

**Vatican OKs  
Sunday Mass  
On Saturday**

Sunday, on Saturday?

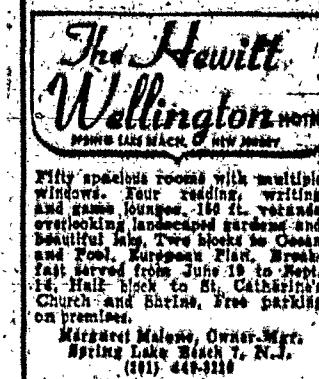
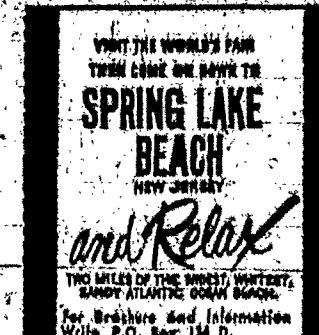
Yes—in those areas where people can't get to Mass on Sunday.

According to a new Vatican ruling, Catholics may attend Mass Saturday afternoon if they can't go on Sunday.

Individual Catholics are not authorized to opt on their own for either day. However, Only bishops may authorize the arrangement when they deem it necessary.

The Vatican decree, issued by the Curia's Congregation of the Council which decides matters affecting lay people, envisions areas where there aren't enough priests to provide the needed number of Masses or on occasions where large crowds—like in resort areas or at major sports events—couldn't be accommodated on any day in existing church structures.

Commentators do not view the ruling as a "let down" in the Church's requirements for worship but rather as a way of holding Catholics to Mass at least once a week despite limited facilities.



**GOD LOVE YOU!**

By MOST REV. FULTON J. SHEEN

The altar is not a stage; those who sit in the pews are not an audience; the Communion rail is not the elevated footstools dividing the priest from the laity. The bishops and priests are above the laity in dignity (through no merit of their own), but below them in service. Our Lord said to His Apostles: "You call Me Lord, I am." Yet, He washed their feet.

The laity are not millionaires come to priests once a week for spiritual inspection, as if the clergy were the only fighters in the arena of conflict between Christ and the prince of this world. The laity are not "sheep to be sheared," because Our Lord said that the clergy were to "feed them, not help them." Neither are the laity to be grumbler who complain against the alleged failings of the hierarchy and the priesthood, as if they themselves were not members of that wounded Body of Christ. Nor are they to identify Catholic Action with sitting in a hierarchy in a red coat or administering a diocese as if it were an advertising agency.

The "prominent" Catholic laity are not necessarily those who give "big money" in answer to a "drive." A prominent Catholic is one who acts like a crippled nurse to a patient who has lost his leg in an accident—that is, one who is ministering especially to the Church because, like Christ, he wears scars of love. A gift of money never acquires a husband of his obligation to his wife, nor a Catholic of his obligation to his Spouse, which is the Church.

The Catholic lay person is one who is "involved" with the Church as a whole. If he is a doctor, a dentist or an engineer, he will spend his vacation serving the Mission; he will collect others in his office to help the poor and the lepers, thus giving them a chance to save their souls by serving Christ; he will write a will in which the Holy Father is remembered; for the Vicar of Christ says that he is to be "first and principally aided" through his own Society for the Propagation of the Faith; he will take out an annuity with the Holy Father's own Society, in order that all missionary activities, and not just one, will be aided equally.

In a word, you laity will be bearers of Christ's Cross in the world. In the thousand ways open to your non-priestliness. For you laity, the Church is not the parish; the Church is the Sacrament of Humanity. As you save the city, you save the parish; as you save the world, you save the diocese. What do you offer or sacrifice?

GOD LOVE YOU is \$10.00 for \$5. "Here is a \$5 hat that warms my head to you" . . . \$10.00 for \$5. "This is hardly more than a week's pay from my summer job. I wish I could send you more for God's poor and especially for the education of priests. However, if I am able to enter the Carmelites in a year, I hope I will send you my life savings for the missions" . . . to Sister M.C. for \$5. "This is in thanksgiving for the sale of property" . . . to J.O. for \$5. "For the poor."

Find out how an annuity with The Society for the Propagation of the Faith helps both you and the poor of the world. Send your requests for our pamphlet on annuities, including the date of your birth, to Most Rev. Fulton J. Sheen, 3865 Fifth Avenue, New York, New York 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 3865 Fifth Ave., New York, N.Y. 10001, or your Diocesan Director, Rev. John F. Duffy, 50 Chestnut St., Rochester, N.Y. 14604.

**Prelates and Racial Justice**

## Foot-Dragging Charges Denied

**San Francisco** — (NC)—The chaplain of the San Francisco archdiocese's Interracial Council disputed here a charge that the church is withholding Catholic doctrine on race relations from the people.

Father Eugene A. Boyle noted in a statement that the San Francisco archdiocese has formal involvement in conferences on religion and race since 1958.

The Vatican decree, issued by the Curia's Congregation of the Council which decides matters affecting lay people, envisions areas where there aren't enough priests to provide the needed number of Masses or on occasions where large crowds—like in resort areas or at major sports events—couldn't be accommodated on any day in existing church structures.

Commentators do not view the ruling as a "let down" in the Church's requirements for worship but rather as a way of holding Catholics to Mass at least once a week despite limited facilities.

A charge of foot-dragging on race questions was made by Edward M. Keating, publisher of Ramparts magazine, a review edited by Catholic laymen in Menlo Park, a suburb of San Francisco.

In connection with an anonymous article in the current issue of Ramparts which is critical of Catholic leaders' reaction to the race crisis and which Keating said was written by a priest, the publisher held two press conferences. The first was in San Francisco and the second in Los Angeles. Both were held June 10.

The article in Ramparts claims that Catholic priests refuse to accept the demands of the black community for racial equality and discrimination in solving racial problems.

The author also charged that many Catholic priests refuse to teach sermons about the Church's teaching against racism because they fear alienation from their wealthy parishioners.

The author cited James Francis Cardinal McIntyre of Los Angeles as an example of the alleged remoteness of the Church's leaders.

In the meantime, in Los Angeles, a priest told a press conference he had written in April, 1964, asking that Cardinal McIntyre be removed for failing to implement the Church's teaching on race.

The priest is Father William Dubay, a native of Long Beach who is assistant pastor of St. Albert the Great church in nearby Compton, a church whose congregation, he said, is predominantly Negro.

In a 700-word letter dated June 10 and made available June 11, Father Dubay alleged that the Cardinal had "failed to exercise moral leadership among the white Catholics of this diocese on racial discrimination."

He also charged that the Cardinal waged "a vicious program of intimidation and repression against priests, seminarians and laity who have tried to teach



KAREN FERGUSON

### RIT Student In Europe

Miss Karen Ferguson is on a five month tour of Europe as a combination school and work project for Rochester Institute of Technology School of Business. She is a member of the all-college board of Mademoiselle magazine. Karen is the daughter of Mr. and Mrs. Robert Ferguson, 3003 Mt. Read Blvd. in the Town of Greece. She is a graduate of St. John's school and Nazareth Academy.

### WRITERS

H. Y. publisher wants books on all subjects. FREE brochures that show how your book can be published. Books and article reprint EXPOSITION 3667 York Ave. So., N.Y. Dept. A-145.

Father Bernard Terpstra, S.J., expressed concern for the situation of deaf Catholics in an interview at Gallaudet College, the government-supported school for the deaf that awarded him an honorary doctorate of letters.

A young priest, Father Terpstra, has been working among the deaf since prior to his ordination in 1954. Although a Dutch citizen, he is now in the U.S. Vocational Rehabilitation Program.

He discussed his role as priest and expert on linguistics while sitting in a littered basement storeroom that has been serving as his office at Gallaudet.

The main reasons why deaf people leave the Church, he said, arise from marriage conflicts and from their inability to participate in Church worship.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their choice is limited. If they want to marry a deaf person, even in large cities. For example, if there are a dozen deaf persons of marriageable age in a city, only a few of them may be Catholics.

"Divorce is high among those deaf people who marry hearing persons," said Father Terpstra. "And of course their