

PUBLISHER'S NOTE TO THE READER

THE DOUAY-RHEIMS VERSION of the Holy Bible occupies a singular and venerable place in the life of the Catholic Church. For centuries it has nourished the faith of Catholics, preserving with remarkable fidelity both the substance and cadence of the Latin Vulgate. Its formal, dignified, and often striking language has shaped prayer, preaching, and devotion across generations. Any new edition of the Douay-Rheims therefore bears a solemn responsibility: to serve the reader without presuming to improve upon or alter the sacred text itself.

This Reader's Edition from TAN Books was undertaken with precisely that responsibility in mind. Our aim has been modest in scope yet exacting in execution—to make the Douay-Rheims more hospitable to sustained, attentive reading, while leaving its inspired language wholly intact. Nothing, therefore, has been altered, revised, modernized, or softened in the biblical text. Every word remains as it has long been received. What has changed is simply the way that text is presented on the page.

Historically, the Douay-Rheims has followed a format in which each verse begins on a new line. While this structure has proven valuable for study and reference, it can impede the natural flow of reading, particularly in narrative and discourse-heavy passages. Scripture, after all, was first heard as proclamation and story before it was encountered as chapter and verse. One of the guiding principles of this edition, therefore, was to recover something of that continuity without sacrificing precision.

To that end, the text has been newly arranged in a single-column format and set in standard paragraphs rather than isolated verse lines. In determining paragraph breaks, we undertook a careful comparison with the Revised Standard Version (RSV) and the Revised Standard Version Catholic Edition (RSVCE), whose paragraphing has long been respected for its literary sensitivity and attentiveness to narrative logic. Where the RSV provides clear and natural divisions, those paragraph breaks have been followed. In places where traditions differ or where a break might obscure meaning rather than clarify it, the structure has been thoughtfully evaluated to ensure that each paragraph reflects a coherent and intelligible unit of thought. The result is a presentation that invites the reader to move more freely through extended passages while remaining firmly anchored in the integrity of the text.

A similar concern guided our treatment of dialogue. The traditional Douay-Rheims text does not employ quotation marks, a convention that can make it difficult for modern readers to discern shifts between narration and speech, especially in the Gospels and prophetic books. In this edition, quotation marks have been added to spoken passages, again following the practice of the RSV and RSVCE. This change does not introduce interpretation or emphasis where none existed; rather, it serves to clarify what the text already conveys, allowing the reader to follow conversations, teachings, and proclamations with greater ease and readability.

²⁷ And as it is appointed unto men once to die, and after this the judgment: ²⁸ so also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

CHAPTER 10

Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

¹ FOR THE LAW having a shadow of the good things to come, not the very image of the things; by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect: ² for then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer: ³ but in them there is made a commemoration of sins every year. ⁴ For it is impossible that with the blood of oxen and goats sin should be taken away.

⁵ Wherefore when he cometh into the world, he saith:

"Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me:

⁶ *holocausts for sin did not please thee.*

⁷ *Then said I: 'Behold I come: 'in the head of the book it is written of me: that I should do thy will, O God.'"*

⁸ In saying before, "*Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee,*" which are offered according to the law. ⁹ "*Then said I: 'Behold, I come to do thy will, O God'*": he taketh away the first, that he may establish that which followeth. ¹⁰ In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

¹¹ And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins. ¹² But this man offering one sacrifice for sins, for ever sitteth on the right hand of God, ¹³ from henceforth expecting, "until his enemies be made his footstool. ¹⁴ For by one oblation he hath perfected for ever them that are sanctified. ¹⁵ And the Holy Ghost also doth testify *this* to us. For after that he said:

¹⁶ *"And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:*

¹⁷ *and their sins and iniquities I will remember no more."*

¹⁸ Now where there is a remission of these, there is no more an oblation for sin.

¹⁹ Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ; ²⁰ a new and living way which he hath dedicated for us through the veil, that is to say, his flesh, ²¹ and a high priest over the house of God: ²² let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

r Rom. 5:9; *1* Ptr. 3:18. *s* Ps. 39:7. *t* Ps. 39:8. *u* Ps. 109:1; *1* Cor. 15:25. *v* Jer. 31:33; Heb. 8:8.

VER. 28. *To exhaust.* That is, to empty, or draw out to the very bottom, by a plentiful and perfect redemption.

CHAP. 10. VER. 2. *They would have ceased.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is, there would have been no occasion of so often

they to whom it is given. ¹² For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take *it*."

¹³ Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. ¹⁴ But Jesus said to them: *"Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such."* ¹⁵ And when he had imposed hands upon them, he departed from thence.

¹⁶ And behold one came and said to him: "Good master, what good shall I do that I may have life everlasting?" ¹⁷ Who said to him: "Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments." ¹⁸ He said to him: "Which?" And Jesus said: *"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. ¹⁹ Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."* ²⁰ The young man saith to him: "All these have I kept from my youth, what is yet wanting to me?" ²¹ Jesus saith to him: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." ²² And when the young man had heard this word, he went away sad: for he had great possessions.

²³ Then Jesus said to his disciples: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. ²⁴ And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." ²⁵ And when they had heard this, the disciples wondered very much, saying: "Who then can be saved?" ²⁶ And Jesus beholding, said to them: "With men this is impossible: but with God all things are possible." ²⁷ Then Peter answering, said to him: "Behold we have left all things, and have followed thee: what therefore shall we have?" ²⁸ And Jesus said to them: "Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. ²⁹ And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting. ³⁰ And many that are first, shall be last: and the last shall be first."

CHAPTER 20

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

¹ "THE KINGDOM OF heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. ² And having agreed with the labourers for a penny a day, he sent them into his vineyard. ³ And going out about the third hour, he saw others standing in the market place idle. ⁴ And he

i Mark 10:13; Luke 18:15. *j* Matt. 18:3. *k* Ex. 20:13. *l* Matt. 20:16; Mark 10:31; Luke 13:30.

VER. 12. *There are eunuchs, who have made themselves eunuchs, for the kingdom of heaven.* This text is not to be taken in the literal sense; but means, that there are such, who have taken a firm and commendable resolution of leading a single and chaste life, in order to serve God in a more perfect state than those who marry: as St. Paul clearly shews, 1 Cor. 7:37, 38.

- ³ With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.
⁴ The Lord hath sworn, and he will not repent: "Thou art a priest for ever according to the order of Melchisedech."
⁵ The Lord at thy right hand hath broken kings in the day of his wrath.
⁶ He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.
⁷ He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALM 110

Confitebor tibi, Domine.

God is to be praised for his graces, and benefits to his church.

Alleluia.

- ¹ I WILL PRAISE thee, O Lord, with my whole heart; in the council of the just, and in the congregation.
² Great are the works of the Lord: sought out according to all his wills.
³ His work is praise and magnificence: and his justice continueth for ever and ever.
⁴ He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: ⁵ he hath given food to them that fear him. He will be mindful for ever of his covenant: ⁶ he will shew forth to his people the power of his works.
⁷ That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.
⁸ All his commandments are faithful: confirmed for ever and ever, made in truth and equity.
⁹ He hath sent redemption to his people: he hath commanded his covenant for ever.
 Holy and terrible is his name: ¹⁰ the fear of the Lord is the beginning of wisdom.
 A good understanding to all that do it: his praise continueth for ever and ever.

PSALM 111

Beatus vir.

The good man is happy.

Alleluia, of the returning of Aggeus and Zacharias.

- ¹ BLESSED IS THE man that feareth the Lord: he shall delight exceedingly in his commandments.

^y John 12:34; Heb. 5:6, and 7:17. ^z Prov. 1:7, and 9:10; Eccclus. 1:16.

PSALM 111. *Of the returning, etc.* This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity; to inculcate to them, how happy they might be, if they would be constant in the service of God.