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**THE NEW REVISION OF THE NEW TESTAMENT (1938)**

**Gospel Story Of The Nativity As It Will Appear In New Revision Of New Testament**

**Savior's Coming Told Clearly, Simply In New Form**

**Work of Great Scholarship; Boon To Average Reader**

**Revision Soon Due Illustrated By St. Luke's Gospel**

BY MOST REV. EDWIN V. O'HARA  
 BISHOP OF KANSAS CITY  
 Chairman of the Episcopal Committee on The Confraternity of Christian Doctrine.

**GOSPEL OF ST. LUKE**

**The Prologue**

INASMUCH AS MANY HAVE already tried their hand at drawing up a narrative of the things that have been fulfilled among us, according as those, who from the beginning were eye-witnesses and ministers of the word, delivered them to us, it has seemed good to me likewise, who have carefully followed up all things from the beginning, to write an orderly account, so that thou mayest understand the truth of the words, wherein thou hast been instructed.

**THE COMING OF THE SAVIOR**

**The Annunciation of the Birth**

IN THE DAYS OF HEROD, king of Judaea, there was a certain priest, of the tribe of Joseph, the high priest; and his wife was of the daughters of Aaron, and her name was Elizabeth. Both were just before God, living blamelessly according to the commandments and ordinances of the Lord. But they had no son, for Elizabeth was barren, and they were both advanced in years.

Now while he was officiating as priest before God in the order of the course, it came to pass, that according to the custom of the priesthood he was chosen by lot to enter the temple of the Lord to burn incense. And outside the doors multitudes of the people were gathered, so that he could not enter. Then there appeared to him an angel of the Lord, who stood at the right of the altar of incense. And when Zachary had seen him he was troubled, and fear fell upon him.

But the angel said to him, "Do not fear, Zachary, for thy prayer has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. For thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great before the Lord; he shall not drink wine or strong drink, and shall be filled with the Holy Spirit from his mother's womb. He shall also bring back many of the children of Israel to the Lord their God, and he himself shall go before him in the spirit and power of Elias, so that he may turn the hearts of fathers to their children and the incredulous to the wisdom of the just, and may prepare for the Lord a perfect people."

And Zachary said to the angel, "How shall I know this? For I am an old man and my wife is advanced in years."

And the angel said to him in reply, "I am Gabriel, who stand before God, and I have been sent to speak to thee and to bring thee this good news. And behold thou shalt be dumb and unable to speak until the day wherein these things shall take place, because thou hast not believed my words which shall be fulfilled in thy time."

And the people were waiting for Zachary, and they wondered that he delayed so long in the temple. Then when he came out, he could not speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them, but remained dumb.

And it happened that when the term of his service was completed he went home. Now after these days Elizabeth his wife conceived, and hid herself for five months, saying, "Thus shall I deal with me in the days when he is to be born, for I have been despised to take away my reproach among men."

**The Annunciation of the Son**

Now in the sixth month the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin who was betrothed to a man named Joseph, of the house of David, and whose virgin's name was Mary. And when he had said to her, the angel said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women."

When she had heard this she was disturbed at what he had said and kept pondering what kind of salutation this might be. And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob forever; and of his reign there shall be no end."

And Mary said to the angel, "How shall this happen, since I know not man?"

And the angel said to her in reply, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the Holy One to be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible to God."

Then Mary said, "Behold the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her.

The Revision of the Douay Rheims New Testament which has been expected from the press during the coming months, has already occupied our leading American Biblical scholars for more than four years. It promises to be a great credit to their scholarship as well as a boon to the average reader. Indeed, the purpose which led the Confraternity of Christian Doctrine to undertake the revision was to secure for the members of religious discussion clubs a text which could appropriately be called a "Reader's New Testament"—a text which would invite reader interest.

The first requirement of such a book is that it be properly paraphrased, as contrasted with the usual Bible page which is broken up into verses without reference to the natural thought divisions. This alone will constitute a revolutionary improvement for the average New Testament reader. Beyond this will be the gain in simplicity and clarity of language which will be the result of the revision. Moreover, new footnotes will contribute vastly to the interest in the text.

The Revision is based on the Vulgate version of the Bible, the only text declared authentic by the Church and approved for public reading.

We are all placed under a great debt of gratitude to the Scripture scholars who have undertaken what has really been a monumental work. Their labors will give an immense impetus to the devout reading of the Sacred Scriptures as most encouraged by the Supreme Pontiff and by the Fathers of the Church. Millions of the faithful will bless their devoted and fruitful efforts.

The Chaloner revision soon replaced the Rheims version, and found its way into all countries where English was spoken. It is even today, with but little change, the text that we commonly read and hear in our churches.

Since the days of Bishop Chaloner our language has undergone further modification, and the New Testament which he gave us is no longer as clearly expressive of the thought in the original as we might wish it to be. It is largely due to this that the reading of the New Testament is found difficult, and that the episcopal practice of its daily reading is waning. We are, in this way, made conscious of the need of a modern revision.

Such a revision has been undertaken at the request of the Episcopal Committee of the Confraternity of Christian Doctrine. This important task has been entrusted to a committee of twenty Catholic biblical scholars, and to an editorial board of ten members.

All the revisors and editors are professors of Sacred Scripture, and are thoroughly qualified in the biblical sciences. The aim of their effort is: 1) To catch the exact and full meaning of the New Testament as it came from the pen of the sacred authors in the first century, through the medium of the Latin version of St. Jerome and the aid of the modern critical Greek text; 2) To express this meaning in the living speech of our times, combining accuracy of translation with uniformity of correct English idiom; 3) To accomplish this while departing as little as possible from the text which we have become familiar with.

The chapters from St. Luke's Gospel given here will serve to illustrate the New Testament as it will soon appear in its revised form.

He has shown might with his arm, he has scattered the proud in the conceit of their heart. He has put down the great from their thrones, and has exalted the humble.

Me has filled the hungry with good things, and the rich he has sent away empty. He has succored Israel, his servant, mindful of his mercy—

As he spoke to our fathers—to Abraham and to his descendants forever?

And Mary remained with her about three months, then she returned to her own house.

**The Birth of the Baptist**

Now the time arrived for Elizabeth to bring forth, and she gave birth to a son. And her neighbors and kindred heard that the Lord had showed his great mercy towards her, and they congratulated her. And on the eighth day it happened that they came to circumcise the child, and they wanted to call him by his father's name, Zachary. And his mother said in reply, "By no means, but he shall be called John."

And they said to her, "There is no one of thy kindred who is called by this name." And they kept making signs to his father what he would have him called.

And after the angels had departed from them into heaven it came to pass that the shepherds said to one another, "Let us go over to Bethlehem and let us see this thing that has taken place, which the Lord has made known to us."

So they went with haste, and they found Mary and Joseph, and the infant lying in the manger. And when they had seen, they understood the word that had been told them concerning this child. And all who heard marvelled at the things that had been told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, as it had been told them.

**The Circumcision and Presentation of Jesus**

And after eight days were past for circumcising the child, his name was called Jesus, as it was called by the angel, because he was conceived in the womb.

And when the days of her purification were past according to the Law of Moses, they brought him to Jerusalem to present him to the Lord—as it is written in the Law of the Lord, "Every male that opens the womb shall be called holy to the Lord—and a sacrifice as prescribed in the Law of the Lord, a pair of turtledoves or two young pigeons."

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**Postman, Building Worker Among Catholic Mayors Of London Boroughs**  
 LONDON.—(CNI)—A mail carrier and a builder's assistant are among the Catholics elected Mayors of London boroughs for the civic year just begun.  
 Councillor Albert J. Gates, who he entered the postal service at the age of 16. He is the first Catholic to be elected Mayor of Southwark, and he attended Mass to mark the beginning of his year of office. It is the custom in this country for a Mayor to attend church in state at the beginning of his year. Both his wife and his brother are members of the Borough Council.  
 Councillor J. C. Edwards is Mayor of Bethnal Green at the age of 34, and is the third Catholic to hold the office. He is a builder's assistant, and, like Councillor Gates, is associated with the trade union movement.  
 Barnes is another London district which has a Catholic Mayor. He is Alderman J. N. P. Conlan. Portsmouth is the only Catholic Lord Mayor in Councillor Dennis Leo Daly; Fleetwood, Lancashire fishing port, has a Catholic Mayor for the first time—Alderman Patrick McNicholas.  
 Alderman W. H. Ryan is Birkenhead's second Catholic Mayor in three years. He left school at the age of 15 to help support his mother, his father being an invalid.  
 Councillor J. N. Jolly, a Catholic, is the new Mayor of Wakefield.

**ASK FOR TRAINING**  
 The parochial clergy themselves have been the first to recognize the need of special training in preaching. They have been asking for additional training that would help them to prepare practical, timely and interesting sermons and for personal direction for the elimination of fundamental defects and for correcting inefficient habits of vocalization that creep in on even the most experienced preachers.  
 The sermons which are preached by the students are delivered before a critical audience, composed of the other members of the Institute who call all the defects to the attention of the preacher. By a system of public deliveries and mechanical recordings, the priest-students of the Preachers' Institute are given practical assistance and authoritative advice and instruction during the course of their summer at The Catholic University of America.  
 In the opinion of those who have completed its courses, the Institute is destined for a long and increasingly successful career.

**THE CHALLENGER REVISION**  
 The Bible is one of God's greatest gifts to men. God Himself is its author, and the one who reads it devoutly is brought into communion with God, to learn from Him the things that are for the good of his soul. It is one of the means through which God makes known to us the hidden mysteries of His divinity. His wisdom and His mercy. It is one of the sources of that nourishment which He provides for our supernatural life. Mindful of this supreme dignity and value of the Scriptures, the Church, as we know from the writings of the Fathers, has always wished the faithful to approach them as a fount of grace. As evidence of this in our own time we have the indulgence granted by Pope XII for the daily reading of the New Testament, and the clear statement of Pope Benedict XV, "We shall never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls."  
 But the books of the New Testament were written in Greek in the first century of the Christian Era. To make possible the desire of the Church that the faithful read the Scriptures, it became necessary to translate them wherever Greek was not understood. Thus many early translations came into existence, all seeking to convey in a new language the exact message of the original.  
 When the Church had spread into the western parts of the Roman Empire the New Testament was turned into Latin, as early as the second century. In time there came to be many Latin versions in order to secure uniformity. Pope Damasus requested St. Jerome to revise the Latin text. This he did in the year 386 with the aid of the oldest and best Greek codices, producing an excellent version that before long was accepted as the common Latin text in all Europe. This is the text we call the "Vulgate," the text that is still used by the Church.  
 Some centuries after the time of St. Jerome Latin gave way to the varied tongues of Europe as the common popular speech, and again translation became imperative if the people were to read the New Testament. Then appeared the Douay Rheims version, which has shown might with his arm, he has scattered the proud in the conceit of their heart. He has put down the great from their thrones, and has exalted the humble. Me has filled the hungry with good things, and the rich he has sent away empty. He has succored Israel, his servant, mindful of his mercy—As he spoke to our fathers—to Abraham and to his descendants forever? And Mary remained with her about three months, then she returned to her own house.  
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