

Teens Learn Alcohol, Driving Don't Mix

Fairport — "If you have been drinking, and also lying about it, then you are in trouble," Philip Yawman told two groups of high school students of the Father Kelly School of Religion of Assumption Parish last week.

Yawman, a parishioner and mental health director for Livingston County, had been asked to speak on the subject of alcoholism. The students asked that he speak on the subject of drinking and driving.

"My purpose is to heighten your awareness of the seriousness of drinking and driving," Yawman told the students, "and to show that drinking is not just a personal matter when a car is involved. It is a social matter."

To illustrate his point, Yawman led the students through a "guided fantasy," in which class volunteers were



PHILIP YAWMAN

instructed to imagine themselves in different scenes involving drinking and driving.

During one of the scenes an accident occurs in which one of the participants is killed. Spectators learned that the driver was not averse to drinking, and that previous to the accident, certain factors which aggravate the effect of alcohol were present in the driver. In addition, feedback

from the volunteers during the fantasy showed the emotional content of their experiences.

In explaining his use of the technique, Yawman said that if one can give an audience an emotional experience, an attitudinal change may occur. "The kids up there are real kids. There is cohesiveness in the presentation," he said.

One of the real attitudinal problems among many teenagers is their underestimating the effect alcohol has on the person, he said.

The presentation was part of the Religious Education Program at the school, an institution staffed by about 50 trained lay teachers, Father Joseph Beatini, pastor; Fathers Daniel Hogan and Timothy Horan, assistants; and the Mission Helpers of the Sacred Heart.

Anthony Luncheon Slated

The 18th annual Susan B. Anthony Community Luncheon will take place at the Rochester Chamber of Commerce, 55 St. Paul St. at noon, Thursday, Feb. 14.

Mrs. Rita Schein of the Federation of Republican Women's Clubs is chairman, and Mrs. Roberta LaChiusa co-chairman. Mrs. Marian S. Sweeting, program chairman and second vice president of

the federation, will introduce the speaker, Assemblywoman Piny Cooke. One featured part of the entertainment will be a reading on the American Flag by Shirley Husted, Monroe County historian.

This annual event is an outgrowth of the formation of the federation 82 years ago by Susan B. Anthony and is celebrated on or near her birthday. She felt strongly

that there was a need for a central group for all independent clubs to meet with monthly, to compare ideas and programs.

Mrs. Madelyn Goetz, first vice president and publicity chairman, urges all federation members to bring guests and make their reservations by Monday, Feb. 11, with either Dorothy Karl or Terri Robach.

The Open Window

By Father Louis J. Hohman

Language Affects Attitudes

Dear Father Hohman,

Re: Open Window, 12-12-79, Sexist Language

It would be edifying to know just what percent of people are offended by sexist language in the Mass.

Perhaps it is because of my excellent teacher, Father John D. Malley, and Fr. Hohman extensive four-year instruction he gave me before permitting me to convert, that I have never felt dominated by a "male-oriented" Church. As a convert, it looks as though some are trying to stamp their own concepts of what the Church should be onto the physical aspect of the Church, rather than trying to fulfill God's design for them spiritually as individual cells of the Mystical Body of Christ.

The problem of translation from Latin into any living language was an inherent evil. Changing the wording will do little to bring about a psychological alteration of attitudes that the Church is "male-dominated" until a woman can become Pope. (From other sources, it would seem that many groups who push for language change are also those who demand women priests.) Of course there is the problem that Christ talked about His Father, and

He, Himself, became a man. It would appear God set the pattern for the language.

I was interested in your statement that "homo factus est" is "sometimes" translated "he was made man," giving the impression it is more often translated "he was made a human being." Going through Catholic Missals dated 1900 to the present, 34 years of Masses, and a good number of years as a Protestant, I have yet to hear "he was made a human being." Could you please tell when that is used? Judging from dictionary definitions, "man" is much more definitive of Christ than "human being."

(Signed) S.S.

Dear S.S.,

The whole question of sexist language may seem to you to be a matter of little consequence and you share that position with that pact.

Very often our attitudes are determined at least in part by subconscious habits and use of male designations in a universal way seems to have a great impact upon people's way of thinking. A very fine discussion on this particular matter can be found in the newspaper, New Women, New Church, in the January, 1980, issue. Incidentally, that paper is obtainable from 33 Monica St., Rochester 14619.

I would like to show you an example of what could be done in the matter of language. Take the Eucharistic Prayer 4: "You

formed man in your own likeness and set him over the whole world to serve you his creator and to rule over all creatures. Even when he disobeyed you and lost your friendship you did not abandon him to the power of death but helped all men to seek and find you."

Suppose we change the words to the following: "You formed us in your own likeness and set us over the whole world to serve you our creator and to rule over all creatures. Even when we disobeyed you and lost your friendship you did not abandon us to the power of death but helped all to seek and find you." Some may object that that does not keep the historical perspective, but after all the solidarity of the human race is more important than the historical perspective, and we are all involved not only in original sin but in the need for salvation. Also, it should be noted that all people, men, women and children, are involved in being set over the whole world. That touches very closely upon the historical concept of male dominance.

You speak of my giving the impression that "homo factus est" is more often translated as "he was made a human being." I did not say that. I merely said that the Latin word homo is a generic word and has no sexual connotation whatever. You are correct in saying that "man" is more definitive of Christ than "human being." I have no problem with that. But there are many other designations which relate not to Christ but to people. Jesus as Savior took on the humanity of the human race, and only secondarily the masculinity thereof.

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