

**Talk It Over**

**Is It Wrong?**

By ANNE CULKIN



Dear Miss Culklin:  
Do you think that it is all right for two girls to dance together at a dance where there are boys? This is what I mean. Every second Friday night, there is a mixer in our school auditorium. Lots of boys go, but most of them won't dance.  
When the music is good, you feel like dancing, and that is why the girls dance together. Some of the girls make fun of the ones who do dance together. Is it wrong?

A Dancer  
The practice that is becoming more common all the time of two girls dancing together is not wrong, but it can become ridiculous. And ridiculous it is as well as bad taste when two girls dance to "slow" music, that is, the ballad kind of thing. As far as the very fast music that calls for complicated "exercise" (hardly could be called dancing) this can be tolerated.  
Perhaps more boys would dance, particularly those who are just learning, if the music would lend itself to their trying out the one basic step that they are just learning.

Dear Miss Culklin:  
How do you tell a girl that you are not interested in hearing what your old boy friend says about you. I used to go with a boy who now dates my girlfriend. Everytime he phones her, she phones me and tells me everything he said to her. I really don't want to hear what he says because I am no longer interested in him. What should I do?

Not Interested  
Dear Not Interested:  
You simply tell your friend kindly but sincerely that you are not interested in her conversations with the boy who apparently interests her but not you!

Dear Miss Culklin:  
I am a mother of three daughters. My oldest girl, sixteen and twenty, smoke, and I feel to excess. I have two sons who are older than the girls. They smoke, too, but not the number of cigarettes the girls do.

Last week at our bridge club meeting, the mothers discussed this very point. Without exception, all agreed that young women are now smoking more than young men. Do you feel that is true? If so, what is your explanation for it?

A Mother  
Dear Mother:  
Definitely I agree with you. Young women are smoking more than young men. My feeling that this is true becomes stronger each week as I address assemblies of college girls numbering 500 to 1000. I ask the following question "If you date a boy who smokes, and you smoke too, who smokes more during an evening?" In unison they answer "the girl!" As for the explanation of why, I don't know.

Mrs. Fitzpatrick  
Last Rites Held  
At St. Thomas  
Funeral Mass for Mrs. Sarah Fitzpatrick was offered in St. Thomas the Apostle Church, Wednesday, March 11. Mrs. Fitzpatrick, 54, of 39 Parkview Ter., Irondequoit, died March 8, 1964, after a brief illness.

SOLEMN REQUIEM Mass was celebrated by Rt. Rev. Msgr. Richard K. Burns assisted by Rev. Robert J. Donovan, deacon and Rev. John Skvorak, subdeacon.

Mrs. Fitzpatrick was a member of St. Thomas the Apostle Rosary Society, Catholic Women's Club, Mothers Club of Bishop Kearney High School, Ladies Auxiliary of Ancient Order of Hibernians and of Mercy Guild of the Little Flower.

She was a private secretary of Champion Knit Co. for 20 years until her retirement in 1947.

Surviving are her husband, Michael, one daughter, Ann; two sons, Michael Jr. and Dennis; and two brothers, John McHugh and James McHugh, all of Rochester.

Burial was in Holy Sepulchre Cemetery. Arrangements by McLaughlin Funeral Home.

know. But we must agree, though, that it is unfortunate.  
Dear Miss Culklin:  
I have read your column many times and I wonder if you could answer my question? I am a Catholic and the man I married is not. We were married by a priest six years ago. We are now separated, and I have found out he was married before he married me and never obtained a divorce.  
Now, according to law, this makes our marriage void, as it is bigamous. According to the Church, I cannot remarry again, as our marriage was blessed by a priest and is considered legal "until death do us part." Would you please tell me why I cannot be free to remarry again and still not be barred from my Catholic religion for something which was not of my making?

P. R.  
Dear P. R.:  
As this column is written primarily for young people, I am printing your letter only because so many persons, young and old alike, complain about the "red tape" of the Church—that the investigation concerning the eligibility of two persons to marry is too severe, too prolonged, etc.

Your experience is additional proof of the wisdom of the church in realizing the necessity for it. Please see a priest, for if the content of your letter be true, and if it can be definitely proved that the man who went through a marriage ceremony with you had a valid previous marriage and that his wife was still living at that time, then there was no marriage between you and this man. Again, please, see the pastor of your church without delay!

Dear Miss Culklin:  
What do you think of people who smile all the time. Frankly, I think they look like idiots and are insincere. I get so sick of my mother telling me to smile when there is nothing funny to smile about. Give me your honest opinion about smiling. I'll wait for your answer.

Dear Clare:  
Strange but I was of the impression that persons smiled not only when they were amused but also when they were pleased or happy or when they wanted to make other people happy. Never have I seen the person who smiles "all the time," but apparently you have seen one, so really I can't say if they look like idiots.

"A SMILE"  
A smile costs nothing, but gives much. It takes but a moment, but the memory of it sometimes lasts a lifetime. None of us is so rich and mighty that we can get along without it. A smile creates happiness in the home, fosters goodwill in business and is the counteragent of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. It cannot be bought, begged, borrowed or stolen, for it is something that is of no value until it is given away. Some people are too tired to give a smile—give them one of yours, for no one needs a smile so much as he who has no more to give.

Vatican Names  
U.S. Prelates  
Vatican City — (RNS)—Two Americans were named by Pope Paul VI to complete the membership of a special commission established to put into effect changes authorized in the Constitution on the Sacred Liturgy approved by the Second Vatican Council.

They were Joseph Cardinal Ritter, Archbishop of St. Louis, Mo., and Archbishop Paul J. Hallinan of Atlanta, Ga.

Other new members named were Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity; Carlo Cardinal Confalonieri, Archbishop of the Patriarchal Librarian Basilica; Valerian Cardinal Gracias, Archbishop of Bombay, India; Lauran Cardinal Rugambwa, Bishop of Bukoba, Tanganyika; Raul Cardinal Silva Henriquez of Santiago, Chile; Gregory Peter Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith; and Archbishop Francis J. Grimshaw of Birmingham, England.

As finally constituted, the 42-man commission includes representatives of 26 different countries. It is headed by Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy.



Desmond Fenrose and his Irish Dancers held several performances throughout the area during the past few weeks. The group, four of whom are shown above, appeared at St. Joseph's Infirmary and St. Ann's Home as well as several other locations.

**No Excuse for Delay**

(The following article is the eighth in a series on the broad reforms in the public worship of the Church which were enacted by the Vatican Council. The author, an official Council expert, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.)

By FATHER FREDERICK R. McMANUS  
(N.C.W.C. News Service)  
Full participation in the Mass and the sacraments must be experienced, both by congregations and by their members as individuals. Neither talking nor reading about the liturgy's part in Catholic worship is enough. The best theoretical preparation or the soundest instruction will not take the place of actual celebration.

That is why the Second Vatican Council, in its Constitution on the Liturgy, lists the parts of Catholic worship which the people should say or sing: "acclamations, responses, psalms, antiphons, and songs..."

And the participation of the laity is supposed to be the primary aim, again according to the Council, not only in the liturgy but in its "promotion" here and now.

The immediacy of this promotion was stressed by Pope Paul VI on Jan. 25 in his document on putting the constitution into effect and to work. But there are two apparent obstacles:

1. The Council decreed that all the official service books—missal, ritual, etc.—should be revised by experts "from various countries" of the world, rather than the Council's requirement that the work be done "as soon as possible" by Pope Paul's quick announcement of the establishment of a commission for the same purpose disguises the fact that this may be a long and complicated task.

This is the source, in turn, of a temptation to postpone liturgical participation in places where it has not yet been developed, to wait for the finished product of the liturgical reform. Such action or inaction is of course just the opposite of what the bishops decided, almost unanimously.

Speculation about future changes is profitable and necessary, but the Council's immediate concern is "to promote the liturgical instruction of the faithful, and also their active participation in the liturgy, both internally and externally."

2. A second difficulty, really no more than a pretext for putting off the action demanded by the Council, is the prospect of using English in parts of the Mass and other services—perhaps within a few months or within a year.

In 1962, six months before the Council opened, the rite of Baptism of adult converts was revised and the Holy See permitted the mother tongues to be used for most of the prayers, leaving the whole question of translation to the bishops and without requiring translations to be examined in Rome.

The same policy was adopted by the Council in the Constitution on the Liturgy: the decrees or decisions of the bishops in each country were to be submitted to Rome for confirmation, but not the actual translations of the liturgical texts, prayers, etc., from Latin into English, French, German, or other modern languages.

Now, however, Pope Paul has prescribed that, whenever a Latin text is translated into the vernacular by authority of the body of bishops, it must be sent to the Holy See for examination and approval (Jan. 25, 1964). Whether this procedure may delay a little the use of English in the Mass is not really the issue. Here and now the ways to promote congregational participation are already clear and definite, whatever the future holds.

Community prayers: Perhaps only a few congregations are able to recite (or sing) the Gloria, Creed, Sanctus, and

**New Strength For Sodality**

Washington (NC)—The goal of the new national sodality office in Washington is to strengthen and unify sodalities all over the United States.

The man in charge of the work is Louis K. Hogan, newly appointed executive secretary of the National Federation of Sodalities of Our Lady who arrived here (March 2) to establish his headquarters in the National Catholic Welfare Conference building.

"There are about 15,000 sodalities in the United States, some of which are very active," Hogan said. "Many, however, have been existing without contact with one another and even without knowledge of one another."

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