

executed by the English Protestants when they went back to England. Following Jerome and Trent, they utilized the Vulgate as the standard but also utilized the Greek and Hebrew as well. They completed an English translation of the New Testament in 1582 which was published in Reims, France.

The Clementine Vulgate and the Roman Missal

Shortly after this, a new edition of the Vulgate was published by order of the Council of Trent in 1590 (Sistine Vulgate) but this edition was quickly corrected in a second edition in 1592 (Clementine Vulgate). Thus the original Douay Rheims New Testament was not based on the official Vulgate, which was published ten of years later.

In addition, a number of printing presses had begun to check the new Vulgate edition with the current Roman Missal and discovered discrepancies there. This was due to the fact that much of the Roman Missal even in the time of Jerome was based on the Old Latin as we have pointed out in chapter 7. The new printers proceeded to edit the Roman Missal to conform these things to the new Vulgate. Imagine changing the Sanctus to *Sanctus Deus exercituum*. But this was what the popular movement of *ad fontes* thought at the time. Men thought that this would be more accurate or pure. But this idea challenged the authority of the oral Tradition and the *cultus*.

In response, in 1604, Pope Clement VIII issued a decree *Cum Sanctissimum* in which he lamented this action taken in the name of the “original text.”

Although [my predecessor, Pius V] very severely forbade under many penalties that anything should be added to [the Missal], or that anything for any reason be removed from it, nevertheless, in the course of time, it has come to pass that, through the rashness and boldness of the printers, or of others, many errors have crept into the missals which have been produced in recent years.

That very old (Latin) version of the Holy Bible, which even before St. Jerome’s time was held in honor in the Church, and from which almost all the Introits, Graduals, and Offertories of the Masses had been taken, has been entirely removed; the texts of the Epistles and Gospels, which hitherto were read during the celebration of the Mass, have been disturbed in many places; different and utterly unusual beginnings have been prefixed to the Gospel texts; and finally many things have been here and there arbitrarily altered. All these changes seem to have been introduced under the pretext of conforming everything to the standard of the Vulgate edition of Holy Writ.

Pope Clement then proceeded to recall all of the missals that had been altered in conformity with his new Vulgate and

decreed that they be “be banned and declared null and void” and that if anyone “dare” to continue printing the altered missal, they would “incur excommunication *latae sententiae* [automatic] from which, save on the point of death, they may not be absolved except by the Roman Pontiff.”

This bull perfectly illustrates the relationship of authority we have been discussing. The authority of the oral Tradition is so strong together with the piety toward the *cultus* which manifests it, that even if a more perfect “original text” of the Holy Bible is published (as Pope Clement VIII himself had done in 1592), the Church *will not* change the liturgy as a matter of grave piety to the Fathers.

The oral Tradition is what governs both the liturgy and the text of the Holy Bible. The Magisterium religiously guards both without any alteration. But because oral Tradition governs the authority of the text itself, the Church has always allowed these variants in the text in the liturgy and the Holy Bible. The variants are manifestations of one oral Tradition and find inspiration through the usage over time, just as the Vulgate version was confirmed as the authoritative version at Trent. All are centered on the *cultus* manifesting the sacred presence of God Himself and the worship of the Church.

The Douay-Rheims and the King James Version