

# Goldberg, a Man Rooted in Bible's Hope for Peace

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Washington—(RNS)—“What has been prayer throughout the ages is a necessity today.” This conviction was expressed by Supreme Court Justice Arthur Goldberg only moments after he was nominated to be the fourth U.S. Ambassador to the United Nations. He alluded to man's eternal quest for peace.

President Johnson announced the nomination in a special ceremony in the White House rose garden approximately 24 hours after the burial of Adlai E. Stevenson in his hometown of Bloomington, Ill.

A native of Illinois, Justice Goldberg told the press he would succeed the late ambassador, but “no one could replace him.” He vowed to “do my best to carry on in my own way the work of my predecessor.”

Justice Goldberg was appointed to the Supreme Court three years ago by the late President Kennedy. As ambassador to the U.N. he will sit in on President Johnson's cabinet meetings.

Justice Goldberg said his new post means he is joining in “the greatest adventure of man's history—the effort to bring the rule of law to the conduct of sovereign states.”

The 56-year-old jurist, who, as the son of Jewish immigrants, rose from a humble environment to become a celebrated labor lawyer, was first appointed Secretary of Labor by President Kennedy. He later was named the junior member of the Supreme Court, ordinarily a life post.

As was his predecessor in the U.N., Justice Goldberg is one who champions the cause of religious freedom. On the international scale, he has openly criticized the Soviet Union for discrimination against Jews and other religious groups within its boundaries.

In his short tenure on the Supreme Court he figured in a number of cases involving the religious question. Probably most celebrated of them all, so far as Justice Goldberg's role is concerned, was the last major decision of the Court before adjourning this Spring—the celebrated Connecticut birth control case.

Justice Goldberg advanced the argument that merely because specific rights are not spelled out as clearly as others might be in the Constitution, that it is not to say they do not exist. Thus, he supported the “right” of marital privacy, which he, and the Court majority, contended had been violated by the Connecticut statute.

He also had a part in the controversial prayer and Bible reading cases which precipitated abortive moves to amend the Constitution to have the practices restored to public schools. Separation of church and state, of which he is an outspoken exponent, was the issue at stake.

The prodigious capacity for work which Justice Arthur J. Goldberg has long displayed first became evident when he was only 15 and already graduated from high school.

In the morning he attended Crane Junior College; in the afternoon he studied at DePaul University, a Catholic institution; and in the evening he worked at the public library.

In July 1961 he held issue of Mater et Magistra, Pope John XXIII's social encyclical, predicting it would help change the course of history and improve

the world's living standards. He found especially noteworthy the inspired passages . . . that deal with the problems of poverty, want, political oppression and violence to human dignity faced by so many of the world's millions.”

That year, Justice Goldberg told the General Assembly of the United American Hebrew Congregations that churches and synagogues are “too often silent” on social issues faced by the nations. The religious institutions were, he said, “too often afraid to offend, too often the victims of conformity of thought and the tyranny of community thinking they should deplore and expunge from society.”

Addressing a joint banquet of the National Catholic Conference for Interracial Justice and the National Catholic Social Ac-

tion Conference, the then Secretary of Labor praised the Catholic agencies “and the Catholic Church itself for the outstanding and active work” done “to improve race relations and the status of the Negro in the United States.”

In that address he also lauded the “magnificent” 1958 statement of the U.S. Catholic hierarchy on “Discrimination and the Christian Conscience.”

Justice Goldberg stressed that the “mission of a church or synagogue becomes a sterile one unless it seeks to apply the law of God to everyday happenings, and to take a strong position against discrimination and in support of social and economic justice for all men.”

In his first major address after appointment to the Supreme Court he held that the

First Amendment to the Constitution perpetuates the U.S. “as a religious nation” in contrast to the denial of religious freedom in Russia.

“It is profoundly tragic in the Soviet Union today,” he said. “The Hebrew Bible and prayer books may not be reprinted or translated and people of our faith and indeed of Christian faiths, are denied the religious freedom we enjoy.”

Quite frequently the Bible has provided his theme in addresses to both religious and civic groups.

“The Bible has lived and survived through other periods of repression,” he told a Jewish organization in a reference to USSR persecution of religion. “It will, I have no doubt, survive the yoke of totalitarianism, for the story of the Bible is

the story of man's epochal struggle for freedom, which is bound to prevail.”

He referred to the Bible as a source of guidance in the present nuclear age, an era of tensions and threats to world peace.

“Shalom—peace—was the goal of our ancestors,” he observed. “It is still our goal. We pray as they did for the day when all ‘people will dwell in a peaceful habitation, in secure dwellings and in quiet resting places.’”

In 1964, he addressed the 15th anniversary dinner of Religion in American Life and warned that churches and synagogues could not isolate themselves from problems of contemporary life. He urged them to greater involvement in “the moral and ethical issues of our times.”

## An Angel's Hand?

# Luci's Baptism Still a Problem

The ripples of Luci Baines Johnson's baptismal waters still rile ecumenical waters.

Episcopal Bishop James Pike, a former Catholic, was perhaps not the most effective critic of the rite which put another Catholic in the White House. In his recent book, “A Time for Christian Candor,” the California cleric suggested it was time for Christians to give up the confusing terminology of God as Trinity. Catholics were not alone in wondering what meaning he put on the rite when he gave baptism “in the name of the Father and of the Son and of the Holy Ghost.”

Far more indicative of what most Episcopalians believe became clear, however, when prelates of that denomination and Roman Catholic ecumenical leaders met in Washington in June for an historic first official dialogue between the two churches. A consensus on baptism was at once apparent.

A similar consensus on baptism has also been reached between Catholics and U.S. Lutherans and, this week, Presbyterians.

But the rug on which they stood united was suddenly pulled from under their feet by the rite at the Capital's Catholic Cathedral a week later.

When Luci Johnson was “conditionally” baptized as part of the ceremony by which he became a Catholic—all Episcopalians (they are called Anglicans in other countries) were equivalently rater as doubtful Christians, their spiritual rebirth was questioned, their legitimacy as children of God was put under suspension.

LUCI JOHNSON

reborn again . . . and again?

Not that Father James Montgomery of the Cathedral staff did this all by his own brief ceremony. His action simply revealed what is standard American Catholic procedure—the “conditional” baptism of just about every convert to the Catholic Church.

### But what's the problem?

The Vatican Council in its Decree on Ecumenism is built on the supposition that Christians, although divided at present into many different denominations, should, as Pope Paul VI said in his encyclical last summer, “stress what we have in common rather than what divides us.”

And the Council specified quite clearly it is baptism, as given in these various churches — and “the Anglican Communion” is listed as one of the churches where Catholic “traditions and institutions” have been especially preserved—which “establishes a sacramental bond of unity which links all who have been reborn by it.”

The Council, in its far lengthier document, the Constitution on the Church, devoted a separate chapter to the “Status of Separated Christians” and speaks without hesitancy of the fact that “they are consecrated by baptism.”

“Conditionally” baptizing converts implies that all this talk of the Pope and the Council is in all probability simply pointless, unrealistic.

Little wonder the Episcopal weekly magazine, the Living Church, commented, “Our disappointment is in hearing the Roman Church talk in such Catholic terms and seeing her act like a sect,” as if all of God's sacraments and all of His grace were locked in only those little boxes labelled Roman Catholic, a notion that runs contrary to the clear statements of the Pope and the Council.

Catholic priests justify “conditional” baptism on the basis of its critical importance for salvation and emphasize that such procedure is precautionary rather than deprecatory.

This week another Episcopal prelate made his comments on the episode, the widely-respected Bishop Stephen F. Bayne, vice-president of his church's executive council.

What is most significant to him is “how little attempt was made, by anybody at any time, to point out the true and supernatural dimensions of baptism as Christians understand it, and the inescapable universality with which it must be understood.”

The continuing debate may serve, he said, to make “a number of people aware of problems they did not know existed.”

In this he echoes Pope Paul's stress in his encyclical Ecumenism on the significance of baptism, the Vatican Council's Constitution on the Church and the Council's Decree on Ecumenism.

And in this he shows that there are obviously some Episcopalians who are better acquainted with official Catholic pronouncements than are many Catholics themselves. Perhaps Luci's “conditional” baptism will in the long run help us all to understand our own baptism better. If it does that, the present riling of the waters, as long ago in Scripture, may indeed be the work of an angel's hand.

—Father Henry Atwell

## New Catholic Encyclopedia

By FLOYD ANDERSON

Washington—(NC)—How do you plan a new encyclopedia? How do you go about putting down 15 million words, one after another, to make a new Catholic encyclopedia? Or, to be more explicit, to make the New Catholic Encyclopedia, which will be published in 15 volumes by McGraw-Hill in September, 1967?

This has been the job of a full-time staff of about 130 persons who are working in St. John's Hall at the Catholic University of America here. The names of the principal editors, headed by Bishop William J. McDonald as editor-in-chief and Msgr. James A. Magner, associate editor-in-chief, fill one column down the side of the Encyclopedia's letterhead—and the staff fills St. John's Hall pretty much to capacity—and perhaps a bit more.

Father John P. Whalen, who is managing editor of the Encyclopedia, calls it “a Catholic encyclopedia for an ecumenical age.” Both Father Whalen and Dr. Martin R. P. McGuire, the senior editor, stress that it is an encyclopedia for the intelligent layman. “It is not for children,” they said. “It is written in a language that should be intelligible to the average college graduate or the equivalent—for the intelligent layman.”

And they also point out that the New Catholic Encyclopedia is not exclusively for adult Catholics. “It is written for ‘an authoritative work on the Catholic Church and all its aspects for everybody who wants information on the Church. The cultural basis is much wider than one might expect.’”

The present staff and administrative set-up were established in the fall of 1962, although intensive preparations had been underway long before that time.

Planning an encyclopedia involves several phases almost simultaneously: staff editors must be secured, the contents must be planned, in a very broad sense, and multitudinous decisions must be made. As Father Whalen described the operation, “We tried to find the best men in the field we decided on. We looked for the best person. . . . We have Dominicans, Franciscans, Augustinians, Jesuits, Redemptorists.

Each editor was then asked to ‘chart his field’—that is, to draw up a list of tentative articles, with due regard for major and minor articles and their interrelation—or, as Dr. McGuire phrased it, ‘president articles, vice president articles, secretary articles, etc.’

Each major field or subdivision was assigned a provisional number of words, and each staff editor was asked to assign tentative word totals to his articles within that total.

With very few exceptions, Father Whalen said, “We decided that no article would be more than 7,500 words; then we graded them from 7,500 down

to, in practice, 150 to 200 words. There are very few smaller articles—and all of them are in relative proportion to the significance of the article.”

There are 20,000 individually written articles, which combine to make a little more than 17,500 separate headings (including the composite articles, where several experts write on their special fields, such as in those on the Bible).

So far, 11 million words have been delivered to the printer (out of 14 million for the total wordage of articles); the remaining 3 million words will comprise the index. Of these 11 million words, said Dr. McGuire, approximately 6 million are back in galley form.

The New Catholic Encyclopedia will have about 7,000 illustrations. These include about 300 maps, all new and original. Dr. McGuire pointed out that “the art in this encyclopedia is purely functional. There is justification for every illustration.”

A new system of abbreviations has been worked out for the encyclopedia by Dr. McGuire. As an example, he cited the Catholic Historical Review, which—instead of CHR—will be shown as CathHistRev. Thus, he explained, “the reader doesn't have to look back constantly for references; he can make out the sense by the abbreviation. Whenever the reference isn't too well known, it is abbreviated so the reader will know what it is.”

One of the great advantages of preparing this encyclopedia in these days, Father Whalen said, is that “even though our contributors are scattered all over the world, within a relatively short time the contributor can get the galley proof of his article and return it to us.”

A detailed, carefully controlled copy flow procedure is used, to make sure articles are checked by staff editors, copy editors, style editors, art editors, all the way to the senior editor and managing editor. The same check list has been arranged for the galley proofs, to make sure no errors slip by.

The accent is on “*net*” in the New Catholic Encyclopedia—and perhaps one of its major breakthroughs is in the indexing. This is usually a laborious, time-consuming process, with the indexing information typed on cards, these filed in alphabetical order, etc. If this method were followed, the index might take another year to complete.

However, Sister M. Claudia, I.H.M., index editor, found another way. She visited many encyclopedia offices; they had all been looking for some way of automation to ease indexing problems, but had found none—and she was more or less resigned to doing the indexing the “old” way.

But then she heard about Documentation, Inc.,

Bethesda, Md., which had done some preliminary studies on automation of indexing, and went to see them. The final result, after conferences and studies, is that the new Catholic Encyclopedia's index is being made from galley proofs by computers.

The computers are not doing the indexing, of course. Sister Claudia says, “We are making use of the computer simply as a tool or instrument. It is a very helpful tool because this has equipped us to start indexing from galleys, where normally you would have to wait for page layout. Another point is the accuracy. We are convinced that with the aid of computers, we have a much better chance of obtaining an accurate index.”

Sister Claudia explained the process this way: “We have a staff of people here who are indexing. Typists type up copy instead of typing on cards. We are indexing to a depth of about 10 entries per galley, which is a generous depth of indexing. We are bringing out individual names, individual societies, associations. We are trying to get as many references as we can for the reader.”

“We are indexing to the article-number and-line number. The typist types in the format required for the computer, the article number and line and level of the entry—whether it is a main entry or a subheading. Then the computer will automatically post these entries, and do all our filing for us.”

Sister Claudia said the method “we worked out for this is really a completely new method. Since this is such a pioneer project, we don't like to say too much until we are sure everything is going to come out right. However, the Library of Congress got wind of this, and we have had three teams from there to see what we are doing. They were amazed.”

While the work on the New Catholic Encyclopedia is centered at the Catholic University of America, Father Whalen said, it is really sponsored by the bishops of the United States who are also trustees of the university. He pointed out that the majority of the editors are not from the Catholic University, but that the staff has been drawn from across the country, from many universities, though the Catholic University facilities and library have been used. He stressed that although the publishers are McGraw-Hill, and that they are financing the project, the editorial control is in the hands of the executive committee and staff, under the direction of Bishop McDonald.

The final work on the encyclopedia is planned so that the results of this fall's session of the Second Vatican Council will be included, to make it as up to date as possible. Completion of the index is expected shortly after the first of January, 1966, with bound volumes ready by the fall of 1966.

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## Is South Africa's Friendship Worth the Cost?

By GARY McEOIN

The mass media of the press, radio and television are doing a tremendous technical job of moving the news onto our breakfast tables and our living room screens. With the satellite hovering 21,300 miles above the Atlantic, we can now be served sensations in almost any part of the world live or instant frozen.

But the knowledge of significant events is almost as spotty and inconclusive as in the days of the mule express. The great news-gathering services are unforgettably inadequate in this area. They specialize in trivia and look for slick superficiality as the primary qualification in their fieldmen.

To maintain their absurd claim of total world coverage, they present as fact the managed news of totalitarian governments rather than face exposure of their correspondents. And since they sell news worldwide, they are subject to official pressures in all countries where national pride can be hurt by the truth.

What all the great commercial agencies of the press, radio and television have failed to do for many years has now been done in the case of South Africa by the

National Education Television network. In two one-hour shows, it has offered American viewers a penetrating and balanced picture of the racial issues in South Africa. That situation, as it properly concluded, is of vital importance to us. We must know the facts in order to make a correct moral judgement. We must also know them in order to make the political judgements that are right for the United States and for the free world.

The South African government maintains a well-oiled, well-financed and sophisticated propaganda machine all over the world. It can afford to. Indeed, it cannot afford to be. Indeed, it cannot afford to be less.

The 19.3 per cent of South Africans who are white and who alone have a political voice enjoy one of the highest living standards of the world. The Republic has great natural resources, and they monopolize the benefits through a system of terror, and repression which enables them to exploit the cheap labor of the 80.7 per cent of the citizens who are non-white.

As the NET program pointed out, United States government and business are making an important contribution to the maintenance of this system. We have a satellite

tracking station in South Africa (and, I may add, have yielded to South African government insistence that we send no Negroes to work in it). Our private investors are reaping big profits by their contributions to the growth of an economy founded in and dedicated to the denial of human rights.

The South African propaganda machine works unceasingly to dull our official and business consciences. A reedy, protests have been published against NET programs. It has been charged that some of the films is years old and that the shantytowns it portrays no longer exist.

I have, of course, no way of knowing how old the film is. What I do know is that shantytowns like those portrayed do still exist in South Africa. Last year I visited several and took pictures surreptitiously in one. Incidentally, it is against the law to visit one of these shantytowns. It is a law which I believe the newsmen has not only the right but the duty to violate.

As the NET program correctly indicated, these shantytowns are being replaced by shanty towns. Materially adequate township located around the big cities. Some

Negroes will benefit from the transfer. But this process of forced movement, bigger in its scope than any hitherto recorded in history, must be condemned for other reasons. The weight of law and administrative desecration is being ruthlessly applied to rob non-whites (Negro, Indian, mixed) of their life savings and force them down again to the level of mere subsistence.

Yet even this is less than the denial of human rights, also well presented on the NET program. The institution of Race Relations, currently headed by the Archbishop of Durban, has summed up government policy as providing that the great and growing number of Negroes outside the reserves are “to be treated as foreigners and interchangeable pawns” there solely to serve the interests of the white man, instead of human beings with human aspirations.

The progressive farmer today installs electric lighting for his chickens and plays music to his cows. It will take more than elimination of the shantytowns to convince the world that South African whites are treating their fellow citizens as human beings.

The Catholic COURIER Journal  
THE NEWSPAPER OF THE ROCHESTER DIOCESE  
Vol. 76 No. 44 Friday, July 30, 1965  
MOST REV. JAMES E. KEARNEY, D.D., President  
MAIN OFFICE 45 Scio St., 454-7050 - Rochester, N.Y. 14604  
KELMIRA OFFICE 317 Robinson Bldg., Lake St., RE 2-5638 or RE 2-3423  
AUBURN OFFICE 148 E. Genesee St. AL 2-4446  
Second class postage paid at Rochester, N.Y.  
Single copy 15¢; 1 year subscription in U.S. \$5.00  
As required under the Act of Congress of March 3, 1879.  
Canada \$5.50; Foreign Countries \$6.75

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RESPONSE TO ment. Here Sister trate her point.

## How

In these days of Liturgy,” and “Theology,” no one would be surprised to hear that “New Catechetics.”

There are different opinion as to just “New Catechetics” is even though most religion realize that C is undergoing its own namento.”

The new style of C catechetics, the Couri added several people involved in catechesis, what they felt main features of the of Catechetics.

Comparing their v two recent articles tics, one by Josef Fa Link (“Challenge to Catechetics”) in Amst 10, and one by Mother, I.B.V.M. (“C Catechetics and Cn Unity”) in the Ecum June, it appears that a substantial agree

those active in the e fields are “what points of emphasis? Quotes from Father Mother Chabanel will as background for, expressed by some, completely below.

Said FATHER DAV, assistant pastor of in Conception parish in

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