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## NATIONAL NEWS

### NEW ARMY CHAPELS PRISON CHAPLAIN'S WORK

#### Revival of Prison Chaplain's Unit Hailed By Official

NEW YORK.—"There must be a broadening of opportunities available for released prisoners upon return to society and normal life and closer unity between the Parolee and all Social and Welfare Agencies."

This message was given to several hundred fellow Prison Chaplains, by the Rev. Francis J. Lane, Catholic Chaplain at Elmira Reformatory and President of the Chaplains' Association at the First Eastern Regional Conference of Prison Chaplains, an Affiliate of the American Prison Society held at Hotel Olcut, 27 West 77th St., here, April 29 and 30.

Mr. Lane also complained particularly against alleged discrimination shown ex-convicts in the State Employment Service—against restriction on the issuance to them of licenses to drive automobiles and against "rules" against their working in any establishments where Alcoholics Beverages are sold.

Richard A. McGee, Acting First Deputy Commissioner of Department of Correction, declared that the "Revival" of the Chaplains' Association of the American Prison Association was a "very hopeful sign."

Mr. McGee advised the Chaplains, representing the Catholic, Protestant and Jewish faiths, that they might have a great deal of influence with certain types of prisoners such as Neurotics, Psychopaths and Alcoholics who present a problem for Prison Authorities.

After suggesting that it might be possible to make a Psychopath amenable to discipline by means of religion, Mr. McGee stated that the effect might be produced by using the old-fashioned method of "talking fear of hell-fire."

Mr. McGee also mentioned the case of Stanley Sheppard of the Salvation Army Prison Department, who led the discussion, declared that he inspects all prisons throughout the United States and Canada and has given him a tragic impression of the "youth in jail."

He added: "We are living in an age when religion is being laughed at. The power that is ruling hell is the power that mocks religion in the Protestant, Catholic or Jewish faith."

Mr. McGee also mentioned the case of a prisoner who was sentenced to 10 years in jail because he served a term in jail. The importance of the Chaplain in Prison life and in facilitating the prisoner's return to society was discussed by Edgar J. Kohler, Chairman, Committee on Chaplaincy and Religion, of the Jewish Board of Guardians, District Attorney William O'Dwyer of Brooklyn and Sanford Bates, a member of the New York State Parole Board.

Chaplaincy Pioneer

Many of the recreational and vocational techniques now widely used in the prisons were started by Chaplains in a small way before others recognized their importance, and it is a historical fact in the State of New York, the first two officials whom the Legislature made provision for in connection with its prisons, were the Warden and Chaplain, Mr. Kohler said.

Mr. O'Dwyer said his experience was that Chaplains often offered the last hope for redemption of a prisoner. Commissioner Bates suggested that the Chaplain's most important job was to interpret society to the prisoner and the prisoner to society.

The Hon. James V. Bennett, Commissioner of the Federal Prison Bureau, declared: "The prison chaplain cannot be content with that role alone. I say in all our militancy, that he must devote some time to the keepers of the prisons and those responsible for such a system. Let him not feel that his duties are altogether with the inmates. I urge upon him the duty of intelligently and patiently offsetting the hysteria which infuses so much of our efforts to cope with crime. Let him inspire and help us to show that down through the ages ferocity and blind vengeance have failed to cure crime. Let him lay the foundation for the attack upon crime by curing the fundamental social conditions which are responsible for a considerable portion of our crime." He added: "I call upon our religious leaders to help carry forward a campaign for a rational program for protecting our communities from the anti-social elements of the chaplain further by his precepts, by the power of his office, and by the intelligence of his approach a broader, more humane, and a more scientific attitude on the part of society itself toward the offender."

**Bible Leaders Answer  
Queries On Revision**

(Continued from Page 1)

is no such requirement, but that the 72 Bishops who have so far prepared pastoral letters on the subject strongly urge that the revision be used.

Another question, said Father Callan, was whether prayer books based on the old version will have to be abandoned.

Monsignor Newton said that it is not required to discard such prayer books, but he said the phraseology of the revision eventually will find its way into the prayer books.

Father Callan said that other persons, pointing out that the Holy Ghost is referred to as the Holy Spirit in the revision, wanted to know if the sign of the Cross wording now will be changed.

Monsignor Newton said no such change will be made at once. He explained the phraseology of the sign of the Cross is a matter of popular usage and may change in time as the text of the revision becomes familiar. He said he believed the change in the phrasing of the sign of the Cross will be adopted after a while and that the wording of the "Our Father" will be changed eventually.

#### As Army Begins Its Chapel Project



Chaplain William R. Arnold, Chief of Chaplains, U. S. A., turns the first spade of earth, May 4, 1941, in groundbreaking ceremonies for new regimental chapel at Arlington cantonment, Arlington, Virginia, the first of 240 chapels to be built in the nation's army camps, at a total cost of \$12,216,800. Actual construction in all camps is expected to be under way within a month. Pictured, left to right, Colonel Oswald H. Saunders, commanding officer of the Arlington cantonment; Chaplain Arnold, representing the Catholic faith; Chaplain Arthur Lev, representing the Hebrew faith; Lieut. Col. Clough F. Goe, constructing quartermaster in charge of the work at the cantonment, and Chaplain Charles L. Lake, representing the Protestant faith.

#### THE GOSPEL— In The New Bible Text

THE GOSPEL ACCORDING TO ST. JOHN  
Chapter 18, Verses 5 to 14

"And now I am going to him who sent me, and no one of you asks me, 'Where art thou going?' But because I have spoken to you these things, sadness has filled your heart. But I speak the truth to you, it is expedient for you that I depart. For if I do not go, the Advocate will not come to you, but if I go, I will send him to you. And when he has come he will convict the world of sin, and of justice, and of judgment; of sin, because they do not believe in me; of justice, because I go to the Father, and you will see me no more; and of judgment, because the prince of this world has already been judged."

"Many things yet I have to say to you, but you cannot bear them now. But when he, the Spirit of truth, has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. He will glorify me, because he will receive of what he hears and declare it to you."

By Rev. Dr. Edward H. Dowse, S.M.  
General Secretary, Catholic B.M.A. Association of America.  
Written for N. C. P. C. News Service

The Gospel for the Fourth Sunday after Easter is taken from that of St. John, chapter 18, verses 5 to 14. The text is given here according to the revision which is now being published. The first complete copy of the revised New Testament will come from the press on May 10. Orders for copies of the Sunday Epistles and Gospels (with commentary) for pulpits are now being filled.

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 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 of italics had to do with the form of the New Testament does not arise in the revision, for the additional words necessary in English expression by the thought are now being italicized.

Full appreciation of the improvement in the new text can be had only by comparing the text with the new. Note the reading of the revised in the second paragraph: "For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you." The old text read: "For he shall not speak of himself; but what things soever he shall hear he shall speak, and the things that are to come he shall show you."

The word "Paraclete" has been changed to "Advocate." This is the title given to the Holy Spirit in St. John's Gospel. The character of the explanatory footnotes in the revised text can be illustrated here by quoting the note given in John 14: 18: "Advocate" or "Paraclete" (the latter is a Greek term which is better rendered into English by "helper" or "intercessor.")

The function of the One thus designated is protection, assistance, defense. The thought of "consoler" is not wanting from the context. (St. Thomas, St. Jerome, St. Augustine.)

"Be A Good Neighbor"

#### Army Chapels' Value Stressed By Chaplain



WASHINGTON (CNA).—With the very Rev. Major William R. Arnold, Chief of Chaplains of the United States Army, turning the first earth, ground was broken for Arlington Cantonment, across the Potomac River from the Nation's Capital, May 4, for the first of 240 chapels to be built in the nation's army camps at a total cost of \$12,216,800.

Also participating in the colorful ceremonies were Chaplain Charles L. Lake, representing the Protestant faith; Chaplain Arthur Lev, representing the Jewish faith; Lieut. Col. Clough F. Goe, constructing quartermaster in charge of the work at the cantonment, and Chaplain Charles L. Lake, representing the Protestant faith.

Speaking at the ceremonies, Chaplain Arnold said: "The life of a soldier is a life of discipline and sacrifice. Your work is hard, your dangers are many and your pleasures are few. Even in your free time, you must act with dignity and restraint. A good soldier therefore is more than a man in uniform armed with weapons and military skill. He must be a man with a clear mind and a clean heart. May an army of such men come forth from our hundreds of military chapels of which this is the first." Each of the chapels will seat 200 persons. They will be 65 feet 7 inches long and 37 feet wide. Built with a gabled roof, the peaks of the chapels will be 40 feet high and 4 inches high with a spire rising 23 feet above the roof.

Other speakers at the groundbreaking ceremonies were Lt. Col. Howard F. Goe, Quartermaster, Cantonment, and Col. Oswald H. Saunders, Commanding Officer of the cantonment.

The ceremonies opened with the drawing up of the colors of the 12th Infantry in hollow square formation while the band played. They closed with the playing of the National Anthem.

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