

On the Right Side

By Father Paul J. Cuddy

Impressions Of Our New Ordinary

What do you think of Bishop Clark?

Say, isn't he ubiquitous? Everywhere I go, he's already been there. Aug. 17-25 I filled in as chaplain at Genesee Hospital for Father Larry Murphy. On Saturday afternoon I had celebrated Mass at the hospital auditorium. Fr. Murphy resides at Old St. Mary's rectory with Msgr. McAniff and Fr. Bennett, so I stayed there. It is only five minutes from the hospital.



There were a couple of patients I was concerned about, so after dinner I returned to the hospital. Shortly after 9 p.m. I was in the lobby talking to a fine family who were sweating out the birth of a baby. One of the family stared down the corridor in surprise. I turned and saw a smiling priest coming toward us. He said, "How does one get out of here? Everything seems locked." Startled, I said, "Good heavens. You're the bishop!" He chuckled and admitted the fact, though he wore no pectoral cross. So introductions were made. The bishop was heartening to the family and promised his prayers. He had come to the hospital after 8 p.m. to visit Father John Malley who was convalescing from abrasions suffered in a fall.

The doors of the hospital are locked at 8:30 p.m.

What impression do you have of him?

It was the first time I had seen him in the flesh and I was surprised he is so tall. In the handsome Courier-Journal picture he is seated, which doesn't give an account of his longish, athletic limbs. Since, according to Fr. Heisel, I am so fat and flabby myself, I had a venial sin of envy at his trimness. I think he has many people delighted but wondering, since he is discreetly non-committal. There is a candor, thoughtfulness, a recognition of limitations and a disarming agreeableness which come through. But I also think there is an iron in his backbone which radars to the wary, that when he gives directions he expects them to be followed. He has met with all the priests of the diocese, in groups, totalling 15 meetings.



Counselor Al Fuller (center with beard) talks about the days events with campers Bruce Zicore, Jeff Merritt and Mike Scorsone. At right a basketball game in progress at Stella Maris.



The Church 1979

By Father Andrew Greeley

Let's Make Notre Dame Number One

I recently found myself locked in a discussion that seemed straight out of the 1950s. The issue: Why are there no great Catholic universities?



The answer 20 years ago was that the church was spreading its resources thin and that it should combine the best of all its hundreds of institutions of higher education and produce "one good university."

But 20 years later the problem remains, despite the educational transformation that has occurred in the American Catholic population and despite the enormous number of excellent younger Catholic scholars.

The religious orders must bear some of the blame. Both the communities of men and women have for 20 years sent their bright young people off to do graduate work in the best universities. Yet I suspect that, because of "recreation room" pressures toward mediocrity, the scholars do not seem to have lived up to their training or the promise. The Jesuits, for example, have yet to find theologians distinguished enough to fill the shoes of John Courtney Murray or Gustav Wiegler or sociologists who will play in their generation the role that Joseph Fichter played in his.

Mind you, many of the Catholic institutions provide superb undergraduate instruction. But you cannot have a real university without a scholarly arts and science faculty. Despite the enormous number of brilliant young Catholic scholars in the country, there is not a single arts and science faculty at a Catholic university that the rest of the country takes seriously.

Notre Dame will be an interesting test case. Un-

dergraduate instruction there is absolutely first rate, as good as a young person will receive anywhere in the country. The success of its recent fund-raising drive provides it with enough endowments to recruit high quality faculty. It is not clear to me, however, that the present Notre Dame faculty is capable of using the university's new resources to make it a distinguished university (as well as a distinguished undergraduate college). There are two routes it can take:

One, it can go for "big names" spread out across the disciplines without any regard to either the field of socialization or the religious orientation of such scholars.

Two, it can recruit the best scholars in certain highly specific areas of particular Catholic interest and become the best possible university not in the country but in the world in those specific areas (most people with such interests are likely to be younger and Catholic without any need of establishing a religious affiliation requirement).

If the first strategy is pursued, Notre Dame will, for the most part, get only those big names who are "over the hill" — men and women who for one reason or another are beyond their most productive years, have lost prestige and influence in their own institutions, and are not being actively sought by places like Harvard, Yale, Berkeley or Michigan.

If, on the other hand, the second strategy is followed, Notre Dame will quickly become the best Catholic university in the world and an institution universally respected because in certain critical areas no one else in the world is nearly as good.

I am still an Irish Catholic. I still cheer for Dan and Digger. I still think Fr. Ted is the most influential priest in America. And I still, God help me, want Notre Dame to be No. 1. I hope somebody down there can make it uncomprisingly clear that the second strategy is to be followed.

Did the priests express themselves openly to him?

Are you kidding? Of course. Of special concern among our clergy, shared by religious Sisters and Brothers and laity alike, are the seminaries, religious vocations, the Faith as taught in Catholic high schools, in parochial schools and CCD; also, concern about a fattened diocesan bureaucracy and increasing diocesan taxes. Strong feeling is expressed about inconsistencies in obeying sacramental guidelines, especially regarding Communal Penance, and confession before or after First Communion; also, the apostolate to the Spanish-speaking, the Black communities and "The Church beyond the Barge Canal." Typical of his deft fielding was his response to a complaint about Communal Penance, which many consider is being done illicitly though not invalidly. He said, "I am having all the directives on the matter gathered together, and the latest decrees from the Holy See, to be sure we are correctly up-dated." To my ears, that means "Let's be sure of the accuracy of the alleged practices, and if there are some questionable ones let's see how and why and where to correct them; and our ultimate guide is the Holy See."

Any suggestions to understand the bishop?

Of course. I have just reread an interesting novel, *The Cardinal*, by Henry M. Robinson, published in 1950 and made into a movie by Otto Preminger. There are many parallels between hero Stephen Fermoye and Bishop Clark. I smiled at this one: "The new bishop stood at the entrance of the church to receive the people. They shook the bishop's hand, then went home and spent a good part of the next year telling their neighbors, families and each other what a handsome, young stern, holy and democratic man the bishop was. And with reason. For at 38, Bishop Fermoye's lean figure, his dark hair parted on the side and his vibrant, low-pitched voice all combined to make him an endearing human being and an inspiring leader to his people." (The Cardinal, p. 505)

At Stella Maris

Camp Has 'Best Year'

By Michael Groden
Camp Stella Maris enjoyed its finest camping season ever this year, according to camp director Ray Tette. Some 1,020 boys and girls throughout the diocese took part in the eight week encampment, a new record for attendance.

Tette added that reservations for next year have already started to come in and said that "there will probably be a waiting list."

He credited his staff for much of the camp's success. "They gave 24 hours a day during the camping season," he said, "and they all served as great examples of real Christianity for the kids."

Several new programs were featured this year for participating campers including overnight trips and sailing instruction. The Counselor in Training (CIT) programs also continued this year. Twelve boys and twelve girls participated in the training which includes water safety, first aid, and how to get along with their fellow counselors. Those who finish the CIT program are fully qualified to work as camp counselors, Tette said.

Anthony Mugavero, this year's spiritual director at Stella Maris, agreed with Tette on the camp's success.

"Stella Maris was a great experience for me," he said; and added that the campers did more than just enjoy the facilities and programs, they grew spiritually as well.

"This year was the first summer that included a regular spiritual program," he said. The campers met daily for a 45 minute session geared to make them more aware of their God and their faith.

Mugavero, who will be ordained a deacon this Saturday, said that you could really see the campers (and camp counselors) grow spiritually. He said that feedback from parents has been very positive.

Tette also indicated a generally positive response to the evaluations each parent is asked to fill out after his child's encampment is over.

Although Stella Maris had a fine year Tette said that he wants to improve it further. He plans to improve on next year's programs as well as camp facilities.

In order to raise funds for these needed improvements a dinner-dance has been scheduled. The event will begin at 6 p.m. on Friday evening, Nov. 2. The dance will be at the Burgundy Basin Inn on Marsh Road. Tickets

for the dance are \$25 per person and funds raised will be used for the camp.

All diocesans are invited. Reservations are available at the Camp Stella Maris office 3052 E. Lake Road, Livonia, N.Y. 14487; or by contacting Mrs. Joan Connors at 381-3184 or Mrs. Kathleen Coder at 223-1651.

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