

Confirmation — To Make Us a 'Doorstep' so Others May Know Christ

Grant us, Lord, to be the doorstep by which the multitudes may come to worship Thee. And if, in the saving of their souls, we are ground underfoot and spat upon and worn out, at least we shall have served Thee in some small way in helping pagan souls; we shall have become the King's Highway in pathless China.

— Bishop Francis Xavier Ford

When Brooklyn-born Francis Xavier Ford composed the above prayer, he was the Bishop of Kaying in South China. Neither he nor the world knew that God would take him, literally, at his word. Today the records show that Bishop Ford was the fourth American civilian to die either under Chinese Communist arrest or shortly after having been released from arrest.

News of his death at the hands of the Reds was brought to Hong Kong early September, 1952, by his former secretary, Sister Joan Marie Ryan, of the Bronx, who had been arrested with him at Meihsten in 1950.

Bishop Francis Xavier Ford, the first student to enroll with the Foreign-Mission Society of America, Maryknoll, New York, is a twentieth century apostle-martyr.

When he was confirmed, his Bishop, while calling down the Holy Spirit and laying his hands upon him, applied Holy Chrism to his forehead with these words: "I seal you with the sign of the Cross, and I

confirm you with the Chrism of salvation: in the name of the Father, and of the Son, and of the Holy Spirit."

When Francis Xavier Ford died, another Bishop, Fulton J. Sheen, said these words at the funeral Mass: "Bishop Ford brings out the record of the story of the man on the Cross. He was sealed with the seal of His Cross."

From Confirmation to Martyrdom! A martyr bears witness to the truth of Christ crucified. Confirmation gives strength to shed blood for Christ. When Bishop Ford needed that strength, it was there. More practically for us, Confirmation gives the zeal and the power to carry out Christ's mission today, to bear witness to His truth by and in our lives now.

Writing of the death of Bishop Ford in The Commonweal, Julie Bedier, a member of the Maryknoll Sisters, described the following scene:

"It was a chill day in January, 1952, and the dank atmosphere of the unheated Chinese prison struck through to the marrow of the bones. A slight, emaciated young woman, in ragged Chinese garments, limped along the dark corridor. She was a Maryknoll Sister, far from her native land.

"Over her shoulder the young woman carried a coolie's shoulder pole, with two five-gallon cans of water dangling from its ends. Her bare foot slipped suddenly on the wet stone floor, and she went down on one knee. She struggled to rise, and then stopped,

breathless. From her position on the floor she could see through the low ventilator slits in the wooden door. What she saw was a prisoner, a Chinese carrying a man down the stairs, slung over his shoulder like a sack of potatoes. She recognized the Chinese gown, now ragged and dirty, of the helpless man. It belonged to Bishop Ford, captive of the Chinese Reds since April, 1951.

"The Chinese prisoner stood the Bishop on his feet and ordered him to walk. The sick man stood a moment, feet wide apart, arms outstretched, trying to balance himself. The water-carrier saw his face. It was the face of an old man, haggard, hollow-eyed, with long white hair and bushy beard. He was unable to walk, so his Chinese companion dragged him roughly along out of her sight.

"A few months later, in August, Sister Joan Marie was relieved of her duties as prison water-carrier and called to the head office of the prison authorities. She was shown photographs of the Bishop, who was either dead or near death when the pictures were taken. She was taken out to see his grave, and was forced to sign a paper stating that Bishop Ford had died of old age and illness, despite the special medical attention and care lavished upon him by the Communists. In a few days they sent for her and told her she was free. They sent a guard with her to the border, where she was welcomed into Hong Kong."

What kind of martyr was Bishop Ford? Perhaps the words of a fellow Maryknoller, Father John Con-

sidine, best expresses it: "He was no hero in facing physical trials, but he possessed that pearl without price, a genuinely integrated picture of his calling, formed during a lifetime of thoughtful meditation, sublimated by prayer."

Today the Catholic Church is present in all the lands of the earth. Is this enough? After 2,000 years of preaching, the Gospel has touched only a fraction of men. Numerous as today's missionaries are, they are still too few for such an immense task. Our question is, have all those whom the Holy Spirit invites to go to the far lands responded to His appeal?

The Holy Spirit, always at work, raises up without ceasing new missionary saints. Yesterday St. Francis Xavier and the North American martyrs, Today St. Therese of Lisieux, Bishop Ford. In the early Church the Holy Spirit pushed St. Paul and St. Peter towards Rome, then the capital of the pagan world, today the Holy See of the Christian world.

In the twentieth century the Holy Spirit calls for missionaries and lay auxiliaries of the missions in Asia and the Far East, now in convulsion and revolt. Who can tell what place these far away lands will play in the life of the Christian world of tomorrow?

—Reprinted from Confirmation, a Fides Album, Chicago.

4 COURIER-JOURNAL Friday, Feb. 24, 1967



BISHOP FRANCIS X. FORD Confirmed for Martyrdom

Every sacrament is related to the death of Christ, but Confirmation intensifies that resemblance.

The forehead, for example, is anointed with chrism in the sign of the cross. The cross, by its nature, evokes opposition. The more one crucifies his passions and rejects the false teachings of the world, the more he is slandered and attacked. Calvary united not only the friends of Our Lord; it also united His enemies. Those who were opposed to one another merged their lesser conflicts for the sake of the greater hate. Judas and the Sanhedrin, Pharisees and Publicans, religious courts and Roman overlords—though they despised one another, nevertheless they rained common blows of hammer and nails on the hands and feet of Christ: "It is because you do not believe in me that you will be persecuted and killed, because I long to the world, because I have singled you out from the midst of the world, that the world hates you" (John 15:18, 19).

—Bishop Fulton J. Sheen, in "What Are the Sacraments"

Thousand to One Is Even Better

I suppose we should have expected Bishop Sheen's liturgical breakthrough would be about Confirmation.

The prelate who is world famous for his concern for the poor and the outcast has again made headlines with his proposals to give greater emphasis to Confirmation, sometimes called the Cinderella of the sacraments.

There are hundreds of books about baptism and matrimony, libraries of books about the Holy Eucharist. Even extreme unction strikes and a priest is summoned to give "last rites" to the victims. Our whole Catholic seminary system shows the Church's regard for holy orders and the need to prepare adequately and live according to the ideals of the priestly office.

But Confirmation — you have to search for a book on this sacrament. Our theologians, it must be admitted, just haven't given much time to it, perhaps because it is just a once-in-a-lifetime event. And maybe it's just because we have but one chance to savor it, that is precisely why Bishop Sheen wants to defer it until the recipient can accept it in a more deliberate fashion rather than in the somewhat dutiful way children do now.

Above this editorial is the story of Maryknoll's Martyr Bishop Francis Xavier Ford who saw in his Confirmation the vocation to become the "doorstep" and the "highway" by which others could come to know Christ and His Church. How many of us give even an occasional thought to our Confirmation commitment to be living martyrs, witnesses to the presence of God in our world today?

Thus far in this article we haven't mentioned a sort of second Cinderella of the sacraments — Penance or Confession. The average Catholic, from the time he's seven years of age until he's seventy, goes to Confession perhaps a thousand times.

But isn't this sacrament also in a somewhat anemic condition?

So often you hear Catholics who frequently receive this sacrament comment, "I must be in a rut. I always have the same thing to say. I guess I'm just not the type to make any progress in the spiritual life."

The fault is not entirely their own, however.

The same Vatican Council document which Bishop Sheen cited calls not just for revision of the Confirmation rite but in its very next paragraph says, "The rite and formulas for the sacrament of penance are to be revised so that they give more luminous expression to both the nature and effect of the sacrament."

If revision of our Confirmation customs will produce such benefits as were listed in Bishop Sheen's Memorandum on the subject, think of what benefits we can hope for in our spiritual development when Confession-Penance is also made "more luminous" — the benefits then might even be a thousand to one, and who is there among us who wouldn't welcome odds like that!

—Father Henry A. Atwell

Ecumenical Tempo Up at Seminaries, Colleges

(By Religious News Service)

The recent announcement that a Lutheran clergyman-educator has been named to a permanent position on the theological faculty of Fordham University, a Jesuit institution, points up a growing ecumenical trend which most observers agree can bode only well for future interreligious understanding and relations — not only in theological circles but eventually at the broad grassroots of religious life.

As seminaries of virtually all religious constituencies continue to revise radically their curricula to better prepare tomorrow's ministers, priests and rabbis for challenging tasks in rapidly changing parishes and communities, much significance is attached to the quickening pace of interreligious faculty appointments.

From the beginning of the surge of ecumenical interest and activity in recent years, it has been widely recognized that new — perhaps revolutionary — steps must be taken to erase barriers of misunderstanding and mistrust founded in religious groups' lack of knowledge about each other.

Such changes, such as the noted Roman Catholic scholar and writer, Augustinian Father George T. Tavard — see the day in Christianity when common seminaries will be established for the training of priests and ministers.

"Much of what they should learn," the priest said in an article in the Knights of Columbus publication, Columbia, last summer, "is, or will become, common to all Christians: church history, history of doctrine, sociology of religion, psychology of religion, biblical exegesis, biblical languages, principles of liturgical worship."

Such common seminaries, Father Tavard continued, would produce priests and ministers who are "perfectly at home in one another's circles. The kind of fellowship among priests and ministers which today is achieved at the cost of many efforts and many suspensions of judgment, and which sometimes causes outsiders to wonder and gossip, would arise spontaneously from the experience of having been trained and having studied at least partly in common."

Though common Protestant-Catholic seminaries may be a distant possibility, common seminar programs and cooperative projects are now being launched. Among them is a joint graduate program in theology sponsored by Fordham and Union Theological Seminary. A Fordham-Union seminar series on theology and the arts also is planned at New York's Lincoln Center for the Per-



New York — (RNS) — Dr. Robert L. Wilken of Lutheran Theological Seminary, Gettysburg, Pa., has been named as a full professor in the theology department of Fordham University effective in September. The Lutheran Church-Missouri Synod clergyman will teach patristic theology at the Jesuit university. He is believed to be the first non-Catholic to receive a permanent appointment on a Catholic theological faculty. Dr. Wilken also has been associate editor of *Una Sancta*, a Lutheran theological quarterly.

forming Arts this year. In Indianapolis, Ind., last Fall, officials of the Catholic Seminary Foundation and the Christian (Disciples of Christ) Theological Seminary announced a cooperative program designed as a forerunner to establishment of a national interreligious theological center.

In the meantime, the placement of Protestant professors on Catholic seminary faculties, Catholics on Protestant faculties and Jewish educators in Christian institutions continues. The assignment of Christian faculty members to Jewish seminaries has not yet become common, though it follows that the rapid development of the Christian-Jewish dialogue movement might spur such placements.

This was seen last Spring at a meeting on "The Place of the Jew in the Ecumenical Movement" sponsored by the National Conference of Christians and Jews. Among the participants, Paulist Father John B.

Sheerin, editor of the Catholic World, and Rabbi Arthur Hertzberg of Englewood, N.J., a Columbia University faculty member, both called for the exchange of professors by Christian and Jewish seminaries.

Among instances of Christian involvement in Jewish campus life is an "interfaith Fellows" program at both the Cincinnati, Ohio, and New York City branches of the Hebrew Union College — Jewish Institute of Religion. Jewish of Protestant ministers and Catholic priests are taking post-graduate work in Jewish subjects as they pursue doctorate degrees. And though he teaches speech and not theology, the Rev. Lowell G. McCoy, a Methodist minister, is a full professor at the Cincinnati school.

In announcing the appointment of Dr. Robert L. Wilken, a Lutheran Church - Missouri Synod church historian, to Fordham's faculty, the chairman of the Catholic school's

theology department, Father Christopher F. Mooney, cited the importance of the assignment of a Protestant to a "permanent position" and called the move "an effort towards mutual understanding and clarifying of the differences that still divide us."

Dr. Wilken, who has been teaching at the Lutheran Church in America's seminary at Gettysburg, Pa., commented that he accepted the post "for the adventure of it" and to "see the Roman Catholic Church at close range."

The Lutheran professor, who in September is to assume his Fordham professorship in patristics, also pointed out that "patristics, because it deals with the earliest Christian traditions, is an area where a common ground can be found rather quickly."

The present pace of interreligious seminary faculty appointments was given strong impetus as long ago as 1955, when Harvard Divinity School named a distinguished British scholar to the first professorship in Roman Catholic Studies to be established by the then 139-year-old institution.

Dr. Nathan M. Pusey, Harvard president, said the appointment of Christopher Dawson, a noted historian, as the first Charles Chauncy Stillman guest professor of Catholic theological studies, was an "exciting prospect for Harvard, with its Protestant Divinity school." The Stillman professorship, he added, "will illuminate for future ministers of the Protestant denominations, the history, theology and dogma of the Roman Catholic Church and its implications to the modern mind."

In following years, the Stillman professors have included Father Astrik L. Gabriel, O. Praem, director of the Medival Institute at the University of Notre Dame; Father Roland-Marie-Etienne Guerin de Vaux, O.P., director of Ecole Biblique in Jerusalem, and Father Joseph H. Fichter, S.J., of New Orleans, a prominent sociologist. Also, last Spring, Father William Lambert Moran, S.J., dean of the Oriental Faculty at Rome's Pontifical Biblical Institute, was named a lecturer on Assyriology at Harvard University.

As at Harvard, the Yale Divinity School in 1965 placed its first Catholic priest on the faculty. This was Father Roland E. Murphy, a distinguished Carmelite scholar and professor of Old Testament at Catholic University of America, named as a visiting professor of Old Testament. A second priest, Father Bernard Haering, noted German Redemptorist theologian, was named to the Yale theological school last Spring as Weigle Visiting Professor. This chair is named for Dr. Luther

A. Weigle, dean-emeritus of Yale Divinity School who headed the group which produced the Revised Standard Version of the Bible and was influential in negotiations which resulted in Catholic versions of the RSV.

Another notable expression of interreligious cooperation at the seminary level was the donation of \$5,000 in April 1965 by Cardinal Cushing of Boston to Harvard Divinity School. The gift was to launch a collection of reference books for Catholic studies at the Protestant school.

The presence of Catholics on Protestant faculties has been seen also at such institutions as Eden Theological Seminary of the United Church of Christ in St. Louis, Mo. Father Columba Cary-Elwes, O.S.B., prior of the Benedictine Priory of St. Mary and St. Louis, currently is conducting a 10-week seminar on sacramental theology and practice for graduate students. Earlier, Father Nicholas E. Persich, C.M., former rector of Kenrick Seminary, had a similar relationship with the school, and on one recent occasion a local pastor, Father John T. Byrne, substituted in a psychology course for an absent faculty member.

At the same time, as at Fordham, Protestant clergymen increasingly are being invited to Catholic campuses. Fordham officials said a second appointment may be made soon and Father Albert L. Schlitzer, chairman of the Notre Dame theology department, has called such placements "the coming thing" and indicated he is looking for a Protestant faculty member.

Elsewhere, the Catholic St. Norbert's College at De Pere, Wis., last year hired a Canadian Baptist scholar, Leslie P. Keylock, for its theology department faculty. At Madison, Wis., the Rev. Lowell H. May, an American Lutheran Church clergyman this Fall occupied a new chair of ecumenics at Edgewood College of the Sacred Heart, operated by the Dominican Sisters and at Miami, Fla., the School of Social Work of the Roman Catholic Barry College opened with an interreligious faculty — three Catholics, three Jews and a Protestant.

Jewish educators at Christian institutions have included Rabbi Benjamin M. Cohen, now in his second year teaching a course in Jewish history at the Catholic St. Mary-of-the-Woods College near Terre Haute, Ind. Starting this year, he commented: "This is not converting, just understanding one another — mutual cooperation and respect."

Other noted Jewish educators who have served at Christian schools include Dr. Abraham J. Heschel, theologian and professor of ethics at Jewish Theological Seminary of America.

Smoke-screens and Sign-readers at the Vatican

By GARY MacEOIN

Rome — I am back once more in Rome, my second visit in six weeks. One can already smell spring. The still-cold air is brisk, though with a suggestion of the sirocco dust in the wind from Africa for those allergic to Rome's nature-made variation of smog. Grass is greening in parks and on hillsides.

Budding artists squat Buddha-like in the sun on the cobbles of Piazza Navona and dab their subconscious on canvas in non-communicating sign languages.

Two subjects dominate cafe gossip and news headlines. The more popular is that Rita and Tony have not only made up but have vowed eternal friendship for a period of at least three months. I never have found out who they are. Everyone else knows and I lack the humility to confess my rustic ignorance.

Second in titillating content but also generative of substantial heat are the interpretations being advanced by Left and Right of the significance of a photograph revealing two novelties — a papal protocol, a guest who smokes during a

papal audience, and a pope standing while his guest sits. Reading of signs was an important profession in ancient Rome, as students of Shakespeare's Julius Caesar will recall. It still is. That the sign is an artist, however, not a scientist, is evident from the range of conclusions drawn from the same entrails.

If I may become a sign-reader, I see a significance in the fact that the papal guest in question, Soviet President Nikolai Podgorny, paid his respects — if that is the word — during the week of the first meeting of the Secretariat of Non-Christians. The Secretariat was created during the Council specifically to study the phenomenon of modern atheism.

The same meeting is the occasion for my presence in Rome. A number of the bishops and theologians assembled for it are giving a series of lectures under the auspices of Ido-C at Foyer Unites, an auditorium familiar to all who attended the Council. Ido-C is an international service of information and documentation on the continuing impact of the Council on the Church, and I am in the process of arranging my affairs to go for a time to Rome to help in its expansion.

The theme of the symposium was the significance of the Synod of Bishops scheduled to open in late September, and I do not think I was alone in finding it of more moment than the Rita-Tony affair or even the Podgorny protocol.

One point that emerged very clearly for me was the existence of a power struggle between forces in Rome who seek to "file and forget" both the decrees and the spirit of the Council, and the bishops of the Church universal who as leaders of the overwhelming majority at the Council revealed the existence in the Church of a dynamic thrust towards renewal.

It is significant that at this very moment Pope Paul has publicly reversed Cardinal Ottaviani's restrictive ruling on prayer in common in Rome for Christian unity. This reversal is a far more profound violation of Vatican protocol than Podgorny's smoke-screen. Even an amateur augur can see that the Pope is not ready to simply file and forget.

The Pope can deal with an extreme situation like the one mentioned but I have understood the message of the symposium to be that a real exercise of the

collegiality of the bishops proclaimed by the Council is needed to change the underlying situation, that the Synod of Bishops will decide whether collegiality is a fact, and that in consequence the Synod will be the touchstone of the reality of the aggiornamento.

Bishop Joseph Blomquist put his finger on a critical point when he spoke of a "credibility gap" which can be closed only by the use of language meaningful both to Catholics and to the world, and by then making the reality correspond to the language.

Archbishop Neofitos Edelby seemed equally on beam when he rejected a class-system in the Church in which some teach but learn nothing while others are taught and denied expression. The magisterium of the Church, he asserted, consists of two elements in dynamic balance. The Spirit keeps the people of God as such from falling into error, and those in authority must take that fact into account when teaching authoritatively under the guidance of the same Spirit.

If realized in this perspective, the Synod of Bishops can give a new dimension to the life of the Church.

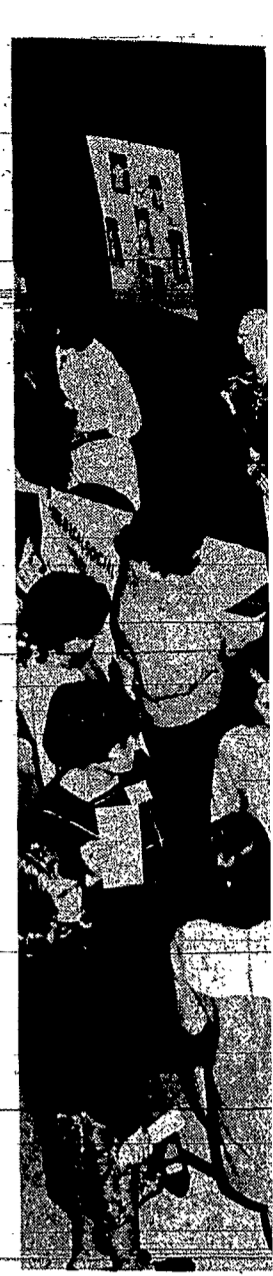
The Catholic COURIER Journal

Vol. 78 No. 21 Friday, February 24, 1967

MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

Published weekly by the Rochester Catholic Press Association
 MAIN OFFICE: 55 Solo St. — 454-7030 — Rochester, N.Y. 14604
 NEWS OFFICE: 217 Robinson Bldg., Labo St. — 246-0808 or 246-3-4428
 AUBURN OFFICE: 168 N. Geneva St. — AL 3-4440

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: 61-50; Foreign Countries: 60-75



High About 150 students toured the Annual Health Fair displays and heard the most interesting

Niagara's At War-M

Calvin Murphy, Niagara University's nationally acclaimed basketball sensation, will be seen in action at Rochester's War Memorial Saturday night, March 4.

The 5-foot, 10 inch cage averaging 52 points per game at Niagara will lead team against St. John's Freshman in a game that attract a large gathering of fans according to the coaches of Rochester's Niagara Alumni Association.

THE BENEFIT game provide funds for the chess scholarship project a Niagara University Department Fund.

The stellar shooting of the Niagara from been heralded in Niagara and the nationally televised Sports Illustrated.

The sports magazine's young man is beginning to compete with the Falls themselves as a spectacular attraction to those inclined to be millionaires — Moves Millions preferring it!

Kiss the folks good-bye shivery February day. Monroe County Municipal Board a jet in San Francisco next day; two drinks a luxury lunch later, a more than four hours of ing over infinite, margin water and sky you light Honolulu Airport. And why you didn't check winter topcoat some place perature \$2, surfers, golfers, an air of surrealism, all compel a mous, unavoidable utter "What a small world it is the jets have shrunk distance."

There is a group of beyond Hawaii where tin travel are not telescoped. Forty Jesuit marines cover these island trading boats and even ship of their own — a schooner named "Star of the Sea" islands are the Carolinas the Marshalls, a mission ment by the Pope to the falo Province of the Soc Jesus, of which Rochester part.



Shacks like these film is available School which de