Noble son of Holy Mother Church and of our beloved Southland, indefatigable Apostle of truth, charity and good will, the herald of Christian fellowship at home and in distant Asia, the Reverend Thomas Frederick Price certainly deserves well of the consideration of the CATHOLIC COMMITTEE OF THE SOUTH, for which he pioneered unconsciously but nevertheless effectively hardly more than a generation ago.

Reverend Father Price was born in Wilmington, North Carolina, on the 19th day of August, 1860. Ordained in 1886 he devoted the first eight years of his priestly life to various parish assignments, but in 1894 he received from his Ordinary, Right Reverend Leo Baid, Abbot and Bishop, permission to devote himself to Apostolic labors on a broader basis, moving from place to place to make known the message of the Gospel to non-Catholic as well as Catholic communities in the State of North Carolina. In this work he attracted the association in 1900 of Reverend Michael Irwin and in 1906 of Reverend William F. O’Brien, both of whom became his intimate friends and devoted companions. In the meantime, in 1897, he had established a mission magazine called TRUTH, because he was convinced that the spoken word must be supplemented by the written word in the dissemination of the teachings of Christ. These missionary experiences aroused in the mind and heart of Reverend Father Price the conviction that America was ripe for a wider and more generous interpretation of the mandate of Christ: "Go, therefore, and make disciples of all nations... teaching them to observe all that I have commanded you". Out of this conviction there grew the formation of the great American Foreign Mission Society, which with the approval of the American hierarchy and the Sovereign Pontiff, Reverend Father Price and
Reverend James Edward Walsh established in Maryknoll, New York; a Society which has during the past half century given so many missionary Bishops, Priests and Sisters to the Church of God for the evangelization of China, Japan, Korea and in the latter years the rehabilitation of the Church in Central and South America.

For six years, namely from 1912 to 1918, Reverend Father Price cooperated with Reverend Father Walsh in making known the Maryknoll Mission Society and building up its membership, but in the latter year he felt the urge to go abroad himself to test out missionary life in the Orient. He visited Japan, Korea and parts of China, but finally was taken ill in Hong Kong, where he died September 12, 1919, invoking to the last a heavenly blessing upon the great missionary work which he had envisioned and helped to organize so effectively.

Tonight we hail Reverend Father Price as a symbol of the apostolic spirit, which has from the earliest days of the Church inspired generous souls to dedicate their physical strength, their talents and moral courage, their very lives to bringing the divine message of truth and holiness to the minds and hearts of men everywhere throughout the world. Broad and successful was the work which Father Price established and accomplished in the mission fields of North Carolina, but this area was too small for his vision and ambition. Nothing short of the world itself could satisfy the cravings of his heart to make Christ known, loved and served by the children of men. This comprehensive vision inspired the great Maryknoll missionary enterprise, which has caught the fancy of American youth and inspired so many energetic souls to leave father and mother, home and country and face the hardships, exposures and dangers of missionary life in the field afar. Father Price may be called a martyr only in a broad
meaning of the word, but certainly jointly with Reverend Father Walsh he has been instrumental in the formation of a Society whose sons and daughters are glorifying the Church by their heroic lives and unflinching their sacrifices, no less than by heroic deaths. His body rests peacefully in holy ground in Hong Kong, his heart reposes at the feet of that beloved daughter of the Immaculate Virgin, St. Bernadette in Nevers, France, but his spirit we like to believe is still alive and active as a source of inspiration, courage and strength in the great Society of Maryknoll. May we likewise believe that this same spirit continues to work in the mission fields of North Carolina, to which he dedicated twenty-five years of his zealous priestly life and labors.

The CATHOLIC COMMITTEE OF THE SOUTH would not consider this ceremony complete without paying a tribute to Father Price's most intimate friends Msgr. and co-workers, the Right Reverend Michael Irwin and the Right Reverend Msgr. William F. O'Brien, two noble priests whom the Church has honored for their missionary zeal and sacrifices by conferring upon them the dignity of prelates. They typify most eloquently that wonderful spirit of apostolic zeal which has built up within the State of North Carolina a general atmosphere of reverence for the Catholic Church and a loyal active membership in excess of twenty thousand souls.

May we, therefore, congratulate the Right Reverend Monsignori and thank them for their gracious kindness in accepting the award of the CATHOLIC COMMITTEE OF THE SOUTH on behalf of their venerable and beloved friend, who we trust is looking down upon this scene from highest heaven.
PEACE THROUGH LOVE OF GOD AND MAN

1. World War II ended six years ago - yet no peace. Even recently signed peace with Japan still lacks ratification in Japan and here.

2. Instead a chain of cold wars throttles the world not to speak of Korea and the threat of war in Iran. Iran-Greece war preparation pressed forward at top speed and while everybody cries "peace, peace, there is no peace".


4. The solution of the problem of peace would be comparatively easy, if we could say truthfully that democracy really stands for God and Godliness - for then might there be hope for the pattern of peace, through love of God and man for these two elements of love go hand in hand. Christ's testimony makes one the proof or touchstone of the other. "By this shall men know that you are my disciples, if you have love one for another." or "This is the greatest Commandment - Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength... and the second is like unto it - Thou shalt love thy neighbor as thyself."

5. But in both the love of God and the love of man the test is deeds - "If you love God, keep the Commandments." To prove your love for your fellowman,
you will feed the hunger, give drink to the thirsty, clothe the naked, forgive your enemies, do good to them that hurt you."

6. "Aye, there's the rub" - the peace that is of God is the peace that was promised by heaven's angels on Christmas night - "Peace to men of Good Will". Men of good will are men who make no show or pretense of their faith in God, their love of God, their service of God - even in countries that are normally Christian there are millions that have no faith in God - they are as atheistic as the Communists, other millions spurn and defy the law of God, other millions give no evidence of the virtue of religion which means serving God in prayer, in sacrifice, in good deeds.

7. And what about the love of man as a condition for peace. Protestations of peace or meaningless, while dictators and statesmen forge weapons of destruction that are in turn a challenge to force other responsible rulers and powers to provide store piles of armaments on land, on the sea and in the air against the day when the fuse of hatred, or ambition for world power takes fire to cast the world into a new epoch of misery, suffering, destruction and gloom.

8. Peace is an ideal, but not an impossible goal. It can come and will come:

(a) When all nations unite in the genuine desire for peace.

(b) When all the nations including their statesmen and rulers really set aside individual pride and ambition and agree on working honestly for peace.

(c) When all the world will prostrate itself in humble faith and profession in God as the Creator and Ruler of the universe.

(d) When all nations will accept Christ and His teaching as the living ideal for / - "The way, the truth, the life" and live accordingly.

(e) When all nations will accept the brotherhood of man in the
Fatherhood of God.

(f) When all mankind will unite in earnest and honest prayer for peace to the God of peace and learn to deal with his fellowmen around the globe in the spirit of genuine respect and charity.

(g) As Catholics, let it be our aim and solemn pledge to redouble our prayers through the intercession of the Queen of Peace in the recitation of the Rosary for an early dawn of genuine peace, after the Heart and Mind of Christ, the Prince of Peace.
STATEMENT

While it is not a matter of indifference to Catholics, it should be made clear that the appointment of an American Ambassador or Minister to the Vatican has not been the object of propaganda or agitation. In fact relations between the United States and the Vatican State have for the most part been mutually considerate and amiable. This was emphasized during the period when the Honorable Myron Taylor functioned as the President's personal representative at the Vatican.

Those who express opposition to the establishment of diplomatic relations with the Vatican overlook the fact that the Vatican is an independent State among the family of nations as well as the seat of authority for the government of the Catholic Church. The Pope is not only the head of the Catholic Church but also the ruler of the civil area, small in extent and population yet genuinely real and important, known geographically as Vatican City.

In proposing the appointment of an Ambassador to the Vatican, the President is following a tradition of long standing in many countries the world over, among them leading nations like Great Britain, France Spain and Germany (before World War II). The value and importance of such a representative may be gathered from the unique position of the Vatican as the greatest international organization in the world, its almost unlimited facilities of communication.
and influence and its unique interest in whatever affects human welfare and the stability of human society.

Those who erroneously contend that the appointment in question is a discrimination against other religious bodies would be at a loss to name the head or heads of such religious bodies and their respective seats of Government and jurisdiction. It is our belief that President Truman's proposal will redound to the advantage of our country at a time when universal peace and the eradication of Communism are of paramount importance for the welfare of the human race. In all the world we will not find a greater force or more valiant ally in this all important issue and crisis than the head of the Vatican State, who in season and out of season has boldly pointed out the menace and the danger of Communism to human dignity and freedom, to genuine democracy and to religion.

In perspective, then, our Ambassador to the Vatican would represent his fellow citizens not as members of any particular church affiliations but as Americans; should the Vatican reciprocate by sending a representative to Washington, he would represent Vatican City as a civil state, which however has exceptional advantageous connections the world over by reason of its religious prestige and the thirty-seven or more official civil relationships which it maintains with that many countries. To us it is clear that President Truman is acting wisely in the interest of our country and in the interest of international peace and stability in his appointment of an Ambassador to Vatican City. From the standpoint of character and experience General Clark is well-qualified to discharge the responsibility entrusted to him with balanced judgment and efficiency.

JOSEPH FRANCIS RUMMEL
Archbishop of New Orleans.
Pregnant with meaning is the statement of our Divine Savior in which He declares that He has come to cast fire upon the earth and that fire should be kindled. Naturally, we associate fire with destruction, for it is of the nature of fire to consume that which is burned and to end its usefulness. Even the rumor of great fires or conflagrations, in centers where human beings dwell, strikes terror into our minds and hearts, for we sense the danger not only to the destruction of property but even to the sacrifice of human life that may be caused by fire. We all know the fear that enters the hearts of men when we hear of forest fires, prairie fires, fires that creep through valleys and up the mountainsides with their destructive force, consuming whatever may lie within their path from vegetation to the tall giants of woodland areas and the human habitations that may have been established under their shadow. Terror too seizes the imagination when we hear of fire at sea, where there is so little chance of saving human life or physical property and where the consuming flames leave to the storm whipped waves what they themselves have not fully destroyed.

But there is also a beneficent association with the thought of fire. We think of the sun that warms the earth and the almost creative power that God has communicated to it to bring forth from the soil the beauties
of vegetation and the grains and fruits that are so vitally necessary for supporting human life; we recall the heat and comfort that fire brings to our homes to shield them against the hardships of the icy temperatures that come from the North; we dwell with joy upon the warmth of the human heart that diffuses love, friendship, kindness and helpfulness in the family circle, in the home and in the spheres of human society. In these and in many other associations fire envisions a beneficent element that contributes incalculable benefits to human welfare, an almost indispensable element conducive to human health, happiness and comfort.

When our Lord speaks about casting fire upon the earth He refers to still other qualities associated with fire, the qualities of light, of love and of enthusiasm associated with His mission unto which He had come into the world. First there is the fire that radiates from the light of faith in divine truth; then there is the fire created in the human heart in response to the realization that we are the object of God's love and the beneficiaries of the great Sacrifice which Christ Jesus rendered for us in coming into this world and dying for us upon the Cross; then there is the fire of grace symbolized by the tongues of fire that entered into the minds and hearts of the Apostles when the Holy Spirit descended upon them in the form of tongues of fire; then there is the fervor and ardor of enthusiasm for the spread of truth
and holiness that animated the Apostles as they went out charged with the mandate of Christ: to preach the Gospel to every creature; ardor and enthusiasm that prompted them to sacrifice their lives in the carrying out of their sacred mission.

We are assembled here today under the auspices of the illustrious Bishop of Mobile to catch a glimpse of that divine fire of which the Savior speaks and to take up into our hearts at least a spark of its vivifying power in the apostolic ministry of the Confraternity of Christian Doctrine. It is through an organization like the Confraternity of Christian Doctrine that the spiritual, supernatural fire of which the Savior speaks is perpetuated and communicated to the souls of men. The program of the Confraternity of Christian Doctrine demands of us first that we should become promoters of the truth which Christ came to establish on earth, the truth which He identifies with Himself when He says: "I am the Way, the Truth and the Life". The dissemination of this divine truth was entrusted in the first place to the Apostles, but such is its urgency that all who possess it must of necessity be prompted to communicate it to others. And this is precisely the first duty and responsibility of the Confraternity member, who accepts the assignment of teaching the catechism to little children, instructing adolescent boys and girls in a more comprehensive explanation of the teachings of Christ and Holy Mother Church, cooperating with the priest in conducting information and discussion classes, in a word bringing the blessings of
our Holy Faith into the lives of every class of our fellowmen.

We can readily see that this is in very truth a participation in the apostolic ministry entrusted by Christ to His Church. The Confraternity member should welcome not only the responsibility but also the honor that is associated with sharing the apostolic ministry with the priest and the Bishop, proud of the opportunity to acquire great merit through participating in the extension of the kingdom of Christ to the souls of men.

This task of imparting the truths of our Holy Faith to little children, to adolescent boys and girls and to maturely developed men and women is in reality only the preparation for the reception of divine grace and the establishment in the human soul of that atmosphere of holiness which perfects the image of God, makes it the object of God's love and gives to it the assurance of peace and happiness not only in time but for all eternity. This vision of the fruitfulness of the Confraternity ministry should sustain and encourage Confraternity members in their work and make them capable of the sacrifices, hardships and disappointments to which their tasks are frequently subject, and inspire them to persevere through the years even for a lifetime in the glorious work of kindling in the souls of men the fire which Christ had come to cast upon the earth.

There are difficulties and trials associated with the work of the Confraternity member, but the consciousness that this is in very truth
the work of God, that it is an extension of the ministry which Christ entrusted to His Apostles, that it is a participation in the mission of Holy Mother Church to make all men know, love and serve Almighty God should create in the heart of the Confraternity member that fire of enthusiasm which our dear Lord undoubtedly included in His declaration: "I have come to cast fire upon the earth, and what will I but that it be kindled".

The value and importance of the Confraternity program, especially in these our times, cannot be over-estimated. Not only are we surrounded everywhere with the atmosphere of materialism, irreligion, skepticism and downright atheism, but we are also confronted by an array of false doctrines and forms of propaganda whose object it is to cast cockle among the wheat and to wean children and families away from the Mystical Body of Christ under false pretext and promises. Then our young people are so frequently exposed to sinful temptations that lure them away from the practices of their religion, discourage virtue and prompt them to follow habits of sin that mar their lives and characters, rob them of the grace of God and endanger their eternal salvation. Nor can we overlook the responsibility that arises from the modern tendency to make light of courtship and matrimonial engagements to the extent that young Catholic people enter into marriages without reflection, often in the civil courts and even before non-Catholic ministers with the result that their own religious lives are compromised and their responsibilities for the
Catholic training of their children are ignored. Against all this the Confraternity of Christian Doctrine must stand as a barrier through the zealous discharge of its functions not only to teach the truths of our Holy Faith but also to strengthen souls in the practices of our holy religion, encourage virtue and warn especially the young against the dangers that lie in wait for them in a sinful world.

Well may you take pride, therefore, in your interest in the Confraternity of Christian Doctrine, for it is one of the most important, most powerful and most efficacious forms of Catholic action. It not only aims at extending the kingdom of Christ to the souls of men, but it also gives strength and stability to human character, it creates an atmosphere of virtue and holiness in the home and family circle, it contributes effectively to the prudence, deliberation and spiritual discretion which are necessary to make the approaches to married life and guarantee stability and fidelity. The ideals and principles of the Confraternity of Christian Doctrine actually run like the sparkling waters of a crystal stream through every phase of the Christian life, or to return to the symbol of fire, the Confraternity of Christian Doctrine communicates the light, warmth, fervor and power of our Holy Catholic Faith and the life of grace to human souls in every spiritual, moral and social circumstance of life.
May we, therefore, exhort all of you to take to your hearts the program of the Confraternity of Christian Doctrine and endeavor to contribute to its effectiveness in accordance with your ability and opportunity. For some of you the most appropriate sphere of usefulness will be the catechism class, where you will make God known to little children, bring to them the sweet story of the birth and life of the Savior, acquaint them with the beauty and tenderness of the Immaculate Mother of Jesus and teach them to love their Church with undying fidelity. To others of you, the proper sphere of action in the Confraternity of Christian Doctrine will be the Junior Newman Club, where you will appeal to adolescent minds to appreciate more profoundly the truths of their Catholic religion and make them the activating force for a virtuous, edifying and meritorious Catholic life. Yet others of you will aspire to become leaders in discussion clubs, Cana Conferences and other attempts to communicate Catholic information to adult minds and to meet their objections and difficulties.

All these phases of the Confraternity program are sublime in their scope and an intensely useful part of the apostolic ministry which Christ entrusted to His Apostles. No one will venture rashly upon this form of Catholic action without due preparation. The catechist, the religious instructor of adolescent youth, the Catholic discussion leader and the director of a Cana Conference must all be prepared through intensive study and continued reading to discharge their duties with efficacy. Nor must
the importance of prayer be overlooked, for it is prayer that will bring into your Confraternity work that unction and grace which will make it convincing and fruitful in the minds and hearts of your hearers; it is the power of prayer that will bring down upon your work the grace of God to which the Apostles refer so often as the mainspring of the success of their holy ministry.

May we, then, in conclusion congratulate all of you who have dedicated your talents and your time to the Confraternity program; may we invoke upon your zealous labors an ever increasing abundance of divine grace and may all of you enjoy the consolation of witnessing the beneficent effect of the spiritual fire that Christ came to pass upon the earth which you are helping Him to kindle in the hearts of men.
Standing on the threshold of the New Year, 1952, we have indeed much to be thankful for, much to regret and much to hope for.

Thankful should we be for countless blessings which a benign Providence has poured out upon our nation and throughout the world, notwithstanding humanity's unworthiness and mistakes. One can speak honestly about a general resurgence of economic prosperity in our own country and of a return to normalcy in most countries that have been most affected by the disastrous results of World War II. While the Comintern has built up a bulwark of so-called satellite nations, it is to be hoped that our Marshall Plan and other altruistic services have also tended to mold into a solid phalanx the nations that share our understanding of human dignity, human rights and human government.

Grateful too may we be that, in spite of many irritations and tensions it has been possible at least to avoid another major conflict that would put to the test not only the atom and hydrogen bombs but also the power of human endurance and sacrifice, the great sixty-four dollar question, whether the world can actually survive in an atmosphere of continued challenges and counter challenges, of unlimited rivalry in armed strength, of the uncertainty and insecurity presented by a potential enemy armed to the teeth, standing at the gates of the capitals of the world!
Thankful should we be that world leaders are at least not blind or deaf to the universal longing for peace with security and freedom. The approaches and discussions are not always too convincing, but at least they give evidence of a sense of responsibility, which in the end must prevail and produce desired results. In the meantime voices of influence must become even more pronounced, until atheistic minds will realize that there is still value and salutary truth in the old adage: "Vox populi, vox Dei"—"The voice of the people is the voice of God."

The hearts of all Americans and of all member nations of the United Nations Organization participating in the Korean War must swell with gratitude and pride over the courage and heroism displayed by our fighting forces in that unnecessary challenge to human freedom and dignity. The fact that the conflict is wholly unwarranted must not detract from the merit of the sacrifices which the defenders of freedom and democracy are making, and this thought includes parents, wives and children at home who are bearing the brunt of the attack mentally, morally and economically. May it please God to compensate them for their sacrifices and bring the latter to a speedy ending.

Neither time nor our ability to record adequately all the blessings for which we have reason to be thankful permits us to continue this theme, but we cannot omit a reference to the growing realization that, Communist atheism notwithstanding, the world cannot subsist without God and that it is as true today as it was when the poet penned his memorable lines, that
human hearts are restless until they rest in God, in time through faith and religious living, in eternity through the Beatific Vision.

This growing spiritual realization has been undoubtedly stimulated by the heroism of Cardinal Mindszenty, Archbishops Stepinac and Groesger and scores of missionary Bishops, Priests and Sisters, and thousands of laymen and laywomen who have borne witness to their religious faith in prison, in exile, in confiscations and even death. Thus once more "the blood of martyrs becomes the seed of Christians". As in war the valor of a soldier is recognized even by his enemy, so in religion even the unbeliever must pay tribute in praise and admiration to the martyr, who suffers and dies for his religious convictions.

More and more humanity is convinced that human science, ingenuity and diplomacy are apt to be futile without inspiration, guidance and strength from on high. This fact is demonstrated by at least the occasional pause for prayer by the members of the United Nations and the almost general reference to God in public addresses and functions; but it is more eloquently and pathetically illustrated by that Christmas prayer composed by a soldier on the hillsides in Korea, who disclaiming religious fervor proves his superior wisdom, as he turns to the Babe of Bethlehem for light and guidance, renounces his past hatreds, professes his love even for the Commie standing guard with his gun on the opposite hill and expresses his belief that peace might be more speedily achieved if he and his fellows could break bread with the enemies in a common meal. This is a human interest ode worthy of the Master Who said: "Love your enemies, do good to those who hate you, and pray for those who persecute you".

— (Matt V, 43-44),
But there are also shadows in our retrospect. There is the overall universal atmosphere of doubt, uncertainty and insecurity in which men are asked to live and toil, the constant fear that at almost any moment the tension may snap and plunge the world into a new cataclysm of conflict, with while its attendant suffering, misery and death. Even while the embers of the last conflagration are still smoldering and gaping ruins bear witness to the destruction that is an inevitable consequence of war; even while bereaved mothers, wives and orphans are still ignorant of the fate of sons, husbands and fathers over whom the recent war spread a pall of uncertainty and fear, there are in formation new alignments of human forces and war implements that will make a new war more destructive and horrible than any of its predecessors. And all this because there has arisen a philosophy of government that ignores and denies the very existence of God, treats with contempt the dignity and rights of the human individual and ruthlessly aspires to impose its false philosophy and despotism upon every nation and people.

On the debit side of the ledger about to be closed must be noted the widespread indifference to religion, the breakdown of private and public morality and brazen violations of public trust that have become almost commonplace in business and high government circles. All this is abetted by the flagrant disregard of moral principles so frequently apparent in certain forms of so-called literature, pamphlets and magazines, questionable forms of entertainment on the stage and screen; but what about the materialism, secularism, unprincipled morality and godlessness that honeycomb the patterns of education in many schools?

We cannot by-pass the frequent absence of charity and fairness that
should characterize the relations of those who profess to dedicate their lives to promote religious faith and morality. How often do not their statements bear the marks of ignorance, prejudice and dishonesty? How often is it not clearly their aim to ferment strife and discord and even to frustrate through organized effort and ill concealed hypocrisy the work of another religious body?

And still reflecting on the shadows that hang over the past, may we not say a word about some of the social and economic inequalities that confront us? There is too much poverty and wretchedness in this land of unprecedented prosperity, too much unrest and dissatisfaction among the working classes, especially those that have not achieved organization, too much race prejudice and unreasonable segregation, too much instability and unhappiness in married life, too many broken homes and broken hearts due to infidelity, lack of sacrifice and disrespect for the divine truth that: "What God has joined together let no man put asunder" and "Husbands ought to love their wives as their own bodies" after the pattern of the love that Christ bears to His Church.

HOPE BEGETS COURAGE

Notwithstanding many preoccupations and past disappointments, there is always the characteristic of hope and confidence associated with the dawn of a new year. Like the bright twinkle of the morning star or the first beams of the rising sun that come over the horizon, New Year's Day bring joy and gladness, confidence and courage to human hearts. And so we trust that the year 1952 may in very truth be a year of benediction, progress and happiness to all the world. And first we pray to the All High God that the ominous clouds of international confusion and strife may be soon dispersed to permit the sunshine of mutual understanding and clear vision to penetrate the minds of men who sit in counsel over the destinies of nations. We pray that fear and anxiety may be lifted from the hearts of men so that they may follow their legitimate pursuits in security and joy. We trust that soon there may appear on the horizon the rainbow of
universal peace patterned after the principles that stem from faith in God and genuine love among men after the heart and mind of Christ Jesus, the Divine Prince of Peace.

We trust that the New Year will bring home to all of us a deeper realization that private and public righteousness alone can bring true peace and happiness to the human conscience. Let there be an end to the dissipation and riotous living that disgraces and degrades social relations; let there be an end to dishonesty, malfeasance and corruption that destroy confidence in business and public offices. Let objective considerations replace selfishness and greed in determining the relations and rights between employers and the sons of toil. Let mutual love, reverence and fidelity reign in every home between husbands and wives, parents and children, as the best guarantee to the stability and happiness of the family under God's blessing.

We cannot but hope that the brave men who are fighting the battle for freedom in the Far East may soon be relieved of their sacrifices through an honorable peace and that this may presage the universal and lasting peace for which the whole world sighs and prays through tears. In the same line we hope that universal disarmament with sincerity and honesty may soon become a "dream come true". In this we hope that the negotiating officials may accept the wise objective counsels of the Vicar of the Prince of Peace, Pope Pius XII, just expressed in his Christmas message.

In conclusion, we take advantage of this opportunity to thank Loyola University of New Orleans for the privilege of delivering this message over its radio station WWL and extend to all our listeners and their loved ones the prayerful wish that the year 1952 may be one of genuine happiness, peace and growth in the love and grace of God.