

# You Always Have Advice About Dates; Please, Tell Me How To Get One!

By FATHER JOHN L. THOMAS, S.J.  
Assistant Professor of Sociology at St. Louis University

Whenever you write about dating among teen-agers, you always talk as if the main difficulty was deciding how often to go out. For some of us the real problem is how to get one. As for conduct on a date, well, I'm sixteen and no boy has come close enough to even steal my glasses. Honestly, I'm getting worried about this though I thought dating was kind of silly a few years ago. I'm not boy-crazy but I'd like a few dates. Am I starting too late?

Your final question, Janie, reminds me of the remark of the little twelve-year-old girl who was showing a friend her eighteen-year-old sister's enlivened room. "We always hoped that she'd get married, but I'm afraid she never will." No, you're not too late. In fact, you might ask if you're too early.

This doesn't mean you're not old enough to start taking an interest in dating. As you grow toward maturity, you should gradually widen your circle of friends, including both boys and girls, so that you learn from experience how to find interest with others in various social situations.

But teen-agers may take many different attitudes toward dating. Some are so immature that from grade school on they allow dating to absorb all their energy and interest, forgetting that their main job is to prepare themselves adequately for life.

Others apparently favor themselves to be adults, forming exclusive, intimate, highly emotional attachments as if they were preparing for marriage. Others childish regard dating as a means of mutually exploiting newly discovered sensual and sexual impulses. As I have suggested, dating should be viewed as one of the socially accepted methods by which teen-agers are gradually introduced into wider social circles and more complex social situations.

At this point, Janie, you're probably saying to yourself that you aren't interested in a treatise on dating — you want to know how to get started. I know that, but it seems to me you will be less worried about your situation if you understand the proper purpose of dating.

Some girls your age become so upset about not having dates that they begin to feel they have something wrong with them. Such a view is unequalled for and quite unhealthy.

**WHAT CAN YOU DO TO GET STARTED?** Well, you might begin by a little self-examination.

Are you cheerful and friendly? cooperative and considerate of others? Or are you critical and self-centered? Suspicious and unappreciative?

Are you interested in other people enjoy doing things for others, see them as persons just like yourself with hopes, problems, and need for attention, praise, and affection? Or are you slow to put yourself out for others, making no effort to see things from their point of view, never giving anything unless you get something in return?

Are you reasonably good at doing anything — games, sports, conversation, dancing, and so on?

Some people never learn any of these things because they either don't want to make the effort or are too proud to make mistakes. The day is long past when young ladies could get along socially by passing as mere decorations.

Are you careful about your personal appearance? This implies some understanding of your type — the kinds of clothes you can wear well, what colors do something for you, the kind of hair-do that best becomes you, and so forth? Some anxious teen-



agers try to attract attention by conspicuous make-up or dress.

The result is either funny or attracts the wrong kind of attention.

Finally, you won't meet many people just sitting around. Take an active part in school and church functions — plays, discussion groups, dances, extra-curricular activities of various types. See what you can give rather than what

you can get out of doing this.

If you like people and take an interest in them, they will enjoy being with you and having you meet their friends. As your social circle widens, you will normally have sufficient opportunities for dating.

At any rate, there's no cause for panic. Sweet sixteen may be too old for thumb-sucking, but it's certainly too young for ulcers.

## Maryvonne's Miracle

### 'Incurable' Cured At Lourdes

Paris—(RNS)—"Let me die under my own roof. I feel too weak for the journey to Lourdes." Twenty-eight-year-old Maryvonne Mondini could barely whisper the words when her husband told her that their neighbors in the mining village of Biver in southern France had collected money to send her to the famous Marian shrine.

Five days later a young woman ran excitedly up the path to the house of Father Gazagne.

"It's not possible," the priest exclaimed when he saw her. "Why, Maryvonne, only a week ago I gave you Extreme Unction."

It was true, however. Only a few seconds after drinking water from the spring in front of the Grotto in Lourdes, Maryvonne jumped up from her stretcher and ran through the town, apparently miraculously cured.

Madame Mondini has had a long history of illness—she was stricken when she was 12 years old and saw her young brother scalded to death, dying in terrible agony. The emotional shock caused a cerebral fever which resulted in periods of extreme irrationality. Finally, as the frequency of her attacks increased, she was hospitalized and submitted to every type of modern treatment.

She became cured only when a heavy discovered drug was used.

Not long afterwards Maryvonne met a young miner, Baptiste Mondini, whose loving attentions turned her into a happy active young woman and a contented wife. A few months ago however she fell ill again.

The doctors discovered that a nerve leading to the brain no longer functioned, and that part of her brain was starting to atrophy. Very soon paralysis set in. Doctors told her husband that she was incurable and had only a few months to live.

While Baptiste despaired by his wife's bedside, two young cripples living in the village and members of the Catholic

Fraternity of the Sick moved by the distress of the young husband, decided that they must try to help. They made a door-to-door collection to send the money necessary to reach Lourdes.

Maryvonne and her husband to Lourdes. They also wrote to the hospital authorities in Lourdes and made all necessary arrangements.

As soon as everything was ready they went round to announce the news to the couple. The priest was just leaving after having given the invalid Extreme Unction. It looked as if it was too late. In spite of his wife's condition, however, and her lack of enthusiasm, Baptiste insisted on going to Lourdes.

On their way there Baptiste had her carried to the Grotto, despite her sabbion protests that she was too tired. A pilgrim who had just filled a flask at the miraculous spring held it out to the sick woman. "Drink," he said. Baptiste held the flask to

## Irish Shrines Being Rebuilt

Dublin—(RNS)—Local authorities throughout Ireland, with the co-operation of the Irish Tourist Board, have undertaken restoration work on a number of national shrines.

The shrines include the 12th-century Cong Abbey, where Rory O'Connor, last High King of Ireland, died; the 12th-century Cistercian Abbey of Corcomroe in County Clare, which was founded by Donal More O'Briain, last King of Munster; and at noted church builder and Clonmacnoise Abbey in Offaly County.

## East-West Rites Meet In July

Lisle, Ill.—(NC)—Abbot Ambrose L. Ondrak, O.S.B., of St. Procopius Abbey here has convoked the third unionistic congress for July 1 to 4. It has been announced.

## COURIER-JOURNAL 3 Dachau Victim

Friday, March 27, 1959

### Prelate Calls For Active Laity At Mass

St. Louis—(NC)—Archbishop Joseph E. Ritter of St. Louis said in his Easter pastoral it is "most important" that Catholics participate by voice and deed when assisting at Mass and other liturgical functions.

THE PASTORAL announced that he has directed that the instruction from the Holy See on lay participation in the Mass be carried out in this archdiocese. He said the St. Louis Review, archdiocesan newspaper, will print the instruction in serial form "in order that all might be properly informed."

(The Courier-Journal printed details of the decree this past December.)

His pastoral continued: "It is most important that these members of the Mystical Body, when assisting at Mass and other liturgical functions of the Church, do so not merely as onlookers and mute spectators, but that they actively, by voice and deed, participate and thus unite themselves to Christ and to the Church in the worship of the Heavenly Father."

The Archbishop is chairman of the J.S. Bishops' Commission on the Liturgical Apostolate, established last November.

The instruction from the Holy See on lay participation in the Mass came from the Sacred Congregation of Rites. It was dated September 3, 1958, and was made public in early October, 1958.

## Czech Abbot Dies

Lisle, Ill.—(NC)—Word has been received here at the Benedictine St. Procopius Abbey that Abbot Benedict Anthony Svanda, O.S.A., abbot of the ancient Augustinian monastery of Old Buno, Czechoslovakia, died (March 6) at the age of 72.

ABBOT SVANDA, the world's only Augustinian abbot, spent many years in both Nazi and communist concentration camps. At the beginning of World War II, while pastor at Brno - Liskovec, where he preached openly against the Nazi doctrine, he was arrested by the Gestapo and imprisoned for five years.

Liberated at Dachau in 1945

### Requiem Held For Trailer Priest

Alexandria—(NC)—Bishop John J. Russell of Richmond, offered a Pontifical Requiem Mass in St. Mary's Church here for Msgr. Edward L. Stephens, a pioneer in the use of the trailer chapel for furthering the Catholic apostolate.

## Yale Snowballs Not Bigoted

New Haven—(NC)—Father Edwin B. O'Brien, Catholic chaplain at Yale University here, denied that anti-Catholic or anti-Irish bigotry inspired snowballing of a St. Patrick's parade by Yale students.

In the riot following the snowballing incident, 14 Yale students were arrested. An official of the Ancient Order of Hibernians, an Irish fraternal organization, had charged that the disorder was caused by bigotry.

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Abbot Ambrose L. Ondrak, O.S.B., of St. Procopius Abbey, who met Abbot Svanda during a visit to Czechoslovakia in 1947, offered a Requiem Mass for him.

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