

Do You Have A Monkey Uncle?

Scientists recently discovered the skeleton of an ancient mountain ape in a coal mine near Rome. They believe the bones are 10 million years old. Some people think the skeleton is the long-lost link missing link which means I have a monkey for an uncle instead of God as a Father.

Actually no reputable scientists voice such an opinion but the old evolution question is soon to come up again as young scientists are initiated to classroom studies in biology and anatomy.

Many text books take the evolution theory as a scientific fact, despite the clear admission that not only one, but several million links still leave gaps in the supposed descent of man from tail-wagging ancestors.

Catholics should be clearly informed what the Church teaches on this subject.

CATHOLICS ARE AS free as anybody else to have an "open mind" concerning progress in scientific knowledge. Our Catholic high school and college courses in science should be sufficient evidence to prove that point.

The Church is reluctant, however, to have Catholics accept the current evolution theories. Why? Because in the popular mind, these theories imply that the Bible is mistaken in its Genesis story of God's creating the first man, and that all men are simply highly developed brute animals.

AS CATHOLICS, WE have a higher science than comes from mere poking around in abandoned coal mines. We have God's clear word for it that He made us to be creatures of body and soul, destined to an everlasting reward or punishment depending on our response to His commandments. That is the Bible story in essence.

Just how or when God fashioned the first human body He has never told us. Each human soul, however, is created directly by God, not in some heavenly factory, but in a divine fashion we cannot imagine.

So no matter what discoveries may ever be made, we are "open" to receive them but we will continue in the same steadfast and humble faith knowing that we are children of God who made us and awaits us at the end of our earthly trek toward heaven.

Judge Advises Family Prayer

Lawyers attending their American Bar Association meeting in Los Angeles this week heard a superior court judge advise them to recommend family prayer for couples with marital problems.

Judge Louis Burke said his own experience on the Los Angeles county conciliation court proved to him that "religion can be a substantial factor in bringing about the reconciliation of couples and in enabling them to maintain a happy home."

He said this is particularly true where husband or wife can't admit, "I'm sorry," after inevitable family squabbles. Kneeling together for a sincere prayer would prevent these emotionally "hook-up" couples from heading for a lawyer's office and divorce court, Judge Burke said.

His advice is especially timely as thousands of children head back to school this week. Parents should remember that their example is the most powerful education their children receive and if children are to grow up with faith and happiness in their hearts they need to see these virtues exemplified in their parents.

Judge Burke was simply echoing an old and very good adage, "The family that prays together, stays together."

'Grass Roots' Interest In Liturgy

Cincinnati—(NC)—The dynamic vitality that for 20 centuries has been an identifying characteristic of Christ's Church is nowhere more evident than in the Church's worship—the preparation of God's people on earth to do what they hope to do for all eternity, proclaiming the glory of God.

This fact was abundantly confirmed at the 19th North American Liturgical Week which concluded here.

The divine services, the principal address, the enthusiastic workshops and study groups, and even the exhibits, substantiated the remarks of Archbishop Karl J. Alter of Cincinnati in his sermon at the closing Mass: "The Liturgy is the Church in action."

Permeating everything was the confident assurance that the liturgical movement in the United States has come of age, and is now faced with an even greater challenge of broadening and deepening the progress that has been made in the past two decades.

The amazingly large registration of nearly 750 priests, religious and lay people made a strong impression on the citizens of Cincinnati, not so much by numbers as by the evident earnestness of purpose.

Particularly did there seem to be on the part of the priests present from every corner of the country, a strong desire to know how they could implement in their own communities and with their own people the

By FATHER FRANCIS SYRIANNEY

vibrant spirit so apparent among the delegates.

Even more striking was the obvious response of the many lay men and women whose sincerity testified to the satisfaction that their active participation in the liturgy of the Church has brought them.

If one fact can be said to express the success of the liturgical movement, it is the realization that the movement has now reached out from the scholars and specialists and is well rooted in the minds and practice of many parish priests and members of their congregations.

For the great advances that the liturgical movement has made in the past few years, all speakers expressed deep gratitude to His Holiness Pope Pius XII for his great encyclical on the liturgy, "Mediator Dei."

A further evidence of his understanding and concern for the spread of the movement was the International Congress on Pastoral Liturgy, held under his personal sponsorship at Assisi two years ago.

THE GRASS-ROOTS response to the Pope's words of wisdom, the growing desire for active and public participation in the worship of the Church, was credited by Archbishop Alter to Pius XII's insistence that we must first understand the Church before we understand its worship.

Vatican

St. Peter's Basilica

By JAMES C. O'NEILL

Vatican City—(NC)—Although most of the world's past splendor has been consigned to ashes or museums, there are in the Vatican two congregations whose job is to keep fresh the glories of the papacy.

Among the most arresting expressions of homage to God are the Basilica of St. Peter and the solemn pageantry which surrounds the pope as the Vicar of Christ. To preserve these historic symbols of faith and honor, the popes have established the Sacred Congregation of the Basilica of St. Peter and the Sacred Congregation of Ceremonial.

As its name indicates, the former congregation is the housekeeping unit of Christendom's greatest church. It must continuously provide the necessary maintenance needed to keep the more than 300-year-old building in good repair and it must make improvements and changes as they arise.

This is not an easy job. St. Peter's is not a museum which can be closed from time to time for extensive repairs. It is a living church where Masses are celebrated daily and where thousands of pilgrims come every day to pray at the tomb of the first pope.

Heading the congregation is its Sacerdotal Prefect, His Eminence Federico Cardinal Tedeschini. Twelve other cardinals, none of whom live in Rome, are members of the congregation.

Secretary of the congregation is Archbishop Primo Principi. He, together with Dr. Francesco Vacchini, the general agent and director of the technical office, carry out the day-to-day maintenance of the great edifice.

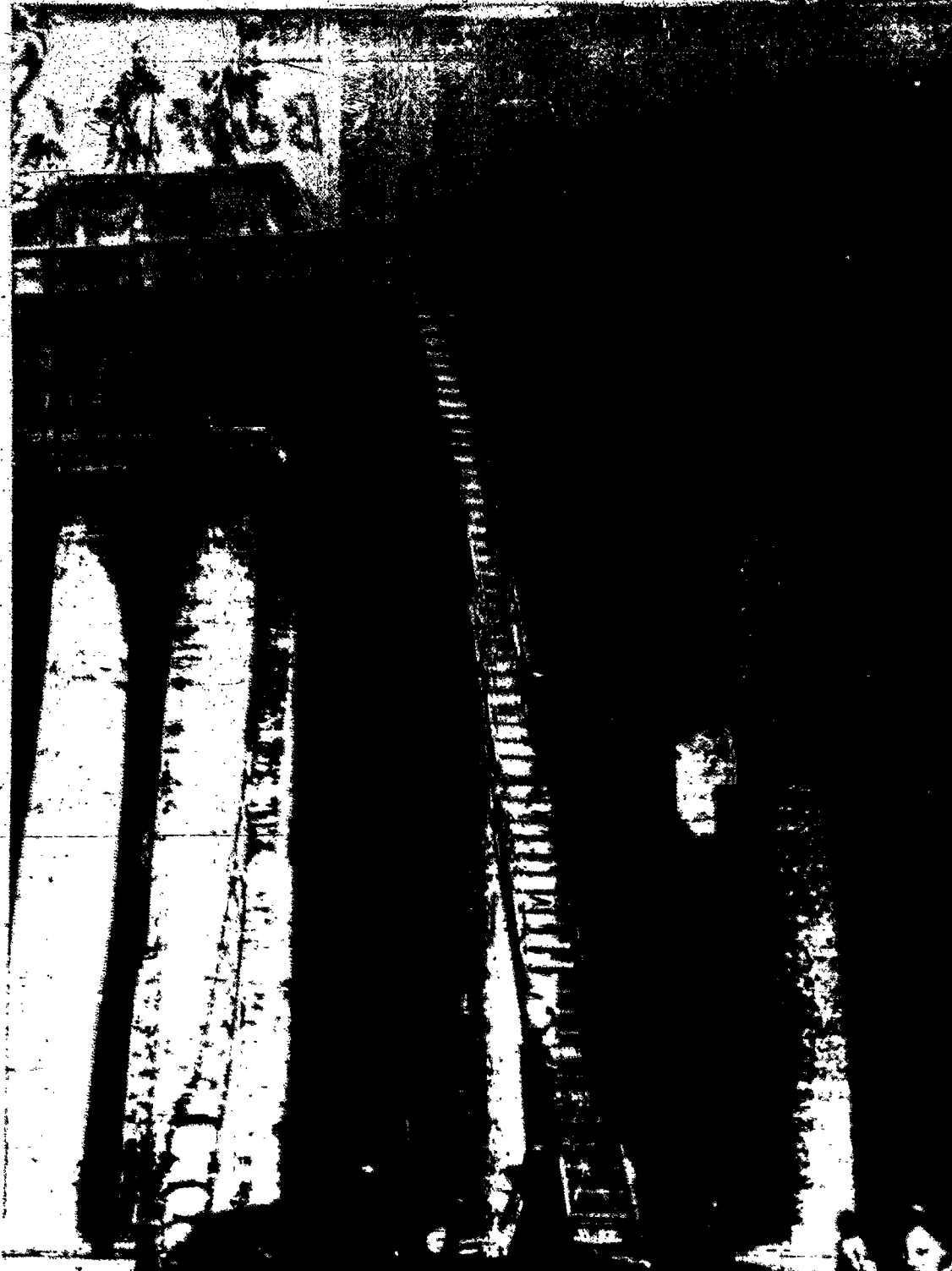
On the congregation's payroll are about 60 workmen, called the samprini—the little men of St. Peter's.

These workmen, whose jobs are often passed down from one member of a family to another for generations, can handle everything from a broom to a 30,000-pound statue.

There are really two classes of these workmen. Most of them are maintenance men, engaged in the ordinary work of keeping the basilica clean and in good shape. The others have more technical training for major jobs of restoration or installation of new monuments.

A staff of four engineers and architects regularly work with the congregation. A much larger staff of consultants from the fields of architecture, art and engineering is available whenever a big problem presents itself.

Dr. Vacchini, himself a member of a family which has labored in the care of St. Peter's for five generations, estimates the annual cost of ordinary maintenance at \$250,000. Much more is spent for



Vatican City—(RNS)—Perched on high ladders, workers inspect statues decorating the colonnade and facade of St. Peter's Basilica here. The inspection was ordered promptly after a fragment chipped off one of the statues on the basilica's left side. It was announced that steps will be taken to reinforce the statues with cement injections wherever necessary.

the spot tradition had long ago assigned to him. The excavations are among the most important archaeological findings of the century.

The mosaic studio has produced every picture in the basilica, except one small painting on wood, and has supplied fine mosaics for churches throughout the world.

The congregation supervises St. Peter's as a building and an art monument, but it does not have authority over it as a church. This rests with the chapter of the canons of the basilica.

The canons chant the Divine Office in St. Peter's on major feasts and administer the religious affairs of the basilica. Among the canons is Msgr. William Hemmick, formerly of the Baltimore archdiocese. The chapter schedules Masses, runs the great sacristy, cares for the vestments and altars, and administers the finances of the church.

The two organizations are independent of each other. But Cardinal Tedeschini unites them. He is prefect of the congregation and as Archbishop of the Vatican Basilica he heads the chapter of canons. Whenever a difference of opinion arises, Cardinal Tedeschini decides what is to be done.

THE ENTRANCE of the

pope into the basilica temporarily suspends the authority of these two organizations. The pope's Maestri di Camera, Msgr. Federico Callozi di Vignale, automatically becomes the man in charge. A second member of the pope's personal household, Msgr. Enrico Dante, Prefect of Pontifical Ceremonies and an ex-officio member of the Ceremonial Congregation, supervises all the activities at the altar during the pope's presence.

The Ceremonial Congregation, headed by the Dean of the Sacred College of Cardinals, at present Cardinal Tisserant, oversees all ceremonies of the pope and of the Roman Curia.

For the most part this congregation is concerned with protocol. It decides matters of precedence, supervises the state reception of representatives to the Holy See and visits by heads of state.

Sixteen cardinals, including Francis Cardinal McIntyre, Archbishop of Los Angeles, have been assigned by Pope Pius XII to assist the prefect of the congregation.

Msgr. Beniamino Nardone, the congregation's secretary, handles most of the ordinary administrative detail and is the prelate who first greets official visitors to the Vatican.

As most of the ceremonial forms of the Holy See have come to be the traditions of centuries, the permanent staff of the congregation is only three. However, there is a board of consultants in addition to the cardinal members to advise on special problems.

The congregation supervises the sacred functions in which cardinals in Rome take part. It was this congregation, working together with the Office of the Master of Pontifical Ceremonies, which handled the details of the funeral of Cardinal Stritch, who died in Rome this year.

The great church of St. Peter's and the ceremonies surrounding the papal court in all their pomp and splendor reflect the desire to honor God.

Artistic and aesthetic triumphs of civilization though they may be, both the church and the ceremonies are essentially symbols of something greater. They are symbols created by man to remind all of the magnitude and greatness of the Diocese of St. Peter, the fulfillment of Christ's promise to be with His Church until the end of time.

(End of a series on the Vatican congregations which aid the pope in governing the church.)

JOSEPH BREIG

Birth Control

When will the modern world recover from its sickness over sex?

The immediate occasion for the question is a disagreement that broke out recently in New York between Catholics on the one hand and many Protestants and Jews on the other.

The debate was touched off when the commissioner of hospitals refused to allow a physician to prescribe and fit a contraceptive device to a patient in a city-owned hospital.

Catholics upheld the commissioner, and urged that the city government retain the "written policy" which he followed.

JEWISH AND Protestant leaders and organizations advocated reversal of both the decision and the policy. They alleged that Catholics were trying to impose their moral code on others.

Surely the truth is that if Catholics are not free to defend a moral position, then it is they who find somebody else's convictions forced upon them.

City-owned hospitals are tax-supported. Catholics pay taxes. They object to use of public money for a purpose, considered as grossly immoral. They do not wish to be made to contribute, against their consciences and wills, to such a purpose.

That much, it seems to me, ought to be easy for anybody to understand.

BUT THE MATTER goes much deeper. I am afraid that many of our fellow-citizens do not realize how revolting artificial birth-prevention is to Catholics. We detect even talking about it, and wish other Americans would stop making it necessary to do so.

Contraceptives debase the husband-wife relationship, which ought to be morally and spiritually elevating, to a level lower than the bestial.

We did not create ourselves. We were made by God in His image and likeness. He gave us our faculties for His service, the service of fellow-men, and our perfection in holiness.

Speech, for instance, is given for such uses as adoration, thanksgiving, petition; for communicating truth, comforting the afflicted, instructing the unlearned, evoking soul-healing laughter.

WILL ANYONE except a degenerate deny that a human being degrades himself and insults his Creator when he uses his tongue for blasphemy, for obscenity, for malicious gossip and character assassination, for defrauding the trusting, for seducing the innocent, for falsehood?

To speak so is to cheat God. It is to pervert a gift He gave for love of us.

The power of eating and drinking for another example, is given so that we will nourish our bodies. In our day of dietetic science, we understand this very well.

NO ONE NEEDS be told how vile was the practice of the pagan Romans, who invented the vomitorium for hogish indulgence, seizing upon the pleasure of eating while frustrating his God-given purpose.

Sex, too, is given to us for noble uses. And contraceptives are to sex what lies and malice are to the tongue, what the vomitorium was to nourishment. To deny this is to blind oneself to truth.

Marriage is given to men and women so that in sacred love they may joyously serve God; uplift each other in divine grace, and in deepest union confer the noble offices of father and mother.

If Catholics did not love their fellowmen, they could stave off the public promotion of fifth such contraception. They could say, "Let people wallow in their own misery, their unhappiness, and the image of God in each of them."

Least of all can Catholics be careless about God's rights.

Making Marriage Click

Wife's Role To Get Husband To Talk

By MSGR. IRVING A. DeBLANC
(Director, Family Life Bureau, N.C.W.C.)

"I believe my husband was born at the age of 95 and has gotten older ever since. He has never known what it means to chatter and be gay. When he talks to me at all, he may just as well hand me a bottle of opium. Even when he says 'hello,' he makes me want to yawn. He claims that real men are silent types. What can I do?"

"Our culture, I am afraid, has a little way agreed with your husband in that one statement—that 'real men are the strong and silent type.' In this, men are quite different from women.

When a woman is in a state of strong emotion she has the impulse to talk. She feels more secure and gains relief by letting her feelings overflow. A man, however, under the stress of emotion feels generally that he must not talk. His impulse is to lapse into silence.

To generalize and oversimplify—when a lady talks she wants to express feelings; when a man talks he wants to express ideas. We must be constantly aware of the differences between the sexes. The

much patience, sympathy, insight.

Yet it is a task for which every true woman is by her feminine nature well equipped. The woman who can establish this relationship with her husband truly wins his heart, for he has confided to her the secret of his innermost self, which he has closely kept from the rest of the world.

As he grows older the one thing he knows will never be forgiven is any manifestation of softness and emotion. When he learns to box or play football, it is treasured upon him that however much he is hurt, he must not show it because that will be a signal to his adversary to finish him off.

When your husband's silence baffles you, it may be that he is just confused. This strange truth is that when a man has to retreat into silence before his wife, he experiences a sense of deep disappointment. This is in fact the last thing he wants to do.

It is therefore the wife's task to draw her husband out of the abyss of silence in which his deepest feelings become entombed. It may not be an easy task; it may require

Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 69 No. 49
Friday, September 5, 1958
MOST REV. JAMES E. KENNEDY, D.D., President.

Member of the Audit Bureau of Circulation and the Catholic Press Association. Published every Friday by the Rochester Catholic Press Association. MAIN OFFICE—25 S. 2nd—Baker 4-6111. ROCHESTER 4, N. Y. AUBURN OFFICE—41 Grant Ave.—Auburn 4-2310. HAMIRA OFFICE—311 S. 1st—Hamira 4-2311. Entered as second class matter in the Post Office at Rochester, N. Y., March 5, 1919. Single copy 10c. 1 year subscription in U. S. \$4.00; Canada \$5.00; Foreign \$6.00.