

# Fair Trial Asked For Fr. DuBay

New York—(RNS)—America, the national Catholic Weekly, has called for "an impartial, public and procedurally impeccable trial" for Father William A. DuBay, the controversial Los Angeles priest whose suspension by James Francis Cardinal McIntyre was upheld by a Vatican tribunal.

Noting that almost all canonical trials are held through study of briefs, America said: "This might have made sense in centuries past, when travel and communications were difficult. It does not make sense today."

The magazine, in an editorial in its Aug. 27 issue, said it "has already made clear that it has no sympathy for the doctrinal or practical positions peculiar to Father DuBay."

"In particular, the editors of this magazine labeled his proposal for a priests' union as 'preposterous.' Nevertheless, we think Father DuBay should be given the trial he is asking for in the name of basic human dignity and the procedural guarantees indispensable for that dignity's recognition. Father DuBay should be given an impartial, public and procedurally impeccable trial."

Father DuBay has appealed to Pope Paul VI for a rehearing of his case, holding that he had "been tried in absentia by anonymous judges and prevented from appearing in person with counsel and witnesses... but also I have been denied the right of confronting my accusers. Only by according me these rights can the Roman Curia afford me the guarantees of due process necessary for the execution of justice."

The 31-year-old priest has been involved in controversy since 1964 when, at a press conference, he announced he had called on Pope Paul to remove Cardinal McIntyre as Archbishop of Baltimore for alleged failure to give leadership on civil rights problems. Earlier this year, he called for establishment of a union-like organization of priests to represent their interests in dealing with superiors. In February his latest book, *The Human Church*, was published without ecclesiastical approval, lacking the nihil obstat and imprimatur required of a priest's writings. His suspension followed.

America's editorial stressed that it was concerned for due process within the Church, holding that by modern standards, "canon-law is sadly deficient in procedural safeguards for the diocesan clergy who find themselves in serious conflict with their bishops." The Jesuit-edited magazine noted that "in many ways, members of religious orders have far greater canonical protection against their superiors."

"But," it added, "for the diocesan clergy, what the Bishop says has been the end of the line—at least in practice." The law gives the bishop "an insuperable advantage" and there is a "spiritually motivated reluctance" by most of the clergy to "engage in open conflict with their bishops."

## Basilians Ponder Renewal

After ten full days of discussion and debate by leaders and delegates of the Basilian Fathers at St. John Fisher College, the order's superior general, Father Joseph C. Way, found the results "a beginning in the renewal of this religious community."

Members representing the Basilian order's foundations in the United States, Canada, France and Mexico were present for the pre-Chapter Convention. The Fathers staff the host men's college and Aquinas Institute in the Rochester Diocese.

The delegates investigated the problems confronting religious communities today, but made no judgments nor passed any legislation.

The superior general appointed five members of the order as a commission to recommend areas of study for consideration at a general chapter next summer.



**Golden Jubilee**  
MR. AND MRS. LOUIS RANDAZZE, 282 Embury Rd., Penfield will celebrate their golden jubilee of marriage with an anniversary Mass on Sept. 11 in St. Bridget's Church. Family breakfast and dinner will follow at Caruso's Restaurant, Canandaigua. A garden reception will be given on Sept. 10 by their daughters: Mrs. Anthony Baldo, Mrs. Robert Palmisano and Mrs. Samuel P. Marchese.

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# Renewal: At What Pace?

By FATHER DENNIS J. GEANEY, O.S.A.

With the wider use of hospitals, emergency sick calls in the middle of the night are less frequent for the parish priest. But, even mediocre will not eliminate the sudden heart attack or the attack of indigestion that seems like a heart attack.

I was summoned from bed at dawn to a call from a woman whose husband I was told was unconscious. It was an elderly woman who greeted me. She had not called the doctor. She was only interested in the service of a priest. Her husband was really dead, but she did not want to believe it. I called the police ambulance and we took him to the hospital to have a doctor make the official pronouncement.

I went back to the home from the hospital with the elderly widow. She was not interested in calling anybody. She preferred to talk in simple language she told me of the spiritual life of herself and her husband.

She showed me the prayer leaflet that was black from use. They said those prayers every night of their life. A priest told them, maybe forty years ago, that if they said them, they would be assured of salvation. Then there was the St. Joseph prayer they said together.

She gave me the Sunday envelopes that were all sealed for Sunday. They were faithful to all Church services. All they asked for in life was that they die in the faith that was wrapped up in these practices.

For one who is concerned with helping the Church cope to terms with the renewal this is a sobering experience. What percentage of people are finding God in pre-renewal ways? What a shocking thing it would be for a person like myself to upset such people by trying to take away supports they found helpful in their quest for God.

We might ask if the Council Fathers failed to have in mind the aged widows of the world when they began the process of questioning all of our religious values and practices. Some seem to think that the widows of the world should be the people to set the pace for the renewal. In effect, they seem to say, move as fast as the oldest widow and no one will be upset, no one will leave the Church.

Let me present opposite experiences. How close are you to the thinking of high school and college students? How would you react when giving a closed high school retreat, if a group of students decide to go back to bed for the Sunday community Mass at noon? They were not particularly tired, but Mass, they say, can be a boring experience if one is not in the mood for it. They argue, how can the Church command you or force you to love God in this way? Each person should be able to love God in his own way.

Should we gear the renewal to aged widows or swinging students? Or is there a middle course? I am convinced that if we gear it to the aged widows, our churches will be museums in a quarter century. If we gear it to swinging students, we will lose much of our precious Catholic heritage. How can we keep the aged and the young in step, marching side by side?

**New Dutch Bishop**  
Vatican City—(NC)—Pope Paul VI has named Father Theodore Henri Zwartkruis, a former professor of English, as the new bishop of Haarlem, The Netherlands.

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# Masses in Resort Areas

**St. Mary's, Geneseo (Conesus Lake):** Sundays, 8, 9:30, 11 a.m.; 12:15 noon; holy day, 7 a.m.; 8:30, 7:45 p.m.

**St. Joseph's, Livonia (Conesus Lake):** Sundays, 8, 10 a.m.; 12:15 noon. Confessions, Saturday evening 7 to 8.

**St. William's, Conesus (Conesus Lake):** Sundays, 10:30 a.m., (July and August) 9, 10:30 a.m. Confessions before Mass.

**St. Margaret's, McPherson Point (Conesus Lake):** Sundays, (until June 16) 8:30, 10 a.m., 11:30 a.m., 5:30 p.m.; (Sept. 8 to Sept. 29) 8:30, 10 a.m. Confessions, during July and August, Saturday evening 7 to 8, otherwise before Mass.

**St. Michael's, Penn Yan (Keuka Lake):** Sundays, 7, 8, 9, 10:30 a.m., 12 noon; holy day, 7, 8 a.m., 5:30, 8 p.m.

**St. Leo's, Hilton (Lake Ontario):** Sundays (beginning June 2), 7:30, 8:30, 9:30, 10:30, 11:30 a.m.; holy day, 6:30, 8:30 a.m.; 6:30, 7:30 p.m.

**St. Gabriel's, Hammondsport (Keuka Lake):** Sundays, 8, 9, 10, 11 a.m. Holy day to be announced.

**St. Patrick's, Prattsburg (Keuka and Canandaigua Lakes):** Sundays, 9:15, 10:15 a.m. Holy day to be announced.

**St. Andrew's, Dundee (Keuka Lake):** Sundays, 8, 9 a.m.; holy days, 8 p.m.

**St. Thomas the Apostle, Rochester (Lake Ontario):** Sundays, 6:30, 7:30, 8:30, 9:45, 11 a.m., 11:30 a.m.; holy day, 6:15, 7, 8, 9, 11:30 a.m.; 5:30, 7:45 p.m.

**Holy Cross, Rochester (Lake Ontario):** Sundays, 7, 8, 9, 10:15, 11:15 a.m.; 12:15 noon; holy day, 6, 7, 8, 9 a.m., 12:15 noon, 7:30 p.m.

**St. Francis Solanus, Interlaken (Cayuga Lake):** Sundays, 9, 10:30 a.m.; at St. Fidelis Priory, Interlaken: Sundays, 8 a.m.

**Immaculate Conception, Ithaca (Cayuga Lake):** Sundays, 7, 8, 9, 10, 11 a.m., 12:10 noon; holy day, 6, 7, 8 a.m., 12:10 noon, 5:15, 7:30 p.m.

**Sacred Heart, Auburn (Owasco Lake):** Sundays, 7, 8:30, 10, 11 a.m.

**St. Ann's, Owasco (Owasco Lake):** Sundays (June 2 through Sept. 15) 7:30 and 9 a.m.

**St. Rose of Lima, Sodus Point (Lake Ontario):** Sundays, 7:15, 9:30, 11:15 a.m.; holy day, 10 a.m.

**Epiphany, Sodus (Lake Ontario):** Sundays, 8:30, 10:30 a.m.; holy days, 8 a.m., 8 p.m.

**St. Mary's of the Lake, Watkins Glen (Seneca Lake):** Sundays, 7, 8:30, 10, 11:30 a.m.; holy day, 5:30, 7, 8, 9 a.m., 8 p.m.

**St. Benedict's, Odesa (Seneca Lake):** Sundays, 8:30 a.m.; holy day, 8 p.m.

**St. Michael's, Livonia Center (Conesus, Hemlock Lake):** Sundays, 8:30, 10:30 a.m.; holy day, 8:30 a.m., 7:45 p.m.

**St. Mary's, Homeoye (Homeoye, Canadice, Hemlock Lakes):** Sundays, 7:45, 10:15 a.m.; (from last Sunday of June through first Sunday of Sept.) 7:45, 9, 10:15, 11:30 a.m.; holy day, 9:10 a.m., 7:45 p.m.

**Mother of Sorrows, 5000 Mt. Read Blvd. (Lake Ontario, Bradocks Bay):** Sundays (in church), 6:15, 7, 8, 9, 10, 11 a.m.; (in chapel) 9:15, 10:15, 11:15 a.m.; 12:30 noon; holy day, 6, 8, 10 a.m., 12:15 noon, 5:15, 6, 8 p.m.

**St. Stephen's, Geneva (Seneca Lake):** Sundays, 6, 7, 8:30, 10, 11 a.m.; 12:10 noon; holy day, 6, 7, 8, 9 a.m., 12:10 noon, 5:30 p.m.

**St. Januarius, Naples (Canandaigua Lake):** Sundays, 7, 10 and 11 a.m.; holy day, 12:05 noon and 7:30 p.m.

**St. Matthias, Atlanta (Canandaigua Lake):** Sundays, 8:30 a.m.; holy days, 8:45 a.m.

**Confessions Saturday, 7:30 to 8:30 p.m.; Sundays, 6:30 to 8 a.m.**

**St. Mary's, Rushville (Canandaigua Lake):** Sundays, 8, 10, 11:15 a.m. Confessions before all Masses.

**St. Theresa's, Stanley (Seneca, Canandaigua Lakes):** Sundays, 8:30 a.m. Confessions before Mass.

**Vine Valley (Conesus):** Sundays, 8 a.m.

**St. Mary Magdalen, Wolcott (Lake Ontario):** Sundays (May, June, Sept., Oct.) 9 a.m., 10:30 a.m.; (July and August) 8, 9, 10:30, 11:30 a.m.; holy day, 8 a.m., 8 p.m.

**St. John Fisher Chapel, East Bay (Lake Ontario):** Sundays (May, June, Sept., Oct.) 7:30 a.m.; (July and August), 7:30, 8:30 a.m.

**St. Patrick's, Cato (Cross, Duck and Spring Lakes):** Sundays, 9, 10:30 a.m.; holy day, 7:30 p.m.

**St. Thomas, Red Creek (Blind and Little Sodas Bays):** Sundays, (May 31 to June 21): 8:30, 9:30, 11 a.m.

**St. Jude Chapel, Fairhaven (Fairhaven State Park):** Sundays, 11 a.m.

**St. James the Apostle, Trumansburg (Cayuga Lake, Taughannock State Park):** Sundays, 7:30, 9, 10:30 a.m.

**St. Mary's, Canandaigua (Canandaigua Lake):** Sundays, 6, 7:45, 9, 10:15 and 11:30 a.m.; holy day, 7, 8, 9 a.m., 7:30 p.m.

**St. Mary's, Danville (Stoney Brook Park):** 6:45, 8, 9:15, 10:30, 11:45 a.m.

**St. Mark's, Grand View Beach, 54 Kuhn Rd. (Lake Ontario):** Sundays, 8, 9, 10 a.m., 12 noon; holy day, 7, 8 a.m., 5:30, 8 p.m.

**OUR LADY OF THE LAKE, KING FERRY (Cayuga Lake):** Sundays, 8, 10 a.m. Confessions, Saturday, 7:30 to 8:30 p.m.

**All Saints, Ludlowville (Cayuga Lake):** Sundays, 8, 10 a.m. Confessions, Saturday, 4 to 5 p.m.

**St. Joseph's, Cayuga (Cayuga Lake):** Sundays, 9, 10 a.m.

**St. Patrick's, Seneca Falls (Cayuga Lake State Park):** Sundays, 7, 8, 9, 10, 11 a.m.; 12:15 noon; Holy day, 7, 8, 9 a.m.; 12:20 noon 5:30 p.m. Confessions, Saturdays, 3:30 to 5:30 p.m., 7 to 9 p.m.; also Thursdays before First Fridays and before holy day.

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**What's "POP"ing?**  
The big game starts October 1st.

**GOD LOVE YOU**  
Most Reverend **Fulton J. Sheen**

How much do we really love the poor? Just suppose that you came into 75,000 dollars as much as money as you have now. How much would you give to the lepers? The hungry in India? The homeless in Vietnam? Well, listen to this! In one Latin American slum a woman lived with several children by different husbands. She gathered papers and rags, then sold them to keep her and her children from starvation. At night she would write out on scraps of paper her thoughts during the day. She buried curves at the rich merchants who dumped their rotten fruit in the slums, at a poor priest who came to help them within the limits of his means but she also had beautiful thoughts such as thanking God for letting her dream about palm trees and gardens — she who lived in a rat-infested shack. Then, she sold her notes. Her book was translated into 22 languages, and sold over 90,000 copies in six months. Her immediate income was \$75,000; her fame, almost universal. She autographed 600 books in a single day in one book store. She bought a brick house and a farm away from the slums. Where is she today? Back in the slums, ferreting among garbage palls, maybe still making notes but once again a scavenger.

How quickly possessions possess us! How much hatred of the rich is born of envy! How often professed love of the poor never finds its way into sacrifice! Here was one who, though poor, became rich and then poor again. Our Lord: The Scriptures tell us, "Was rich, and yet he became poor for our sakes, that through his poverty we might become rich." May I suggest to the priests who read this, and to all who have any kind of securities, that you begin thinking about your possessions. Leave them for Christ, in the poor, not in rich institutions. Leave them to the Holy Father who promises to distribute it all within a year after your death to the poor of the world. Would we have thought that this woman would have done her duty if she had given all her money to help build a big library in a university or to aid a rich institution? Why not? You know why? She should have helped the poor. Then why not you? Remember Christ is in the rich only when they are virtuous, but He is in the poor because they are poor.

**GOD LOVE YOU** to Mr. & Mrs. N. S. for \$8. "After going through your MISSION magazine I feel blessed over and over by God. Even though I am some people our home and clothes are not fashionable and up-to-date as theirs, compared to the people of South America and Africa I feel that my basement home is a swank penthouse." ... to the Seniors in S-105 for \$250. "We are enclosing our check, and are grateful for the privilege of assisting even one young man to the altar."

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Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society of the Propagation of the Faith, 368 Fifth Avenue, New York, New York 10001, or to your Diocesan Director,  
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**Fairview, N.J.—**(R school hands a cer 33 pupils success Fairview, an attorney Hobrew—was devote attend the classes; to receive an award in behalf of Catholic

**Learn Latin To Travel?**  
Shimasaki, Japan — 1 Brian Gallagher, S.S.C., about to dust off his books when a question him the trouble.  
A young man called church of the 26 Martyr; and asked to be taught "And why do you want to Latin?" asked the Col missionary.  
The Japanese youth r "Lately our firm has beo do business with Latin A and the boss ordered; go out and learn Latin!"

**One-day Trip To Auriesville**  
A pilgrimage to the Martyr Shrine at Auri will be made Sunday, S leaving from Lyell an mouth Avenues at 7 a.m. vations may be made w August. Marcano, 650 wood Ave., CL 43485 o Salvatore Messina, HU

**To Say Mass**  
Lourdes — (NC) — teen French bishops, prisoners of war, will c brate Mass in Lourdes the pilgrimage of forme oners and deportees.  
On a field across the Gave, facing the grotto signs representing the camps of the last war; clitate reunions of ex-pr during the pilgrimage.

**Michael I. Builder of**  
Solemn Funeral Iuppa, retired builder Cathedral, Saturday,  
The Solemn Mass of R was celebrated by Fatho liam Trot with Father I Zimmer, deacon, and Joseph Reinhart, subde

Mr. Iuppa, 79, of 106 field Road, whose M Construction Co., Inc. Sacred Heart Cathedral August 24, 1966. He ha a member of Sacred Hea lish for more than 50 ye  
Mr. Iuppa was born in and came to the United when he was seven. At began work as an app with Friedrich & Sor struction Company. Fou later, he started his-ness. He spent four y some professor of Eng mechanics Institute, an oster Institute of Tech  
He built many of Churches and schools Rochester Diocese an many public schools, and other civic buildi cause of his health, he in 1953 and at this t voted much time to his and his 19 grandchildren

He was a member Sacred Heart Cathedr Club and the Notre D treat League. Also, he member of the Build change and the Chan Commerce.  
Surviving are his wi nie L., three daughte Charles (Mary) DeCar Lawrence (Dorothy) and Mrs. Maurice (Ge