

Words Mock Our Attempts to Express the Anguish of Our Hearts

A shocked and stricken world stands helpless before the fact of death, that death brought to us through a tragically successful assault upon the life of the President of the United States.

Our earliest disbelief has slowly given way to sorrow as millions all over the earth join us in lamenting a silence that can never again be broken, and the absence of a smile that can never be seen again. For those of us who knew the President as friend as well as statesman, words mock our attempts to express the anguish of our hearts.

It was my privilege to have been associated with John F. Kennedy from the earliest days of his public life, to have watched him mature, with ever-expanding responsibility, to have known some of the warmth of his hardy friendship, to see tested under pain and loss the steady strength of his character.

I have been with him in joy

and in sorrow, in decision and in crisis, among friends and with strangers, and I know of no one who has combined in more noble perfection the qualities of greatness that marked his cool intelligence and his brave heart.

Now, of a sudden, he has been taken from us and we shall not see his like again.

Many there are who will appropriately pay tribute to the President as a world figure, to his skill in political life, and to his devotion in public service. Many others will measure the wide interests of his mind, the swiftness of his resolution, the power of his persuasion, and the efficiency of his action. For me, it will be proper to recall him on this day of mourning as husband and father, surrounded by his young and beloved family.

Although the demands of office carried him often on long

journeys and filled even his days at home with endless labors, how often he would make time to share with his son and daughter those few minutes that could be his. What a precious treasure they are now in the memories of two fatherless children! Who among us can forget those childish ways which, from time to time, enhanced the elegance of the executive mansion with the touching scenes of a happy family life!

At his side, in understanding and affection, has stood always his gracious and charming Jacqueline. True always to the obligations of her role as mother, she has given new dimensions to the trying demands of being America's First Lady. The pride in her husband, which he so eminently justified, was so plainly reciprocated in his pride of her.

From wherever men look out in eternity to see the workings

This is the full text of Cardinal Cushing's eulogy of President Kennedy, spoken at a nationally televised Mass Sunday morning.

of our world, John Kennedy must beam with new pride in that valiant man who shared his life even to the moment of his close. These hours must be more difficult for her than for any other, but Providence has blessed her as few such women in history by allowing her her husband to have the dying comfort of her arms.

When men speak of this sad hour in times to come, they will ever recall how well they trail beauty matched in courage the stalwart warrior who was her husband. Our citizens who had so many reasons for holding her person in a most profound respect must now find an even wider claim for the nobility of her spirit.

One cannot think of the late President without thinking also of the legacy of public service which was bequeathed to him by his name and family. For several generations and in a variety of tasks, this republic on one level or another has been enriched by the blood that was so wantonly shed on Friday last.

John Kennedy fulfilled in the highest office available to him the long dedication of his family. It is a consolation for us all to know that his death does not spell the end of this public service but commit to new responsibilities the energies and abilities of one of the truly great families of America.

What comfort can we extend to their heavy hearts today — mother, father, sisters, brothers — what beyond the knowledge that they have given to history a youthful Lincoln, who in his time and in his sacrifice, has made more sturdy the hopes of this nation and its people.

The late President was even death — a young man, and he was proud of that youth which he began his short years as President.

"Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans — born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage."

No words could describe better the man himself who spoke, one whose youth supplied an almost boundless energy, whose

record in war touched heroic proportions, whose service in the Congress and positive and progressive, it was against this personal background that he continued by saying:

"Let every nation know... that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and success of liberty."

All that the young President promised in these words, he has delivered; he has written in unforgettable language his own epitaph. A few days ago, he was the leader of the free world, full of youth and promise; he was a role of action, full of conflict, excitement, pressure and change; he was a fully human life, one in which he "lived, felt, dawned, saw, sun, set, glow, loved, and was loved."

Now in the inscrutable ways of

God, he has been summoned to an eternal life beyond all striving, where everywhere is peace.

All of us who loved this man — his youth, his drive, his ideals, his heart, his hopes — mourn now more for ourselves and each other than for him. We will miss him; he only waits for us in another place. He speaks to us from there in the words of Paul to Timothy:

"As for me, my blood already flows in sacrifice... I have fought the good fight; I have finished the race; I have redeemed the pledge; I look forward to the prize that awaits me, the prize I have earned. The Lord, that Judge, whose award never goes amiss, will grant it to me when the day comes; to me, yes, and all those who have learned to welcome His coming."

His noble soul rest in peace!

Bishop Kearney's Appointments

DECEMBER

- 1 Sunday—Cenacle Convent — Capuchin Ordinations—9:00 a.m.
- 2 Tuesday—St. Mary's Church—Feast Day Mass of McQuaid Jesuit High School—9:00 a.m.
- 6 Friday—St. Joseph's Church—St. Monica Sodality Mass—9:00 a.m.

Sheraton Hotel—First Friday Club Luncheon—12:00 noon

Academy of the Sacred Heart—Immaculate Conception Ceremony—2:00 p.m.

- 7 Saturday—Nazareth College—I.F.C.A. Mass in honor of Our Lady—8:30 a.m.
- 8 Sunday—St. Bernard's Seminary—Solemn Pontifical Mass on Patronal Feast—8:00 a.m.

Holy Apostles Church—Silver Jubilee of Very Rev. Msgr. J. Emmett Murphy—12:15 p.m.

Our Lady of Lourdes Church—Ground breaking ceremony—3:45 p.m.

St. Francis of Assisi Church—Family Rosary for Peace—7:00 p.m.

- 9 Monday—Blessed Sacrament Church—Sermon—5:15 p.m.
- 10 Tuesday—McQuaid Jesuit High School—Founders' Dinner—6:30 p.m.
- 15 Sunday—St. Dunc's Church—Preside and preach at Golden Jubilee Mass—12:00 noon
- 16 Monday—Nazareth College—Low Mass—4:30 p.m.
- 17 Tuesday—St. Andrew's Seminary—Low Mass—9:15 a.m.
- 22 Sunday—St. Ann's Home—Low Mass—8:00 a.m.
- 24 Tuesday—St. Mary's Hospital—Low Mass and Visitation

A Snicker about Ceylon UN Inquiry on Vietnam

By FATHER PATRICK O'CONNOR
Society of St. Columban
Salon — (NC) — The accused government of Ngo Dinh Diem is dead now, and so is he.

Hence this report of the United Nations Fact-Finding Mission on alleged violations of Buddhist rights in Vietnam is something for historians to study, not for statesmen to act on.

The allegations contributed to the death of the government and its president before the UN fact-finders had finished their task. Months of press reports about alleged oppression of Buddhists, alleged discrimination, and alleged human rights violations had helped to generate the thinking that generated the coup of Nov. 1.

WHAT WILL be the significance of the report? No matter what the findings are, the report will be a unique fact in modern history. For the first time, government officials of the United Nations to send a fact-finding mission to inquire into alleged violations of human rights committed by itself. Thus the government of Ngo Dinh Diem set an example.

Ceylon, which was represented in this seven-man mission, has been accused of violating human rights in regard to Christians and Tamils. Having accepted the principle of UN "fact-finding" in South Vietnam, it ought to accept it for itself.

The Sudan, a member of the UN General Assembly which sent the mission to Vietnam, has been accused of violating the rights of Christians since 1957.

This correspondent in the presence of some members of the UN mission's staff here, wondered aloud whether the mission would extend its activities to other countries — "for instance, Ceylon." The only answer was a snicker.

The value of the UN mission's report (or reports) as a judgment is "muted by the circumstances in which the mission worked."

It spent only 11 days in Vietnam. On the last two it was unable to work because of the military revolt. It stayed all the time in Saigon, except for 24 hours spent in Hue in the presence of the rebel members.

For interviewing Vietnamese speakers, it was dependent on its solitary interpreter, a Lacin educated in Hanoi, now attached to the UN office in Bangkok. He could be a Bud-

dhist partisan or anti-Buddhist (Buddhism is far stronger in Laos than in Vietnam), anti-Diem or pro-Diem, and the members of the mission might never know.

On the other hand, the mission had advantages. Its members worked hard, devoting long hours to interviews. The government gave them facilities beyond what anyone expected.

"We have been allowed to see everyone we asked to see," the chairman Abdul Rahman Pazhwak of Afghanistan, said midway during the mission's stay here. Only persons "connected with the Buddhist problem" were to be interviewed.

"Within the categories agreed on, I cannot recall any person whom we asked to see and whom we have not seen. The official spokesman of the mission said on the day of its departure, "We consider the facts we have collected are enough."

Contrary to a press report, the government did not try to impose a program on the mission. He said "I had a program for us to take or alter as we chose."

One important Buddhist was not interviewed. Thich Tri Quang, the monk who had taken refuge in the American embassy here.

"The former government told us that according to the law of asylum, the person in

asylum is not allowed to make contacts with anyone," the mission spokesman said.

But by that time the government had been overthrown. From the morning of Nov. 2 until the evening of Nov. 3, when the UN mission left, Tri Quang was as free as anyone else in Saigon. He had only to take a five-minute walk from the embassy to the Majestic Hotel to find the mission. Up to its departure at 4:50 p.m. from the airfield he made no attempt to talk to the mission members.


In pagoda, in a detention camp, in the prison, the mission talked freely and privately with Buddhist leaders. Thich Duc Nghiep, one of the spokesmen of Xa Loi pagoda during the weeks of fevered agitation, told his correspondent that he and his companions talked to the mission in the prison without any prison official or policeman in the room. He and five other bonzes and a leading Buddhist layman had unhampered interviews in the prison.

Anyone who went to the hotel in Saigon or Hue to talk to the mission would, of course, be seen by the watchful police. But if he was willing to suffer that inconvenience — which should have seemed worth while to him — he was free to say whatever he wished to the UN representatives.

"We have seen a number of government spokesmen and a number of people selected by the mission," the press officer said. "We have seen people who came forward on their own and have received written statements."

And still a journalist who has covered "the Buddhist affair" since May is inclined to doubt whether any group of fact-seekers could have found all the facts in 11 days.

LITTLE SISTERS OF THE ASSUMPTION



FATHER ETIENNE PERNET
founder

In The Vineyard

The congregation of the Little Sisters of the Assumption was founded in 1865 in France by the Augustinian Father Etienne Pernet, the Little Sisters of the Assumption offer an integrated home nursing service with a life of prayer with that of the apostolate. Father Pernet, the founder, saw that when sickness comes to a home, what is needed is a woman—a nurse—a nun; hence the Little Sisters of the Assumption.

Handlebars Not Antlers

Shinyanga, Tanganyika — What does a motorcycle have in common with an antelope? In the "big game" country here, Father Louis I. Bayless, M.M., of San Jose, Calif., discovered the difference the hard way.

One afternoon, with a few hours to spare, he drove out on his motorcycle to try his hand at hunting in the area around East Africa's famous Serengeti plain. After staking the area in vain for a long while, he spotted a pair of antlers in the bush, and fired. His aim was sharp.

He put a hole right in the center of his motorcycle gas tank.

"Well, anyway, he's a good shot," quipped a fellow Maryknoller. "He just doesn't know the difference between antlers and handlebars."

Chapel Goes To The Dogs

Yucatan — Each Mayan Indian farmer here owns two or three dogs which he uses to drive wild animals from his cornfield.

"It seems only natural to them then that when a priest visits a village the people bring their dogs along with them to the chapel," reports Father Walter W. Windrich, M.M., of Raymond, Washington.

During a recent mission trip the padre was confronted by a congregation of 100 people and 300 dogs. This prompted an astute parishioner to say to the Maryknoller, "Padre, your sermon is really going to the dogs."

Will Bishops Help Pope Make 'Great Decisions'?

By DR. GARY MACOIN

Rome—Sooner than most expected, the Council's internal conflict came into the open. In direct and dramatic confrontation, Cardinal Frings (Cologne, Germany) charged that Holy Office procedures harm Catholics and scandalize others, to which Holy Office secretary Cardinal Ottaviani replied that to criticize that august institution is to attack its head, the Pope.

The underlying issue, however, concerns not protocol but substance. Will bishops have not only more powers individually and in regional groupings than in the modern Western Church, but also a real voice in the central administration in Rome? Will they from now on join with the Pope in making the great decisions?

Both sides know that the structures and institutions to emerge from Vatican II will form the face and influence the action of the Church for centuries to come. Both are concerned that a mistake as the Council of Trent. There is the consistent determination of dedicated men to use all legitimate means to win at times less than legitimate, they must recall, victory. And if to some the means may seem different cultures and conventions before judging.

Theological positions are affected by pastoral and emotional considerations. On one side are the countries where the Reformation made little impact, the rest of the world on the other, Italy, Spain and Portugal. In particular, see Counter-Reformation structures as still serving its well.

Why destroy the fortress which has protected the flock from a wicked world? Updating the Church means for them to do better what they always did: increase vocations, train seminarians better, expand parish confraternities and direct members how to dress, what books not to buy, what movie houses to avoid.

THREE GROUPS, however, believe—for somewhat different reasons—that reform must go deeper.

First, Eastern rite bishops protest the continuing trend to lessen their traditional autonomy, to force them into the canonical modes of the Latin Church. Though few, they have many supporters who hope for an understanding with the Orthodox, know it cannot come while Rome maintains its Counter-Reformation procedures.

Then come bishops of countries where Catholics first fought Protestants, then learned to live with them, now feel that in the post-

Hitler and post-Stalin world religion can survive and progress only by the united efforts of all Christians. Their long-term objective is Church union; their immediate aim, a framework for all to work together for common objectives. For both emotional and practical reasons, this framework requires a major decentralization of Church administration.

The French agree, not only of the postwar French-German rapprochement but because the religious needs of France are similar. If French Protestants are few, the nominal Catholics alienated from the authoritarian Church of the Counter-Reformation are many. The fortress no longer protects. Latin America has the same problem, though the Church there was slower to see it. Today, however, awareness is growing, and probably over half the region's bishops openly support the innovators. The conservatives have said little, but they survive and form a significant minority.

THE UNITED STATES has a unique position. Curia procedures conflict with the North American individualism. But his pragmatism has enabled him to circumvent them and create a flexible and dynamic structure. He would prefer less interference, more discretion for the individual bishop. But he is satisfied

that even without a basic reform of structures, he can continue his rhythm of advance. His vital interests are consequently not involved, so that each bishop can take sides according to personal preference.

While in all countries some individuals run counter to the general comment (Cardinal Lercaro is not the only Italian favoring basic change), the United States is probably the only emotionally uninvolved major region.

Finally comes the Church among non-Christians, the African bishops its primary spokesmen. Their stand is ultimately the most fundamental. Not only the Roman but the whole European framework is an obstacle to their mission. They seek autonomy to experiment, to adapt to non-European cultures both Christian rites and the techniques of present-day Christian teaching.

The forces favoring change are thus incomparably stronger than the opponents. But the latter retain power, understand the manipulation of procedures, know how to distinguish the objectives of their opponents and insert wedges to divide them. If they cannot win the battle, they are confident that their superior tactics can save much in defeat. And that is their current objective.



Shrine at Catholic University

Artist's sketch shows majestic shrine of the Immaculate Conception of the Blessed Virgin Mary in nation's capital, Washington. The mosaic dome is a landmark in a city of magnificent buildings. The vast structure is on the campus of the Catholic University for which an annual collection will be taken in parish churches this Sunday. Bishop Kearney's letter appealing for generous support of the University is on page one.

New Missionary Bishop Can't Go Home

Soul, Korea — One of the 14 missionary bishops consecrated by Pope Paul on his visit to Rome will not be able to return to his home.

He is Bishop Victorinus Youn, 38, a native of Chirampo, North Korea, which is under Communist domination today.

Bishop Youn grew up and went to school in the Maryknoll parish in North Korea. His pastor, Father William R. Booth, M.M., of Brooklyn, N.Y., was in Seoul during the Communist troops and later was forced to take part in the infamous Death March during the Korean War.

Prevented from returning

to his hometown after his ordination in 1955, Bishop Youn worked alongside of Maryknollers in P.O.W. camps in South Korea. At the time of the Korean peninsula's division, the Korean priest was serving as Administrative Assistant of the Catholic Committee of Korea with a Chicago Maryknoller, Father John R. Heisse.