuch, as otherwife fhould haue remained more doubtful.

VVhy fome vvordes  
are not tranflated  
into vulgar Englifh.

Now for the ftrictnes obferued in tranflating fome wordes, or rather the not tranflating of fome, which is in more danger to be difliked, we doubt not but the difcrete lerned reader, deeply weighing and confidering the importance of facred wordes, and how eafely the tranflator may miffe the fenfe of the Holie Ghofl, wil hold that which is here donne for reaſonable and neceffarie.

Some Hebrew wordes  
not tranflated into  
Latin, nor Greke.

VVe haue alfo the example of the Latin, and Greke, where fome wordes are not tranflated, but left in Hebrew, as they were firſt ſpoken & written; which ſeeing they could not, or were not conuenient to be tranflated into Latin or Greke, how much leffe could they, or was it reaſon to turne them into Englifh? S. Auguſtin alfo yeldeth a reaſon, exemplifying in the wordes *Amen* and

*li. 2. Doct. Chrift.  
cap. 11.*

More authoritie  
in ſacred tongues.

*Alleluia*, for the more ſacred authoritie therof which doubtles is the cauſe why ſome *names of ſolemne Feaſtes, Sacrifices*, & other holie thinges are referred in ſacred tongues, Hebrew, Greke, or Latin. Againe for neceſſitie, Englifh not hauing a name, or ſufficient terme, we either kepe the word, as we find it, or only turne it to our Englifh termination, becauſe it would otherwiſe require manie wordes in Englifh, to ſignifie one word of an other tongue. In which caſes, we commonly put the explication in the margent. Briefly our Apologie is eaſie againſt Englifh Proteſtantes; becauſe they alſo referue ſome wordes in the original tongues, not tranflated into Englifh: as *Sabbath, Ephod, Pentecoſt, Profelyte*, and ſome others. The ſenſe wherof is in dede as ſoone lerned, as if they were turned ſo nere as is poſſible into Englifh. And why then may we not ſay *Prepuce, Phaſe* or *Paſch, Azimes, Bredes of Propoſition, Holocauſt*, and the like? rather then as Proteſtantes tranſlate them: *Foreſkinne, Paſſouer, The feaſt of fvyete bredes, Shevv bredes, Burnt offerings*: &c. By which termes, whether they be truly tranſlated into Englifh or no, we wil paſſe ouer. Sure it is an Englifh man is ſtil to feke, what they meane,



as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and fallſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the finceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cōtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more ſhew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiōs*. For example we ſhal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt THEROF, & thou ſhalt haue dominion ouer IT*: or thus; *Alſo vnto thee HIS deſire ſhal be ſubiect, & thou ſhalt rule ouer HIM*: though the coherēce of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of finne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) temptation of finne. But as we heare in a new Edition (which we haue not yet ſene) they trāſlate it almoſt as in the firſt. In like forte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (befides other argumentes) we proue therby Melchifedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, Gen. 20. v. 3. ſaying: *FOR ſhe is a mans vvife*. &c. Againe Gen. 31. v. 19. the Engliſh Bibles. 1552. and 1577. tranſlate *Theraphim*, IMAGES. VVhich the Edition of 1603. correcting, tranſlateth IDOLES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

Corruptions in  
Proteſtantes  
Tranſlations of  
holie Scriptures.

Of purpoſe  
againſt  
Catholique doctrine

Againſt free wil.

Againſt  
Melchifedechs  
ſacrifice.

And againſt  
holie Images.

This Edition dedi-  
cated to al that vn-  
derftand Englifh.

Chrift redemed al,  
but al are not faued.  
True faith firft  
neceffarie.

The twelue Apoftles  
were firft Reapers,  
before they were  
Sowers. S. Paul  
at firft a Sower, or  
Seminarie Apoftle

VVith this then we wil conclude moft deare (we fpeake to you al, that vnderftand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profefse with vs the fame Catholique Religion) to you al we prefent this worke: dayly befeching God Almightye, the Diuine VVifedom, Eternal Goodnes, to create, illuminate, and replenifh your fpirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his meafure, in thofe manie Manfions, prepared and promifed by our Sauour in his Fathers houle. Not only to thofe which firft receiued, & folowed his Diuine doctrine, but to al that fhould afterwarde beleue in him, & kepe the fame preceptes. For there is one God, one alfo Mediatour of God and men: Man Chrift Iefus. VVho gaue himfelf a Redemption for al. VVherby appeareth his wil, that al fhould be faued. VVhy then are not al faued? The Apoftle addeth: that they muft firft come to the knowlege of the truth. Becaufe without faith it is impoffible to pleafe God. This groundworke therfore of our creation in Chrift by true faith, S. Paul labored moft ferioufly by word and writing, to eftablifh in the hartes of al men. In this he confirmed the Romanes by his Epiftle, cōmend- ing their faith, as already receiued, and renowned in the whole world. He preached the fame faith to manie Na- tions. Amongft others to the lerned Athenians. VVhere it femed to fome, as abfurde, as ftrange; in fo much that they fcornfully called him a vvord-fovver, and Preacher of new gods. But S. Auguftin alloweth the terme for good, which was reprochfully fpoken of the ignorant. And fo diftinguifhing betwen *Reapers*, and *Sovvers* in Gods Church, he teacheth, that wheras the other Apoftles reaped in the Iewes, that which their Patriarches and Prophetes had fowne; S. Paul fowed the feede of Chriftian Religion in the Gentiles. And fo in respect of the Ifraelites, to whom they were firft fent, calleth the other Apoftles *Meffores*, *Reapers*, and S. Paul, being fpecially fent to the Gentiles, *Semina- torem a Sovver, or Seminarie Apoftle*. VVhich two fortes

*Act. 17. v. 18.*

*Ser. 42. de Sanct.*

	of Gods workmen are ftill in the Church, with diftinct offices of Paftoral cures, and Apoftolical miffions, the one for perpetual gouernment of Catholique countries: the other for conuerfion of fuch, as either haue not receiued Chriftian Religion, or are relapsed. As at this time in our country, for the diuers fortes of pretended religions, thefe diuers fpiritual workes are neceffary, to teach and feede al Britan people. Becaufe fome in error of opinions preach an other Gofpel, wheras in veritie there is no other Gofpel. They preach in dede new doctrines, which can not faue. Others folow them beleuing falshood. But	Paftoral cures and Apoftolical miffions.
<i>S. Aug. de vtilis. cred. c. 1. Mat. 15.</i>	<i>vwhen the blinde lead the blinde</i> (not the one only, but) <i>both fal into the ditch.</i> Others conforme themfelues, in external fhew, fearing them that can punifh, and kil the bodie. But <i>our Lord vvil bring fuch as decline into</i> (vniuft) <i>obligations, vvith them that vvorke iniquitie.</i> The Reliques and final flock of Catholiques in our country, haue great fadnes, and forow of hart; not fo much for our owne affliction, for that is comfortable, but for you our brethren, and kinfemen in flefh and bloud. VVifhing with our owne temporal damage whatfoeuer,	New doctrine is falfly called the Gofpel.
<i>2. Cor. 6.</i>	your faluation. Now is the acceptable time, now are the dayes of faluation, the time of Grace by Chrift, whole dayes manie Kinges & Prophetes defired to fee:	The feduced, and externally conformable are punifhed with the authors of iniquitie.
<i>Luc. 10.</i>	they faw them ( <i>in fpirite</i> ) and reioyced. But we are made partakers of Chrift, and his Myfteries; fo that our felues neglect not his heauenly riches: if we receiue & kepe the beginning of his fubftance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges neceffarie to faluation. But if we hold not faft this ground, al the building fayleth. Or if confeffing to know God in wordes, we denie him in deedes, committing workes of	Grace in the new Teftamēt more abundant then in the old.
<i>Tit. 1.</i>	darknes; or omitting workes of mercie, when we may	
<i>Mat. 25.</i>	doe them to our diftreffed neighbors; briffly if we haue not charitie, the forme and perfection of al vertues, al is loft, and nothing worth. But if we builde vpon firme grounde, gold, filuer, and precious ftones, fuch building fhall abide, and make our vocation fure by good workes as	Both wicked workes, and omiffion of good workes are damnable.
<i>1. Cor. 13.</i>		

Innumerable  
faued by Chrift.

They are more  
happie that fuf-  
fer perfecution  
for the truth.

Englifh Catholiques  
moft happie  
in this age.

The due praife  
of Martyres, and  
other glorious  
Saintes exceedeth  
mortal tongues.

S. Peter fpeaketh. Thefe (faith S. Paul) are the heyres of God, coheyres of Chrift. Neither is the number of Chrifts bleffed children coũted, as of the Iewes, an hundred fourtie foure thoufand, of euerie tribe of Ifrael twelue thoufand figned; but a moft great multitude of Catholique Chriftians, which no man can number, of al nations, and tribes, and peoples, and tongues, ftanding before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more thofe which alfo indure perfecution for the truthes fake, fhall receiue moft copious great rewardes in heauen. For albeit the paffions of this time (*in themfelues*) are not <sup>a)</sup>condigne, to the glorie to come, that fhall be reueled in vs: yet our tribulation, which prefently is momentanie, and light, worketh (*through grace*) aboue meafure excedingly an eternal weight of glorie. VVhat fhall we therfore meditate of the efpecial prerogatiue of Englifh Catholiques at this time? For to you it is geuen for Chrift, not only that you beleue in him, but alfo that you fuffer for him. A litle now, if you muft be made penfiue in diuers tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praife, and glorie, and honour, in the reuelation of Iefus Chrift. Manie of you haue fufteyned the fpoile of your goodes with ioy, knowing that you haue a better and a permanent fubftance. Others haue benne depriued of your children, fathers, mothers, brothers, fifters, and nereft frendes, in readie refolution alfo, fome with fentence of death, to lofe your owne liues. Others haue had trial of reproches, mockeries, and ftripes. Others of bandes, prifons, and banifhmentes. The innumerable renowned late Englifh Martyres, & Confeffors, whofe happie foules for confeffing true faith before men, are now moft glorious in heauen, we paffe here with filence; becaufe their due praife, requiring longer difcourfe, yea rather Angels, then Englifh tongues, farre furpaffeth the reach of our

1. *Pet.* 1.  
*Apoc.* 7.

2. *Cor.* 4.

1. *Pet.* 1.

<sup>a</sup> VVorthie, or comparable in dignitie.

	conceiptes. And fo we leaue it to your deuout meditation. They now fecure for themfelues, and folicitous for vs their deareft clients, inceffantly (we are wel affured) intercede before Chrifts Diuine Maieftie, for our happie confummation, with the conuerfion of our whole countrie. To you therefore (deareft frendes mortal) we direct this fpeech: admonifhing ourfelues & you, in the Apoftles wordes, that for fo much as we haue not yet refifted tentations to (laft) bloud (and death itfelf) patience is ftill neceffarie for vs, that doing the wil of God, we may receiue the promife. So we repine not in tribulation, but euer loue them that hate vs, pittying their cafe, and reioycing in our owne. For neither can we fee during this life, how much good they do vs; nor know how manie of them fhall be (as we hartely defire they al may be) faued: our Lord and Sauour hauing paid the fame price by his death, for them and for vs. Loue al therefore, pray for al. Do not lofe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not flacke. Now the iuft liueth by faith, beleeu- <i>Rom. 10.</i> ing with hart to iuftice, and confeffing with mouth to <i>Heb. 10.</i> faluation. But he that withdraweth himfelf fhall not please Chrifts foule. Attend to your faluation, deareft countriemen. You that are farre of, draw nere, put on Chrift. And you that are within Chrifts fold, kepe your ftanding, perfeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN	Patience neceffarie to the end of mans life.  Perfecution profitable.  Confeffion of faith before men neceffarie to faluation.
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From the Englifh College in Doway, the Octaues  
of AL SAINCTES. 1609.

*The God of patience and comfort geue you to be  
of one mind, one tovwards another in IESVS Chrift; that  
of one mind, vvith one mouth you may glorifie God.*

