

On the Dignity of Handicapped

Following is the text of a letter signed by Cardinal Agostino Casaroli, Vatican Secretary of State, carrying the sentiments of Pope John Paul II to the convenor of a meeting on "The Handicapped, One of Us."

The Holy Father has learned with pleasure the news of the coming meeting sponsored by the Nicolo Rezzara Institute of Social Sciences in Recoaro Terme on the subject: "The handicapped, one of us."

The social importance of the problem, under consideration and the complex and delicate human implications involved therein cannot but arouse lively interest; therefore, in expressing his appreciation for the effort, the Supreme Pontiff wishes to stress how it corresponds with the occasions emerging from the Gospel, in which people marked with physical or psychic disadvantages appear in various forms. Christ's attitude toward them is governed by how much they believe in him and look to him as the supreme revealer of the love of the Father for man.

Jesus comes to meet these persons with the tender cordiality reserved by him for every other afflicted human being; he comforts their discouragements, heals their diseases. In a social context which in various ways segregated people who were different Jesus recognizes in each one of them the intact dignity of his person and was concerned always to instill in them a relationship of respect and openness to trust and hope.

His message is promptly welcomed by these tormented beings who hasten to him from everywhere; and he lets them surround and press him until he is taken for one of them. The evangelist Matthew, a witness of these frequent scenes, sees in them the fulfillment of the ancient prophesy: "He took our infirmities and bore our diseases."

What distinguishes Christ's action should be assumed by the Christian as a characteristic element of his own behavior: he too, like his teacher, should go to meet his brothers stricken by some impairment in

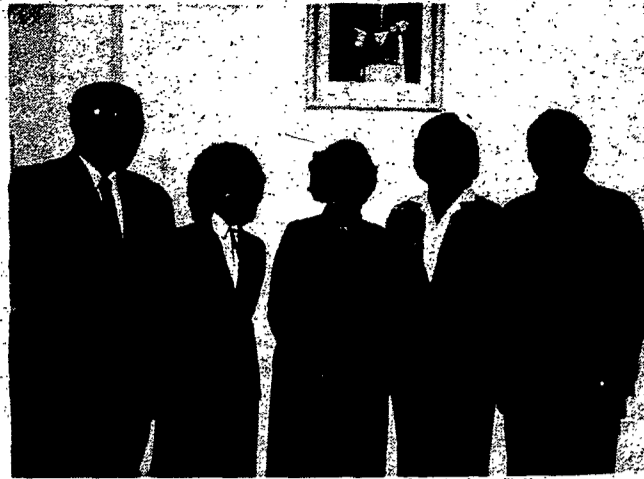
order to help them — within the limits of possibility — to overcome and free themselves from them. In a world like the present one, which still has so many forms of segregation, the Christian must commit himself, in accordance, and work so that room is made for even the less fortunate brothers at the table of life.

They in fact, animated as they are by an immortal soul, have a dignity that is unique and unrenounceable, which places them at the summit of created values: they are human beings! They should be looked upon as such.

Only he who can see beyond physical beauty, fine bodily appearance and economic yield, in a word, only he who can go beyond external values to reach the inner core of the human being, the sanctuary in which shines the image of God which He himself impressed therein, is able to establish a relationship of fairness with these brothers, overcoming every temptation, obvious or hidden, individual or collective, to put segregating barriers between himself and them. Are they not, in fact, possessed of specific personal qualities waiting to be freed from the impediments that hamper them, so as to be able to develop to advantage both the human being and the entire community?

It will be the duty, therefore, of families, of private and public institutions, of society as a whole, to put into effect these forms of intervention that, being harmoniously composed and integrated, on the one hand, seek where possible the mitigation of handicaps by early recognition and treatment of their causes, and on the other hand, providing in every case for validly struggling with those handicaps already affirmed, aiming at a decisive full human recovery and adequate social integration of whomever is their victim.

In encouraging these noble intentions, the Holy Father hopes that when experts of the various disciplines meet, they can come up with enlightened, courageous proposals which, without neglecting the matter of organizational efficiency, will never sacrifice due attention to the person of the handicapped. To this end His Holiness calls for divine assistance upon the labors of your congress and, as he confides (to you) the task of bringing his good wishes and greetings to the organizers, the facilitators and members, he imparts to all, as a mark of esteem and favor, his conciliatory Apostolic Blessing.



OLM Sale

Mr. and Mrs. Paul L. Gerace, Miss Kathleen Wisner (parent-faculty liaison), and Mr. and Mrs. Michael Sylvestri are coordinating this year's Mercy Arts and Crafts Show and Sale. The sale will be held, Nov. 22, 23, 10 a.m. to 5 p.m. at the school, 1437 Blossom Rd.

Volunteer Unit Given \$1,000

Volunteer Forum has received a donation of \$1,000 given by Altier Shoes in the name of the Eastman Kodak Co.

The gift has been designated for special projects and a task force to consider options for its use has been appointed by William Lyman, Volunteer Forum chairman.

Theodore Altier, board chairman of Altier's, said the gift was made as a salute to Kodak in its centennial year.

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Eroticism, Lust Not Same, Pope John Paul Explains

Vatican City (RNS) — Pope John Paul II, continuing his weekly reflections on the nature of human sexuality, called lust sinful but said that

eroticism or sexual love and desire can be ethical.

The pope's remarks before some 7,000 visitors in the Vatican's audience hall Nov.

5 were the latest in a series of general audience talks on human sexuality, all based on the pontiff's interpretation of sections of the Book of Genesis, or on the section in Matthew's version of the Sermon on the Mount dealing with sexual purity.

"Referring once more to the words attributed to Christ — "Anyone who looks lustfully at a woman has already committed adultery with her in his heart" — the pope said:

"It is important for us to know how Christ used the word concupiscence (lust, or inordinate sexual desire), to know if he included eros, all eros.

"In speaking about a lustful look, Christ was indeed speaking about a sphere of phenomena that are commonly referred to as erotic. But not all eros fall under Christ's condemnation of concupiscence."

The pontiff assured his listeners that "Christ's words are not an accusation of the human heart but rather an appeal to the ethos of redemption," and added:

"The human heart deserves that those things that are erotic should at the same time be ethical."

He explained his view of eroticism by citing Plato's definition of it as "that interior force which draws man to what is good and true and beautiful." He said that lust, which is condemned as sinful in the Sermon on the Mount, is devoid of such qualities.

Corpus Christi Center Names 1st Director

Dominic A. Aquila was named director of the Corpus Christi Center last week. The center, located at Parsells and Webster Avenues in the city, will be used for "a health service facility, a neighborhood restaurant, three apartments and an office for various other community projects, still in the talking stage," according to a Corpus Christi release.

Aquila, who will step down from his present post as assistant general manager of

the Rochester Philharmonic Orchestra, is the Center's first director. The facility, one year ago, was an abandoned building. It was refurbished with "virtually unsolicited funds" from private donors, estimated at approximately \$33,000, the release said.

"A director for the Center was really a necessity at this point," according to Father James Callan, Corpus Christi pastor. "We feel Dominic Aquila is amply qualified to direct this endeavor," he said.

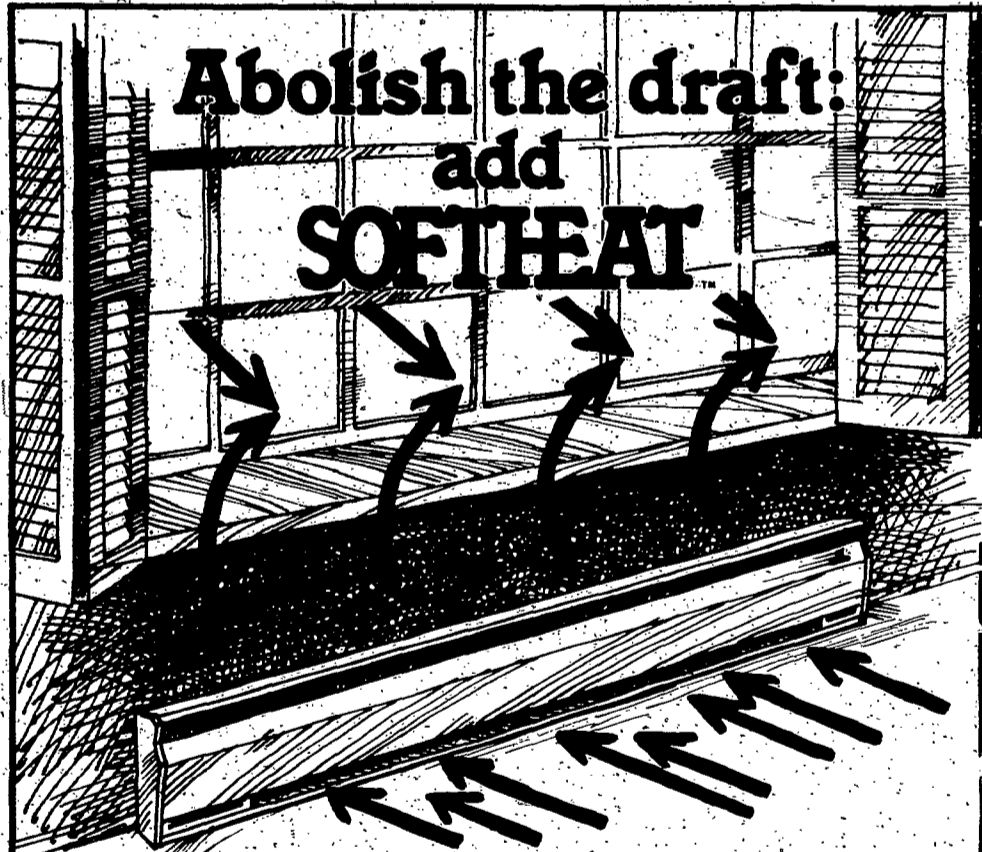
ND 'Fight Song' Written in 1908

When the "Singing Irish" of the University of Notre Dame perform at 8:30 p.m., Saturday, Nov. 29, the famous ND "Victory March" will conclude the Glee Club's performance.

The famous melody has become popular worldwide and has been adopted by many high schools across the U.S. When, in North Vietnam, American prisoners of war were forbidden to sing the national anthem, the Notre Dame song provided a substitute.

Two Notre Dame students, Mike and Jack Shea, brothers, wrote the original song for "old Notre Dame" in 1908. Unable to use a piano in the reading room when they first composed it, the brothers went to nearby Sacred Heart Church and played the song for the first time on the organ there.

The first public performance came on Easter Sunday in 1909, when the campus band played it in the rotunda of the Administration Building as part of Easter exercises.



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