

# Read the *real* Bible

Exclusive interview with Dr. William von Peters



**D**IVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorlde. †\* Vvho being the <sup>c</sup> brightnesse of his glorie, and <sup>b</sup> the figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name about them.

Original copy of Douay Rheims used to transliterate the REAL Douay Rheims Bible.

## Dr. William G. von Peters

N.M.D., D.O., H.M.D., PhD, PhN, C.H.

715C Signal Mountain Road, Chattanooga, TN, 37405, USA  
Telephone: 423 265-5838, Fax: 423 265-5838

Dr. William von Peters is an internationally known physician, lecturer, educator, and specialist in Alternative Medicine.

Internationally, he is Russian Professor (pedagogical degree) and Honorary Professor for the National Center for Preventive Medicine in Moscow (Russia's equivalent to the US National Institutes of Health). Recently he received a Certificate of Service "for scholarly presentation which contributed to the outstanding success of the scientific programme at the National Cardiology Congress in Moscow" was received.

He is Board Certified as a Naturopathic Physician and an Alternative Medicine Specialist. Among other degrees, he is a Doctor of Naturopathic Medicine (N.M.D.), a Doctor of Osteopathy (drugless), Doctor of Homeopathic Medicine (H.M.D.), a Philosopher of Naturopathy (Ph.N.), a Ph.D. (Hypnotherapy) and, a Chartered Herbalist.

A graduate of First National University founded in 1905 of Naturopathy and Allied Sciences, Prof. Dr. von Peters serves as President of the First National University system.

Among many awards, he has twice received the award of "Distinguished Citizen of Hamilton County", and is "Admiral of the Great Navy of Nebraska". He also holds the rank of Brigadier General in, and donates time to, the U.S. Service Corps where he is Tennessee Division Commander.

International recognition includes having been knighted by the Sovereign Order of Saint John of Jerusalem and the Sovereign Order of Saint Stanislas. Prof. Dr. von Peters is also a lay Brother of the Order of Saint John of Jerusalem -- dedicated to healing the sick since 1048 A.D.; and the Sovereign Order of Saint Stanislas, dedicated to charitable works of mercy, and was ordained in 1976.



In today's world, the efforts of Dr. William von Peters are as striking as those of a monk of the Middle Ages, painstakingly making copies of the Bible. In his interview with *The Four Marks*, he modestly avoids such images, but how can they not come to mind when the reader understands his meticulous work of love?

It is after all very similar. Using a photocopy of the original Douay Rheims Bible, which had been published by Dr. Gordon Winrod, a Lutheran pastor, von Peters copied the entire Bible -- absolutely faithful to the original. [Dr. Winrod's copy is out of print.]

**How long did it take?** "I began shortly after I received my copy, and had begun reading the Rheims in early 1994. I finished just prior to Christmas 2005."

Dr. von Peters reads old English fluently—a rare skill. In school he studied German and was required to learn to read German Script, which is virtually the same as old English. "This," he says, "is a case of providentially learning something that would benefit

one far down the road."

Because von Peters did not translate, revise or interpret the Bible, but only transliterated from old English letters and spelling to today's letters and spelling, there is no need for special ecclesiastical distinction or privilege.

In the Catholic world, von Peters is known by many for his early-Internet journal, the Roman Catholic List, which covered a variety of topics including secular subjects. "I was raised as a Protestant, and then attended Seminary/Bible College. As such I am familiar with all the arguments used by Protestants against Catholics. While reading the notes and annotations I was struck by the exquisite rebuttals of these arguments based upon ancient sources such as the Apostles, Fathers of the Church and so on. My thought was, 'this has to be available to modern readers who have never seen these questions answered.'"

In his work, von Peters has always shown great generosity, providing information, news, and other services without compensation. Even when advised by some that he might hurt his printed Bible sales if he came out with a computer-

ized edition, either in download or CD format, von Peters resisted. His "desire is to bring back the REAL Douay Rheims for the good of souls because it is the most accurate Bible available. Without taking anything from the printed edition, the computerized edition allows searching. The notes and annotations are so voluminous that without some sort of search capability it is almost impossible to remember where the specific subject was annotated without extensive notes of some sort. It also allows one to cut and paste from the text, notes and annotations so that it can be used for personal study and spiritual growth. It may also be used (with attribution) in small amounts in other works."

**How is this different from a translation?** The REAL Douay Rheims Bible is a transliteration from the old English script into modern English text and spelling only. It is not a translation, or interpretation, or "updating" of the text. Usually the word transliteration is used when a word either in a foreign script (such as Cyrillic) or language cannot be translated and the word is typed "as is" in our modern

English script.

A translation, of course, is translating the words from another language into English. An interpretation is a "free translation" whereby the translation is improved upon to ideally give a better understanding of what the words, phrases and text actually mean.

**Would you outline its history?** The original Douay Rheims was undertaken by the English College at Douay, which moved to Rheims and then back to Douay. The Rheims New Testament was published in 1582.

The first volume of the Douay Old Testament was published in 1609, and the second volume was published in 1610. This completed the bible, which then became known as the Douay Rheims Bible (after the Douay Old Testament and Rheims New Testament). There were a few later editions, but by 1700 it went out of print, and was found only in university libraries, until Dr. Gordon Winrod brought out a 10% reduction photocopy in the early 1990s.

**Why should non-Catholics care about using a Catholic version - and yours in particular?**

There are several reasons, which come to mind. First, the King James was designed, not to accurately translate Scripture, but as a polemical version to prove the novel doctrines which the Protestant leaders in England had settled upon. I know this seems controversial, but scholarship proves this point.

Thus Scripture was "bent" to make it say what was needed. In addition, there were conflicts among the translators, for while the controlling group was the Church of England, there were also Puritans who fought for their doctrinal positions. For example, in the KJV in some places the Greek word for bishop was translated "bishop" and in others "overseer" depending upon which group won the point for their doctrinal stance.

Another example is that Luther in his version added the word "alone" to the verse "you shall be saved by faith" to "you shall be saved by faith alone" because that was what he was teaching. He agreed that the word "alone" was not in Scrip-

ture, but stated that he put it in upon his own authority.

A modern example of this happening is that of the Jehovah's Witness Bible, the New World Translation. It was specifically designed to prove their doctrines. They, of course, would claim it is accurate; but no competent Bible scholars of whom I am aware accept it.

Second, the Douay Rheims relies upon much, much older texts of Sacred Scripture than do the Protestant versions. The official Bible of the Catholic Church is the Latin Vulgate of St. Jerome from the late 300s A.D. under direction of Pope St. Damasus. This was a revision of the very early Old Latin Bible dating from the earliest times of the Church.

This polemical thrust is especially evident in the Old Testament of the KJV. The Protestant versions rely not upon the Scriptures that Jesus used, the Septuagint of the ancient Israelite canon; but rather the Masoretic text, which was not complete until around 1000 A.D. termed the "Jewish canon". The purpose of the Masoretic text of the Talmudists was to delete as much as possible the prophecies concerning Christ that the Church used to prove the divinity of Christ and continuity from the Old Testament into the New.

For the New Testament the Approved Version and other Protestant versions [KJV] the "original Greek" was appealed to. However, there were not any original Greek manuscripts available then, nor are there any today. There are only fragments of the Bible. An interesting point is that in the 600's the Greek prelates actually retranslated the Latin Vulgate back into Greek to replace their copies which had become corrupted by, as they said, copyists and Jews. Such was the esteem in which the Vulgate was held by all Christians.

Thus, the Latin Vulgate New Testament actually originates in the earliest copies, perhaps within a few generations of the originals. The Douay Rheims is an exact literal translation of the Latin Vulgate into English, thereby retaining the true, original meaning of Scripture as had always been understood and taught by the Apostles, Fathers of the Church, Councils,

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etc. So the REAL Douay Rheims is the most accurate Bible available in English.

### How does the history of non-Catholic English versions compare to the vernacular in other countries?

The original vernacular versions of the Bible were Catholic translations of the Vulgate in all nations. With the advent of Protestantism, as in England a

is not found in the notes or annotations of the Douay Rheims.

It is simply a new theological idea that the majority of Protestant churches do not accept, but has been popularized by certain ministers.

**In copying the Douay Rheims, did you delete archaic words?** The obsolete words, which are no longer in English are still in the text.

Cardinal Wiseman stated: "To call it any longer the Douay or Rheimish Version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published."

similar process was undergone throughout western Europe in producing vernacular versions that suited the theology they were trying to expound. The first of these post-Gutenberg Bibles was Luther's.

Having said this one must realize that there is no "Protestant" church. In the beginning there were only Protestant groups, and each of these not only opposed the others, but fought among themselves as to what the text would say in their Bibles.

### There is a growing interest—especially in evangelical circles—in a belief they call the "rapture." Has your work shed light on this?

Well, the term "rapture" is not scriptural. It is found nowhere in the Bible. The idea of the rapture is a novel idea dating from approximately 1830, and is based upon an interpretation of verses primarily in II Thessalonians, so it

many are footnoted to give the meaning of the word. This is a transliteration not a revision.

### How difficult to read is the original that you used?

Most people will say that old English script is like trying to read a different language. Not only is the script sort of like trying to read Russian in Cyrillic script; but also the spellings were much different. The "w", for example is "vv". The letter "u" is used in place of our modern "v", and the "v" is used instead of "u". And "i" is not found at all as "j" is used. So yes, it is difficult. The Old English script is virtually unintelligible to most modern English readers. [See the photo of Old English script above. With the letter and spelling changes, the REAL Douay Rheims corrects these problems, making a faithful Bible that's easy to read.] The Douay Rheims was written in an upper class, educated English, which

has stood the test of time very well.

### How are the commentaries given? Why are these commentaries preferred over others?

The commentaries in the REAL Douay Rheims are in marginal notes and annotations. They are preferred because they teach what the Church of Jesus Christ has always taught without fear or favor, and without attempting to make any changes to either suit the times or any particular novel theological positions.

The whole purpose of the original Douay Rheims Bible was to give an exact translation of Scripture, with the historic understanding of the Church based upon the Apostles, Fathers, Doctors, Councils, Saints and Popes from the foundation of the Church until that point.

### Does the REAL Douay Rheims have all the books of the Bible?

It has all the books that the Church determined were to be included in the Canon including Third and Fourth Esdras and the Prayer of Manassas which were traditionally included in all Bibles as worthy of study, though not canonical.

The Douay Old Testament is actually the Septuagint of the Israelite canon used by Christ, and thus has all the books, which were included in the Septuagint.

### What about the other Douay Rheims versions?

The REAL Douay Rheims is the only one available unless someone else who can accurately read old English desires to sit down and start typing.

The Bibles, which are commonly called "Douay Rheims", including the Haydock, are really not Douay Rheims. They are actually a new translation by Bishop Challoner put between the covers of the Douay Rheims. Cardinal Wiseman stated: "To call it any longer the Douay or Rheimish Version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published."

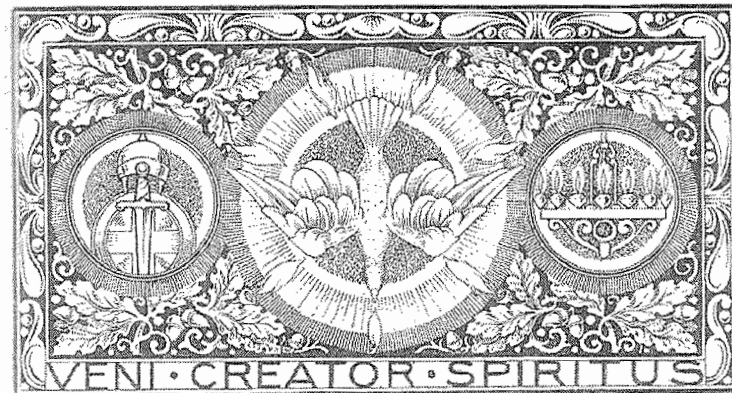
### Why not use the other available versions?

Two reasons. First there is no more accurate version of Sacred Scripture available. Second it provides excellent notes and annotations so that one may truly come to understand what Scripture means without having to guess at it or "interpret" it. This makes spiritual growth much easier as one can know the truth of Scripture.

### For more information, and to obtain your copy:

Copies of the Downloads and/or CDs can be purchased on the Internet at either [www.drbbible.org](http://www.drbbible.org) (which website is more for Protestants) or [www.realdouayrheims.com](http://www.realdouayrheims.com) (which website is more for Catholics).

The printed edition can be ordered at [www.lulu.com/rheims](http://www.lulu.com/rheims)



## Fr. Louis J. Campbell

### Feast of Pentecost

Heav'nly Gift of God Most High

Sermon from June 8, 2003

The Feast of Pentecost commemorates the day in which God kept His promise to the Church. Already prepared by our Lord Jesus Christ, and given life as blood and water flowed from the side of the dying Savior, the Church received the promised Gift of the Father and the Son, as the disciples prayed with Mary in the upper room after the Ascension of the Lord. With the sound of a mighty rushing wind, the Holy Ghost, the Third Person of the Blessed Trinity, descended in the form of tongues of fire upon each of them. Filled with "power from on high," the Apostles went out with courage to preach the message of salvation to a waiting world.

The Holy Ghost is necessary for the life of the Church. According to St. Augustine, the Holy Ghost is the soul of the Church: "What the soul is to the human body the Holy Spirit is to the Body of Christ, the Church. The Holy Spirit is active in the whole Church in the same way that the soul animates all the members of the human body" (St. Augustine, Sermon 267. 4).

The Holy Ghost is the Soul of the Church. Pope Pius XII elaborates on this:

"If we examine closely this divine principle of life and power given by Christ, in so far as it constitutes the very source of every gift and created grace, we easily perceive that it is nothing else than the Holy Spirit, the Paraclete, who proceeds from the Father and the Son, and who is called in a special way the 'Spirit of Christ' or the 'Spirit of the Son.' ...[A]fter Christ's glorification on the Cross, His Spirit is communicated to the Church in an abundant outpouring, so that she, and her individual members, may become daily more and more like to our Savior. It is the Spirit of Christ that has made us adopted sons of God in order that one day 'we all beholding the glory of the Lord with open face may be transformed into the same image from glory to glory.'" (Pope Pius XII, *Mystici Corporis Christi*, June 29, 1943).

The celebration of the Sacrament of Confirmation is an occasion for this 'abundant outpouring,' enabling those who receive it to share in the special graces of the original Pentecost.

What a joyful occasion, and filled with solemnity at the same time! We may not end up preaching in the public square like St. Peter did, but the Paraclete comes with His special gifts, seven of them: Wisdom, Knowledge, Understanding, Counsel, Fortitude, Piety, and Fear of the Lord. He helps us to become "strong and perfect Christians, and soldiers of Jesus Christ." "You shall receive power when the Holy Spirit comes upon you." Jesus said to His Apostles, "and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8). Today we are His witnesses, and for that we need the power of the Holy Ghost.

The Holy Ghost is also called the Sanctifier, the One who makes us holy. If we are obedient to Him, He brings forth in our lives the "fruits" of the Spirit, the evidence of the holiness of the faithful Christian: charity (love), joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. If we are lacking any of these we must pray fervently to the Holy Ghost for His assistance.

And how does one pray? The Holy Ghost teaches us how to pray: "But... the Spirit also helps our weakness," says St. Paul. "For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings. And he who searches the hearts knows what the Spirit desires, that he pleads for the saints according to God" (Rom. 8:26,27).

Led by the Holy Ghost we are caught up in the mysterious inner life of the Holy Trinity: "For whoever are led by the Spirit of God, they are the sons of God. Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, 'Abba! Father!' The Spirit himself gives testimony to our spirit that we are sons of God" (Rom. 8:14-16).

The Holy Ghost is the Spirit of Truth, Who calls to mind all that Jesus Christ Himself taught us. He illuminates the Holy Scriptures for those who read them in obedience to the Church's interpretation. He guides the Church and keeps it in the truth through the gift of

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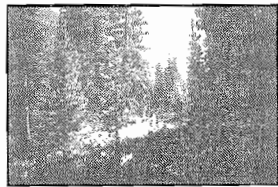
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