

# Rap Around

## 1977 Aquinas Valedictorian



ALAN WALTS

Alan E. Walts, son of Mr. and Mrs. Robert Walts of Haviland Park has been chosen valedictorian for the 1977 graduating class of Aquinas Institute. Alan, who ranks first in his class, has been active during his four

years at Aquinas. He's been a band member for four years and also has played in various professional bands. He was a member of the Student Council in his freshman year, a member of the guitar and biology clubs and a newspaper staff member in his senior year. A member of St. Charles parish, Alan has participated in that parish's folk group. Having maintained an 'A' average throughout his four years at Aquinas, he is a permanent member of the St. Thomas Club.

Among his many hobbies, he rates boating, swimming, and water skiing as his favorites. He will attend St. John Fisher College and plans to study science and mathematics and continue his work in music.

In his speech on graduation day, Sunday, June 26, he will recall memories of the past four years at school and will also reflect on the future for the graduating class.

## Mercy Alumnae Involved

Kathleen and Maureen Sullivan, daughters of Mr. and Mrs. Gerald Sullivan of Rochester and graduates of Our Lady of Mercy High School have assumed positions of leadership at Albertus Magnus College in New Haven, Conn.

Kathy is president of the Student Government Association while Maureen is president of the Class of 1979.

Besides her official duties Kathy volunteers her services as a student intern with the Sage Advocate program, has organized the Resource Center Library, and helped produce an Aging and the Arts Festival.

Maureen, a dean's list student, was the Acquisition co-chairwoman for Auction for Action, a representative to the Alumnae Association this past year, served on the Winter Weekend and Christmas Party committees and assisted in the Laurel Chain Ceremony for this year's graduating class.

## DeSales Announces Speaker

Dr. Anthony M. Barraco, chairman of the Education Department and professor of Education at Nazareth College will address the graduates of Geneva DeSales High School at the commencement exercises on Sunday, June 26 at 3 p.m.

Dr. Barraco is a graduate of State University at Geneseo, Syracuse University and SUNY at Buffalo. He has done post doctoral studies at Cornell University. He is a member of the New York State Regents Advisory Board on Teachers Education, Certification and Practice and chairman of the Consortium of Small Catholic Colleges.

## Divorced Fathers:

# Must They Divorce Their Children?

By MARTIN TOOMBS

Divorce cases involving children usually have a predictable result: the mother gets custody of the children, the house, and the father gets to pay support and "visit" his children. The mother receives custody in 95 per cent of the cases in New York State, despite state law, which declares that there shall be "no prima facie right to custody of the child in either parent."

Two factors contribute to the situation, according to two Rochester-area divorced fathers. The first is that the better parent is not the issue the court examines; generally the mother receives custody unless declared "unfit." The other problem is a popular misconception, according to the men, that a father can get over the loss of daily contact with his children, but a mother can't. The commonly held idea that "he'll get over it in a few months" is ridiculous, they said.

Both Jack Daughton and Robert Cobbett, members of the St. Joseph's, Penfield, divorced Catholics group, emphasize the importance of a father's relationship with his children. "We need to have contact with the kids as much as they need us," Daughton pointed out. Daughton has a 14-year-old

daughter, and 10- and 12-year-old sons; Cobbett has five children, including twin boys, ranging in age from 5 to 13.

Contact between a divorced father and his children is often difficult, and sometimes made impossible by court decisions and action of former wives. Cobbett has been active in the Rochester Equal Rights for Fathers group, which works to establish the equal status of the father in the upbringing of his children. They are not saying that the mother is less important than the father; Daughton commented that "it's just as wrong for the father to have custody and block out the mother" as is the opposite.

The two men direct much of their attack at the legal system, which they see as increasing problems instead of solving them; the "legal system is a big game," Cobbett noted. The problem, they said, is that the law is based on an adversary situation, with an emphasis on property, not humanity. Cobbett called the courts "inhumane," and commented that the "playing of the lawyers is demeaning." He also noted that they "never ask you in any of the proceedings if you love your children or love your wife." To the court, evidence means a pay stub and a list of assets, he pointed out; "it's all money."

Cobbett reported that during his divorce, lawyers told him that "they don't make laws for your situation," and "whatever you do, don't expect justice from the courts." "One of my goals is to change that procedure," he said.

Cobbett and Daughton explained that the court's adversary system forces couples apart, putting them in a position of competing for the affection of their children, and having their own lawyer run down the other person. They wanted to be more than weekend visitors to their children, but in order to be granted custody they would have had to attempt to prove their wives incompetent, something neither felt they could or wanted to do.

Both men currently have arrangements that mean they are keeping their children for significant amounts of time. Daughton noted that he and his former wife have developed "cooperative custody" even though she has legal custody. His wife "realized that the kids needed a lot of contact with me," he said.

Both men continue to live in the houses they owned before their divorces. They noted that that is unusual, and both said that they had trouble convincing their own lawyers that "that's my house too."

Social pressures also cause problems for the mothers, they noted, which in turn hurts the parental rights of fathers. Daughton said that it is important for the mother to "feel free to share the kids," without being regarded as abandoning them. Cobbett said that the court procedure might have been easier if his former wife "hadn't been fighting the motherhood thing," which required her to keep the children or be regarded as an unfit mother.

As for the Church, Cobbett noted that he "went from singing in the choir to sitting in the back row," after his divorce. The problem, he said, was wondering "what do people think?" The support he received from people in his parish came outside, rather than inside the church, he observed. The problem was that friends "didn't know what to say to me." The support he received was valuable, he commented.

Support from the divorced Catholics group also has proved valuable for the children, they noted. Recently their group sponsored a bowling day for parents and children, and the group split into boys and fathers, and girls and mothers. The result was a valuable interplay among "people in similar circumstances with similar problems" that benefited children and parents alike, they noted.

## Insights in Liturgy

# Liturgy Equals Education?

by THOMAS J. DRISCOLL

Modern religious education programs employ a variety of tools in the instruction of adults and children. Music, art, drama, discussion and other techniques all contribute to the advancement of modern catechetical methodology. There is, however, one technique used today which often creates a problem: the use of prayer and liturgy AS a religious education device.

Many religious education textbooks call for the use of prayer services and Eucharists for the primary purpose of instructing the children or communicating a catechetical theme. This raises serious questions about the nature of liturgy and the relationship between religious education and liturgy.

"Liturgy can be defined as the sanctification and the worship of the Church actualized in sensible and efficacious signs" (Dom Cyprian Vagaggini OSB, Theological Dimensions of the Liturgy). The goals of liturgy are the praise of God and the sanctification of the Church. Liturgy is an expression of a communal faith which is already present. Liturgical celebration presupposes the presence of biblical knowledge and faith commitment. While there is no denying that religious education happens at liturgy and that liturgy nourishes faith development, the primary goals of liturgy are not educative.

Since Vatican II there has been a tendency to over-

burden the liturgy with educational demands. This was done in an effort to make the liturgy understandable to the people. One way that this can be seen is the emphasis on thematic liturgy planning in order to present unified "lessons". Poor symbolism, particularly in the form of eye-catching gimmicks, is often employed. In addition, some groups crusading for causes directly and remotely connected with the Christian message see the liturgy, especially the homily proclamation at Eucharist, as the ideal time to present their views to a "captive audience". These practices, unfortunately, happen all too often in religious education.

People must be educated in and converted to the mysteries of salvation at least minimally before they approach liturgy. Otherwise, "the liturgy may be forced to become a tool of evangelization." (Music in Catholic Worship, Bishops' Committee on the Liturgy, 1972). This is too great a burden for the liturgy. Liturgy should celebrate the mystery of salvation which is the death and resurrection of Christ. This is (or should be) THE relevant event in our lives today.

Directions toward a solution should come along the following lines:

First, there must be a correct understanding of liturgy. Basic and accurate theological information about the nature of liturgical action is absolutely necessary. Sophisticated theological

reasoning is not a prerequisite for authentic celebration of liturgy; a theologically correct understanding of faith is.

Second, Christians must be provided with the opportunity to experience some genuine liturgy. The experience of authentic, living liturgy can help to break the vicious pattern of a poor liturgical sense.

Third, Christians must

progressively discover their basic Christian life experience and learn to celebrate it.

Fourth, religious education must center itself on the meaning of sacred mysteries, especially the Incarnation and the Death and Resurrection of Christ. In doing so religious education will re-discover its role of leading Christians to fuller and deeper participation in the liturgy.

## Nine OLPH Graduates Set 60th Year Reunion

Sixty years ago, Our Lady of Perpetual Help School graduated 19 boys and girls. One of them entered the religious life. Another grew up to be a city councilman and later, post master. A third already had distinguished herself right there in eighth grade: she scored 100 per cent that June on all the Regents examinations.

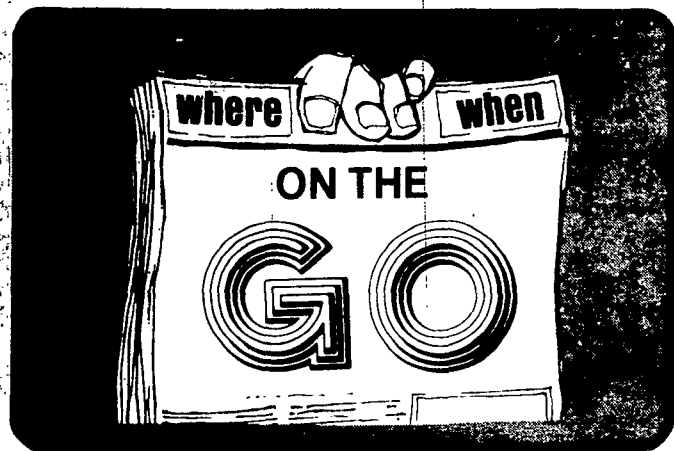
Nine of the 12 survivors of the Class of 1917, each accompanied by a guest, will get together for dinner Saturday night, June 25, at Valle's. Before dinner, there will be a 5 p.m. Mass for them and their departed comrades. Sister St. Luke, principal, will take the party on a tour of the school, and they will see her assemblage of class photographs that covers 61 years.

John G. Bittner, the retired post master, has signed up three other men and five women for the

festivities. They are Charles Phillips, Herman Schlageter, Ellsworth Vogler, Catherine Brenner Pehta, Clara Krause Stevenson, Marie Meier Robine, Rhea Pero Englert and the Regents record-breaker, Elsie Saenger Linn. One who will be remembered at the Mass is the late Marie Schoenherr, who attended the 50th anniversary celebration as Sister M. Mercia, SSND.

## BAR CELEBRATES

U.S. District Court Judge Harold P. Burke will be the guest of the Monroe County Bar Association Friday noon, June 24, at a luncheon celebrating his 40th anniversary on the bench. Charles F. Crimi is chairman. Chief Judge John T. Curtin of Buffalo will be the main speaker and Bishop John E. McCafferty will give the invocation and benediction. The luncheon will be at the Americana downtown.



**AQUINAS**  
Saturday, June 25 — Graduation Mass, auditorium; 7 p.m.  
Sunday, June 26 — Graduation

**DESALES**  
Sunday, June 26 — Graduation; 3 p.m.

**MCQUAID**  
June 27-28 — Summer school registration

**NAZARETH**  
June 23-24 — Graduation practice in school  
Monday, June 27 — Graduation, Eastman Theater; 8 p.m.

**MERCY**  
Friday, June 24 — Report cards mailed.

**ST. AGNES**  
Thursday, June 23 — Graduation.  
Friday, June 24 — Senior Ball.