

OPINIONS

Catholic Courier

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Letters Policy

The Catholic Courier wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome original, signed letters about current issues affecting church life.

Although we cannot publish every letter we receive, we seek, insofar as possible, to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on likely reader interest, timeliness and a sense of fair play. Our discerning readers may determine whether to agree or disagree with the letter writers' opinions.

Letters must not exceed 500 words. Anonymous letters and the use of pseudonyms are unacceptable. We reserve the right to edit letters for legal and other concerns. With respect to errors in submitted text, we will correct spelling only.

Mail letters to: Catholic Courier, P.O. Box 24379, Rochester, N.Y. 14624. Please include your full name, phone number and complete address for purposes of verification.

Attempts to alter tongue will collapse by themselves

To the editors:

I think Robert W. Bart (*Catholic Courier*, Aug. 20: "Canon citations show alterations are wrong") is taking the language reformers and reformers much too seriously.

When I went to school, grammatically male forms, such as man, he and brethren, were the inclusive forms in the English language. They still are, unless in high school Latin, it is wrong to translate *agricola* as farmer rather than farmress. I would like to ask the includers and includresses, if we spoke Latin, how could we include males among *agricolae*?

It should be evident that my question contains misnomers. By no longer accepting the grammatically male form as biologically inclusive, the reformers and reformers are really excluders and excludresses. The answer is, of course, we couldn't include males.

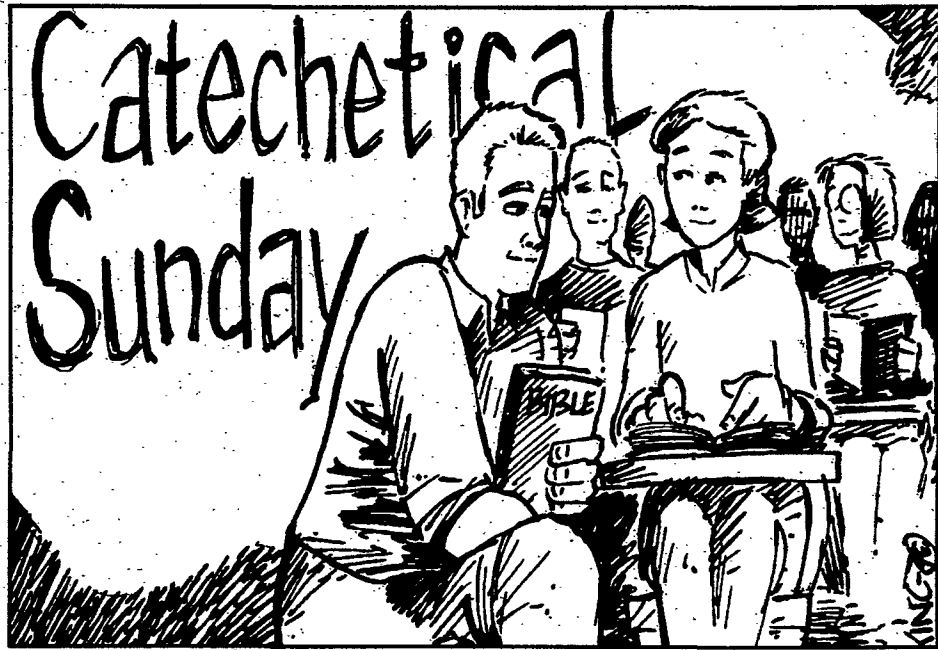
The whole inclusive language movement is exclusionary. In Latin, the male form, *agricolus* would have to be coined. We would have to replace *agricolae* with *agricolae et agricolii* in order to include farmers as well as farmresses.

Because its goal is, in fact, exclusive language, the inclusive language movement will probably collapse under its own weight. Language naturally tends to simplicity rather than stilted complexity. That is why man is the inclusive form in the English language.

That is why, with few exceptions, the grammatically masculine form, er, is not only the inclusive form, but the only form, in the English language. Fortunately, playress, golfress, and lawyress are not yet in the dictionary.

My favorite language simplification — or is it just slurred speech — was evidenced just as English was crystallizing in its present form. Chaucer renders "every which one" as "everichon."

Robert E. Drury
Pre-Emption Road
Geneva



Inclusive language shuts out

To the editors:

After reading yet another letter on inclusive language this week, I would like to point out that the Church's changing of verbiage in the Scriptures is not INclusive, but rather EXclusive. The word *inclusive* itself is derived from the Latin word *claudo* — to close, or to shut. Therefore I reason that inclusive language "shuts-in" those who choose to use it.

I however find inclusive language to be exclusive. Every church I enter, there seems to be some conflict during the times of the Mass where inclusive responses occur. One person seems to be accenting God, the other Him or His. I have taken to the practice of praying silently during these moments, with the

hope that I will convey my message to those around me.

If we are truly to be called "Catholics," I think we as a Church have to assimilate ourselves so the definition will fit. We cannot "shut in" a few, that's why there are so many Protestant denominations. In the future be mindful of those around you who do not have the same views as you on inclusive language. Don't try to change them one way or the other. Instead, during the Glory to God, pray for peace to us people. During the inclusive responses of the Eucharistic prayers pray silently, the Lord will hear you.

Shelley Guido
Cullens Run
Pittsford

Don't ignore plight of Christians also slaughtered during Holocaust

To the editors:

The recent articles in the *Courier* concerning the visit of an interfaith group from Rochester to Israel, while attempting to bridge the gap between Jews and Christians, again ignore the very real fact that the Holocaust was a human tragedy with about the same number of non-Jews put to death in the concentration camps. What is so appalling about the whole

horrendous matter is the fact that fellow Catholics who ought to know better, seldom, if ever, speak out on behalf of the many Catholics who went to the slaughter in Poland two to three years before Hitler conceived his idea of a "final solution" to the Jewish problem.

Rabbi Katz is quoted as saying that "had Israel existed in the 1930s we wouldn't have lost 6 million Jews." This is spoken with all the wisdom of hindsight. Dr. William Rubinstein, a professor of history at the University of Aberystwyth, has written a very detailed and authoritative book entitled "The Myth of Rescue." In this book he examines the question of Jewish emigration in the '30s, backed up by facts and figures, and concludes that the majority of Jews in Germany, Poland and elsewhere had no desire to emigrate and little interest in a Jewish state. When Poland was invaded they became, like their fellow Polish Christian citizens, prisoners-of-war and not refugees.

That Sister Nowak intends to give a course on the Holocaust is commendable, but let us hope and pray that the course will not be as one-sided as most of the Holocaust seminars etc. have been over the last 50 years.

Joyce R. Szwagiel
Drummond Street
Auburn

Corpus Christi on the right track

To the editors:

At the last supper, did Jesus ask the twelve if they were gay? Did He ask if they were divorced? Did He ask if they were Catholic? According to the church's own teaching, He said, "Take this ALL OF YOU and eat."

The message of Jesus is to love one another as He has loved us. The inclusive philosophy at Corpus Christi certainly lives out that commandment to its fullest.

Does the Catholic church have the right to pick and choose which brand of sinners it wants to convert and heal? Apparently it does. As events from the past

two weeks have shown, the church will also censor and punish those whose methods are different.

Like it or not, Father Callan and the folks from Corpus Christi are on track. They have breathed new life into the Gospels. As a Catholic community, we should all be thankful.

No doubt, the church will continue to broker its rules and mandates and laws. The church will continue to emphasize what it cherishes most — control.

Bridget Grant
Brace Road
Victor

Correction to one of last week's letters

Two sentences inadvertently were collapsed into one in John Givens' letter, published in last week's edition ("Conflict over parish shows perils of 'cafeteria thinking'"). The first paragraph of Mr. Givens' letter should have read as follows:

"While I am impressed by the much-touted renaissance that has occurred at Corpus Christi and its many wonderful ministries, I am deeply troubled by Father Callan's belief — endemic among American Catholics in particular — that

you can pick and choose from among the Church's teachings and traditions. Being Catholic means being obedient to all the Church's teachings and traditions with the faith that the Holy Spirit is guiding the Church in good times and in bad. Being Catholic also means knowing that change has occurred, continues to occur, and will occur within the Church at the proper time. Vatican II is a prime example of this process in the Church."

We regret the error.

Israel coverage wonderful

To the editors:

Thank you very much for your wonderful coverage of the interfaith pilgrimage to Israel in several issues of the *Catholic Courier*. It is some of the best work you have done. I also appreciate that in the caption of the picture of Roni Antenucci in the August 20 issue, you pointed out that she was in costume! Sincerely in Christ.

Sheryl B. Zabel
Lyndon Road, Fairport