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Prepare for heaven with faith and good works, pope says



CNS photo/Vatican Media

People in St. Peter's Square attend Pope Francis' recitation of the Angelus at the Vatican Nov. 8. The pope said people sometimes forget that life's ultimate purpose is preparing for the kingdom of heaven.

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BY CAROL GLATZ

VATICAN CITY (CNS) — People sometimes forget life's ultimate purpose is to prepare for the kingdom of heaven, Pope Francis said.

"People do everything as if they will never depart for the other life. And so, people care only about possessing, of standing out, settling down," the pope said in his remarks before praying the Angelus with visitors gathered in St. Peter's Square Nov. 8.

The day's Gospel reading offered an ongoing reflection on eternal life, he said.

The reading from the Gospel of Matthew said the kingdom of heaven will be like 10 virgins who went to a wedding feast with their oil lamps. Those who

were wise brought extra oil and those who were foolish did not. The delayed groom arrived while the foolish ones were out getting more oil, so they found themselves locked out of the feast and were admonished for not being prepared.

Pope Francis said the parable explains how Jesus tells people they must be prepared — both for Jesus' final coming and in their daily commitment to meeting Him through charity to those in need.

"The lamp of faith is not enough; we also need the oil of charity and good works," he said.

"Being wise and prudent means not waiting until the last moment to correspond to God's grace" with good deeds, but to convert now, he said.

"Unfortunately," the pope said, "we forget the purpose of our life, that is, the definitive appointment with God, thus losing the sense of expectation and making the present absolute."

"If we allow ourselves to be guided by what seems most attractive to us, by the search for our interests," he said, "our life becomes sterile; we do not accumulate any reserve of oil for our lamp, and it will be extinguished before the Lord's coming."

People of faith must be vigilant and correspond to God's grace by doing good every day, "so that we can serenely await the bridegroom's coming" and "pass through the night beyond death and reach the great feast of life."

At the end of the midday

appointment, Pope Francis offered his prayers for those hit by a violent hurricane in Central America and he expressed his concern over reports of increased fighting in Ethiopia.

Inviting all sides to come to a peaceful resolution through respect and dialogue, he also said he hoped dialogue underway in Libya would help bring stability and peace to the country.

Noting that Nov. 8 was Thanksgiving Day, the pope recalled how important water is for life and for agriculture and, as such, water must be treated as a universal good.

The pope also expressed his closeness to and prayers for rural residents and small-scale farmers whose work is even more important at "this time of crisis."

McCarrick report cites lack of investigations of rumors

BY CINDY WOODEN

VATICAN CITY (CNS) — Although dogged for years by rumors of sexual impropriety, Theodore E. McCarrick was able to rise up the Catholic hierarchical structure based on personal contacts, protestations of his innocence and a lack of Church officials reporting

and investigating accusations, according to the Vatican summary of its report on the matter.

In choosing then-Archbishop Theodore E. McCarrick of Newark in 2000 to be archbishop of Washington and later a cardinal, St. John Paul II likely overlooked rumors and allegations about McCarrick's sexual misconduct because of a long relationship with him, McCarrick's own strong

denial and the pope's experience with communist authorities in Poland making accusations to discredit the Church, the summary said.

But, in fact, rumors of McCarrick's conduct, especially knowledge that he had young adult men and seminarians sleep in the same bed with him when he was bishop of Metuchen, New Jersey, led the Vatican to decide it

would be "imprudent" to promote him when looking for candidates to become archbishop of Chicago in 1997, New York in 1999-2000 and, initially, of Washington in July 2000, the report said.

One hour before the release Nov. 10 of the "Report on the Holy See's Institutional Knowledge

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P.O. Box 11169
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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin
STAFF WRITER: Jennifer Barton
PAGE DESIGNER: Francie Hogan
ADVERTISING DESIGN: Molly Gettinger
NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Jennifer Simerman
BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org
BUSINESS SALES MANAGER: Erika Barron
ebarron@diocesefwsb.org

Website: www.todayscatholic.org
260-456-2824

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P.O. Box 11169, Fort Wayne, IN
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editor@diocesefwsb.org

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Thanksgiving — A Catholic holiday?

BY JENNIFER BARTON

British writer and Catholic philosopher G.K. Chesterton is quoted as saying: "The worst moment for an atheist is when he is really thankful and has no one to thank." Today, football games and dining room tables filled with food tend to overshadow the real meaning of Thanksgiving for American citizens, even Catholic ones. It is not on the liturgical calendar, but is Thanksgiving a Catholic holiday? Father Robert Garrow, pastor of St. Stanislaus Kostka in New Carlisle, believes it is.

"Of course, we have the Mass, which is thanksgiving. We give thanks to God for everything in our lives," Father Garrow stated. He stressed that giving thanks to God for His boundless blessings should be a frequent occurrence, "but it's an important reminder for us of a greater thanksgiving that we should do every day."

Scripture is filled with words of praise and thanksgiving to God for all He has done for His people. Even the readings for Thanksgiving Day Mass reflect this theme of showing gratitude to God, particularly the Gospel story of the 10 lepers whom Jesus cured of their disease, and the one Samaritan who returned to thank Him. So, though it may not be a liturgical feast, the Church has certainly embraced the holiday as a natural part of the faith life.

While most Americans know the history of Thanksgiving, there are some historians who claim that the first Thanksgiving was actually a Catholic celebration. More than 50 years before the Mayflower, a group of Spanish colonists celebrated Mass and had a feast with native Timucuan in what would become the oldest settlement in the U.S. — St. Augustine, Florida. Michael Gannon, former professor at the University of Florida, wrote about the event in his 1965 book "The Cross in the Sand."

Another story tells of a different group of Spaniards led by Don Juan de Oñate, who in 1598 traversed the dangerous Chihuahuan Desert that spans northern Mexico and southern Texas, seeking to colonize the American southwest. After safely reaching the Rio Grande, Franciscan missionaries said Mass for the colonists, and a great feast with the natives followed.

The Spaniards eventually settled at Santa Fe. The Texas Almanac notes that various historians point to this event and the new settlement as milestones of Spanish influence in America — "one of hundreds of towns the Spanish had already established in the New World" prior to the arrival of the Puritans at Plymouth.



Nate Proulx

Even if these potential "first Thanksgivings" are not celebrated as such, the traditionally held event did have a Catholic attendee — Squanto, the Native American who taught the Puritan settlers survival techniques in their new land. Years prior, he had been captured by the English and freed by Franciscans who educated and catechized him. It is not known with complete certainty that he converted to Catholicism, but it is highly likely, as his Christianity is documented.

Regardless of when the first such celebration took place, Thanksgiving is clearly meaningful in the "origins of our land," as Father Garrow reminded. "It is good for us to put aside that day for celebrating."

And it is important for people to come together to do this. Father Garrow stated that Catholics should celebrate "that sense of community we get on that day — we're communal beings. ... As Catholics, this is a special day to come together ... to thank God for our lives, our families, our freedom, our abilities."

With the COVID-19 pandemic causing such widespread disruption in family and community life this year, Father Garrow believes that it is especially important to reach out to loved ones. "A lot of families have said that they're not getting together, and that breaks my heart. We've still got to come together if we

can, even if it's just a few people. We have to value that time."

If gatherings are impossible due to health concerns, he recommends using resources such as video chats or phone calls and even cards to reach out to those separated from others. Keeping loved ones in prayer helps bridge this gap as well and unites families spiritually. "Part of what Thanksgiving is about is feeling loved."

For Catholics, Father Garrow gives many ways to incorporate faith into the secular holiday. Firstly, by going to Mass, since most parishes have a morning offering on Thanksgiving Day. This puts Catholics in the right frame of mind from the start, giving the first and best of the day to God. This has been the tradition in Father Garrow's own family for years.

It is also a nice gesture to invite one's parish priest to dinner. "This builds communities and allows families to experience vocations," Father Garrow explained.

Families should also remember to bless the food that God has provided for them and "pray for those going without." Some families pray an Our Father and have each member offer their own intercessions and mention the things they are grateful for.

"Thank God, but give back," Father Garrow advised. To do this, Father Garrow recommended serving at a soup kitchen

before or after their own meal.

He tells of a yearly tradition at St. Matthew Cathedral in South Bend that includes preparing a Thanksgiving meal for people in the neighborhood. This both serves the needy and builds community. Parishioners typically bring food to share as a means of giving back from their surplus. This year, the parish will be providing this as a carry-out only option.

In Fort Wayne, St. Jude Parish collects food for Thanksgiving baskets for members of the parish who find themselves in need. Other parishioners donate turkeys, pies and canned goods to fill baskets to give away. This ministry began over 30 years ago when neighborhood residents would come to the church asking for food. The St. Vincent de Paul Society came up with this idea as an alternate means of taking care of their parishioners. With the pandemic, Pastoral Associate Mary Pohlman stated that "this year, we're taking care of our families with grocery cards instead."

No matter where or when the first Thanksgiving took place, there is no doubt that it was a means of giving thanks to God for His boundless gifts. Catholic families have many ways to bring a sense of the sacred to the day and praise God for His goodness.

Memories still vivid 75 years after end of WWII; veterans recall service

BY ANDY TELLI

NASHVILLE, Tenn. (CNS) — Catholic families in the Diocese of Nashville were affected by World War II like every family in the country.

They fought on the front lines and in the air. They worked in factories producing materiel for the war effort. They lived with rationing of a host of products, including meat and sugar, rubber and steel. They anxiously awaited word about their sons, brothers and fathers fighting half a world away. They prayed for peace.

"There was no household in the country that somehow was not involved" in the war effort; they all knew someone who was in the service or who had died in combat, said Msgr. Owen Campion, a Nashville native and historian of the diocese.

They welcomed news of the end of the war with joy and relief. Emperor Hirohito announced Aug. 15, 1945, that Japan would surrender. He formally signed the surrender Sept. 2, 1945.

Four years of sacrifices, worry, battlefield horrors and millions of lives lost had finally come to an end.

James Cornelius "Connie" Summers, a Naval aviator and a 1939 graduate of Father Ryan High School in Nashville, was on the South Pacific island of Saipan when the war ended, preparing for the planned invasion of Japan.

"We were happy as can be," Summers, 99, said of the reaction to the end of the war. The invasion of Japan "was going to be horrible," he said. "They took no prisoners. If they captured you, you were dead."

After serving in Europe as part of the final push into Germany, John Burns and his twin brother, Bob, were at Camp Campbell, as it was called then, on the Tennessee-Kentucky state line training for the invasion of Japan when the war came to a close.

"It was a relief," said Burns, a 1944 graduate of Father Ryan High. "Seeing what we saw, we were getting ready to go back into the same thing."

In April 1942, Summers, who was working for the telephone company when the war started, headed to the recruiting station to enlist, hoping to be assigned to a construction unit to take advantage of his work experience.

But a recruiter stopped him on his way in and asked if he would consider becoming a Naval aviator. Summers knew that required two years of college, and he hadn't spent any time in college.

The recruiter told him not to worry about that. If he passed the test, the Navy would send



CNS photo/courtesy John Burns via Tennessee Register

John Burns, a 1944 graduate of Father Ryan High School in Nashville, Tenn., stands on a tank in Paris in this 1945 photo. While with the 83rd Infantry Division in Europe, he and his twin brother, Bob, served together as a bazooka team during the final push into Germany. After the war, they operated the Burns Brothers Farm in Triune, Tenn.



CNS photo/Andy Telli, Tennessee Register

John Burns of Nashville, Tenn., is seen in this undated photo. The 94-year-old served in the armed forces during World War II, which came to an official end with the surrender of Japan on Sept. 2, 1945. Burns served in the 83rd Infantry Division during the final push into Germany. He was 19 when the war ended.

him to college while they trained him to fly planes.

Summers passed the test but had one more obstacle. At his physical examination, the doctor discovered he had flat feet. "You'd be 4F (physically unfit to serve) if you were in the Army," the doctor told him. "If you're going to be a pilot, they'll never check your feet again, so I'll pass you."

In the Navy, you weren't a pilot, you were a naval aviator, Summers explained. "A naval aviator learned to be an aviator, bombardier and a navigator,"

he told the Tennessee Register, Nashville's diocesan newspaper.

"I got my wings in June 1944, and shipped out for the Pacific Theater, assigned to the crew of PBM patrol bomber, a large seaplane with a crew of eight enlisted men and three officers, Summers said. "It was a big, big airplane."

As one of the junior officers, Summers would alternate between serving as the co-pilot and the navigator. Based in Saipan, his crew flew missions bombing Japanese ships from Korea to Okinawa, with several close calls along the way.



Public schedule of Bishop Kevin C. Rhoades

- Sunday, November 15: 2 p.m. — Virtual Meeting of Board of Trustees of Basilica of the National Shrine of the Immaculate Conception
- Sunday, November 15: 5:45 p.m. — Virtual Meeting of United States Conference of Catholic Bishops Committee on Religious Liberty
- Monday, November 16: 1 p.m. — Virtual Plenary Meeting of United States Conference of Catholic Bishops
- Tuesday, November 17: 1 p.m. — Virtual Plenary Meeting of United States Conference of Catholic Bishops
- Wednesday, November 18: 12:30 p.m. — Virtual Meeting of United States Conference of Catholic Bishops Committee on Doctrine
- Thursday, November 19: 12 p.m. — Meeting of Board of Directors of Saint Anne Communities, Archbishop Noll Catholic Center, Fort Wayne
- Thursday, November 19: 4 p.m. — Virtual Meeting of Board of Directors of Catholic Charities
- Friday, November 20: 2 p.m. — Virtual Meeting of Catholic Relief Services Governance and Nominations Committee
- Friday, November 20: 7 p.m. — Confirmation Mass, St. Charles Borromeo Church, Fort Wayne
- Saturday, November 21: 10 a.m. — Confirmation Mass, St. Charles Borromeo Church, Fort Wayne

At the end of one mission, Summers' plane ran out of fuel and had to land on the open sea, "which is not fun," he said. The plane landed near a convoy of five American ships. While Summers and his crew stood on the wing of their plane and watched, 100 or more Japanese planes armed with 500-pound bombs swooped down on the convoy. "We watched them sink all five of the ships," Summers said.

One of the Japanese planes headed toward Summers and his crewmates. "We all jumped in the water," he said, and from there they watched an American fighter pilot swoop in at the last moment and shoot down the Japanese plane before it could drop its bomb.

Burns was a senior at Father Ryan High in 1944, the captain of the football team.

"When I was in high school, when you would go to a football game, hardly anybody was there," recalled Burns, now 94. All of the men were either in the service or busy working a job to support the war effort, he said.

On their 18th birthday in February 1944, he and his twin brother received a letter directing them to report to Camp Forrest in Tullahoma, Tennessee, for a physical. They were able to complete their senior year before reporting for duty in August of that year.

On Jan. 30, 1945, they shipped out from New York to join the war effort in Europe. They eventually ended up in Aachen, Germany, to join the 83rd Infantry Division, which had been decimated during

the Battle of the Bulge, Burns said. "They had lost all kinds of people."

The Burns brothers were tapped to be a bazooka team and saw combat as the Allied Forces made the final push into Germany.

"The Germans would be surrendering like crazy," Burns said. "They were hungry. They wanted something to eat."

When the American soldiers would enter a village, they would be met by a woman with four or five children or a priest telling the Americans that the German soldiers had all left, Burns said. "They didn't want the town torn up."

Burns' company was in Austria when Germany surrendered May 7, 1945. He and his brother had been separated at the time, and Burns promised God he would never miss Mass if he could be reunited with his twin. It's a promise he has kept for 75 years and counting.

After the war, life slowly returned to normal.

Growth in the Nashville diocese was put on hold during the war but resumed in the postwar years. That growth included a surge in vocations to the priesthood among World War II veterans.

"There was quite a surge of priests who had been in the military," Msgr. Campion said. "That was not only in Nashville, but that was around the country."

Burns was at Camp Campbell at the end of the war when he met four or five of his friends from Father Ryan High who were

Seminarian has long road to vocation, calls it 'a miracle' he's in seminary

BY TOM TRACY

MIAMI (CNS) — Deacon Paul Pierce, a deacon hoping to be ordained a priest as soon as next year, has been on a long, improbable but faith-filled journey for a young adult.

Born and raised in Maui, Hawaii, he was raised by an agnostic, science-driven father and a New Age-influenced mother steeped in Hindu belief at the time. He was living a typical teen's life in a tropical paradise — but paradise hadn't been all that fulfilling, as it turned out.

"How I got to be into the seminary and how I will be ordained a priest very soon, God willing, is a miracle — because I shouldn't be here," said Deacon Pierce, 30.

He talked about his vocation and long road to the Neocatechumenal Way's Redemptoris Mater Seminary in the Archdiocese of Miami in an interview with the Florida Catholic, the archdiocesan newspaper.

Opened in 2011, Redemptoris Mater is situated in Hialeah, adjacent to St. Cecilia Church. It serves as a Florida-based international seminary for the Neocatechumenal Way under the auspices of the Miami Archdiocese.

A decade ago, Deacon Pierce was chosen as one of its first 12 seminarians: men from different countries who study together and are ordained for the local church. But they also commit themselves to serving in whatever corner of the world they are most needed. In tandem with the Neocatechumenal Way's missionary thrust, they can serve locally or internationally throughout their lifetime.

In Maui, Deacon Pierce recalled a reasonably comfortable upbringing as a well-adjusted student in a household fumbling around for answers to the great questions of life. His parents had moved to Hawaii to be closer to Pierce's grandmother and neither parent had ever professed any form of Christianity. His mother's search for a spiritual home took her along widely divergent paths over the course of his youth.

"I was living my life like any normal guy from the island," Deacon Pierce recalled.

But when his mother and father separated, this triggered a traumatic and difficult period for him. He always longed to be in a family with brothers and sisters but found it difficult to experi-



Seminarians attend a weekday Mass Sept. 2 at the Neocatechumenal Way's Redemptoris Mater Seminary in Hialeah, Fla.

CNS photo/Tom Tracy

ence family love.

As he grew older, he wondered why he couldn't love his parents more deeply and if he was maybe "living in a hell of selfishness."

"Even though I was spoiled, given everything, and an only child who lived in Hawaii, in that 'American Dream,' I was very unhappy," he said. "At a certain point I would do everything for myself: I would study for myself, I would go to the beach for myself, I would go to be with my friends for myself — the islands, the beauty — it was all for myself."

His mother's yoga teacher at the time directed her to a local Neocatechumenal Way community, which hosted weekly talks and liturgies in Maui.

Begun in Spain in 1964 by two laypeople — Kiko Argüello and Carmen Hernandez — the Neocatechumenal Way developed a system of evangelizing the residents of one of Madrid's poorest slums.

Over the years the movement expanded into a network of small, parish-based communities of up to 50 people with thousands of parish communities throughout the world, with an estimated million Catholic members.

Today, there are 102 Neocatechumenal seminaries around the world. There are seven in the United States:

Miami, Washington, Denver, Boston, Dallas and Newark, New Jersey, and in Guam.

Deacon Pierce was about 12 when his mother started going to the group's catechesis. She entered the Catholic Church several years later. His grandmother also would be baptized eventually.

"It was very providential, very unexpected," he said. "My mom had been searching for a new religion for some time when she kind of rebelled against the new age Hinduism she was raised with."

Little by little young Paul began to tear himself away from playing video games and other interests to sit quietly at weekly Neocatechumenal talks. He saw the transformative power the group had on its culturally diverse members, imbuing them with a sense of Christian charity and forgiveness.

He attended the talks for a year, stopped for a year, came back and noticed the community started growing.

"I started seeing things I had never seen anywhere else: unity, love, community, forgiveness," he said.

"For seven years I started walking like that, little by little, listening to the word of God, being with brothers and sisters, seeing forgiveness and reconciliation in front of our eyes, seeing something that held us together

came World Youth Day in Madrid with Pope Benedict XVI in 2011, which was a life-changing experience. During down time, the Neocatechumenal members from around the world held large vocation-forming meetings, inviting members to consider making deeper commitments.

"This time my ear was open. If you had asked me a day or even the moment before I felt called to the priesthood I would have said you are crazy," Deacon Pierce said, adding that he had always envisioned getting married to a Christian girl, starting a family and running a successful entrepreneurial business.

But listening to a talk by Kiko Argüello "announcing the love of God with courage and strength" changed all that.

"In that moment I had a conviction that to do the will of God was my happiness and that I would be happier giving my life as a priest in China or wherever than to do my will and plan for my life," Deacon Pierce said. "It was a certainty and that still helps me today."

After a period of discernment in Rome, he was invited to move to Miami and help establish the fledgling Neocatechumenal seminary in October 2011. He has studied at both the minor and major seminaries serving the archdiocese — St. John Vianney in Miami and St. Vincent de Paul in Boynton Beach — and has spent additional time in local missionary service.

Miami Archbishop Thomas G. Wenski ordained him and one other Neocatechumenal seminarian, Alberto Chávez, to the diaconate April 26. If all goes as planned, they will be ordained priests next May.

Tracy writes for the Florida Catholic, newspaper of the Archdiocese of Miami.

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The living and...
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ABA mini videos

BY JENNIFER BARTON

“What is life about? Why am I here? Why did God create me?”

Father Mark Gurtner, vicar general for the Diocese of Fort Wayne South Bend, spoke on these questions in his 2004 homily, which was featured in the 2020 Annual Bishop's Appeal video. The homily may be nearer to 20 years old, but these timeless questions seem to have a greater prominence during the pandemic and social unrest that has been unleashed throughout the year.

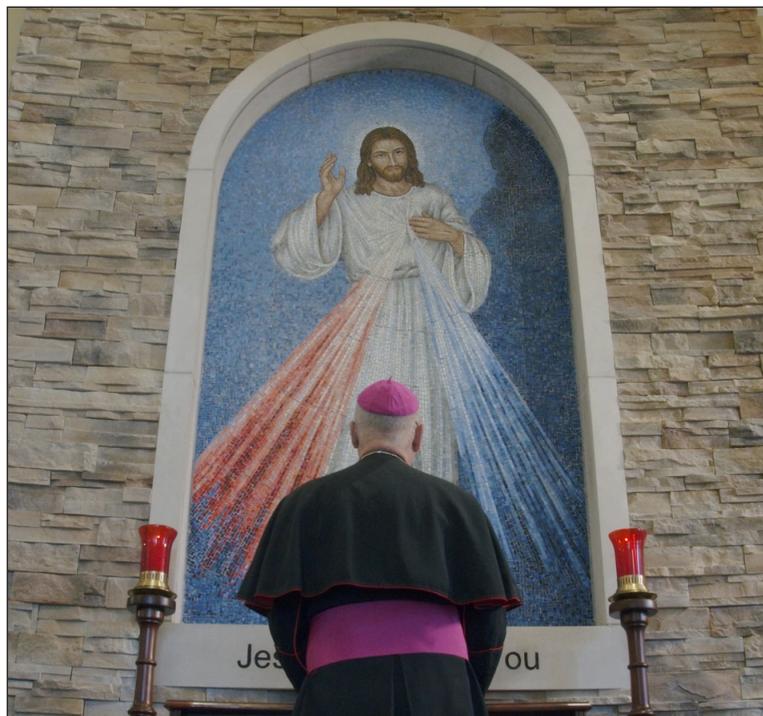
In 1977, a young man named Kevin Rhoades from Pennsylvania surely asked himself the same questions as he entered the seminary. As he recorded supplementary videos that reflected on the theme of this year's appeal, "Spreading the Light of God's Love," Bishop Kevin C. Rhoades elaborated on the mission of the Church and its impact on his own life. "Especially my first couple of years of college, when I was discerning about my life's future and what my vocation would be, and it really was in prayer that I had this great desire, to serve the Lord, to help others to experience God's love for them."

Bishop Rhoades answered these age-old questions in his life by saying "yes" to his vocation. "I feel by serving Christ as a priest, as a bishop, that brings so much meaning to my life," he stated.

He knew his calling to the priesthood but didn't know that that calling would take him to shepherd God's children as bishop of Harrisburg, Pennsylvania, then the Diocese of Fort Wayne-South Bend. "My greatest desire is to bring God's love and the light of God's love into a world where there is a lot of darkness, to overcome evil with good."

Along the path of his vocation, Bishop Rhoades recognized the work the Church has done in spreading that light into the world. He witnessed this firsthand in his work as a parish priest in a multicultural, inner-city church and took this experience into his ministry as bishop, reaching into the wider world of the universal Church. "Christ called and empowered the apostles to carry on His mission ... We are one body, in Christ throughout the world ... it's really a beautiful thing — the universality of our Church that we should never take for granted."

Crucial to spreading the Gospel in the world are the ministries that the ABA supports: notably, the Catholic school systems, education of future priests and outreach ministries. When he looks at the diocese, Bishop Rhoades stated that: "I see young adults becoming more engaged in the life of the Church, I see a lot of Catholics committed to the Church's charitable mis-



ABA video still

Bishop Kevin C. Rhoades prays the Chaplet of Divine Mercy for an end to the coronavirus pandemic on Good Friday at Divine Mercy Funeral Home in Fort Wayne.

sion, doing so much to reach out to the poor and needy. That gives me a lot of hope."

The light of God's love answers a deeper need in the hearts and minds of faithful Catholics, especially in times of hardship and strife. The sacraments give graces that help God's children to live out His calling in their day-to-day lives. The ministerial work of the diocese fulfills the physical and spiritual needs of people from every background and of every need.

Bishop Rhoades reiterated the importance of reaching out to others with the Lord's love. The Church is intended to act as an instrument of healing to all those who suffer. "Pope Francis speaks of the Church as a field hospital — a very beautiful image. We encounter evil in our lives on this earth, and yet the Lord wants to free us, He wants to liberate us from the power of sin."

Sometimes God calls his faithful to endure this suffering. During those times, faith is lived out in reliance on God; calm and peace can only be found in the immense love that is Jesus Christ. In his last recording for the appeal, Bishop Kevin C. Rhoades continues in his personal journey to spread God's light and love as he encourages his flock to remember that Jesus calms the stormy seas. Throughout the turmoil of life, particularly with the increased anxiety and depression that have followed for so many, Bishop Rhoades emphasized how it is more important than ever to find light and hope in the Church's teachings and in Christ Jesus Himself.

"As Catholics we have such a spiritual tradition. We have the rosary, we have meditation and Scripture, Eucharistic adoration ... so many avenues where we can experience the peace and the comfort of our Lord. ... The

important thing is just to be still and let yourself experience the loving presence of Christ in your minds and in your hearts. And then I just let Christ's love sink in."

Everyone is searching for meaning and peace in their lives, and this search cannot be separated from God's greater plan for each individual. In what feels like the timeliest of circumstances, the 2020 Bishop's Appeal video concluded with the words of Father Gurtner regarding the purpose of life: "Life is about being so in love with Jesus that we can say to Him: I would do anything for you. I would face any hardship, I would bear any cross, I would go anywhere and do anything ... for you."

To view the Annual Bishop's Appeal video and the supplementary videos — "ABA Theme — 'Spreading the Light of God's Love'"; "The Light of God's Love throughout the World"; "The Light of God's Love through Ministry"; "The Light of God's Love as an Instrument of Healing"; and "The Light of God's Love Calms the Storm" — visit diocesefwsb.org/aba.



CNS photo/Andy Telli, Tennessee Register

The names of Catholic World War II soldiers are seen on a memorial at Calvary Cemetery in Nashville, Tenn., in this undated photo. "For those who died for God and Country in World War II. In your charity pray for the repose of their souls" are the words engraved on the front of the memorial.

VETERANS, from page 3

playing football for what is now Austin Peay State University in Clarksville. He joined them at Austin Peay before finally returning to his family's farm in Nashville.

Eventually, he and his brother bought a larger farm in the Triune, Tennessee, community; his family still owns the farm. Burns is a parishioner at Holy Family Church in Brentwood, Tennessee, but every Wednesday he and his family attend Mass together at St. Patrick Church in Nashville, where he grew up.

"That's all thanks to Dad," said Burns' daughter Teresa Creecy. "On Monday, he'll give us a call, 'Are you going to be at Mass?'"

After the war, Summers enrolled at Vanderbilt University on the GI Bill, but was still unsure what he wanted to do with the rest of his life. "I had no idea what I wanted to do," Summers said. "I knew I didn't want to fly airplanes."

A professor suggested he consider law school, and with just enough money left for college, he enrolled in Vanderbilt Law School in 1947 and graduated in 1950. He went on to have a distinguished career as an attorney

and public servant.

Summers served as a hearing examiner for the Tennessee Supreme Court's Board of Professional Responsibilities, president of the Young Lawyers' Association of Nashville, and on the board of the Nashville Bar Association.

Gov. Frank Clement, who served from 1953 to 1959, appointed him as chair of the Governor's Advisory Committee for the Establishment of Community Health Centers in Tennessee, which helped establish more than 30 centers across the state.

Summers has been president of the Nashville Mental Health Association, the Tennessee Mental Health Association, the Nashville Mental Health Center, and the Dede Wallace Mental Health Center.

A parishioner at St. Henry Church, Summers served on the boards of Catholic Charities of Tennessee and St. Mary's Child Development Center.

Summers summed up his experiences: "I've been lucky all my life."

Telli is managing editor of the Tennessee Register, newspaper of the Diocese of Nashville.

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Christians, Hindus called to spread hope, pontifical council says

VATICAN CITY (CNS) — In the midst of a pandemic, when so many people are suffering and tempted to despair, the teachings of both Christianity and Hinduism call believers to spread hope through gestures of care and concern, said the top officials of the Pontifical Council for Interreligious Dialogue. Amid the difficulties of the COVID-19 pandemic, the council expressed hope that the Hindu celebration of Diwali would “dispel every cloud of fear, anxiety and worry, and fill your hearts and minds with the light of friendship, generosity and solidarity!” Diwali is a festival focusing on the victory of truth over lies, light over darkness, life over death and good over evil. The Vatican released its 2020 message to Hindus Nov. 6 ahead of the festival that begins Nov. 12 in most countries. Signed by Cardinal Miguel Angel Ayuso, council president, and Msgr. Indunil Janakaratne Kodithuwakku, council secretary, the message for Diwali 2020 was the 25th annual message wishing Hindus well during the festival and proposing themes of common concern for dialogue and action. With the coronavirus pandemic still raging, the message said, it is appropriate to discuss ways “to encourage a positive spirit and hope for the future, even in the face of apparently insurmountable obstacles; socioeconomic, political and spiritual challenges; and widespread anxiety, uncertainty and fear.”

Kenya's spotty internet service frustrates students as learning goes online

NAIROBI, Kenya (CNS) — Kenyan college students are frustrated that their studies have been interrupted because the country's internet infrastructure is too inadequate to maintain an online learning environment during the coronavirus pandemic. They have complained of disruptions in service and slow speeds that cause long delays in communication. They also said the high cost of connecting online has prohibited their full participation in college coursework. “Many a times, you would need a technician next to you to ensure all is smooth-going,” said Reagan Kocholo, a Sudanese student studying journalism at Catholic-run Tangaza University College in Nairobi. Online, or e-learning as it is known in Kenya, has become the primary educational alternative during government-mandated lockdowns because of the pandemic. “On one front, it has been the question of technical disruptions due to poor internet connectivity as well as high purchase of bundles, necessary for the e-learning process,” Kocholo

Second Catholic elected US president



CNS photo/L'Osservatore Romano

Pope Francis greets U.S. Vice President Joe Biden after both spoke at a conference on adult stem cell research at the Vatican in this April 29, 2016, file photo. News organizations have projected that Biden will be the 46th president of the United States, making him the second Catholic in the country's history to be elected to the nation's highest office.

told Catholic News Service. “Sometimes it would happen in either the beginning, middle or the end of lessons. It could either be from my side or the lecturer's side,” he said.

Cardinal Tumi, 90, released after being kidnapped with 12 others

VATICAN CITY (CNS) — After armed men abducted Cardinal Christian Tumi along with a dozen other people in the northwest region of Cameroon Nov. 5, local reports said he was released Nov. 6. It was still unclear as of midday Nov. 6 who else in the convoy had been freed or was still being held. After the cardinal's capture, Bishop George Nkuoof Kumbo told Fides, the news agency of the Congregation for the Evangelization of Peoples, “We have faith that the cardinal and the others will be released

safe and sound. We are looking for all possible ways to ensure their release.” Cardinal Tumi, the 90-year-old retired archbishop of Douala, was abducted in the late afternoon on the road to Kumbo along with King Fon of the Nso people, who are native to the northwest region. The king was reportedly heading back to his traditional palace after years of self-imposed exile because of fighting in the area. Archbishop Samuel Kleda of Douala told Vatican News Nov. 6 that the cardinal phoned while he was being held and said he had been interrogated, but not hurt, by his kidnapers. According to Fides, Cardinal Tumi has been actively engaged in trying to resolve a crisis that has engulfed Cameroon's Anglophone regions in the northwest and southwest, which had once been British-ruled territory; the English-speaking people there represent a minority — about 20% — of the population of the entire, mainly French-speaking, nation.

Public Masses continue in Italy despite new COVID-19 restrictions

VATICAN CITY (CNS) — As the Italian government imposed new restrictions to prevent the further spread of COVID-19, the Italian bishops' conference said churches will remain open for prayer and for Masses with the public. Vincenzo Corrado, the bishops' director of communications, said Nov. 5 that the new restrictions signed by Italian Prime Minister Giuseppe Conte allow for “access to places of worship,” as long as social distancing measures are observed to avoid crowding. While other countries in Europe have announced new lockdowns as infections continue to rise, Conte has resisted implementing a second nationwide lockdown. The measures he announced Nov. 3 include a nationwide curfew from 10 p.m. to 5 a.m., closing shopping centers over the weekend, the total closure of museums, movie theaters

and gyms, and online classes for high school students. Additional lockdown measures are based on a new three-tiered system that divides the country into zones — yellow, orange and red — depending on the level of contagion.

USCCB president apologizes to clergy abuse victims as report is released

WASHINGTON (CNS) — Calling a Vatican report on its investigation into its knowledge of sexual improprieties of Theodore McCarrick while a clergyman, Archbishop José H. Gomez of Los Angeles said the findings mark “another tragic chapter in the Church's long struggle to confront the crimes of sexual abuse by clergy.” The president of the U.S. Conference of Catholic Bishops also said in a Nov. 10 statement as the report was being released at the Vatican that the findings were being reviewed by U.S. Church leaders, and he expressed gratitude for Pope Francis' effort to address clergy sexual abuse. “We are studying these findings,” he said, “and we are grateful to our Holy Father, Pope Francis, for his pastoral concern for the family of God in the United States and his leadership in calling the Church to greater accountability and transparency in addressing issue of abuse and the handling of abuse claims at every level.” The report summarizes the actions of Church officials, including earlier popes, that led McCarrick to rise through the Church hierarchical structure to become a cardinal despite years of rumors of sexual impropriety.

Church responds as Hurricane Eta pounds Central America

MEXICO CITY (CNS) — Caritas, the church's charitable agency, was responding to Hurricane Eta, which hit Nicaragua Nov. 3 and threatened to provoke devastating flooding and destruction as it moved through Central America. Hurricane Eta made landfall on the Mosquito Coast of northeastern Nicaragua near the municipality of Puerto Cabezas, where strong winds ripped the roofs off of buildings. Father Francisco Chavarría, Caritas director in Nicaragua, told Catholic News Service that the agency was working with parishes along the Coco River, which forms the border with Honduras and is home to indigenous Mayangna and Miskito peoples. Caritas Nicaragua was working with the support of Trócaire — the overseas development agency of the Irish Catholic Church — and Catholic Relief Services, the U.S. bishops' international relief and development agency. Timothy Hansell, country manager in Nicaragua for CRS, said Nov. 4 that the indigenous Miskito and Mayangna communities affected by the storm already were extremely vulnerable.

Ministry with youth —

Superstars of Service: Jenny Buchs

BY TAMI DELUCENAY

St. Michael the Archangel's deep roots of parish life date back to the mid 1800s, with just 14 families who built a church in a beautiful rural setting in Waterloo. Today the thriving parish serves more than 400 families.

Jenny Buchs, director of youth ministry, has been serving the parish in that role since 2002.

"We're blessed to be part of a tight-knit parish family, and the youth ministry thrives because of the support by the countless parents who answer the call to help, along with parishioners who have a love for the youth. The intergenerational bonding between our youth and our older parishioners is a true blessing," shared Buchs.

Buchs was baptized at St. Michael, but she grew up attending Immaculate Conception Church in Auburn. Post-high school goals led her to Manchester College, where she majored in elementary education.

"While I was in college I was active in the Newman Club on campus, and two months after graduation I began teaching sixth grade at St. Joseph School in Garrett," she said.

"I've been a parishioner of St. Michael for 26 years. I married my high school sweetheart, Chad: He grew up in the parish. Now we have five children on earth and two in the arms of Jesus."

"My husband and I knew we wanted to start a family right away, so at the end of 2001 I had finished out the school year at St. Joseph and resigned,"

Youth Ministry Leaders

Buchs shared. "I continued to do after-school tutoring and was a catechist for the religious education program for St. Michael. But I got a phone call one day from Father Dave Carkenord, saying he had an idea."

Father Carkenord saw a need for more continuity with the youth program at St. Michael and reached out to Buchs to see if she would join the staff as the director of youth ministry.

The parish's youth are comprised of students from two different counties, four high schools and five middle schools.

"The logistics of scheduling events, with all those school calendars in mind, can be a bit tricky to say the least, but with the help of the Holy Spirit, it all works," stated Buchs.

The youth ministry program utilizes the Life Teen curriculum and meets throughout the school year. The high school teens meet twice a month after the Sunday 10:30 a.m. Mass for large and small group discussions, along with a once-a-month combined activity for middle school and high school youths. A balance of fellowship, Scripture study, service projects, fundraising events and parish involvement highlight the larger group activities.



Provided by Tami DeLucenay

St. Michael the Archangel youth, Waterloo, hold care packages they have prepared for former parish youth group members who are in college or the military.

"Our families make a dedicated drive to our parish each week, and we find that this time works best for everyone. We start with Mass, the source and summit of our faith; eat lunch, and then our lesson or activity. The teens find the Life Teen topics current and that they address the hot topics of today through the lens of Scripture and the heart of the Church."

A popular activity throughout the years has been Care Package Day.

"The teens look forward to this annual event each fall. We fill care packages for former St. Michael youth group members who are currently in college or the military. Youth group families send in snacks and

other items for the packages. Fundraising efforts and donations help to purchase other goodies and pay for the postage to mail the packages. We include handwritten notes, prayers, Chapstick, school supplies and whatever else the teens bring to fill the packages," explained Buchs.

Buchs is able to continue working in the ministry, as a busy mom of five, because of the help of her husband. "He co-teaches with me on Sunday mornings and is my backbone with our children while I am serving the youth in all of the different activities and events.

"Like most catechists will say, we learn right along with the youth. I strengthen my own faith

by researching and preparing the lessons for the teens. Each morning before my feet hit the floor, I listen to Bishop Robert Barron's reflection on the Gospel of the day, sprinkle prayer throughout the day and a devotional at night. It helps me with my own faith journey."

Buchs' servant heart is evident in the projects and events she prepares for the teens. Whether they are adopting residents of local nursing homes or participating in a 24-hour Lenten fast, learning about poverty and building solidarity with the poor. She hopes these acts of charity serve as reminders to the young people that Catholics are each called to be the hands and feet of Christ, to serve their brothers

Bishop Dwenger High School girls volleyball and soccer teams win state championships



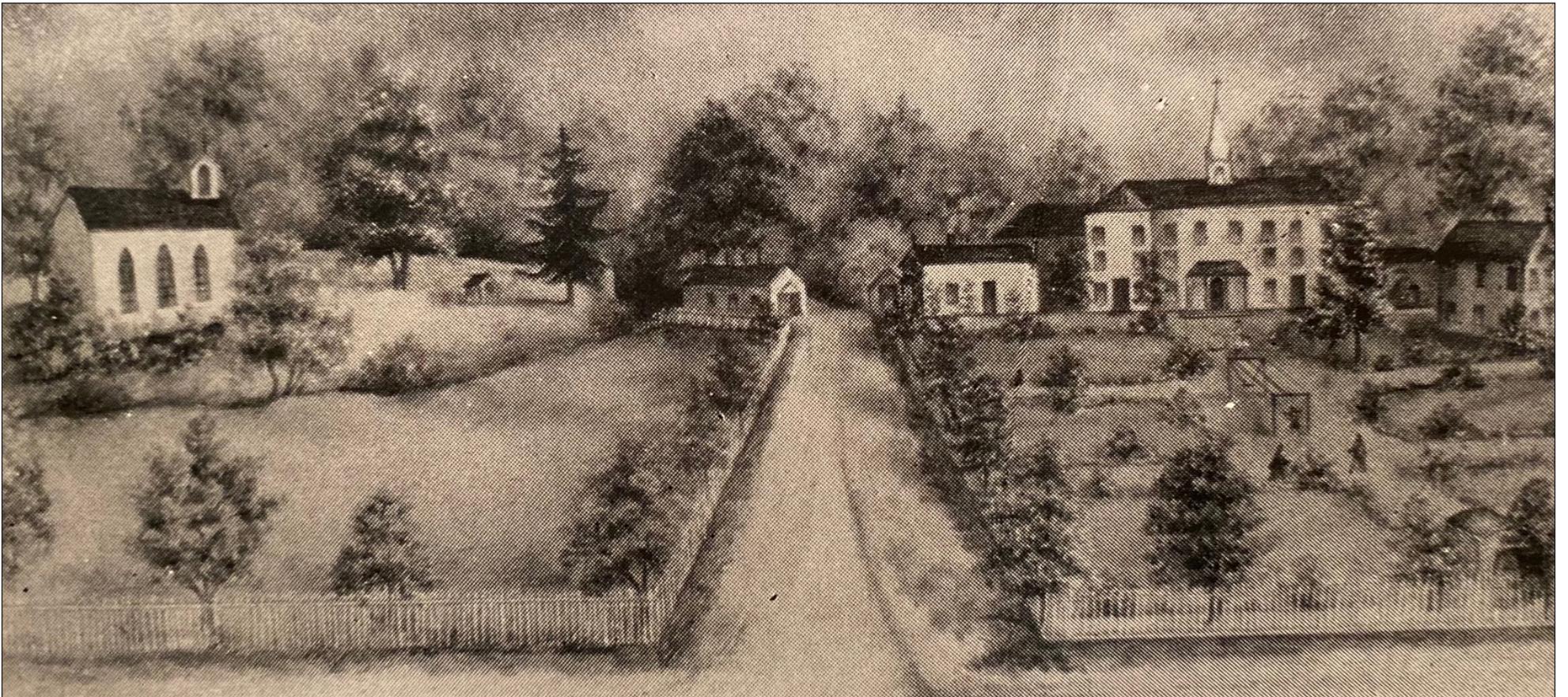
Provided by Brendan Nix

The Bishop Dwenger High School, Fort Wayne, girls varsity volleyball team took home the program's first state championship title Nov. 7.



Paul Lin/Bishop Dwenger High School

Members of the girls' varsity soccer team of Bishop Dwenger High School, Fort Wayne, pose with the state championship trophy after winning the 2A championship over Cathedral High School, Indianapolis, Oct. 31 in overtime.



Provided by Congregation of Sisters of Holy Cross

The original Saint Mary's Academy grounds near Madeline and Joseph Bertrand's trading post in Michigan, about 8 miles north of South Bend. Members of the Sisters of the Holy Cross founded the academy in 1844, with the school at the back right. The sisters moved the school in 1855 to Notre Dame, Ind., where it grew into today's Saint Mary's College.

Faith of Native Americans laid foundation for diocese

BY KEVIN KILBANE

Their presence drew the first Europeans to what is now northern Indiana. They played roles in the founding and growth of parishes and institutions such as what became the University of Notre Dame and Saint Mary's College. They held strong in their faith while facing a lack of priests, prejudice and numerous other obstacles.

In many ways, the strong Catholic community that exists today in Northern Indiana can be traced to the area's original inhabitants, the people of the Miami and Potawatomi nations of Native Americans. Members of the two nations remain active in the Diocese of Fort Wayne-South Bend today.

Their history, culture and contributions, past and present, are remembered each November during Native American Heritage Month.

Today, thousands of Native Americans from many different nations live throughout Indiana. This diocese is the only one in the state, however, where federally recognized Native American nations own land and have a physical presence.

The Pokagon Band of Potawatomi ("Pokegnok Bodewadmik," in their language) have their tribal headquarters in Dowagiac, Michigan, about 25 miles north of South Bend. They also own two parcels of land in South Bend: One contains a casino and the other has tribal village housing and services. In addition, the Pokagon Band

French traders and trappers also began settling near and marrying into Potawatomi families, bringing with them the Catholic faith.

owns land containing a restored wetland near North Liberty, southwest of South Bend.

The Miami Tribe of Oklahoma ("Kiiloono Myaamiaki," in their language), which is based in Miami, Oklahoma, owns land on the south side of Fort Wayne.

Some members of both nations, which include about 6,000 people each, continue to maintain the strong Catholic faith that has been passed down from generation to generation for more than three centuries.

Early contact

The Miami and Potawatomi people have lived in Great Lakes area since about A.D. 1,000, once occupying all the land now in the Diocese of Fort Wayne-South Bend. The Miamis lived mainly in the Fort Wayne area and in the Wabash River valley.

The Pokagon Band of Potawatomi lived near the South Bend area, while other Potawatomi groups lived elsewhere in northern Indiana and southern Michigan.

The presence of the Miamis and Potawatomi attracted French explorers, trappers and fur traders, who arrived in the Great Lakes area in the mid- to late 1600s, diocese and other histories said. Some of those expeditions included Jesuit missionaries seeking to share the

Catholic faith with native people.

The Miamis and Potawatomi had many similar reasons for their interest in Catholicism.

Before contact with the Jesuits, Miami spirituality didn't have the concept of God, or an all-powerful Great Spirit, said George Ironstrack, who was born in Fort Wayne, grew up in Chicago and now works as assistant director at the Myaamia Center at Miami University in Oxford, Ohio. The center's mission includes working to recover and preserve Miami language and culture.

Miamis long had believed humans weren't the center of all things and that other beings could influence a person's world, Ironstrack said. People could try to develop a relationship with those beings to prevent them from causing trouble in his or her life.

Ironstrack believes Miamis saw French Jesuits' belief in God as a connection to an other-than-human being who could help or protect them.

He also believes both the Miamis and French wanted to develop alliances, including cooperating in fur trading.

The French fur traders lived among the Miamis and married Miami women, Ironstrack said. Those families spoke both French and the Miami language and practiced Catholicism and Miami

spirituality.

The French assimilated into the Miami culture while the English, who came in the 1700s, wanted the Miamis to assimilate into their culture, said Catherine Nagy Mowry, 66, and Dani Tippmann, 61, who are cousins through Miami ancestry and members of St. Patrick Parish in Arcola, west of Fort Wayne.

"The Miami people were people who wanted to get along. They didn't want war," Mowry noted.

Joining the Catholic faith was a way of getting along in the new world of which they were now a part, she said. Catholic beliefs about taking care of God's creation and to avoid greed and taking advantage of others also fit well with existing Miami beliefs.

Once they learned the Miami language, however, Jesuits discovered they had not been as successful as they thought in converting the Miamis to Catholicism, Ironstrack said.

One change did take place: Before contact with Europeans, the Miamis didn't believe in an all-powerful Great Spirit, he said. After contact, many did believe, even without becoming Christians.

Similar interests

Likewise, many Potawatomi

related easily to Catholicism because the Book of Genesis and other books of the Bible told stories similar to their own native beliefs, said Art Morsaw of Hartford, Mich., 75, a Pokagon Band elder and a Catholic deacon.

The Potawatomi long before had sensed an order to nature, and they believed God had set that order, Morsaw said. The Potawatomi also saw themselves only as stewards of the land they lived on, not its owner.

French traders and trappers also began settling near and marrying into Potawatomi families, bringing with them the Catholic faith, James A. Clifton said in the book, "The Pokagons, 1683-1983: Catholic Potawatomi Indians of the St. Joseph River Valley."

In addition, Potawatomi leaders in the St. Joseph Valley embraced certain aspects of Euro-American culture as a means of influencing settler expansion in that area, said Marcus Winchester, a representative of the Pokagon Band of Potawatomi.

"We choose to negotiate rather than fight," Winchester said.

After a Baptist missionary failed in his efforts to convert the Potawatomi, village leader Leopold Pokagon, who had been raised with a limited knowledge of the Catholic faith, traveled to Detroit in July 1830 to ask priest Father Gabriel Richard to send a priest to the Potawatomi, Clifton wrote. A month later, Father Stephen T. Badin, the first priest ordained in America, arrived to minister to them.

Father Badin worked well with Pokagon and his commu-

nity, Winchester said.

Father Badin was assisted by Angelique Campeau, a Potawatomi-speaking lay missionary from Detroit. He bought land adjacent to Pokagon's village near what is now the Indiana-Michigan state line and by Nov. 21 dedicated a chapel that had been constructed there, Clifton said.

By late 1832 Badin had baptized more than 170 people, Joseph M. White said in the book, "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend."

He reportedly also had begun buying land that eventually totaled 524 acres and would become home to what became the University of Notre Dame, White said. Badin planned to use the land to open an orphanage and school serving all children but which would be partially financed by federal money allocated for the education of Native-American children.

Also in Fort Wayne

In addition to serving the South Bend area, Father Badin's pastoral work included visits to Fort Wayne and Huntington in the early 1830s.

The Miamis' relationship with Catholicism deepened with the arrival of Father Julian Benoit in April 1840 to become the second pastor of St. Augustine Parish in Fort Wayne. The parish became the site of the Cathedral of the Immaculate Conception in 1860.

The Miamis loved and trusted Father Benoit, numerous newspaper reports and history books said.

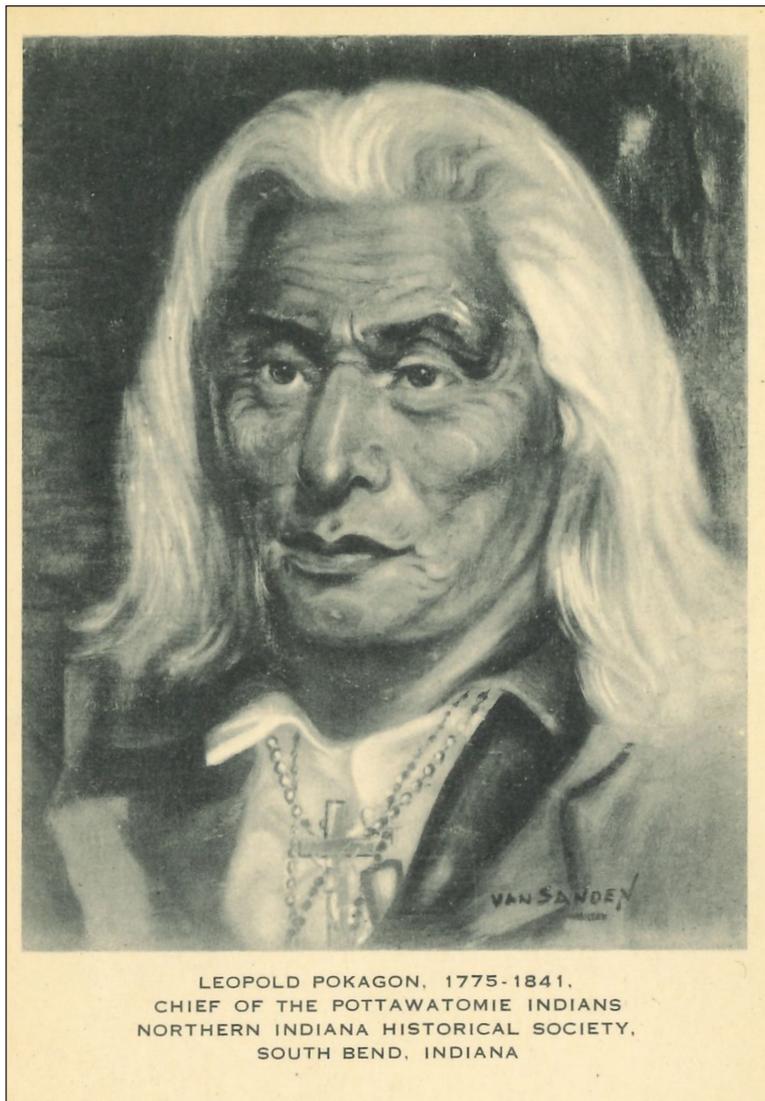
The French-born Benoit was "priest, counselor and friend" to the Miamis, The Daily Sentinel said in his obituary on Jan. 27, 1885. "He taught them the way of the righteous, guarded them against the wily 'traders' and watched over them with fatherly care."

Benoit's responsibilities also included outlying areas. He worked with Catholics in Huntington to build a small log church he dedicated in August 1843, according to a newspaper report on the history of Sts. Peter and Paul Parish. The parish was built on land donated by Chief Jean Baptiste de Richardville, the leading Miami civil chief at the time and a strong Catholic. Richardville's son-in-law, Chief Francis LaFontaine, who lived at the Forks of the Wabash, donated land for the parish's cemetery.

Tending to the flock

With passage of the Indian Removal Act of 1830, the U.S. government began trying to force Native-American nations to give up most of their land in eastern states and move to territories in the West. Some Catholic priests opposed removal efforts.

Father Louis Deseille had replaced Father Badin in 1835 in ministry to the Potawatomis. Sympathetic to their hope to stay



LEOPOLD POKAGON, 1775-1841,
CHIEF OF THE POTTAWATOMIE INDIANS
NORTHERN INDIANA HISTORICAL SOCIETY,
SOUTH BEND, INDIANA

Provided by Center for History, South Bend

This postcard shows an image of a painted portrait of Leopold Pokagon, a leader in a village of the Potawatomi people living near what is now the Indiana-Michigan border. Pokagon is credited with seeking a Catholic priest to serve his people in 1830, which led to many conversions in and near his village. Becoming Catholic also contributed to the Pokagon Band of Potawatomi being allowed to stay in Michigan while the U.S. government forced other Potawatomis to move to the West.

on their land, he helped them write appeals and letters to government officials, White said in his book.

When an Indian agent from Indiana accused Father Deseille of assisting the Potawatomis avoid removal, the priest invited the agent and his staff to attend all Catholic services Deseille celebrated with his flock, Clifton said. The agent backed off, and the Pokagon Band became known as the "Catholic" group to officials in charge of Indian removal.

Leopold Pokagon used his band's Catholic identity to add language to the Treaty of Chicago of 1833 that allowed them to stay in Michigan if they moved to land farther north. Unable to find land there, Pokagon used treaty payments he received and proceeds from the sale of land allocated to him by the treaty to buy 874 acres for his people to live on near present-day Dowagiac.

Pokagon Band members settled on the land, known as Silver Creek, while the U.S. government forced nearly 860 other Potawatomis to walk from northern Indiana to a new home in Kansas in 1838. More than 40 tribe members died on the journey, which became known as the Trail of Death.

The trek also took the life

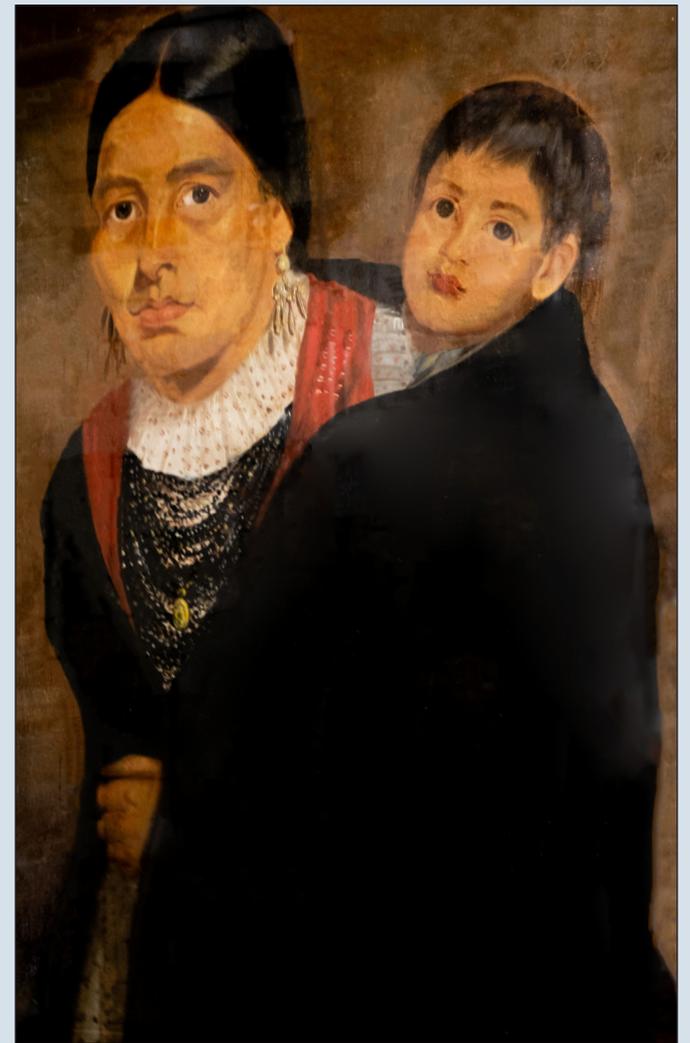
of Father Benjamin Marie Petit, who came to serve the Potawatomis after Deseille's death in 1837, according to White. Devoted to his new flock, Petit agreed when the Potawatomis asked him to accompany them on their removal to Kansas. The priest became ill along the way and died in St. Louis while on his way back to Indiana.

Similarly, the U.S. government forced many members of the Miami nation to move to Kansas in 1846. Families of some tribal leaders were allowed to stay on land given to them in treaty negotiations, and many of those families were Catholic.

Miamis who had to leave traveled by canal boat to Cincinnati and then by boat to St. Louis and the Kansas City, area, from where they traveled by land to their new home, the Miami Tribe of Oklahoma said in the publication "Myaamiaki aancihsaaciki: A Cultural Exploration of the Myaamia Removal Route."

The Miamis reportedly asked Father Benoit to go with them. This area was part of the Diocese of Vincennes at the time, and its leader, Bishop the Right Rev. Celestine de la Hailandiere, didn't want Benoit

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Provided by Center for History, South Bend

This photo shows a portrait painting of Madeline Bertrand, a Potawatomi woman who donated land in Michigan to the Sisters of the Holy Cross so they could start a school for area children. The Saint Mary's Academy started by the sisters eventually grew into today's Saint Mary's College in Notre Dame.

Ministry to Potawatomis led to renowned universities

Along with Father Stephen Badin buying land in the 1830s near South Bend to open a school and orphanage for Potawatomi children that eventually became the University of Notre Dame, the Potawatomis also played a key role in the founding of what is now Saint Mary's College.

In 1843, religious women who became known as the Sisters of the Holy Cross arrived from France to assist the Congregation of Holy Cross missionaries working to provide schooling at what would become Notre Dame.

However, the bishop leading Indiana at that time wanted more priests, not more women religious, said Sister Catherine Osimo, CSC, director of Archives for the Congregation of Holy Cross Sisters in Notre Dame. In 1844, though, the bishop for Michigan invited the sisters to move across the state line to what became Bertrand Township in Michigan.

A Potawatomi woman, Madeline Bertrand, and her French husband, Joseph, ran a trading post there, which is near present-day Niles. Madeline gave the sisters a portion of land she owned for use educating children in the area, Sister Catherine said. Because of Madeline's generosity, Saint Mary's Academy was founded on the site July 16, 1844.

"The sisters got along really well with the Potawatomis, especially the women," Sister Catherine said. "Not only did the sisters teach in the school but they visited the sick in the parish. The sisters and the Potawatomi women often sang hymns together."

In 1855, after a new bishop welcomed their return to Indiana, the sisters moved their school about 8 miles south to property just west of the Notre Dame campus, Sister Catherine said. Saint Mary's Academy gradually evolved toward higher education and became Saint Mary's College.

"There was much weeping when the sisters left Bertrand, their first home and first friends," Sister Catherine said.

— Kevin Kilbane

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to leave his congregation here, Charles Blanchard wrote in "The History of the Catholic Church in Indiana, Volume I."

Many history books and some newspaper accounts say Father Benoit went with the Miamis and returned home safely. He isn't mentioned in other reports about the removal, including in letters from the U.S. Army officer in charge of the trip.

Problems, too

The relationship between the Catholic Church and the Miamis and Potawatomis also had its difficulties.

A story passed down in the family of Miami member Sue Strass, 84, of Huntington, said her great-grandmother, Archangel LaFontaine, used to sit in the front row with all of her children during Mass at Sts. Peter and Paul Parish in Huntington.

When St. Mary Church in Huntington was being constructed nearby, the German pastor at Sts. Peter and Paul, where Mass was celebrated in German, reportedly told her great-grandmother that all Native Americans and Irish Catholics would have to move to the new church after it opened.

In the late 1830s, two priests from the Diocese of Vincennes allegedly tried to deceive Leopold Pokagon and his wife into signing over ownership of most of their land used by Pokagon Band members moved at Silver Creek, Clifton said. The effort reportedly involved Bishop the Right Rev. Celestine de la Hailandiere.

The Pokagon family later sued and was able to recover their land, he said.

Clifton alleges that University of Notre Dame founder Father Edward Sorin and members of the Congregation of the Holy Cross also tried to take advantage of the Pokagon Band.

After Leopold Pokagon died in 1841, Sorin reportedly appointed Leopold's son Peter to serve as Pokagon Band leader, Clifton said. Sorin and his missionaries reportedly wanted to push all of the Catholic Potawatomis into settling on the Silver Creek property.

The missionaries also hoped to gain control of the \$2,000 educational fund set up by the Tippecanoe Treaty of 1832 to pay for schooling for Potawatomi children, Clifton said. The funds had been going to a Protestant academy in Louisville. The Holy Cross missionaries wanted the funds directed toward growth of their school, which became Notre Dame, Clifton said.

Sorin and Brother Joseph reportedly later tried to discredit Peter Pokagon and have him removed as a tribal leader, he continued. The missionaries' efforts contributed to deep divisions within the Potawatomi people.

The relationship today

An active relationship no longer exists between the diocese and either the Miami Tribe of Oklahoma or the Pokagon Band of Potawatomi.

Bishop Kevin C. Rhoades has honored the historic connections to the Potawatomi nation during homilies Masses marking the 175th anniversary of University of Notre Dame and the 150th anniversary of South Bend. He acknowledged the importance of the Miamis during a Mass celebrating the 150th anniversary of the dedication of Cathedral of the Immaculate Conception.

Late Bishop John M. D'Arcy celebrated a Mass for the Miami people to remember the 150th anniversary of their tribe's removal to the West, Miami member Catherine Nagy Mowry said. He also invited Miami members to bring up the offertory gifts at a special Mass at Notre Dame in South Bend.

At St. Patrick Parish in Arcola, where several Miami families attend, they have started a tradition of providing gifts such as a pipe and headdress to new pastors, along with an explanation of their significance, said Mowry.

In 2013 the diocesan archives office returned land grant documents to the Miamis that had been found in a safe at St. Mary Parish in Huntington.

Saint Mary's College now begins meetings with this statement:

"We wish to acknowledge and honor the Native people and their traditional homelands on which we stand.

"We particularly recognize the Pokagon Band of Potawatomi and the Miami, who have been utilizing this land and its resources for many years and continue to do so today.

"With deep gratitude we acknowledge the Native people and their culture within our community as well as acknowledging the land upon which we gather, pray, learn and work."

Notre Dame also maintains a strong relationship with the Pokagon Band, said Dennis K. Brown, university spokesman.

University officials have regular meetings and other interaction with current and past Pokagon Band leaders, Brown said. A member of the Pokagon Band sat on a university committee that made the recommendation last year on coverings to hide murals of Christopher Columbus painted in the second-floor hallway of the campus' Main Building.

Looking to the future, Ironstrack sees a potential for cooperation and collaboration with the diocese and Catholic Church.

"What I see in my ancestors is they wanted to be good neighbors," he said. Their forced removal to the West shattered that relationship.

"We are at a different place today as a tribal nation, where we ask to be treated as neighbors," he said. "There is a role for churches in that process."



Provided by parents of Father Wirtner

Father Vincent Wirtner III, CPPS, of Fort Wayne, wore a stole bearing Miami nation designs when he was ordained in 2010 as a priest in the Missionaries of the Precious Blood order. He believes he is the only Miami nation member who is a Catholic priest.

Miami heritage helps priest open dialogue, connect with those he serves

He had felt drawn to a missionary style of service.

When Father Vincent Wirtner III, CPPS, was ordained a priest in the Missionaries of the Precious Blood order in 2010, he likely also became the first member of the Miami nation of Native Americans to become a Catholic priest.

Wirtner, 57, who was born and raised in Fort Wayne, believes he remains the only priest of Miami heritage, an ancestry that has opened doors for him in his work.

He had a strong faith life growing up, he said. His parents, Vincent and Charlyne, were active at St. Joseph on Brooklyn Avenue in Fort Wayne. Their children attended St. Joseph School and Bishop Luers High School.

"It was a wonderful faith life," Father Wirtner recalled.

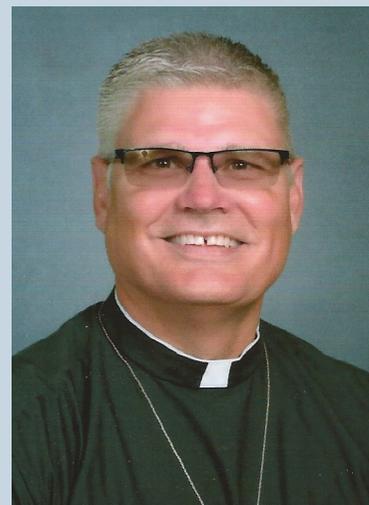
His family didn't celebrate their Miami heritage as much until an effort began to seek federal recognition for Miami people living in Indiana. Then they could attend an annual pow wow and he started meeting many Miami relatives. He began incorporating Miami culture into his faith life.

After high school, he went into nursing work at St. Joseph and Lutheran hospitals in Fort Wayne. He also served as a youth minister at his parish and then returned to Luers as campus minister in 1999.

"As I started working, I really felt pulled to something else," he said of his early career.

He had worked with Missionaries of the Precious Blood members at St. Joseph Hospital.

"I really identified with the work they were doing and the



FATHER VINCENT WIRTNER III, CPPS

kind of work they were doing," Father Wirtner said.

Conversations with late Bishop John M. D'Arcy and the diocese's vocation director finally led him to begin Precious Blood formation about age 35, he said.

"It truly was the Holy Spirit working in life appropriately," he noted.

The formation process includes spending some time in the missions field. He chose to work on the Navajo Nation reservation out West, and returned there to minister as a deacon and after his ordination. His Miami heritage opened doors for him.

"The biggest thing was to get to know the people," Father Wirtner said. When speaking with a fellow Native American, "they will tell you a little more about the culture, ... those things that are important to them, and that's the Navajo way and the Navajo tradition."

He built such strong connections that a Navajo deacon and

a teen came to his ordination, and the deacon proclaimed the Gospel in English and Navajo.

"It was beautiful," Father Wirtner said. "It brought tears to my eyes."

He also wore stole created for him by his mother and two other local Miami women, Catherine Nagy Mowry and Katrina Mitten. The colors and design used all carry special meaning in Miami culture.

He wears the stole now in his work as chaplain at Melbourne Central Catholic High School in Melbourne, Fla., which serves a culturally diverse student body.

"It does open up a dialogue (with students) about the culture in our school," he said.

Father Wirtner also celebrated a Mass each year at the Mihsihkinaahkwa Pow Wow formerly held in Columbia City and has participated in the funerals of a few Miami elders.

His heritage remains an important part of his life and blends well with his Catholic faith.

"My religious community calls me to live a simple life," he said. "Native Americans try to live a simple life honoring Mother Earth."

His faith and Miami culture emphasize respect for elders. Father Wirtner also refers to God as God or as the Creator.

"It seems natural to me," he said.

— Kevin Kilbane

Chief Richardville

Jean Baptiste de Richardville, the great civil chief of the Miami people also known as John B. Richardville, died in 1841. A strong Catholic, he was laid to rest in a burial ground on the site of the present Cathedral Square. Whether he still is there has been the subject of debate.

As part of building the Cathedral of the Immaculate Conception in 1859-60, bodies buried on the grounds reportedly were dug up and moved to a Catholic cemetery opened on the southwest side of the current West Central Neighborhood in Fort Wayne. Some historians said Richardville's body was not moved, but the monument marking his grave was moved to the new cemetery.

Bodies at that cemetery were supposed to have been moved again to the present Catholic Cemetery in Fort Wayne after it opened in 1873. Richardville's monument stands there in Section B, Lots 55-56.

However, the card recording information about that plot doesn't state that a body has been buried there, said Casey Miller, executive director of Divine Mercy Funeral Home and Catholic Cemetery.

Richardville's grave likely remains on the Cathedral Square, where a historical marker notes his presence.

— Kevin Kilbane

The grave marker for Jean Baptiste de Richardville, the civil chief of the Miami nation of Native Americans, stands in an older part of Catholic Cemetery in Fort Wayne. Richardville, who died in 1841, originally was buried at a site now part of Cathedral Square in Fort Wayne. The marker, which identifies him by the English name John B. Richardville, has been moved twice but it's believed Richardville's body still lies on the cathedral grounds.



Photos by Kevin Kilbane

Catholic faith, Native-American spirituality work together



Kevin Kilbane

Local members of the Miami nation of Native Americans share both a rich heritage and strong Catholic faith. From left are Dani Tippmann of Arcola; her daughter and granddaughter, Ingrid Nicholson and Lucy Nicholson, 7, of Columbia City; and Catherine Nagy Mowry and Charlyne Wirtner, both of Fort Wayne. The photo was taken at St. Patrick Parish in Arcola, where some Miami families are members.

"I've always known I was Miami, and I have always known I was Catholic," said Dani Tippmann, 61, of Arcola, who attended Catholic grade school and high school.

At home, both aspects of her family's life were honored, respected and melded together. They honored their Miami heritage by gathering indigenous plants to eat and then praying before they ate them, she recalled.

"Everything worked together," added Tippmann, a parishioner at St. Patrick Parish in Arcola.

"I think respect is a basic tenet of both Miami culture and Catholic faith," she said. "We understand the Earth was not made for us. ... We try to have respect for future generations."

Her Miami heritage was always a part of life for Charlyne Wirtner, 80, of Fort Wayne, whose family lived during her early years in the former home of Miami Chief Francis LaFontaine at the Forks of the Wabash area in Huntington. So was her Catholic faith, noting most of her relatives were Catholic for generations.

She and her husband, Vincent, who are members of St. Joseph Parish on Brooklyn Avenue in Fort Wayne, raised their children in the faith and sent them to Catholic schools. She also passed along her Miami heritage, giving each

child a Miami name.

Catherine Nagy Mowry, 66, of Fort Wayne grew up knowing her Miami heritage but getting mixed messages about it.

Her grandfather, who was Miami and had endured prejudice, always told his grandchildren not to tell anyone they are Miami. Her grandmother, who wasn't a Miami member, told them to be proud of who they are and of their Miami heritage.

Miami families were respected at St. Patrick Parish in Arcola, where her family was a member and where she still attends, Mowry said. Nuns teaching at the school were understanding, she noted, when Miami children stood up to oppose use of the term "savages" to describe their ancestors during history lessons.

Today, Mowry blends her Catholic faith and Miami spirituality.

"Christ is my center," she said.

"I know Christ is for all people," she explained. "He's there, and the Holy Spirit is there, and my ancestors are, too."

She also finds similarities between Miami and Catholic Church views regarding creation.

"We are under the Creator of all things," she said, "and we give thanks for the gifts we have."

— Kevin Kilbane

Where we go from here

“I think it’s a great opportunity.” I was bemoaning the state of a country divided almost down the middle. The election that so many people thought was for the soul of the country or for its future instead revealed that we are divided almost 50-50. The priest I was talking with agreed. And then he said, “I think it’s a great opportunity.” “Wait, what?” I responded. “We’ve got red versus blue, coasts versus heartland, rural versus urban. It looks like we’ll have a divided Congress, a distrustful electorate, resentful losers and frustrated winners. Where’s the great opportunity?” “We are going to have to work together,” he said. “We don’t have a choice.”

Lord knows, we’ve tried everything else. We’ve tried to thwart each other, taunt each other, libel each other, dismiss each other. We’ve rejected each other’s news sources, each other’s values, each other’s leaders. We’ve delegitimized each other. We fantasize about secession or emigration. We hate each other. How’s that been working out for us?

We’re going to have to work together. As the saying goes, America can always be counted on to do the right thing ... once it has exhausted all the other alternatives. I say we look pretty exhausted now.

My friend thought the church could really be of help here. We have our divisions, too. They’ve been worse than usual recently. Yet what binds us together is

that our unity is based on something beyond us, on the person of Christ.

We kneel in the same pews. We share the same Eucharist. We pray the same prayers. Our unity is based on something, on someone, so much bigger than we are. And the lessons that the church teaches — humility, prayer, encounter, service — are the lessons that contribute to our unity.

Right now, we can’t fix everything that is broken in this country. But we Catholics can show a way forward.

It starts with humility, with the admission that we are not infallible. That we are not little gods. That we may not know everything. It is the recognition of our own fallen nature.

This leads us to prayer. And we learn the hard lesson of praying for others, for those we don’t like, for the leaders we disagree with, for the family members who support those leaders. To genuinely pray for them is hard. I know. It is hard for me.

Even harder is that we have to find a way to encounter the other apart from the red and the blue, apart from FOX and MSNBC, apart from the ideological biases we have.

For our nation to work, we need to get beyond the stereotypes and meet the people we don’t know, don’t trust, don’t respect. We need to talk like neighbors. We need to find those shared values that are there, even if expressed in very different ways.

And finally, we need to serve.



AMID THE FRAY

GREG ERLANDSON

We need to work together. Forget Congress. That may come later. Start in our communities, our parishes. Find out where the needs are, then find people who aren’t like us and figure out a way to meet those needs together. Start local, my friend said. Start small.

This could be the hidden blessing of the coronavirus right now. There is so much need, so many people hurting, homeless, hungry, sick. God has given us a need so obvious we can’t miss it.

In this season of thankfulness and gratitude we are now entering, maybe we can give thanks for what we have in common, for what we share. And we can resolve to do something more than complain.

It’s a great opportunity.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

My saint friends

“Hey babe, grab the saints blanket, will you?” I called out to my husband.

A few moments later, he returned with a black blanket, the New Orleans Saints signature gold fleur-de-lis emblazoned across the fleece.

“Oh, sorry.” I mumbled. “I meant the saints blanket, like with the holy men and women faces.”

He turned bright red. “I should’ve known,” and he shuffled off to go find the blanket.

Only in a Catholic family in Louisiana does “grab the saints blanket” become a potentially confusing request.

The “saints blanket” in question is my 3-year-old’s most prized possession, given to her nearly a year ago when she was having a hard time falling asleep at night because she was scared of the dark. A Catholic artist had released the item in her shop, and I instantly bought one, determined the pictures of saints would be a comfort to my toddler.

I was right.

The blanket instantly became the “my saint friends” blanket, and Rose couldn’t sleep without it. Naptime. Bedtime. Snuggles on the couch. Gram and G’s house. Traveling for Christmas. The blanket came everywhere, and the bedtime struggles and naptime battles ceased.

Being wrapped in the faces of Padre Pio, Mother Teresa, St. Josephine Bakhita, St. Therese of Lisieux, St. Kateri Tekakwitha, St. John Paul II, St. Maximilian



WINDOW SEAT WISDOM

KATIE PREJEAN MCGRADY

Kolbe, St. Oscar Romero, St. Gianna Molla, St. Philomena and St. Francis of Assisi was a comfort to our little girl.

Truthfully, it’s a comfort to me too.

Would that we all be wrapped in the faces — the lives and legacies — of the saints.

As a kid, I didn’t understand why we named parishes or schools after saints, nor did I grasp the logic behind naming a baby after a saint or hanging their pictures on the walls. Why do we have to pay so much attention to them? They were just holy people.

But that’s precisely why!

They were “just holy people” — just people, really. The saints are ordinary men and women who jumped at the God-given opportunity to live extraordinary lives of holiness, walking in heroic virtue, dedicating their lives to his glory and service to his people and Church. We look to them so that we can try and do the same.

My love of the saints and devotion to certain saints began

MCGRADY, page 13

Christians must prepare themselves for the Lord’s return



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirty-Third Sunday In Ordinary Time Matthew 25:14-30

The Book of Proverbs provides this weekend’s first reading. This book was composed when both the Holy Land and the lives of its inhabitants, God’s chosen people, had experienced massive changes as a result of the military conquest of the Holy Land and much of the Eastern Mediterranean world by Alexander the Great (356-323 BC), the young Greek king from Macedonia.

Alexander did not live long enough to enjoy fully the successes of his victorious armies, but his conquests placed

Greeks and Greek philosophy at the summit of cultures all across the Middle East.

This Greek influence often brought ideas that were contrary to traditional Hebrew theology. Committed Jews had to struggle to keep regard for their theology alive, and they especially struggled to relay their tradition to oncoming generations among them.

Proverbs was written in this effort. Along with other books of the Hebrew Scriptures, Proverbs attempted to blend human logic with Hebrew theology, to insist that ancient Hebrew beliefs are not illogical. In the Greek mind, human logic was supreme.

The reading from Proverbs, proclaimed by the Church on this weekend, obliquely refers to the fact that marriages under the Greek arrangement usually were contrived. Quite disturbing for Jews was the fact that wives were not much better than servants, even slaves, almost livestock. Genuine love freely and gladly exchanged between spouses, equal in human dignity, was not essential to marriage in Greek thinking. Proverbs tried

to promote the Jewish notion of human identity, with a majesty that included women as well as men.

St. Paul’s First Letter to the Thessalonians supplies the second reading. In the early days of the Church, the general presumption was that momentarily, very soon, Jesus would return to earth to vanquish evil and vindicate the good. Paul reminded the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process, as Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents St. Matthew’s Gospel. The story basically also appears in Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day, albeit not necessarily tomorrow. Every human will die, but no one can predict exactly when natural death will come.

Life suddenly and unexpectedly can change, as Americans realized after Dec.

7, 1941, when Japan bombed Hawaii, or on Sept. 11, 2001, when terrorists destroyed so many lives, or more recently when hurricanes devastated so many places.

The reading from Matthew counsels Christians to remember this uncertainty of life, as well as the certainty of the end of life.

God gives each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. No one can waste time or ultimately escape the end of earthly life. They must live as good disciples.

Reflection:

Soon, the Church will conclude its year. Its great celebration, and final message, will be the feast of Christ the King — the only answer to every question, worry, and need.

This is fact. One day, at a time unknown, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not

known, but the Lord will return.

In the meantime, even as changes suddenly come upon us, God strengthens, guides and redeems us, as Paul assures us in First Thessalonians. In Jesus we have the model of how to live. In Jesus, we truly have life. We are heirs to heaven, but we must respond, committing ourselves without hesitation to the Lord Jesus, Christ the King.

READINGS

Sunday: Prv 31:10-13, 19-20, 30-31 Ps 128:1-2, 3, 4-5 1 Thes 5:1-6

Mt 25:14-30

Monday: Rv 1:1-4; 2:1-5 Ps 1:1-2, 3, 4, 6 Lk 18:35-43

Tuesday: Rv 3:1-6, 14-22 Ps 15:2-3, 3-4, 5 Lk 19:1-10

Wednesday: Rv 4:1-11 Ps 150:1-2, 3-4, 5-6 Lk 19:11-28

Thursday: Rv 5:1-10 Ps 149:1-2, 3-4, 5-6, 9 Lk 9:41-44

Friday: Rv 10:8-11 Ps 119:14, 24, 72, 103, 111, 131 Lk 19:45-48

Saturday: Rv 11:4-12 Ps 144:1, 2, 9-10 Lk 20:27-40

Should I get vaccinated?

Recently, many people have been reaching out with questions about vaccines. So, I thought it would be helpful to mention some of the most common ones and try to provide some answers.

Are there sound medical reasons to oppose vaccination?

There can be, but vaccines typically provide a path towards individual protection and herd immunity that involves less burden and risk than becoming infected with a disease. Today's childhood vaccination schedule protects against more than a dozen different diseases. Some individuals, though, may need to decline vaccines if they have a compromised immune system or an allergy to one of the ingredients. When a vaccine is determined to be safe and effective, it will often make sense for healthy individuals to choose, on their own initiative, to get immunized.

Are vaccines safe?

The safety profile of vaccines is typically verified by extensive clinical trials involving more than 30,000 participants. Even after successful safety testing, children or adults can develop symptoms or problems, apparently from an inoculation they received. When the problem is further investigated, it may turn out to be a separate health issue unrelated to vaccination. Still, vaccines are not a zero-risk proposal, and on rare occasions, adverse events do occur. No medical intervention is ever completely risk-free. The risk of complications or side effects from vaccines, being reasonably low overall, can be deemed acceptable when compared to the prospect of complications that may arise from the disease itself. For generations, some of those complications included family members living in an iron lung after being ravaged by polio, married individuals rendered infertile from mumps, and infants dying due to whooping cough. Recent generations have been shielded from these types of devastating outcomes through the availability of vaccines.

Are there ethical reasons not

to receive vaccines?

Certain concerns of conscience arise when cell lines derived from abortions are used in the development and production of vaccines. Vaccines should not be manufactured in this way, and pharmaceutical companies should not make use of these fetal cell lines. The Vatican's Congregation for the Doctrine of the Faith has noted, however, that when vaccines have been produced this way, it is morally permissible to receive them. When equivalent alternative vaccines that don't rely on such cell lines are available, however, those should clearly be the preferred option.

Why wouldn't it be wrong to receive a vaccine made from aborted fetal cell lines?

No moral evil is committed by those who get inoculated with vaccines made from problematic cell lines; rather those who originally exploited aborted children for their cells, or established pharmaceutical company policies that rely on the abortion-derived cells, commit moral evils. The one receiving the vaccine has no causal connection to these wrongful decisions made previously by others, and the end user cannot be held culpable for their wrongdoing. Even so, the Vatican emphasizes that when we receive vaccines manufactured in this way, we should take steps to register our disagreement and call on pharmaceutical companies to reformulate their vaccines using alternative and ethically acceptable cell sources. Fortunately, none of the 2020-21 flu vaccines use aborted fetal material, a common concern as the winter season draws near. However, even if they did, it would be ethically permissible to receive the vaccine as an end user, as explained.

If a vaccine for COVID-19 becomes available, would we be obliged as Christians and as citizens to take it to defeat the spread of the virus?

Each person must evaluate his or her individual situation and make a good prudential judgment regarding the benefit-to-burden ratio when accepting a



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

COVID-19 vaccine. For example, health care workers who have not been exposed to COVID-19 should seriously consider the benefits of getting vaccinated, and their workplace may even require it. The elderly and other vulnerable populations should carefully consider the benefits as well. For younger individuals with very low chances of detrimental outcomes there may be less urgency, particularly if they do not have any contact with vulnerable populations. Governments should not compel citizens to accept COVID-19 vaccinations, but rather inform them of the benefits and risks while encouraging them to carefully decide for themselves.

What about the new technologies behind RNA vaccines that have never been used before in humans?

The criteria for vaccine safety and efficacy are generally well-established and won't differ fundamentally for a COVID-19 RNA vaccine when compared to other more standard types of vaccines. In light of the various studies that have already been done in animals, and presupposing rigorous human clinical trials, it should soon become clear whether mRNA vaccines are as safe and effective as other vaccines.

These kinds of questions about vaccinations and human health merit attention, as they manifest an important desire both for sound scientific information and ethical clarity.

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

MCGRADY, from page 12

to grow in my 20s. As I navigated a new career and dating, and then newlywed and new mom life, different saints came to the fore.

At first it was St. Therese. I learned I'd been baptized on her feast day, and she became a bit of a saintly sister, her little way and encouragement to love in small ways was helpful in the classroom with my freshman theology students.

Then it was St. John Paul, a pope I'd always considered brilliant, but also a pastor whom I learned was compassionate, kind and tender. Pouring over his writings opened my heart to a new understanding of Jesus as a

companion.

I grew closer to Francis of Assisi and Gianna Molla, their lives of radical sacrifice and self-gift an encouragement in the early days of marriage.

Then I learned the story of Oscar Romero, a martyr who literally left everything at the altar of Our Lord.

Then it was Mother Teresa, and her words "wash the dirty dish not because it's dirty ... but because you love the person who will use it next" — a mantra I repeated as I washed baby bottles late at night, knowing it was an act of love.

The saints can become our friends, not just static figures in a picture on the wall but men and women we meet, learn about

and grow to love. We have a chance to welcome them into our homes, tell their stories, learn from their struggles and emulate the heroic virtue they exhibited.

And then one day, perhaps there's a blanket, covered in the faces of some of those holy men and women you've gotten to know and grown in holy friendship with ... and you'll wrap your daughter in their images, ask them to pray for your little girl and know they've become "her saint friends" too.

Katie Prejean McGrady is an international Catholic speaker and author.

SCRIPTURE SEARCH®

Gospel for November 15, 2020

Matthew 25:14-30

Following is a word search based on the Gospel reading for the 33rd Sunday in Ordinary Time, Cycle A: about growing what you have been given. The words can be found in all directions in the puzzle.

ENTRUSTED	ABILITY	TRADED
DUG A HOLE	GROUND	SETTLED
ACCOUNTS	FIVE MORE	(well) DONE
GOOD	FORWARD	GATHERING
SCATTER	WICKED	LAZY
INTEREST	GIVEN	TAKEN
AWAY	THROW	TEETH

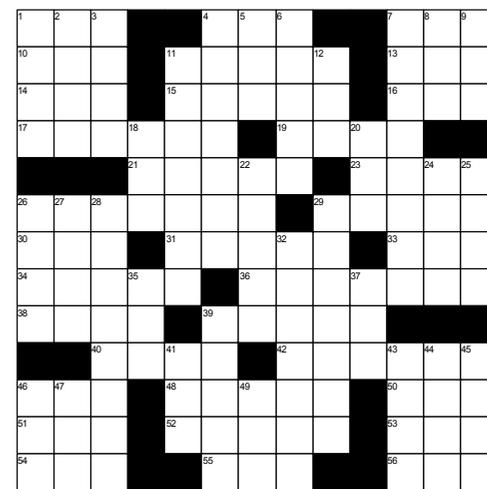
LAZY

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E L O H A G U D A D T G
R N A N A F O R W A R D
O S T N U O C C A O A P
M A W R E C H O U W D G
E Y L I U T H N A L E N
V N Z J O S D Y K W D I
I W E A R E T T A C S R
F I R K L R H E D E R E
I C C T A E R E D N J H
A K T Z D T O T U O I T
N E V I G N W H O D O A
S D Y A B I L I T Y F G
    
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The Cross Word

November 15,
22 and 29, 2020



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Readings: Prv 31:10-13, 19-20, 30-31; 1 Thes 5:1-6; Mt 25:14-30 & Ez 34:11-12, 15-17; 1 Cor 15:20-26, 28; Mt 25:31-46 & Is 63:16b-17, 19b, 64:2-7; Mk 13:33-37

ACROSS

- 1 Snacked
- 4 Resort
- 7 Wing
- 10 Megahertz
- 11 Separated
- 13 New York City
- 14 "Incline your __, Lord"
- 15 Very tiny fly
- 16 The Apostle Peter used one
- 17 Bread enriching vitamin
- 19 Reverse

DOWN

- 21 ___ Pio
- 23 Car
- 26 Jesus' story
- 29 Gathering of bishops
- 30 Poem
- 31 The smallest ones
- 33 Cow's chow
- 34 Take part in
- 36 Baggage carriers
- 38 Water whirl
- 39 Islands
- 40 Hawk's leg strap
- 42 Steams
- 46 Viral illness
- 48 Fat

- 50 Downwind
- 51 That (possessive)
- 52 Alerts
- 53 Compass point
- 54 Greenwich Mean Time
- 55 Bathtub flooring
- 56 Peculiar

DOWN

- 1 Means "truly"
- 2 From Thailand
- 3 Bible book before Nehemiah
- 4 A productive wife uses
- 5 Cushion on a paw
- 6 Debate
- 7 Angels do
- 8 Caustic substance
- 9 Parody
- 11 Good-natured
- 12 ___ Commandments
- 18 Certified public accountant
- 20 ___ of the Lord
- 22 Gathers into barn
- 24 Travel around
- 25 Chances of winning
- 26 Sit for portrait
- 27 Attention-Deficit Hyperactive Disorder
- 28 Rearrange
- 29 Stripes
- 32 Dissolving liquid
- 35 Seed bread
- 37 Teaspoon (abbr.)
- 39 Major world religion
- 41 South southwest
- 43 Margarine
- 44 Tear the heavens
- 45 Origination
- 46 Jesus cursed this tree
- 47 Long-term memory
- 49 Time period

Answer key can be found on page 15

Book could stimulate discussion on being a Catholic man today

BY MITCH FINLEY

(CNS) — Thomas Wurtz is founder and director of Varsity Catholic, a division for college athletes of the Fellowship of Catholic University Students. He writes that “our modern culture doesn’t want to admit that there is a difference between masculine and feminine.”

This is the assumption upon which Wurtz bases his slim volume of reflections on being a Catholic man in today’s world. “Once we understand why God made us in a particular way as men,” he declares, “we can lay out a path to flourish within that plan.”

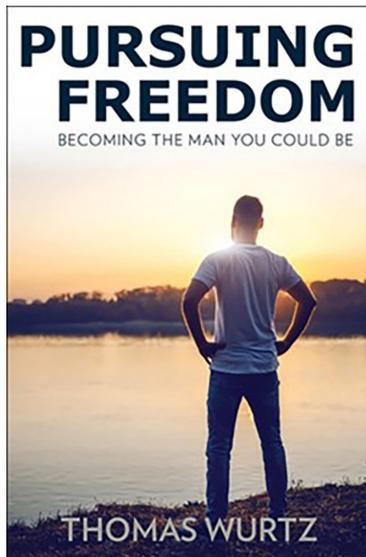
In nine brief chapters, “Pursuing Freedom” presents ways to be a man from an ideologically conservative Catholic perspective. For the author, it seems that faith is equally friendship with the risen Christ and with his people, the church,

plus daily combat with “the devil and his demons.”

His theological perspective may strike the reader as less sophisticated than it could be; for example, he seems to take the Genesis story of Adam and Eve literally when he could have reminded his reader of the basics of the Church’s historical-critical methods of reading and interpreting Scripture.

Wurtz chose to get his Scripture quotations from the second Catholic edition of the Revised Standard Version of the Bible. This is significant because apparently masculine references (man, he, him, etc.) in the original Greek or Hebrew may actually refer to both men and women.

For example, Wurtz quotes James 1:12 which the Revised Standard Version renders thus: “Blessed is the man who endures trial.” Other translations, however, reveal the more inclusive reference in the original language, such as the Catholic edition



“Pursuing Freedom: Becoming the Man You Could Be” by Thomas Wurtz. Our Sunday Visitor (Huntington, Indiana, 2020). 117 pp., \$14.95.

of the New Revised Standard Version: “Blessed is anyone who endures temptation.” Or the New Jerusalem Bible: “Blessed is anyone who perseveres when trials come.”

In a conversational, anecdotal style, Wurtz first explains that in the Genesis narrative God orders “the first man to guard, protect, and to fight (if need be) to keep all of creation in right order.” Then, in the eight subsequent chapters, the author declares that “the devil and his minions” are raising all kinds of hell in our world, and it is the task of men to wage spiritual war in return.

To do this, Wurtz writes, men must struggle to control in themselves the “passions” of anger, fear and sexual desire. They should also “strive for greatness” by resisting the inclination to spend too much time on electronic gadgets and the like, by cultivating genuine humility, and by learning to be resilient.

Also, men need to actively surrender control of their lives in order to be guided by God, and they need to “embrace the mission” by speaking about Jesus and the Gospel. Finally, Wurtz writes, men are called to love as Jesus loves.

Thomas Wurtz’s background as a high school and college athlete surfaces regularly, suggesting that for the author an enthusiasm for organized sports contributes to being a real man. However, men with little interest in football may wonder if Wurtz’s book calls their masculinity into question.

“Pursuing Freedom” will stimulate discussion, encourage men to reflect on what it means to be a Christian man in today’s world, and support men who want to take their faith more seriously.

Finley is the author of more than 30 books of popular Catholic theology, including “A Man’s Guide to Being Catholic” and “What Faith is Not.”

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

Holiday open house at Good Shepherd
FORT WAYNE — A holiday open house will be Wednesday, Nov. 25 from 10 a.m. to 6 p.m. at Good Shepherd Books and Gifts, 915 S. Clinton St. Enjoy free refreshments and browse the selection of Advent and Christmas items. Receive a 20% discount off of your entire purchase. The store will be closed Thanksgiving Day and Friday, Nov. 27. Saturday hours: 10 a.m. to 3 p.m. Free parking in the attached garage. Call 260-399-1442 for more information or visit www.goodshepherdbookstore.org.

'Advent Lessons and Carols: A Journey to Christmas via Music and Scripture' with John Angotti
FORT WAYNE — Begin the Advent season with John Angotti as he leads "Advent Lessons and Carols: A Journey to Christmas via Music and Scripture" on Wednesday, Dec. 2, at 6:30 p.m. in St. Vincent de Paul Catholic Church, 1502 E Wallen Rd. This performance will also be streamed at saintv.org, YouTube and Facebook.

Contact Tony Andorfer at 260-489-3537 or church@saintv.org.

Parish Mission - St. Joseph, Bluffton
BLUFFTON — St. Joseph Church, 1300 North Main St., will host a three-day Advent Parish Mission the evenings of Monday, Dec. 7, through Wednesday, Dec. 9, from 7-8 p.m. Father Stephen Felicichia, parochial vicar of St. Elizabeth Ann Seton Parish, will serve as the mission speaker. The event will occur in the church (arranged for social distancing) and will be livestreamed on the parish Facebook Page (St. Joseph Catholic Church - Bluffton). Father Felicichia will lead the first evening of reflection and will serve as the homilist for the last two evenings (as Mass will be celebrated both Tuesday and Wednesday evening). Visit stjosephchurchbluffton.org.

Evening of Hope and Healing for those struggling with infertility and secondary infertility
SOUTH BEND — An Evening of Hope and Healing for those struggling with infertility and

secondary infertility will take place Thursday evening, Dec. 3 at 7 p.m. at St. Therese, Little Flower Church, 54191 Ironwood Rd. This special gathering will focus on the Advent spirit of waiting with hope and will feature a witness talk by Stacey and Phil Huneck, inspiring music, eucharistic adoration, and an opportunity to receive healing prayer as individuals or as couples, offered by Father Terrence Coonan, Deacon Frederick Everett and members of the parish prayer ministry team.

The CrossWord

November 15, 22 & 29, 2020

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REST IN PEACE

- | | | |
|---|--|---|
| Arcola
Rodney D. Mitchell, 79, St. Patrick | Thomas Schrader, 86, St. Charles Borromeo | Huntington
Vera G. Johnson, 101, SS. Peter and Paul |
| Decatur
Carol J. Gase, 79, St. Mary of the Assumption | Robert C. Sorg, 76, St. Joseph - Hessen Cassel | South Bend
Robert Brenner, 85, St. Jude |
| Fort Wayne
Larry Eberle, 72, St. Vincent de Paul | Edward Wene, 92, St. Charles Borromeo | |
| | Granger
Peter Petschauer, 74, St. Pius X | |

Check out all the happenings
www.TodaysCatholic.org/event

An evening of Heavenly Lights

Diocesan Tree Lighting and Prayer Service

with Bishop Kevin C. Rhoades

Sunday, Nov. 29 6:30 p.m.

Cathedral of the Immaculate Conception Plaza
www.diocesefwsb.org/HeavenlyLights
 or call: 260-399-1438



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MCCARRICK, from page 1

and Decision-Making Related to Former Cardinal Theodore Edgar McCarrick," journalists were given the document's 14-page introduction, which described the two-year investigation that led to the report's compilation and gave an "executive summary" of its findings.

In June 2018, the Vatican suspended McCarrick from ministry after an investigation by the Archdiocese of New York found credible a charge that he sexually abused a teenager. McCarrick resigned from the College of Cardinals in July, and in February 2019, after a canonical process found McCarrick guilty of "solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power," Pope Francis dismissed him from the priesthood.

In August 2018, Archbishop Carlo Maria Vigano, former nuncio to the United States, called on Pope Francis to resign after claiming that he had informed Pope Francis of McCarrick's abuse in 2013 and that top Vatican officials knew of McCarrick's abusive behavior for years.

That claim led Pope Francis to initiate an investigation into how McCarrick was able to continue to rise through Church ranks despite the repeated rumors, anonymous letters, allegations and even settlements with alleged victims.

The report summary said, "No records support Vigano's account" of his meeting with Pope Francis "and evidence as to what he said is sharply disputed."

Until the allegations about child sexual abuse were made to the Archdiocese of New York in 2017, "Francis had heard only that there had been allegations and rumors related to immoral conduct with adults occurring prior to McCarrick's appointment to Washington," it said.

"Believing that the allegations had already been reviewed and rejected by Pope John Paul II, and well aware that McCarrick was active during the papacy of Benedict XVI, Pope Francis did not see the need to alter the approach that had been adopted in prior years," the summary said.

The introduction to the report said it is based on documents found at the Vatican and the apostolic nunciature in the United States as well as interviews — "ranging in length from one to 30 hours" — with more than 90 witnesses in the United States, Italy and elsewhere. They included survivors, cardinals, bishops and former seminarians.

In a statement issued with the report, Cardinal Pietro Parolin, Vatican secretary of state, said the contributions of survivors were "fundamental." The introduction of the report cautions survivors of abuse that certain



CNS photo/Paolo Cocco, Reuters

Then-Cardinal Theodore E. McCarrick of Washington faces the press in the shadow of St. Peter's Basilica at the Vatican April 24, 2002. U.S. cardinals met for a summit with Pope John Paul II at the Vatican April 23-24, 2002, as the sex abuse crisis unfolded in the United States. Cardinal McCarrick was a key spokesman for the bishops during the summit.

sections "could prove traumatizing" and warns that some portions of the document are "inappropriate for minors."

He also said that over the course of the two years it took to complete the investigation and compile the report, "we have taken significant steps forward to ensure greater attention to the protection of minors and more effective interventions to avoid" repeating errors of the past.

Among those steps, he highlighted "Vos Estis Lux Mundi" ("You are the Light of the World"), Pope Francis' 2019 document on promoting bishops' accountability and setting out procedures for handling accusations of abuse against bishops.

According to the summary, St. John Paul's decisions to name McCarrick bishop of Metuchen in 1981 and archbishop of Newark in 1986 were based on "his background, skills and achievements. During the appointment process, McCarrick was widely lauded as a pastoral, intelligent and zealous bishop."

The summary also said that, at the time, "no credible information emerged suggesting that he had engaged in any misconduct."

But in October 1999 Cardinal John J. O'Connor of New York wrote to Archbishop Gabriel

Montalvo, then nuncio in the United States, summarizing allegations about McCarrick, then-archbishop of Newark. The letter was given to St. John Paul, who asked Archbishop Montalvo to investigate.

The nuncio did so by writing to four New Jersey bishops, the summary said without naming the bishops. The bishops, named in the full report, were Bishops James T. McHugh of Camden, 1989-1998; Vincent D. Breen of Metuchen, 1997-2000; Edward T. Hughes of Metuchen, 1987-1997; and John M. Smith of Trenton, 1997-2010.

"What is now known, through investigation undertaken for preparation of the report, is that three of the four American bishops provided inaccurate and incomplete information to the Holy See regarding McCarrick's sexual conduct with young adults," the summary said.

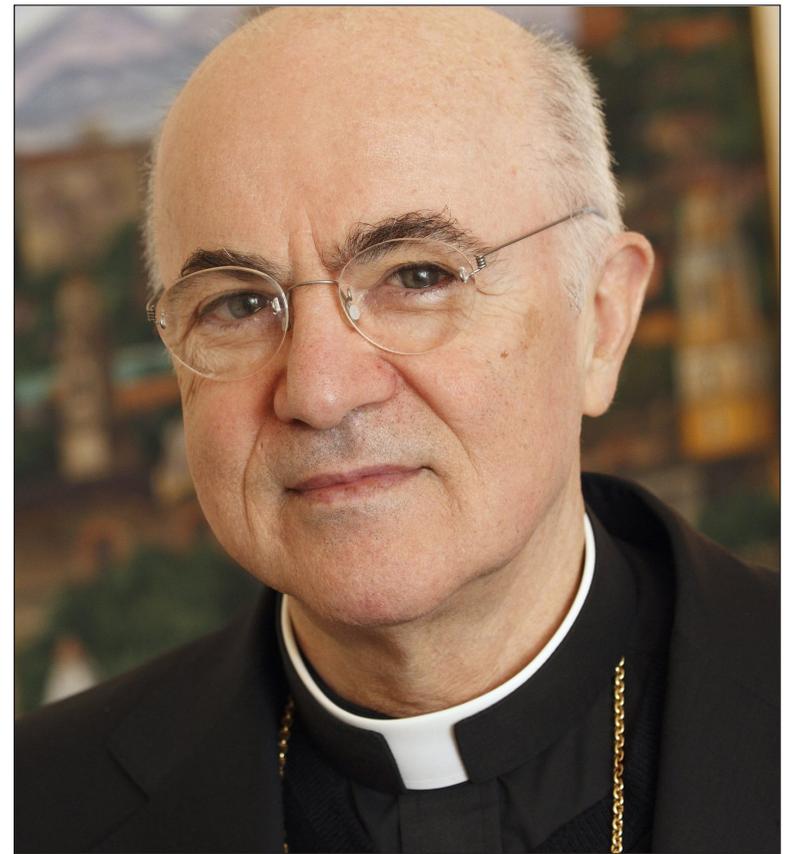
In response to Cardinal O'Connor's accusations, the report said,

McCarrick wrote to now-Cardinal Stanislaw Dziwisz, St. John Paul's secretary, claiming: "In the 70 years of my life, I have never had sexual relations with any person, male or female, young or old, cleric or lay, nor have I ever abused another person or treated them with disrespect."

"McCarrick's denial was

"We have taken significant steps forward to ensure greater attention to the protection of minors and more effective interventions to avoid" repeating errors of the past.

CARDINAL PIETRO PAROLIN,
VATICAN SECRETARY OF STATE



CNS photo/Paul Haring

Italian Archbishop Carlo Maria Vigano, the apostolic nuncio to the United States, is pictured at his residence at the Vatican in this Oct. 20, 2011, file photo. In an August 2018 testimony, the former nuncio accused Church officials, including Pope Francis, of failing to act on accusations of abuse by former Cardinal Theodore E. McCarrick.

believed," the summary said, adding that because of "the limited nature of the Holy See's own prior investigation, the Holy See had never received a complaint directly from a victim, whether adult or minor, about McCarrick's conduct."

"Though there is no direct evidence," the summary added, "it appears likely from the information obtained that John Paul II's past experience in Poland regarding the use of spurious allegations against bishops to degrade the standing of the Church played a role in his willingness to believe McCarrick's denials."

In addition, McCarrick had a relationship with the Polish pope going back to his days as the cardinal of Krakow. The summary said, "McCarrick's direct relationship with John Paul II also likely had an impact on the pope's decision-making."

St. John Paul II "personally made the decision" to name him archbishop of Washington and a cardinal, it said.

The report also concluded that now-retired Pope Benedict XVI did not initiate a formal canonical process against McCarrick or even impose sanctions on him because "there were no credible allegations of child abuse; McCarrick swore on his 'oath as a bishop' that the allegations were false; the allegations of misconduct with adults related to events in the 1980s; and there was no indication of any recent misconduct."

However, after initially asking McCarrick to stay on in Washington for two years past his 75th birthday in 2005, the summary said, new details related to a priest's allegations about McCarrick's sexual misconduct emerged and Pope Benedict

asked him to step down in 2006.

At the time, the summary said, Cardinal Giovanni Battista Re, then-prefect of the Congregation for Bishops, told McCarrick "he should maintain a lower profile and minimize travel for the good of the Church."

"While Cardinal Re's approach was approved by Pope Benedict XVI, the indications did not carry the pope's explicit imprimatur, were not based on a factual finding that McCarrick had actually committed misconduct and did not include a prohibition on public ministry," the summary said.

Archbishop Vigano, while working in the Vatican Secretariat of State, wrote memos in 2006 and 2008 "bringing questions related to McCarrick to the attention of superiors," the summary said. The memos referred to allegations and rumors about McCarrick's "misconduct during the 1980s and raised concerns that a scandal could result given that the information had already circulated widely."

The archbishop, the report said, noted that "the allegations remained unproven," but he suggested opening a canonical process to investigate.

Archbishop Vigano, who was appointed nuncio to the United States in 2011, was "instructed" in 2012 to conduct an inquiry into allegations by a priest who claimed he was sexually assaulted by McCarrick, the summary said.

Archbishop Vigano, it continued, "did not take these steps and therefore never placed himself in the position to ascertain the credibility" of the priest's claims.