

# NATIONAL NEWS

CATECHISM APPROVED  
NEW BIBLE TEXT

## Revised Catechism Text Returned From Vatican Nears Publication Date

WASHINGTON—(N. C.)—The Most Rev. Amleto Giovanni, Apostolic Delegate to the United States, has sent to the Episcopal Committee on the Confraternity of Christian Doctrine the revised text of the Baltimore Catechism, which the Catechetical Section of the Sacred Congregation of the Council carefully examined, through a special committee appointed for that purpose.

For more than a year and a half the revised text has been in the hands of the Vatican authorities, to whom it was submitted by the Archbishop and Bishops of the American Hierarchy.

For more than five years the work of the revision of the Catechism has gone on uninterrupted. In 1934 the Episcopal Committee was appointed, its members being the Most Rev. John T. McNichols,

O. P. Archbishop of Cincinnati; the Most Rev. John Gregory Murray, Archbishop of St. Paul; and the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Chairman.

Text Carefully Studied  
During the year 1935, more than a hundred theologians, working separately, studied the Baltimore text and presented their draft to the Episcopal Committee. The work of the theologians was carefully compared, and a draft of the revised text was printed and presented to the Catechetical Congress held in New York in 1936. During this Congress, 40 theologians went over every question and answer and made many suggestions towards a second revision.

During the year 1937, the Most Rev. Joseph M. Corrigan, Bishop of Kansas City, Chairman, and the Most Rev. Edward Mooney, Archbishop of Detroit, presided at these sessions. At the New York Congress, the Most Rev. Joseph M. Corrigan, Bishop of Kansas City, Chairman, and the Most Rev. Edward Mooney, Archbishop of Detroit, presided at these sessions.

## Priest Sets Record Of 15 Christenings With Baptism Of Quadruplets

LEITCHFIELD, KY. — Baptism of the Linsley quadruplets gave Father Louis Barriatto a record of 15 baptisms in one family.

Father Barriatto, Pastor of St. Joseph's Church here, officiated 23 years ago at the wedding of Peter Linsley and the former Beulah Lindsey. Two years later he baptized Mrs. Lindsey and received her into the Church.

When the quadruplets were born, Father Barriatto administered quadruplicate baptism in the presence of the family and friends. Father Barriatto baptized all 14 Linsley children, 12 of whom are still living.

## Discussing America's Peace Aims Nazareth Delegates Attend College Meet



Dr. Charles G. Fenwick, of Bryn Mawr College, member of the International Neutrality Commission, and William F. Montavon, K. S. G., Director of the Legal Department, N. C. W. C., and member of the Nelson Rockefeller Inter-American committee (upper photo), were among the speakers at the 18th annual conference of the Catholic Association for International Peace, held in Washington, April 14-15. At the fifth annual conference of the Catholic Student Peace Federation, delegates heard Rev. John LaFarge, S. J., of "America" magazine, pictured (lower photo) with Marlon Kehl, Trinity College, Washington, secretary, and Joseph Welsh, University of Scranton, chairman of the co-ordinating committee. (N.C.W.C.)

## Nazareth Delegates Attend College Meet

The Second National Congress of the National Federation of Catholic College Students was held on April 14 and 15 at Georgetown University, Washington. C. Mary Was Senior and Harriet Walton, Junior, represented Nazareth College. Their report of the meeting follows:

The Most Rev. Amleto Giovanni, Apostolic Delegate to the United States, offered up a Mass and delivered a sermon on the second day of the Congress, following papal approbation of the Federation.

Themes of the meeting was "The Catholic College Student and the Two Great Encyclicals—Pope Leo XIII's 'Rerum Novarum' and Pope Pius' 'Quadragesimo Anno'."

In discussing the encyclicals it was pointed out that labor is organized in the United States but that Catholics are not labor leaders. In order to train Catholics as leaders, the Association of Catholic College Students has been formed through the efforts of Catholic College students.

It also pointed out that the purpose of the encyclical is to raise up the proletariat. That unemployment leads to a lower buying power, the necessity for relief agencies and the danger of revolution through mass idleness.

A great need for Catholic interest in the encyclicals is emphasized. Under the brotherhood of the Mystical Body of Christ, Catholics have the duty to be interested. Personal holiness alone is almost a denial of the Mystical Body of Christ.

The Congress discussed its coming program and reviewed the progress made since its foundation in 1937. The Most Rev. John A. Duffy, Bishop of Buffalo, and the Most Rev. Emmet M. Walsh, Bishop of Charleston, are the moderators of the organization.

The purpose of the Federation is to unite Catholic collegians in local, regional and national units. Catholic action, Student Councils, Youth Movements, Family Life, etc., are included in the program.

K. OF C. COUNCIL CONDUCTS  
MAGAZINE 'CLEAN UP' DRIVE  
CHICAGO — Members of Wilmette Council of the Knights of Columbus are conducting a "clean up" of obscene magazines in the Northshore district.

The principal and teachers of New Trier Township high school, a public institution, have given the project of the Catholic men their earnest support. Five thousand letters have been written to storekeepers asking their cooperation in the drive to remove indecent magazines from newsstands.

ST. LOUIS — A bulletin directing attention to the "Six Sundays of St. Aloysius," May 11 through June 15, has been issued by the Queen's Work here, American Central Office of the Sodality of Our Lady.

"Beginning on May 11," the bulletin continues, "begin the practice of praying particularly to St. Aloysius on each of the succeeding Sundays. A plenary indulgence can be gained on each of the Sundays on condition that you receive Holy Communion, follow some special devotion in his honor and recite the Our Father, the Hail Mary and the Gloria six times on each Sunday for the intention of the Holy Father."

ATCHISON, Kans. A bolt of lightning which struck the chimneys of St. Benedict's Abbey sent heavy chunks of stone crashing through the attic over the novitiate quarters and caused damage estimated at \$1,800.

The attic was empty when the bolt struck and no one was injured. "God has played in Mary the plenitude of all good."—St. Bernard.

## THE GOSPEL— In The New Bible Text

THE GOSPEL ACCORDING TO ST. JOHN  
Chapter 10, Verses 11 to 16

"I am the good shepherd. The good shepherd lays down his life for his sheep. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep, but the hireling flees because he is a hireling, and has no concern for the sheep."

"I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

By Rev. Dr. Edward H. Donze, S.M.  
General Secretary, Catholic Biblical Association of America.  
(Written for N. C. W. C. News Service)

The Gospel for the Second Sunday after Easter is taken from St. John, Chapter 10, verses 11 to 16. This passage is given here as it reads in the revision which has been completed by the Catholic Biblical Association of America.

It is presented without the numerals which, in the printed form, appear in the left-hand margin and refer to the verses in the old text. Moreover, certain words in the text above are in boldface, whereas they are not in boldface in the printed form of the revision. The boldface is employed here to show the places where changes have been made from the old text of this particular Gospel. In the old text, italics were used for two purposes: (1) to indicate quotations from the Old Testament and (2) to indicate words which had been used to complete the thought in English, but for which there was no corresponding word in the Latin text. In the revision of the New Testament, quotations from the Old Testament are indicated rather than italicized. The second use which italics had in the old text of the New Testament does not arise in the revision, for the additional words necessary in English expression by the thought are a real part of the translation, and should not be emphasized by the use of italics.

Full appreciation of the improvement in the new text can be had only by comparing the general sentence structure with that of the old text.

In this brief section there are nine archaic forms of the third person singular that have been removed from the old text: giveth, seeth, leaveth, dieth, catcheth, scattereth, flieth, hath, knoweth.

Another characteristic of the revision is found exemplified in the second paragraph: new sentence division. The first sentence in this paragraph reads "I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father." In the old text a period was placed after "mine know me." This spoiled somewhat the obvious comparison between the mutual knowledge of the sheep and Christ on the one hand and that of Christ and the Father on the other.

It must be remembered that punctuation is not part of the inspired text. The earliest manuscripts possessed little or no punctuation. Words were written one after the other without separation into sentences and without divisions into paragraphs. Hence in determining these divisions according to modern usage, one must be guided by the sense of the passage and by his tradition. Epiphanius, what does it profit me, if the dead rise not again? Let us eat and drink for tomorrow we shall die. The revised text translates, "If as men do, I fought with wild beasts at Ephesus, what does it profit me? If the dead do not rise, let us eat and drink for tomorrow we shall die."

Another instance of such change may be cited. In 1 Cor. 10, 32 the old text read, "If according to men, I fought with beasts at Ephesus, what does it profit me, if the dead rise not again? Let us eat and drink for tomorrow we shall die." The revised text translates, "If as men do, I fought with wild beasts at Ephesus, what does it profit me? If the dead do not rise, let us eat and drink for tomorrow we shall die."

Still another instance of such change may be cited. In the resolution on National Defense stressed that the United States was founded on belief in the existence of God "from Whom all authority is derived, the dignity of man with his unalienable rights, and the sanctity of the family, and the necessity of worship to the giver of all gifts" and added that "National Defense means nothing without having these truths to defend."

"Unless spiritual truths motivate the political, economic, domestic, educational and moral lives of our citizens," the resolution added, "then the disintegration of our great country will be accomplished far more effectively than by outside enemies."

"All levels of Catholic education are insisting now as always that passive appreciation is never indicative of good citizenship but that active participation is essential." The resolution asserted, "In its training for citizenship and love of country Catholic education yields to no one, but it will never make the mistake of putting our country in the place of God or of defying a nation as an end in itself. The end of Catholic education is never limited by the form of a government, no matter how good that government may be, because the temporal order cannot set bounds to the spiritual which is ever present as giving meaning and purpose to Christian education."

"It is religion that is the integrating factor of our Catholic schools, and on this basis Catholic education dedicates itself now as in the past to National Defense for supernatural men and women. Citizens conscious of their obligation to God, church, family and country are the best guarantee of peace, order, stability in these United States of America."

In the recognition of the tie between the American nations, another resolution said, "Catholic educators discern a peculiar opportunity for new service to religion and to country. 'Better than any other group Catholics Americans are fitted to understand and to publicize the history, the ideals, and the culture of our fellow Catholics of the other great republic of this hemisphere.' It is added, 'Hence, in this present crisis and hereafter, we must make it our duty to produce better and more fruitful inter-American relationships, specifically by promoting the study of Spanish in both college and high schools; by a more generous provision of scholarship aid for Ibero-American students; by exchange professorship; and other feasible methods for intellectual collaboration. Thus shall we be able to provide true ambassadors of goodwill fitted to weld together in Catholic brotherhood the two Americas.'"

Georgetown is the oldest Catholic college in the United States.

## Cornerstone Laid For Elmira Church

(Continued from Page 1)

"Finally will take place that which is always the end for which the church was built—to prepare the soul for eternity—that when we die we will have a place to go. Because it is built for the honor and glory of the Almighty God, the church is the most important building on the face of the earth."

"I would say to the people of this congregation: You have a beautiful site; you have made a good start; but you will have to make many sacrifices. If you remember they are for your eternal salvation and the glory of Eternal God, these sacrifices will be easier."

"I hope that you will be prosperous, that you will grow, and that you will be loyal to your pastor, who has and will continue to give you everything."

Father Schwab expressed the appreciation of his congregation to Monsignor Lee and the Monsignor closed the services by giving his blessing to the assembly, kneeling on the rough boards of the new church's floor.

## Parish Gifts Add To Charities Drive

NEW YORK—With increases in parish and Special Gifts contributions, a total of \$974,508 to date was reported in the 1941 Catholic Charities Appeal at a meeting of the Special Gifts Committee of the Archdiocese of New York, Wednesday, Thursday. The parishes reported a total of \$735,915, which would indicate an increase of approximately 6 per cent over 1940 returns. The Special Gifts Committee report showed a total of \$237,593.

## Booklets Explain Parish Diocesan Youth Councils

WASHINGTON — "What Is a Parish Youth Council?" and "What Is a Diocesan Youth Council?" have just made their appearance as the third and fourth publications in a Youth Series issued by the Youth Department of the National Catholic Welfare Conference.

Compact and attractively printed, the pamphlets give descriptions of the parish and diocesan councils and suggest constitutions to serve as frameworks for their establishment.

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