"THEREFORE, MY BELOVED BRETHREN, BE STEADFAST AND
IMMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE
LORD, KNOWING THAT YOUR LABOR IS NOT IN VAIN IN
THE LORD." (COR. I. 15, 58)

Priceless beyond our power of estimation is the Christian heritage
of our faith! In the light of this faith, revealed to us by the wisdom,
the goodness and the mercy of God we are made aware of the Sovereign
Majesty of God, His power, His goodness and His love as manifested in
the inscrutable works of creation. It is in the light of this faith
that we worship God as the Maker of all things visible and invisible,
in heaven, on earth and under the earth.

It is in the light of this faith that there has been revealed to
us the inscrutable Mystery of the Incarnation of the Son of God through
the power of the Holy Spirit and the cooperation of Her who was chosen
from among all women to be "the Handmaid of the Lord", the Mother of the
Redeemer and through His last will and testament, the Mother of all
mankind.

It is in the light of this faith that we envision the Holy Ghost
as the Spirit of truth and holiness and become aware of the marvelous
power that enables weak human beings to strive after the highest
perfection that is secondary only to that of the angelic spirits.
No less indebted are we to the gift of faith for our knowledge of that institution which our Divine Lord and Savior Jesus Christ established for the application of the fruits of His Incarnation and Redemption to the souls of men to the end of time. We refer to our Holy Catholic Church, which the Saviour has set up to carry on His mission to be for all men "the Way, the Truth and the Life". It is through this holy institution that we receive the message of the Gospel, entrusted to the Apostles in the immortal words: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world". (Mat. 28, 19-20)

It is in and through the Church that the souls of men are purged, sanctified and fortified through the Sacraments; it is in and through the Church that there is perpetuated the Sacrifice of Christ upon the Cross in Holy Mass. From the rising of the sun to the going down thereof there is reoffered in an unbloody manner to the Heavenly Father the Clean Oblation, symbolized in the old law by the unspotted lamb and made real in the new law by the immolation of the True Lamb of God that taketh away the sins of the world, Christ Jesus our Savior; it is this same Holy Mother Church that stands as a guardian over the Christian home, sanctified through the Sacrament of Matrimony, inspiring the members to emulate the holiness, the love and the peace that reign in the sanctuary that enshrined the Holy Family in Nazareth; it is this
same Church of God through which the civilization called Christian was established throughout the world as the ideal pattern of justice, security and peace, which are the indispensable conditions for true human happiness.

Truly, there is no limit to the debt which we owe to our Holy Catholic Faith, no limit to the number of blessings which it guarantees to individual souls, to the family and the home and to every phase of human society. And yet, we cannot be blind to the fact that there has never been a period of time in which this same faith has not been confronted with serious challenges, animosities and conflicts that have threatened its very existence. In the early centuries it was out-right paganism that endeavored to thwart the progress of Christianity and destroy in its very infancy the Church established to propagate it to the utmost bounds of the earth. In the so-called Middle Ages the existence and extension of the faith were too often thwarted and challenged by representatives of the secular power, who aimed at subjecting the Christian Church to their sinister domination. In subsequent centuries there arose schisms, heresies and pseudo-reforms which endeavored to undermine from within the purity of truth and the efficacy of the means of sanctification, which are essential elements of our holy faith. Then came the wars, the revolutions and the upheavals of the 18th and 19th centuries through which despots, tyrants and social dreamers endeavored to contaminate the faith and exterminate the influence
and power of the Church to maintain and expand its holy mission for
the welfare of humanity.

And now, in our own times we have witnessed the rise of
secularism with its appeal to riches, honors and worldly pleasures
as a new menace to the purity, the sanctity and the spiritual
power of that precious heritage, our Holy Catholic Faith. And, as
if that were not enough, there has come within our own days that
outspoken enemy to every spiritual sense, atheistic Communism, with
its defiant denial of the very existence of God, the mockery of
every religious ideal and practice, its repudiation of the dignity
of man as the image and likeness of God; equally it denies the
crowning glory of human nature, namely the immortality of the soul
and its destiny to find in the Vision of God its supreme happiness
and the everlasting reward of its labors and sacrifices. Truly the
prophesy made by our Divine Savior in the startling words of a
Beatitude has been realized again and again down through the centuries
in the experience of His followers: "Blessed are you when men
reproach you, and persecute you, and speaking falsely, say all manner
of evil against you, for my sake. Rejoice and exult, because your
reward is great in heaven; for so did they persecute the prophets who
were before you." (Mat. V, 11-12)

Never has the Church faulted nor have there been wanting at any
time faithful souls the world over, who have heeded the admonition
of the great Apostle of the Gentiles: "My beloved brethren, be steadfast
and immovable, always abounding in the work of the Lord, knowing that
your labor is not in vain in the Lord." (I COR, 15-58)
Indeed, it behooves us at all times to heed this admonition and prove ourselves strong defenders of the faith, for the sake of our own immortal souls, for the stability and security of the divine institutions which we owe to our Holy Faith, for the preservation of the very civilization, which derives dignity, nobility, purity and strength from this very faith.

We defend our faith primarily in the fidelity with which we accept it, profess it and practice it to the edification of the world. We defend our faith through our cooperation with Holy Mother Church in the acceptance of the truths which she promulgates and safeguards in their purity, through our ready submission to her discipline and through the conformity of our moral conduct with her precepts and admonitions. We defend our faith by our cooperation with the efforts of the Church to extend the kingdom of Christ to the utmost bounds of the earth through missionary appeals and activities, even in the face of vile calumnies, slanders and persecutions. We defend our faith by the courage with which we reject worldliness inasfar as this contradicts the principles and ideals of our Holy Faith. We defend our faith by the energy with which we stand for Christian education and reject those insidious attacks which are directed against our constitutional rights to give to our children a form of education which includes the knowledge of God, the spirituality of the soul, the sanctity of marriage, the stability of the home and the accountability of human society as well as individuals before the august
tribunal of the God of the universal and infinite Justice. We defend our faith by the zeal with which we repel in this modern age the assaults of Communism upon our religious traditions and moral convictions.

In this Convention, my dear Catholic Daughters of Louisiana, you have wisely and courageously chosen as your dominating theme the exhortation or mandate: "DEFEND THE FAITH". In this theme you have expressed what has in reality already become an active principle of spiritual and social conduct among your members, for you have never failed to edify your fellow Catholics and your fellow citizens of all religious denominations by the open profession of your Catholic faith and the constancy of your loyalty to the moral principles and ideals which our Holy Church sets before you. It should be your ambition as a result of this Convention to realize even more perfectly and more zealously these principles and ideals in your personal conduct, in your family relationships, in your social life and in your cooperation with the realization of the freedoms that are guaranteed to us under our constitutional form of government.

In particular let me commend to your vigilance every approach towards restricting or abolishing our right to give to our children an education which rises above merely natural aims to the higher level of spiritual ideals that spring from faith in God, a knowledge of the immortality of the human soul and the realization that true happiness lies not in material gratifications but in the love and service of
Almighty God and the prospect of the rewards which He holds out to us not only in time but also in eternity. The undermining of our right to the spiritual formation of our children is one of the greatest dangers to our holy faith, which we must constantly ward off with courage, determination and confidence. Significant are the words uttered only a few days ago by our ever vigilant and outspoken Sovereign Pontiff, Pope Pius XII, in which he says: "Exercise your faith and live it, even in public". Thus, we will not only discharge an important personal responsibility but also communicate to others that courage which so many of them lack, courage to let the world know that they believe in God, that they have confidence in His love and mercy, yes, even that they fear His judgments.

And so we conclude by complimenting you, our beloved Catholic Daughters, upon your fidelity, your steadfastness, your immovability, your desire to be always abounding in the works of the Lord. In that spirit we remind you of the assurance which the great Apostle of the Gentiles gives to us: "That our work is not in vain in the Lord". May this realization be infallibly yours through the abounding goodness, love and mercy of Jesus Christ our Savior and our King. Amen.
"HE HATH FED THEM FROM THE MARROW OF THE WHEAT AND FILLED THEM WITH HONEY FROM THE ROCK".

(Ps. 80, 17)

A little more than a fortnight ago found us assembled in spirit with the Christian world at the entrance of the cave of Bethlehem to offer homage with humble shepherds to a seemingly helpless yet lovely Babe, wrapped in swaddling clothes and lying in a manger on a bed of straw. Bending over that tiny figure in awe and wonderment we have again seen Mary, the Mother of the Child, and watching her tender lips we have heard her repeat again and again, what the Angel Gabriel had told her nine months before that this Son, whom she had now brought forth, is the Son of the All High God, to Whose rule on the throne of David and over the house of Jacob there would be no end. And once more we have been heartened by the chant of angelic choirs: "Glory to God in the highest, and on earth peace among men of good will."

(Luke II, 14)

Thus has the holy feast of Christmas given new strength to our faith in the Mystery of the Nativity, in which we recognize heaven's greatest gift to man, the gift of the eternal Son of God to be for all men the very end of the world, the Redeemer from sin, the source of divine grace and mercy, the teacher of all truth and the pattern of the life that serves as the one genuine preparation for the happiness that is consummated in the vision of God in heaven.
Today we are assembled again in the presence of the same Babe of Bethlehem, just as really and truly present in the Great Sacrament of the Most Holy Eucharist as He was upon the bed of straw in the manger. Here too we recognize and worship Him as a Supreme Gift, the Gift that makes it possible for each one of us to possess Him individually and personally, to receive Him into the heart and to become one with Him in that intimacy which is uniquely possible only in Holy Communion, in which we become flesh of His Flesh and blood of His Blood.

Marvelous indeed is the Mystery of the Incarnation, but even more marvelous is the Mystery of the Holy Eucharist, for the Son of God became incarnate only once, but in the Holy Eucharist Jesus Christ becomes really, truly and substantially Present as often as a priest pronounces over bread and wine those miraculous words: "This is My Body" and "This is the chalice of My Blood". In His Incarnation the Son of God manifested His presence only in one spot on earth, in the stable of Bethlehem; in the Most Holy Eucharist, Jesus Christ multiplies His Presence on the altars and in the tabernacles of the myriads of cathedrals, churches and chapels which dot the earth in every direction from pole to pole. We doubt whether anyone, besides Mary and Joseph and perhaps a few intimate relatives, was privileged to clasp the Infant Savior to their bosoms, but the Eucharistic Savior sweetly accepts the embrace of every human heart that offers Him a holy welcome. Truly then does the Mystery of the Most Holy Eucharist challenge our admiration as a marvelous
multiplication of the Mystery of the Incarnation, a multiplication that brings home to us more eloquently than Bethlehem the mercy, the love and the power of the All High God and of His only begotten Son, Jesus Christ, our Lord.

When Jesus instituted the Most Holy Eucharist at the Last Supper, He wished to leave us an enduring memorial of His sojourn on earth. "Do this for a remembrance of me", He said to His awe-struck Apostles. It was His will to build up this remembrance upon a triangular structure, that marked the ends or purposes, which the Sacrament was to serve: His abiding Presence among the children of men, the perpetuation of the Sacrifice on the Cross, and the nourishment of our souls on His own Flesh and Blood.

In His Eucharistic Presence our Divine Savior realizes His desire "to be with the children of men" and makes possible for all human souls to avail themselves of His bountiful invitation "Come to Me all ye that labor and I will refresh you". Our faith in the Eucharistic Presence gives us a sense of the nearness of Jesus that inspires confidence and love. God indeed is everywhere and our prayers rise like incense to the throne of His Majesty in highest heaven to bring back to us His message of mercy and love, as we pray in the liturgy: "May this incense ascend before Thee, O. Lord, and may Thy Mercy descend upon us." But there is in the Presence of Christ on the altar and in the tabernacle a manifestation of friendliness that warms the heart, invites confidence and inspires love. Christ's Eucharistic Presence makes our sanctuaries veritable replicas of the heavenly "Holy of Holies" in which Christ is enthroned as King of Kings and Lord of the universe, only the approach
seems so much easier, so much more inviting, so much more like the approach to the cave of Bethlehem:

"As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." Thus in his immortal (I Cor. 11, 26) epistle to the Corinthians does St. Paul tell us that the Holy Eucharist shall serve for all time as a memorial of His death upon the Cross and a mystical reenactment of the Supreme Sacrifice that effected our redemption.

So infinitely boundless is the love of Jesus Christ, that He did not content Himself by dying on the Cross and surrendering His soul into the hands of His heavenly Father; in the Most Holy Eucharist His infinite wisdom form a way wherein He could renew in a mystical and unbloody manner the Sacrifice of Calvary daily on countless altars in the Sacrifice of the Mass. Thus He carries on through the visible ministry of human priests the ministry of His own Eternal Priesthood. Thus He gave to the religion which He established the crown of perfection, which is sacrifice; thus He makes available to His faithful followers a daily participation in the merits and fruits of the great Sacrifice that was consummated on the Cross. Wisely has the Church incorporated into the Eucharistic Sacrifice called the Mass the tributes of praise and thanksgiving and the debt of reparation for sin, which we owe to the Sovereign Majesty of God with our humble yet hopeful pleadings for divine mercy and aid, so that "through Christ, with Christ and in Christ there be honor and glory to the Father Almighty in unity with the Holy Spirit."
With equal solicitude has Holy Church provided for the Eucharistic Sacrifice a liturgical setting, which is as artistic as it is inspiring and devotional, an atmosphere in which the human spirit is reminded of the dignity that is becoming to the Son of God seated at the right hand of the heavenly Father in the kingdom of His glory.

The Gospel narrative of the institution of the Most Holy Eucharist certainly gives prominence to its value and importance as spiritual nourishment for the soul. "Take and eat all of this for this is My Body......Drink ye all of this, for this is the Chalice of My Blood" "If anyone eat of and again in St. John's Gospel we read: this Bread he shall live forever" and once more: "Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." (John 6, 54)

Yes, this is the food of which the Psalmist speaks, when he says: "He hath fed them from the marrow of the wheat and filled them with honey from the rock". Only the wisdom and love of God could have devised this miraculous manner of communicating Himself whole and entire as food to the souls of men without limit as to number or times. Only divine wisdom and power could have devised a manner so sweet and palatable whereby the flesh and blood of the Man God could become the food of men. And again, the marvel is that not to angels but to men is given the privilege of partaking of this divine nourishment! And how much like the angels can we become, if we partake frequently and worthily of this divine nourishment!

Yes, worthily! Once more it is St. Paul who warns us so solemnly that a man must examine himself and look to his purity of heart and intention, when he approaches to eat of this Bread and drink of this Chalice "For he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself". In one of our (1 Cor. 11, 29)
beautiful Eucharistic hymns, Lauda, Sion, we are reminded that "Both to good and bad 'tis broken, But on each a different token or of life, or death attends: Life to good, to bad damnation; Lo, of one same manducation, how dissimilar the ends."

Well did our divine Savior know how much the world has need of this august Sacrament of the Most Holy Eucharist! Whether we view it as the realization of His presence or as the Mystical reenactment of the Sacrifice of the Cross, or as the source of spiritual nourishment for human souls, this Sacrament of Sacraments fills a great want in the religious life of the world. Without the Holy Eucharist the individual Christian would find it harder to follow "the Way, the Truth and the Life" which Christ has given us to follow, social responsibilities would be more difficult and religion and the Church herself would be barren. With the Holy Eucharist, which means in reality with Christ, all things are possible, for in this Sacrament there is beauty, light and power, the beauty, the light and the power that emanate from Christ in the tabernacle, on the altar or in "the marrow of the wheat and the honey of the rock" which Holy Communion gives to the soul.

In conclusion we offer to the Fathers of the Blessed Sacrament our most cordial felicitation upon this the ninetysixth anniversary of the foundation of their glorious work of promoting faith, love and devotion towards the Most Holy Eucharist. For nearly fifty years I have been privileged to know rather intimately their sincerity, zeal and spirit of sacrifice. To priests as well as the Catholic laity they are a great source of inspiration. May it please God to continue to bless and prosper their holy ministry and increase vocations to their Eucharistic mission! Likewise we offer our
greetings to the sponsors of this Eucharistic Rally. It is a convincing evidence of that fine spirit of faith and loyalty to our Eucharistic King which we have so often observed with admiration. Gatherings of this kind exert a most stimulating influence upon the Eucharistic movement. More than ever there is need of encouraging visits and acts of reparation to Christ in the tabernacle; more than ever there is need of emphasizing the obligation of Mass attendance; more than ever there is need of a revival of frequent Holy Communion. The Eucharistic Rally is an excellent means of bringing into the foreground of our Catholic life.

Finally, we thank the Blessed Sacrament Fathers for the opportunity of participating in today's festivities and pray that Jesus, really, truly and substantially present in the Sacrament of Love, may bless all of us most abundantly in the new year.
March 15, 1953

"BLESSSED ARE THE PEACEMAKERS"

To the Clergy, Religious and Laity,
Archdiocese of New Orleans.

Dearly beloved in Christ:

| During this holy season of Lent we feel the urge to address to you a pastoral message which may serve as an incentive for perseverance in prayer, works of penance and a revival of the Catholic way of life. For our theme we have selected perhaps the sweetest among those inspiring promises known as the Beatitudes, recorded in the holy Gospel according to St. Matthew, Chapter 5, verse 9. Our selection reads:

| "Blessed are the peacemakers, for they shall be called children of God."

2 Peace may well be called the theme of the life of Christ. It was proclaimed as such by the angels over the plains of Bethlehem in their immortal song: "Glory to God in the highest and on earth peace among men of good will." The re-establishment (Luke II, 14) of peace between God and man was the purpose of the Mystery of the Redemption, which was tragically but gloriously consummated on the Cross, when Christ proclaimed: "It is consummated!" No less significant is the fact that the first greeting of the Risen Savior to His apostles on Easter day was the familiar "Peace be to you". And (John 20, ...19) everlastinglly memorable are His words when He prepared them for His ascension into heaven: "Peace I leave with you, my peace I give to you; not as the world gives do I give to you". Ushered in by the promise of peace the Life of the Son of God on earth was enduringly a pattern of peace in Bethlehem, in Nazareth, in the villages and towns of Judea and Galilee, on Mount Tabor and by the Lake of Genesareth, right up to the tragic climax of the Mount called Calvary. Everywhere did Jesus radiate the light and warmth of heavenly peace and conciliation to men of good will.

3 Peace is the existence of order and coordination. We speak of personal or individual peace to indicate a well ordered relationship between the human mind and
the human will and the control which both mind and will exercise over the senses of
the body, the emotions of the heart and the passions of the soul. When this coordi-
nation is inspired and regulated by principles which are in conformity with the
natural law and the will of God, it establishes a tranquility of soul, which in
turn is known as peace of conscience or interior peace. It should be the aspiration
of every human soul to acquire this personal internal peace, for in it and through
it alone can we experience genuine happiness and contentment.

The order or coordination of habits and interests between human individuals and
groups of individuals in their various relationships, results in social peace. Here
the elements of justice and charity are the principal sources from which social peace
derives inspiration and direction. As personal or interior peace guarantees happi-
ness and contentment to the individual soul, thus social peace is the pledge of
happiness, security and prosperity to society at large.

The establishment of order between nations and governments according to prin-ciples of justice, inalienable human rights, historic traditions and the immutable laws
of God may be said to constitute international peace.

In the halcyon days of the millennium, when all nations will accept with mutual
sincerity such order and coordination, then will the world experience the freedom,
the happiness and the prosperity, for which human hearts in every corner of God's
earth long, and pray and sigh as the foretaste of heaven.

It is characteristic of every type of peace that it is not achieved without
sacrifice. No individual finds true peace within himself until he has learned to
curb his passions, control his emotions, guard his senses, restrain his imagination,
bring his mind under the subjection of his will and make his will a perfect instru-
ment of the all holy and adorable will of the Eternal God. All this involves not
one but many sacrifices, which are possible only through full cooperation with divine
grace, that heavenly gift which "enlightens the mind and strengthens the will to shun
evil and do good".

Nor is peace achieved without sacrifice between individuals, between the members
of the family, between larger groups of human society and between nations. In every instance there is need of self restraint, self-control, a balanced recognition of mutual rights and duties and not infrequently the surrender and exchange of certain rights and obligations for the common good. It is this element of sacrifice which makes the attainment and maintenance of peace so difficult and so frequently causes peacemaking efforts to end in frustration and failure. Peace between groups and between nations is the result of a delicate application and adjustment of the principles of justice and of charity.

This adjustment and application not infrequently requires the intervention of a third or disinterested party, and thus we have the office of peacemaker. When our Divine Savior called peacemakers "blessed", He undoubtedly had in mind not only the priceless gift of peace of which they become the instruments, but also the merit that is due to those whose wisdom, truth and influence bring to recognition the virtues of justice and charity, which are the foundations of true peace. Our Divine Savior Himself set a glorious example of the spirit of sacrifice which must characterize the role of a genuine peacemaker, when He carried the Cross through the streets of Jerusalem and sacrificed His life upon the Hill of Calvary. Thus He sealed with His own Precious Blood the bond of peace between the outraged Majesty of God and sinful man. Christ came into this sinful world to be not only the herald of peace but also the Divine Peacemaker: "For it has pleased God the Father that in Him all His fullness should dwell, and that through Him He should reconcile to Himself all things, whether on the earth or in the heaven, making peace through the Blood of the Cross." (Col. 1:19-20)

We are not all called upon to be peacemakers in the same sense or degree, but certainly it must be the ambition and longing of all without exception to establish and maintain true inward peace by conforming perfectly our minds, our hearts and our wills with the eternal, all holy Will of God, thus patterning our lives after the life of Christ. On no other basis can we share the peace promised at the birth of the Savior to men of "good will".

All of us certainly have the obligation of being peacemakers by cultivating
relations of genuine charity and good will with the members of our own household and family to the exclusion of anger, meanness, quarreling, abusive words and actions and all hardness of heart. "This is the haven of peace" may well be inscribed as a motto over the door of every home, especially the home that is dedicated to the Catholic way of life.

We can and should likewise function as peacemakers by living up to and promoting the principles of justice and charity in the office, in the shop, in the store, in the factory, in meeting places and wherever we come in contact with our fellowmen. Kindness, courtesy and a helping hand contribute much towards social peace, mutual understanding and happiness.

And now we call upon all the members of our beloved flock to exercise the role of peacemakers in our intercourse with those who may differ from us by characteristics of race, nationality, color of the skin, habits or creed. In all we must respect the common bond that stems from the fatherhood of God and the brotherhood of man. We are all created to the image and likeness of God, endowed with a spiritual nature and called to participate in the eternal happiness of heaven. All were envisioned in the mysteries of the Incarnation and the Redemption; all are invited to participate in the merits of Christ's death upon the Cross and in the graces which that sacrifice made available. The obligations of justice and of Christ's mandate of charity: "Love thy neighbor as thyself" provide for no exceptions on the lines indicated; nor does His mission to the Apostles: "Go, make disciples of all nations" suggest any discrimination.

In particular we are here concerned about our attitude towards our brethren of the Colored race. Much is today being spoken and written about the so-called problem of segregation as reflected in certain laws, agreements and customs. Undoubtedly the Federal and State Courts, supported by wholesome public opinion, will in due time define where such laws and customs are in conflict with the American Constitution and way of life, but we can help hasten the day of complete peaceful adjustment by an ever increasing spirit, in word and action, of good will, respect and sympathy towards the Colored people. Public laws, customs of long standing, regulations and agreements of institutions and between business interests are obstacles not easy to overcome, but we can do much to aid this cause of justice and charity by making segregation disappear in our Catholic church life. We have already made notable progress by the removal of offensive signs that limited the use of certain pews and by the aggregation of Colored units with the Metropolitan, Deanery and Diocesan Unions of the Holy Name.
Society, the Sodality and the Councils of Catholic Men and Women. But there still persists in some churches the practice of expecting the Colored to occupy a certain section of pews and to wait at the end of the line for Holy Communion. There may be other practices that cause humiliation and embarrassment, which should be foreign to our religious life and considered unworthy of a true spiritual understanding of our Catholic faith.

Ever mindful, therefore, of the basic truth that our Colored Catholic brethren share with us the same spiritual life and destiny, the same membership in the Mystical Body of Christ, the same dependence upon the Word of God, the participation in the Sacraments, especially the Most Holy Eucharist, the same need of moral and social encouragement, let there be no further discrimination or segregation in the pews, at the Communion rail, at the confessional and in parish meetings, just as there will be no segregation in the kingdom of heaven. Our Colored Catholics are encouraged and urged to retain their loyalty and membership in their special congregations, but they should not be harassed when they attend services in any parish church or mission, or when they apply for membership in parish organizations. These observances will contribute much to the edification of all who are genuinely interested in our holy Catholic faith and guarantee to all of us a greater participation in the promise of Christ when He proclaimed from the Mountain of the Beatitudes: "Blessed are the peacemakers, for they shall be called children of God".

As for peace on the worldwide basis between the nations, we can only contribute the benefit of our united prayers in union with the never ending efforts of the Vicar of Christ, Pope Pius XII, whom we commend very especially to your prayerful remembrances as he enters upon the 15th year of his pontificate. May our Divine Savior spare him to the Church and the world for years to come and may all of us merit the blessedness of peacemakers and children of God.

Faithfully yours in the Prince of Peace,

+ JOSEPH FRANCIS RUMMEL
Archbishop of New Orleans.

Laetare Sunday
March 15, 1953
"GO, THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS,
BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE
SON, AND OF THE HOLY SPIRIT, TEACHING THEM ALL THAT I
HAVE COMMANDED YOU; AND BEHOLD I AM WITH YOU ALL DAYS,
EVEN UNTO THE CONSUMMATION OF THE WORLD". (MATT 28, 19-20)

Truly impressive and inspiring is the liturgical setting in
which Holy Mother Church consecrates her Bishops. There is indeed
a vast contrast between the simplicity of the atmosphere in which
the Holy Spirit descended upon the Apostles on that fiftieth day
after the Savior's resurrection from the dead, and the solemnity of
the consecration of a Bishop. And yet, as the latter ceremony is
conducted in an aurora of bright lights and radiant vestments, even
so the Pentecostal chamber was radiant with the heavenly glow of
the tongues of fire that symbolized the presence of the Divine
Spirit of light, holiness and truth. Verily, no splendor devised
by human genius or produced by human skill could ever equal, much
less excel, the effulgence of supernatural glory, which radiated
from those tongues of fire that hovered over the heads of the Apostles,
as their innermost souls were warmed and expanded by the presence of
Him Who is the personification of the love which through all eternity
constitutes the bond of unity between the three Divine Persons.

Wisely and justly does Holy Mother Church recreate, as it
were, the glorious atmosphere of the Pentecostal apparition, when
she elevates to the episcopal dignity and responsibility one of
her chosen sons, for in this ceremony she realizes the perpetuating