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have lain in the growing appreciation of the fact that the justice of God does not appear to be fully worked out in this life and that consequently the moral balance must be adjusted after death and also in a growing conviction among the holy men of Israel that the loving union established between God and His faithful servants in this life cannot come to an abrupt end at death but must reach its consummation in a future mode of existence. Such considerations led on to belief in judgement after death, in the efficacy of prayer and sacrifice for the departed, in future rewards and punishments, and even in the resurrection of the body. The evidence of this developed belief we find in some of the latest books of the Old Testament, as in *Wisdom* and *II Maccabees*, and in more or less contemporaneous apocryphal books, that is *The Book of Enoch, or I Enoch, The Book of Jubilees, The Testaments of the Twelve Patriarchs, The Psalms of Solomon, and The Fourth Book of Maccabees*. Together these form a bridge between the greater part of the Old Testament on the one hand and the New Testament on the other and show the background of belief prevalent among the Jewish people when Christ our Lord came.<sup>1</sup>

## ENGLISH CATHOLIC NEW TESTAMENTS SINCE CHALLONER

By the Rev. SEBASTIAN BULLOUGH, O.P.

These notes represent a talk given at a Scripture Day, held on 12th January, 1947, at St. Dominic's Priory, N.W.5.

The intention was to provide a counterpart to Fr. Fuller's paper on Bishop Challoner and the Douay Bible, read at the previous Scripture Day held at Ealing in September, and published in *SCRIPTURE*, January 1947.

The annexed scheme was drawn out on the blackboard, and the talk (as these notes are also) was no more than an explanation of the scheme.

In course of the meeting, especially in answer to questions, many examples were given from the various versions, which would take up too much space to quote here. Many actual texts were available for inspection.

It should be observed at the outset that the scheme cannot claim to be (i) entirely complete, since in such a multitude of texts, revisions, re-editions and reprints, a few may well have escaped the notice of the lecturer and the writers from whom he drew his information, or (ii) infallible, especially in the matter of the derivation of one text from another, since in hardly any of the editions is it clearly stated what the basic text is, and many are conflation of various texts with almost random alterations, so that they have been placed under what appears to be the principal source.

In the scheme the phrase "for Dr. Troy, for Dr. Gibson," etc., indicates that the edition was undertaken for, on behalf of, and with the authority of, that bishop. A plain name indicates the translator, revisor or editor himself.

THE first thing that strikes anyone who looks at this scheme is the enormous amount of work done by Catholics in editing the Bible, especially in the two hundred years since Bp. Challoner's time. In all there are at least twenty-three different English texts of the New Testament since the original Rheims text of 1582, and of these no less than fifteen are ultimately dependent on Rheims. But what is

<sup>1</sup> The whole matter is treated more fully in the writer's book *The Old Testament and the Future Life* (Burns Oates) 1946.

equally striking is the absence of any central control of the state of the text: many bishops producing authorized texts, and their editors apparently choosing their basic text as they pleased and making what alterations they felt would improve its intelligibility. This has made for a great lack of uniformity among English Catholic Bibles and New Testaments, and accounts for the variations which are found in biblical passages in different prayer-books, as for example in the "De Profundis": "If thou, O Lord, shalt mark (observe) iniquities, Lord, who shall stand (sustain, abide, endure) it?" In practice, however, Cardinal Vaughan's NT and Cardinal Bourne's Bible have nowadays become a standard Catholic text, although various older texts (notably Mr. Haydock's, Dr. Troy's and Dr. Denvir's) are still to be found as "family Bibles" in old Catholic households and communities.

The title-page of the standard (1898) NT gives no indication that it is probably no less than six stages removed from Rheims. It merely states that it is the NT "first published by the English College at Rheims, A.D. 1582—with Annotations and References by Dr. Challoner." And it is usually simply known as the "Rheims NT." Similarly the Catholic Bible of 1914, usually known as the "Douay Version" has on the title-page "(Douay, A.D. 1609; Rheims, A.D. 1582) published as revised and annotated by authority," though this is probably four stages removed from Douay.

It will doubtless be noticed at once that in the scheme Dr. Challoner's revision of 1749 is placed under that of Dr. Witham in 1730. Dr. Witham in his Preface expressly states that his text is but a revision of Rheims: "I do not look upon myself sufficiently qualified to make a new translation, which therefore I have not pretended to." Dr. Challoner's text indeed shows a number of coincidences with Dr. Witham's (and the general effect of reading Dr. Witham's is one of familiarity to a reader accustomed to our standard version), but only a careful collation of the text (for which time has not yet been available) would definitely prove or disprove this derivation. It has therefore been put down tentatively, but it seems anyway *a priori* unlikely that Dr. Challoner would have entirely neglected to use the work of his own old president at Douay and immediate predecessor in that office. It is generally supposed (cf. SCRIPTURE, Jan. 1947, p. 13) that the fifth edition of Rheims, with modernized spelling, was the work of Dr. Challoner. This edition came out in 1738, the year of Dr. Witham's death and Dr. Challoner's appointment as his successor. In 1741 Dr. Challoner was made a bishop, and there is evidence that his plans for a revision of Rheims date back at least to 1743 (cf. SCRIPTURE, April 1947, p. 42-3).

It is to the two main revisions by Dr. Challoner that the whole of the succeeding Rheims tradition is traced. According to the collations made by Dr. Cotton, there are only 124 alterations made in the 1750 edition from the 1749. These two we have called the "early Challoner,"

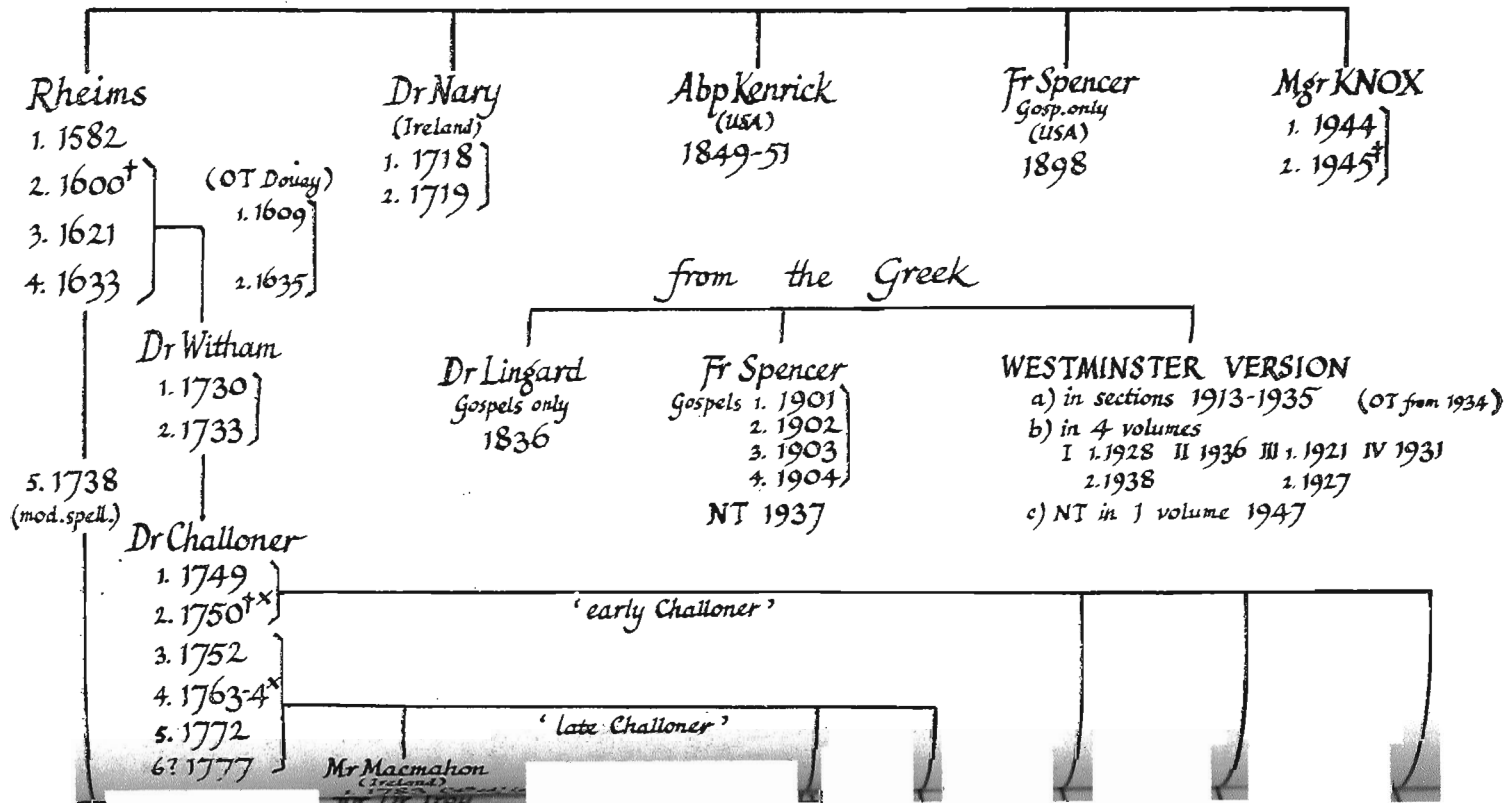
which is the source, through Dr. Murray's and Dr. Denvir's text, for our present standard edition. The edition of 1752 has over two thousand alterations from 1750, and this and the succeeding editions we have called the "late Challoner": it is another text altogether. The revision of 1777 must be regarded as doubtful, since although it is usually listed, no copies (if it was ever printed) seem to have come down to us. The American Revision of 1941 sets out to be a revision of the standard text derived from Challoner, but there are so many alterations that it is for practical purposes a new version. It is at present known in England chiefly through the "Sunday Missal" and "Daily Readings from the NT," those admirable productions of Fr. Stedman (†March 23rd, 1946), but it deserves to be more widely known, on account of its ease of reading and its closeness as far as possible even to the Greek.

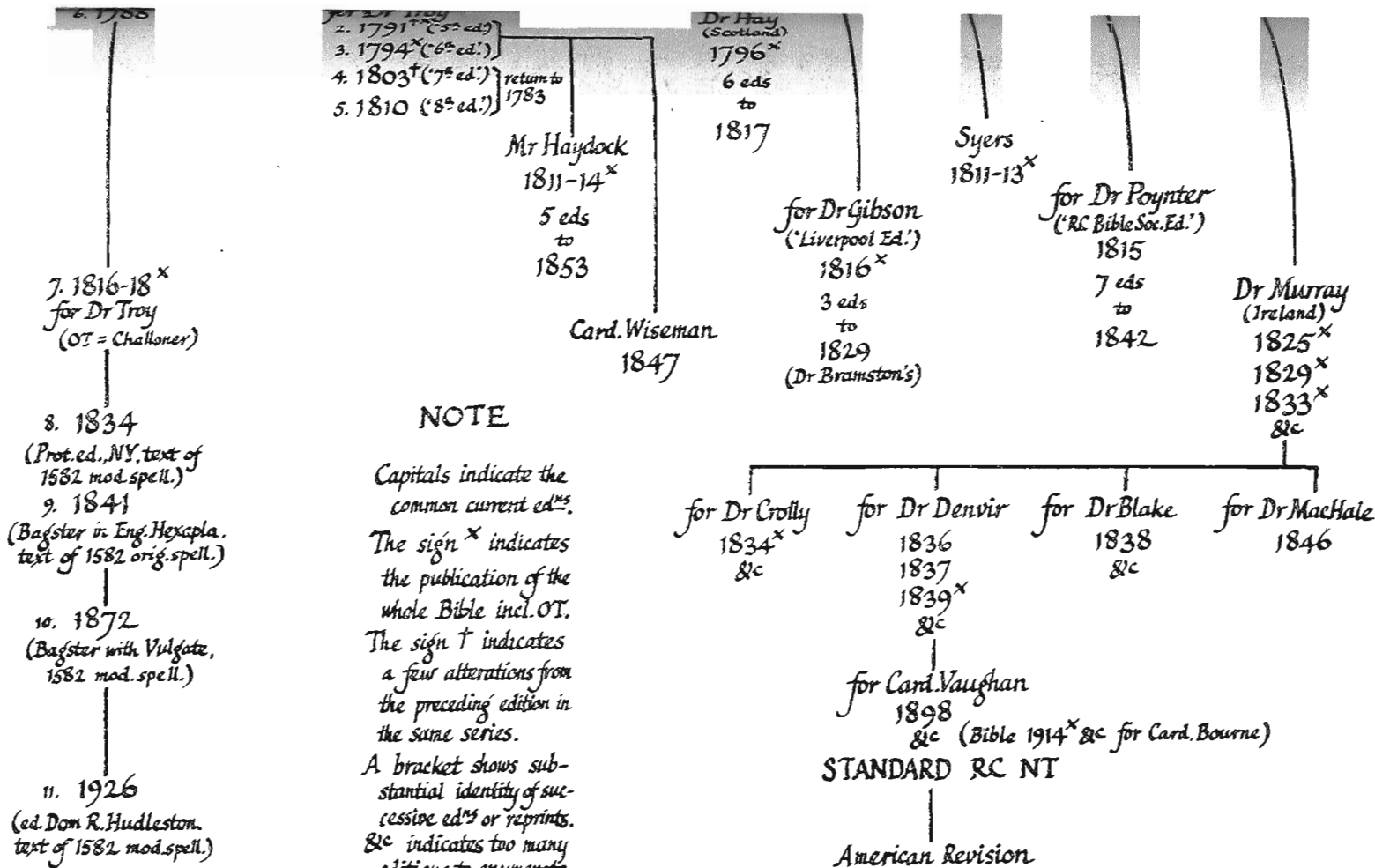
Another striking fact which appears in this scheme is the obvious disinclination of Catholics to accept a new translation. The success of Mgr. Knox's new version is therefore all the more remarkable, for the three other direct translations from the Vulgate are all very little known. Dr. Nary's version has become a very rare and valuable book. The great majority of the editions are revisions of revisions of Rheims.

Of all the texts mentioned only three are translations made directly from the Greek. And the reasons are not far to seek. From the time of Rheims until the present day the reason given for translating from the Vulgate is not only the privileged and "official" position of that version but the considerable uncertainty of the existing Greek text. This difficulty has been almost entirely removed by modern research, which has been able to establish with a fair certainty all but a few passages of the Greek New Testament. Parallel modern research has been able to establish the Vulgate text, which is now found to be for the most part so close to the Greek that it has become almost immaterial, except in a few places which can be noted in passing, from which text the translation is made. The American Revision has been made with these researches in mind, as is explained in the preface. The American Revision has clearly made use of the Westminster Version when the Latin allows it to keep close to the Greek. Dr. Lingard's version of the Gospels from the Greek is little known. His name does not appear on the title-page: the work is "by a Catholic." Fr. Spencer's complete NT remained unpublished (and without introductions to the various books) until 1937, when it was completed with introductions and notes by Frs. Callan and McHugh (both, like Fr. Spencer himself, Dominicans). The Westminster Version, now under the sole editorship of Fr. Lattey, S.J., is undoubtedly one of the surest guides we have to the exact meaning of the Greek text. It is very fortunate that we are able to expect the one-volume edition of the NT to be out this year. Nevertheless a translation expressly made from the Latin will always have a particular value for us, since our liturgical texts are in Latin, and the Biblical Commission

# A TABLE of the ENGLISH CATHOLIC NTs SINCE 1582

from the Latin





(30th April 1934 and 22nd August 1943) while allowing the faithful for their own devotion and study to read approved versions made from the originals, yet lays down that when the text is read out during Mass it must, naturally enough, be from a version made from the text used in the Liturgy, i.e. from the Vulgate.<sup>1</sup> So although the matter of the unreliability of the Greek text is all but eliminated nowadays, yet the position of the Vulgate as the official and the liturgical text of the Catholic Church in the West makes reliable versions from the Latin to be of special importance. It should be observed that the three versions from the Greek are quite unconnected with the rest of the scheme, apart from the influence of the Westminster Version upon the American Revision.

Another matter to be noticed is the difficulty of all vernacular versions in remaining up-to-date. A spoken language changes considerably in the course of centuries: already Dr. Witham in his preface writes of "the difference of the English tongue, as it was spoken at that time (1582), and as it is now (1730) chang'd, and refin'd"; and Dr. Nary in 1718 says that he has "endeavoured to make this New Testament speak the English tongue now used." Mgr. Knox (in the *Clergy Review* for July 1945, p. 290) writes: "The man who sits down to translate the Bible slips, as a rule, into the idiom of his grandfathers. He thinks his own contemporaries will be rather impressed at language two centuries out of date; he forgets that his own version, if it is accepted, will last two hundred years longer. . . . My own idea has been to secure, as far as possible, that Englishmen of 2150, if my version is still obtainable then, shall not find it hopelessly 'dated'." It seems, then, that about every two hundred years efforts are made to bring a version up-to-date. In the eighteenth century we find revisions (Witham and Challoner) of the sixteenth century text, and a new "modern" translation by Dr. Nary. Again in the twentieth century the text is revised in America ("striving for expression that is modern"—their preface), and a new "modern" translation is made by Mgr. Knox. Yet at the same time, all the nineteenth century texts, and the Westminster Version in the twentieth, deliberately retain the diction of the seventeenth-eighteenth centuries as being the most suitable medium for translation, and the American Revision has preserved an archaic flavour.

Lastly, it is interesting to observe the manner in which the different translations were made: some are the work of one man—such are Gregory Martin (Rheims translation, Allen and Bristow were no more than revisors), Nary, Witham, Knox; others are the work of two or three collaborators—as was the case perhaps with Challoner (see *SCRIPTURE* Jan. 1947, p. 14, but also April 1947, p. 43), and almost certainly with

<sup>1</sup> The 1934 Decree states simply that the text read out at Mass should be from a version "made from the text approved by the Church for the sacred Liturgy"; while that of 1943 adds the clause "though it remains of course permissible to elucidate that version by the suitable use of the original or of some other version more easily understood (*integra manentia facultate illam ipsam versionem, si expediat, ope textus originalis vel alterius versionis magis perspicuae apte illustrandi.*")

many of the revisions ; the American Revision was done by a committee of twenty-seven scholars ; and the Westminster Version adopts a different method, for a collaborator is entrusted with a whole book, for which he is responsible and which is published with his name, the Editor providing a general supervision.

Sources for this study, apart from the versions themselves, are as follows:

Two very important articles: "Catholic Versions of Scripture" by Cardinal Wiseman in the *Dublin Review* for 1837, republished among his "Essays on various subjects." (This was originally a review of Dr. Lingard's translation; the same journal contained in 1849 a notice of Abp. Kenrick's version by the same writer.) "History of the Text of the Rheims and Douay Version of the Holy Scripture" by Cardinal Newman in the *Rambler* for 1859, republished among his "Tracts Theological and Ecclesiastical."

An invaluable source, if the declared hostile attitude is discounted, is Dr. Cotton's "Rhemes and Douay, an Attempt to show what has been done by Roman Catholics for the diffusion of the Holy Scriptures," 1855. This Protestant writer has listed all editions from 1582 to his day, and frequently collated the texts carefully. One result is to show that, in spite of much confusion, a great deal "has been done."

Edwin H. Burton's *Life and Times of Bishop Challoner*, Vol. I, chap. xvii, and Fr. Hugh Pope's *Aids*, Vol. I, chap. ix, give all the main facts.

Among modern articles is that by Mgr. Knox entitled "Challoner and the Douay Version" in the symposium "Richard Challoner" published by the *Westminster Cathedral Chronicle*, Fr. Fuller's article in *SCRIPTURE* for January 1947, and the note by Fr. Anderson which appeared in the next (April) number.

The principal source for the dependence of the older revisions on one another is the aforesaid article by Cardinal Newman in 1859.

## QUESTIONS AND ANSWERS

*Could observance of the law of Moses secure eternal life? Mt. xix, 16-19 and Lk. x, 25-8 suggest it could. But if this was so, then what need was there for the Law of Christ?*

The lawyer's question was, "Master, what am I to do that I may inherit life everlasting?" (Lk. x, 25b W.V.); "Master, what good work am I to do in order to have life everlasting?" (Mt. xix, 16 W.V.).

The question was based on the assumption that eternal life was a reward for good works. At that time the Jews did not in practice admit the need of the interior action of grace for eternal life (*cf.* Bonsirven, *Le Judaisme palestinien*, Vol. I, pp. 178-82). In St. Paul's epistles (especially *Gal.* and *Rom.*) we see the Jews claiming that salvation (i.e. life everlasting) depends on fidelity to the Law and on freewill. In fact, the prevalent Jewish outlook was not far removed from Stoicism and Pelagianism. To this St. Paul opposed the authoritative teaching: salvation is won only through Christ and His grace. More precisely, the root of all justification is faith in God (and at least implicitly in Christ), and the essential condition is love of God.

Our Lord makes the lawyer himself give the answer, the substance of which is "Thou shalt love the Lord thy God with thy whole heart . . ." and "thy neighbour as thyself." To this Our Lord assented.

The lawyer was already a good man, a man of faith in God, like our father Abraham. God imparted the grace of justification to Abraham