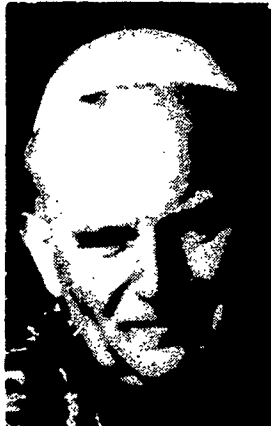


In Memory of Pope Paul VI

Earlier this month, Pope John Paul delivered the following address to those gathered at a general audience.

Today, I wish to dedicate our meeting to the memory of the great Pope Paul VI, whom the Heavenly Father called to Himself a year ago, on the solemnity of the Transfiguration of the Lord.



Certainly, I will not be able to exhaust the multifarious riches of that pontificate and that personality. What we wish to emphasize today is the marvellous convergence of the day of Paul VI's death with the charisma of his life, concentrating above all on the important fact of the transformation of the Church — a transformation promoted by the Second Vatican Council's re-reading of the signs of the times. John XXIII used to define this transformation as "aggiornamento." However, to that great process, which the "Pope of goodness" only started, Pope Paul VI dedicated the whole of his difficult pontificate of 15 years.

That "aggiornamento," that renewal or "transformation" was dictated by deep knowledge of the nature of the Church and love for her salvific mission. On the initiative of Pope John and, subsequently, under the guidance of Pope Paul, the Church adapted herself to the tasks inherent in her mission with regard to the man of our time, with regard to the human family, to which she was sent. The deepest sense of the "aggiornamento" is strictly evangelical: it springs from the will to serve, following Christ, from the will to serve God in men to serve man. The service is identified with the mission, rediscovered in Christ's own mission of salvation.

The mission of serving man, in the style of the pontifical ministry of Paul VI always had a concrete and at the same time universal dimension. Every man is served, in fact by serving the cause on which the right course of his life depends under determined conditions: historical, social, economic, political and cultural. Paul VI, in his mission in favor of the transformation of man's fate on earth, always put in the first place the great cause of peace among nations. To this cause he dedicated the utmost attention, the greatest solicitude and care. Just remember his annual messages for the World Day of Peace, which enabled him to develop this great and central ethical theme of our time from different points of view.

"True peace" he recalled, for example, on the 1971 Peace Day — "must be based on justice, on the sense of inviolable human dignity, on recognition of the unforgeable and happy equality among men, and on the fundamental dogma of human brotherhood. That is, of the respect, the love, due to every man, because

he is a man. There bursts forth the victorious word: because he is a brother. My brother, our brother."

"If you want peace, work for justice." This was the commitment that Paul VI proposed in the message of the following year. And he commented: "It is an invitation that does not ignore the difficulties of practicing Justice, of defining it in the first place, and then putting it into practice, and never without some sacrifice of one's own prestige and one's own interest. Greater magnanimity is perhaps needed to give in to the reasons of Justice and peace than to struggle and impose one's own right, authentic or presumed, on one's adversary."

And again: "Let us make peace possible," he stressed in another message, "by preaching friendship and practicing love of our neighbor, justice and Christian forgiveness; let us open the doors to it where it has been driven out, with frank negotiations, aiming at sincere positive conclusions; let us not refuse some sacrifice which, without offending the dignity of the one who acts generously, makes peace more rapid, cordial and lasting."

The importance of the cause of peace in the life of mankind today must be measured also on the basis of the mortal threat that modern war may constitute, through the use of all those destructive means which lead to self-destruction. However, no one more than the apostle and Vicar of Christ himself who is the true Prince of Peace, must be aware that it is impossible to ensure peace for international life by looking only to the means that man can use. It is necessary rather to look to man, who uses those means. It is he himself who must want peace in a mature and responsible way, and model the life of humanity in all its dimensions on the basis of a consistent pursuit of peace. Peace is reached through justice, through a complete and universal justice: opus iustitiae pax.

John XXIII, in *Pacem in Terris* had stressed the four fundamental rights of the human person, which, for the sake of peace must be respected in social and international life: the right to truth, to freedom, to justice, to love. Paul VI, developing this thought organically, published the *Encyclical* on the development of peoples, in which he called this rightful development with the "new name of peace."

Let us all remember his words "... if the new name for peace is development, who would not wish to labor for it with all his powers?" And again: "To wage war on misery and to struggle against injustice is to promote, along with improved conditions the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men."

The Pope, whom Christ called to Himself on the solemnity of the Transfiguration, always continued to toil indefatigably for the sake of the work of transforming man, society and systems; a work which was to bear fruits so much desired by men, by nations, by the whole of humanity; the fruits of justice and peace. Looking with assiduous attention, and sometimes, perhaps with concern, and above all with continual Christian hope at the multifarious development of events in the modern world, he always worked for that civilization which he described as the civilization of love, according to the spirit of Christ's greatest commandment.

The Church puts her self in the service of this "civilization of love" by means of her mission, bound up with the proclamation and putting into practice of the Gospel. Particularly dear to Paul VI was the evangelization of modern world, to which — on the request of the bishops gathered in synod in 1974 — he dedicated a magnificent exhortation, "Evangelii Nuntiandi," a summary, as it were, of thought and apostolic indications, springing from the magisterium of the Council and from the continual experience of the Church.

"There is no doubt", he began, "that the effort to proclaim the Gospel to the people of today, who are buoyed up by hope but at the same time often oppressed by fear and distress, is a service rendered to the Christian community and also to the whole of humanity."

And he explained: "For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: "Now I am making the whole of creation new." But there is no new humanity if there are not first of all new persons renewed by Baptism and by lives according to the Gospel. The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the person, and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs." A very noble and exalting commitment!

It is impossible, therefore, to remember the day of the great pontiff's death without stopping to think again, at least for a moment, of the whole heritage of his great spirit.

On Aug. 6, 1978, the last rays of the feast of the Transfiguration fell on the heart of the pastor, who had served, with his whole life, the great cause of the transformation of man, in our difficult age, and of the renewal of the Church through this transformation.

These rays seemed to say "Well done, good and faithful servant; you have been faithful ... enter into the joy of your master." And Paul VI no longer returned to his daily toil, but followed the Lord who called him from the mount of the Transfiguration.

Deaths

Joseph H. Conroy, 79; Priest's Father

Joseph H. Conroy of Clintwood Drive, who taught at John Marshall High School for 37 years, died Aug. 18, 1979, in St. Mary's Hospital. He was nearly 80 years old and had been ill but briefly.

The Mass of Christian Burial was concelebrated Aug. 21 in St. Augustine's Church by his only son, Jesuit Father J. Peter Conroy; Msgr. John Duffy, former pastor; Father Vincent Potter, rector of the Fordham University Jesuit Community, and 14 other priests.

Mr. Conroy was born Sept. 24, 1899, in Piffard, but spent his early years in San Francisco. His father, an employe of the Retsof Salt Company, was sent to the west coast to supervise a

new sea water desalinization process. The family moved to Rochester shortly after the San Francisco earthquake of 1906 knocked their house off its foundation. The youth attended Cathedral Grammar School, St. Augustine's School and West High School, and enlisted in the army in 1918. After World War I he attended Niagara University on one of the 100 full scholarships provided nationwide by the Knights of Columbus. He took an MA at Canisius College in 1927, having taught Latin and mathematics for three years, meanwhile, at South Park High School in Buffalo and Aquinas Institute. He taught mathematics at Marshall from 1927 until his retirement in 1964, and also gave a special, accelerated course for World War II

veterans. In the first two years of his retirement, he was a part-time teacher at Sacred Heart Academy and McQuaid Jesuit High School. He was a member of the Holy Name and Nocturnal Adoration societies and of the University Club. Survivors include his widow, Marie Ryan Conroy, and a brother and sister-in-law, B. Lacy and Marion Conroy of Florida. His son is director of campus ministries at Fordham in New York City.

Sister Agnes Frances, SSJ

Sister Agnes Frances Lawson, SSJ, a teacher in diocesan schools for 46 years, died Aug. 11, 1979, at her congregation's infirmary after an illness of a few months. She was 82 years old and had been a Sister of St. Joseph for 60 years.

The Mass of Christian

Burial was celebrated in the Motherhouse Chapel Aug. 13 by Father Paul G. Wohlrab with Fathers John Reif, P. Frederick Helfrich, Edward A. Shamon and Joseph Reinhart. Msgr. William J. Naughton also was present.

Sister Agnes Frances entered the convent from Corpus Christi Parish in 1919. She was a graduate of Nazareth Academy and Nazareth Normal School. She taught at Holy Apostles for 16 years, at St. Stephen's, Geneva, for five and Sacred Heart Cathedral for 10 years. She taught also at St. Alphonsus and St. Aloysius, Auburn; St. Monica's, Our Lady of Good Counsel and Holy Rosary in Rochester, and St. John the Evangelist, Spencerport.

Surviving are her sisters, Mrs. Ethel Jones of Rochester and Mrs. Nelson Lillie of Mount Dora, Fla., and two sisters-in-law, Mrs. William Lawson and Mrs. Fred Perou, both of Rochester.

Cdl. Suenens CRS Report Submits Resignation

Louvain, Belgium (RNS) — Cardinal Leo J. Suenens has submitted his resignation as archbishop of Malines-Brussels and expects it to become effective in November or December.

Cardinal Suenens, who was 75 on July 16, reported that he had submitted his resignation to Pope John Paul II in June. He said that the Pope had agreed to accept his resignation on condition that the Belgian cardinal promise "to do more, not less work for the Church in retirement."

The cardinal said that after his retirement he would continue to work promoting ecumenism and guiding the charismatic movement in the Catholic Church. He said that he has a full calendar of speaking engagements for the next two years.

CRS Report

Catholic Relief Services provided a record volume of aid, rehabilitation and development assistance valued at \$291 million during 1978, according to the newly published 1978 CRS Annual Report. The assistance benefitted 14 million persons in 86 countries in Africa, Latin America, the Middle East, Asia and the Pacific. The \$291 million figure is up by \$54 million from the year before.

Pilgrimage

For the 27th consecutive year, the Knights of St. John, Grand Commandery, will make a pilgrimage to the Shrine of the North American Martyrs in Auriesville. The Sept. 9 trip will begin at 8 a.m. in the parking lot of Our Lady of Perpetual Help Church, 1095 Joseph Ave. The cost is \$21 per person. Reservations should be made with Joe Zimmer, 342-4039.

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