



Philadelphia Chapter of Pax Christi USA



A Pressing Warning and Unremitting Hope for Humanity and our Planet!  
<https://nunspriestsbombsthefilm.com/>

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St. Phoebe, 2018 (C)  
Laura James

In the *Letter to the Romans* (16:1-2), Saint Paul commends Phoebe and introduces her as “our sister,” a benefactor and a deacon (*diakonos*) of the church at Cenchreae.  
[www.discerningdeacons.org](http://www.discerningdeacons.org)



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# **A Pope Hedges Teachings on the Radical Nonviolence of Jesus of Nazareth as Humanity Moves Closer to Annihilation**

by Scott Fina, *member of Catholic Peace Fellowship*

On October 4, 2020, Pope Francis publicized his encyclical, *Fratelli Tutti* (“Fraternity and Social Friendship”). The timing was intentional: the feast day of Francis of Assisi, who embodied the ethos of nonviolence of Jesus of Nazareth, articulated in the Gospel narratives.

*Fratelli Tutti* is a treatise on the nature and scope of societal common good. Its overriding message is that societal common good in our contemporary world does not begin and end at the borders of a single nation. Because of our technological advancement and the related international scope of economy, disease and climate change, we are a global society with a global common good; nations are neighbors without borders. “Here there can be no room for disguising false intentions or placing the partisan interests of one country or group above the global common good.” (*Fratelli Tutti* § 257)

Not surprisingly, Pope Francis views humanity’s technological advancement and globalization of human activity as having profound impact on the morality of modern military force. Consider these statements from *Fratelli Tutti*:

**“...the enormous and growing possibilities offered by new technologies, have granted war an uncontrollable destructive power over great numbers of innocent civilians. The truth is that ‘never has humanity had such power over itself, yet nothing ensures that it will be used wisely.’ We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits.”** (§ 258)

**“...with increased globalization, what might appear as an immediate or practical solution for one part of the world initiates a chain of violent and often latent effects that end up harming the entire planet and opening the way to new and worse wars in the future. In today’s world, there are no longer just isolated outbreaks of war in one country or another; instead, we are experiencing a ‘world war fought piecemeal,’ since the destinies of countries are so closely interconnected on the global scene.”** (§ 259)

**“Every war leaves our world worse than it was before.”** (§ 261)

*Fratelli Tutti* is also a testament to the threat of modern military violence, that when initiated, is ever at the edge of escalation. Modern weaponry and tactics developed and maintained by one nation to be applied toward another, have outgrown morality.

In writing and promulgating the teachings in *Fratelli Tutti*, Pope Francis followed the example of his papacy’s namesake in articulating the radical nonviolence ethos of Jesus of Nazareth. From Jesus, to Francis of Assisi, to Mahatma Gandhi, to Martin Luther King Jr., and recently to the precepts of *Fratelli Tutti*, there is a two-millennia-long pilgrimage in pursuit of nonviolence. There are also arresting and escalating continuities along this lengthy path: struggle with empire

and the growing existential threat to peoples. To borrow a metaphor from Fratelli Tutti, there are darkening clouds over a closing world: hand-held swords having transformed into far-reaching and massively-annihilating nuclear weapons.

The call to radical nonviolence by a pope has been long overdue.

On my first trip to Europe, I travelled to Bavaria, a mostly Catholic region in southwestern Germany. During my trip I visited a graveyard adjacent to a Catholic Church in the small village of Elbach. There I came upon a monument displaying the names of local men who died fighting in World War I and World War II. A halting realization struck me at that moment. These German soldiers very likely prayed to God for protection during battle when they were trying to kill American soldiers, most of whom also likely prayed to God for protection while they were trying to kill German soldiers. In the case of Catholic soldiers, the German and American soldiers, who shared the same pope, could have attended the same Mass which was said in Latin.

Probably most of the soldiers, German and American, did not want to be in battle. They had little say about their nation going to war. They were trying to kill each other under orders from their national leaders. Sharing Christian faith—even sharing Catholicism—gave them no pause in this endeavor. Common religious faith was irrelevant; nationalism and state sovereignty overruled it.

Could there ever be a clearer subjugation of religion under state? Sadly, yes. It's in black and white in the Catechism of the Catholic Church (CCC), which promulgates “just war” doctrine. (CCC, § 2309, <https://www.usccb.org/sites/default/files/flipbooks/catechism/> ). Indeed, the CCC not only provides moral license for military force for the protection of a society's common good, but compels it.

Consider these statements in the CCC:

**“Public authorities ...have the right and duty to impose on citizens the obligations necessary for national defense. Those who are sworn to serve their country in the armed forces are servants of the security and freedom of nations. If they carry out their duty honorably, they truly contribute to the common good of the nation and maintenance of peace.”** (§ 2310)

**“Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others. The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. For this reason, those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility.”** (CCC, § 2265)

Adhering to these principles, Catholic American soldiers must put the welfare of their country before the lives of Catholic soldiers coming from another country at war with the United States, and vice-versa. In battles for national sovereignty and common good, soldiers are expendable.

I ask: Is this the will of God? Is this how Jesus of Nazareth, a nonviolent revolutionary challenging the Roman Empire in his time, would have it?

I want to say no, not by the measure of God being love, nor Pope Francis's pressing call for the nonviolence in Fratelli Tutti.

But now there is the conundrum of the contemporary Russian-Ukraine conflict, where Christians again kill Christians, and overcasting nationalism quickens the darkening of our world that is closing in on itself through the escalation of military violence.

And there is, sadly, Pope Francis making the Russian-Ukraine conflict an exception to the radical precept of nonviolence in Fratelli Tutti.

In May of 2022, the Vatican Secretary of State publicly announced that countries supplying weapons to Ukraine is morally acceptable. (<https://www.reuters.com/world/europe/vatican-number-two-says-giving-ukraine-weapons-legitimate-with-conditions-2022-05-13/>)

On September 22, 2022, and in clear terms, Pope Francis reiterated this position, personally and publicly telling the news media that nations supplying weapons to Ukraine is morally acceptable. (<https://www.reuters.com/world/europe/pope-says-supplying-weapons-ukraine-is-morally-acceptable-self-defence-2022-09-15/>)

Not surprisingly, the leadership of the American Catholic Church—the United States Conference of Catholic Bishops (USCCB)—and especially one of its most learned members, Robert McElroy, Archbishop of San Diego who was recently made a cardinal by Pope Francis, followed the Pope’s lead.

At the Fall 2022 meeting of the USCCB, Ukrainian Catholic Archbishop Borys Gudziak informed the American bishops on the extent of suffering caused by the Russian invasion. On completion of the Archbishop’s presentation, Cardinal McElroy called upon his fellow bishops to urge members of Congress to continue military aid—the flow of weaponry—to Ukraine. In his comments, Cardinal McElroy noted that nonviolence is important in peace-making, but claimed the invasion of Ukraine was a special case warranting armed resistance. The bishops stood and applauded in response. (“Cardinal asks bishops to challenge lawmakers who want to cut Ukraine aid,” Religious News Service, November 16, 2022, <https://religionnews.com/2022/11/16/cardinal-aks-bishops-to-challenge-lawmakers-who-want-to-cut-ukraine-aid/>)

One could argue that Pope Francis’s and the USCCB’s position amounts to honoring nonviolence as an ideal, while tossing it aside when push comes to shove in the face of an actual threat to national sovereignty. But consider the losses that have amassed in sustaining Ukraine’s military resistance against Russia’s attempt to take it over.

In mid-February of 2023, the Office of the United Nations High Commission for Human Rights recorded the total of civilian Ukrainian casualties at 18,955, including 7,199 killed and 11,756 injured, while admitting the actual numbers are “considerably higher.” (<https://www.ohchr.org/en/news/2023/02/ukraine-civilian-casualty-update-13-february-2023>)

In the same month, the United Nations Refugee Agency estimated that more than 8 million Ukrainians had fled to other countries in Europe, while more than 5 million had been displaced inside Ukraine. (<https://www.unhcr.org/ukraine-emergency.html>)

In November of 2022, BBC News reported that General Mark Milley, Chairman of the U.S. Joint Chiefs of Staff, estimated that 100,000 soldiers each on the Ukrainian and Russian side, had

been killed or wounded. (“Ukraine War: US Estimates 200,000 military casualties on all sides,” November 10, 2022, <https://www.bbc.com/news/world-europe-63580372>)

In the battle for Ukraine’s sovereignty, individual Ukrainians, including civilians, are expendable. Nationalism comes before Catholicism, before Christianity, before religious faith, before humanity, before love.

I find the Pope, the leadership of the Catholic Church, and wider organized Christianity, complicit in nationalism and co-responsible for military escalation at a time when it threatens to lead to nuclear Armageddon.

There is no question that human losses for Ukraine will grow as the conflict with Russia continues. There is question, however, on what Ukrainian victory and sovereignty will mean in the face of such losses, not to mention the destruction of vital infrastructure and housing, and economic decline, even if all Russian troops withdraw from Ukraine’s territory as terms for peace demanded by President Zelensky.

Will it mean the government of Ukraine—known for its substantial and persistent corruption--remains in place? (See Transparency International which ranks Ukraine high at 116th out of 180 nations in its corruption index, <https://www.transparency.org/en/cpi/2022>.)

Will it mean “democracy” survives in Ukraine, just like in the United States (if one ignores certain systemic inequalities and the power of corporations in the U.S., which some social scientists label as corporatocracy)?

And will those Ukrainians who lost loved ones and/or homes, find the price of military resistance to have been worth it?

In human value terms, there will be no authentic victory for either Ukraine or Russia. Instead, there will simply be tragedy, regardless of the preservation of national sovereignty.

Part of the tragedy, is a path not chosen by Ukraine’s leadership, nor encouraged by the U.S. and its NATO allies (who have much to gain in increasing their power and suppressing Russia’s). Anticipating the great losses from Russia’s monstrous attack, the Ukrainian government could have surrendered early in the conflict, without really giving up. Its people could have undertaken nonviolent resistance through noncompliance with Russian authorities: a conflict waged with protest by Ukrainians and people around the world.

In conclusion I ask, would Jesus of Nazareth support nations sending military weapons to Ukraine? Or are we not allowed to raise this kind of question anymore, because it is naïve and too simple and not applicable to the real world? And would this not mean that morality has outgrown Jesus of Nazareth? So in our time, the Beatitudes and nonviolence are just ideal concepts to be honored and pursued in some sense, but not fully implemented given the complexities of our contemporary society?

## **“The Nuns, The Priests and The Bombs”**

A Pressing Warning and Unremitting Hope for Humanity and our Planet!

The afternoon of January 28th, 2023, a Peacemakers collaboration between Catholic Peace Fellowship of Philadelphia and Chestnut Hill College’s Institute for Forgiveness and

Reconciliation successfully brought together over 125 laity and religious advocates for Peace along with students from the College. The assembly hopefully shared a nonviolent voice calling for nuclear disarmament as well as a plea to end Russia's War against the people of Ukraine.

After a greeting and statement of purpose for our assembly, Sister Cathy Nerney, SSJ, director of the Institute, introduced the documentary movie, "The Nuns, The Priests and The Bombs".

This 2018 movie produced and directed by the Emmy Award winning Helen Young, introduces her audience to the lives and commitments of Plowshare Activists. Since September of 1980, women and men have non-violently accepted the biblical call to "beat nuclear swords into plowshares". Over the past 42 years more than 100 acts of real disarmament have been carried out reflecting the words of the Old Testament Prophets, Isaiah and Micah to "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

After the screening of the movie, those gathered were invited to engage in a zoom event with Helen Young and five plowshare activists, several of whom were showcased in the movie. Each made a statement of their life's mission to stand in the way of nuclear annihilation that would murder the future of all the living. Our Plowshare heroes were Susan Crane and Reverend Steven Kelly, S.J. from the West Coast, Greg Boertje from Duluth, Minnesota, Clare Grady from Ithaca, New York and Kate Champa from Providence, Rhode Island.

"Catholic Peace Fellowship of Philadelphia is grateful for their lifetime commitments to nonviolence and disarmament. Deo Gratias,"

Bill Hartman, *one of the event organizers and a member of Catholic Peace Fellowship.*



# Taking “Beating Swords into Plowshares” to Heart

by Scott Fina, *member of Catholic Peace Fellowship*

Older readers of our Newsletter may have had memories from 1962 stirred by President Biden’s recent use of the word “Armageddon,” in his reference to the heightened nuclear threat from the Russian-Ukrainian War. (<https://apnews.com/article/biden-nuclear-risk-1d0f1e40cff3a92c662c57f274ce0e25>) Perhaps they are astonished that six decades and 11 presidents after the Cuban Missile Crisis, we would hear such dire remarks about our nation standing at a nuclear threshold?

Not so the 92 countries that signed the United Nations Treaty on the Prohibition of Nuclear Weapons. (<https://treaties.unoda.org/t/tpnw>) This treaty, which prohibits the possession of nuclear weapons, became international law on January 22, 2021. (<https://www.un.org/disarmament/wmd/nuclear/tpnw/>) Sadly, none of the nuclear powers have signed the treaty, including the U.S. Many Americans are unaware of the treaty; many are unconcerned about the heightened nuclear threat noted by President Biden.

In response, the Institute for Forgiveness and Reconciliation at Chestnut Hill College (directed by Sister Cathy Nerney, SSJ), and the Catholic Peace Fellowship of Philadelphia, cohosted a public viewing of the 2018 documentary film, “The Nuns, The Priests, and The Bombs” on January 28. Approximately 100 people attended the program, which was held at the College.

“The Nuns, The Priests, and The Bombs” addresses the destructiveness of modern nuclear weaponry. It largely focuses on actions protesting nuclear weapons by members of the “Plowshares movement.” A panel discussion followed the film. The panel members who Zoomed in from around the country, included some of the Plowshares activists depicted in the documentary.

## Who are Plowshares activists?

They are religious sisters, Catholic priests, and laypeople who take to heart, the prophetic words in the Book of Isaiah about “beating swords into plowshares.” (Chapter 2:4) They conduct nonviolent civil disobedience on military installations to protest the production, possession, and use of nuclear weapons. Nearly all of them serve time in prison for their actions, which can include cutting through security fences, hammering on military components related to nuclear and non-nuclear weapons, as well as hanging nuclear disarmament banners, and pouring their own blood on military buildings and pavement as gestures condemning the suffering such weapons can bring upon humanity.

By the measure of the gentle, humble and remarkably articulate panel members at Chestnut Hill College, Plowshares activists are also ordinary people who have let a short phrase from Scripture take them down a long path of extraordinary faith, extraordinary compassion, extraordinary sacrifice, and extraordinary hope.

## The Documentary and Stories Behind It

“The Nuns, The Priests, and The Bombs” looks at the lives and motivations of Plowshares activists involved in civil disobedience protest at two military installations. One action was at a nuclear-armed Trident submarine, Kitsap Naval Base near Seattle. (See “Anti-nuclear peace activists break into Bangor nuclear-submarine base on November 2, 2009” by Lucas Dambergs, HistoryLink.org, <https://www.historylink.org/File/20513>.) The second action occurred at the Y-12

National Security Complex in Oakridge, Tennessee, a facility that stores enriched uranium and produces nuclear warhead parts. (See “The Prophets of Oak Ridge” by Dan Zak, Washington Post, <https://www.washingtonpost.com/sf/wp-style/2013/09/13/the-prophets-of-oak-ridge/>.)

## **Introductions to the Plowshares Activists who Served on the Panel at Chestnut Hill College**

**Susan Crane**, who is one of the Plowshare activists at the Kitsap Naval Trident Sub Base in the documentary film, is a member of the Redwood City Catholic Worker community in California. She is a retired school teacher, a grandmother, and long-term peace and social justice activist. Her first Plowshares action, called Jubilee Plowshares West, was in 1995 at the Lockheed Martin facility in Sunnyvale, California. Susan has participated in several more Plowshares actions since then, and spent a number of years in prison for her nonviolent, peace efforts.

**Jesuit Father Steve Kelly**, also one of the Plowshare activists at the Kitsap Naval Trident Sub Base in the documentary film, has been a Jesuit priest for over 30 years. His father was a career officer in the US Airforce. Fr. Steve lived with his family in various places because of his father’s military assignments, including Turkey, where he first encountered people living in severe poverty—an experience that helped shape his view on systemic injustice. Fr. Steve later worked with refugees in Sudan and El Salvador. Reflecting on this experience, Fr. Steve became committed to nonviolence while challenging violent and unjust structures in society. Similar to Susan Crane, his first Plowshares action was the Jubilee Plowshares West in 1995. He has participated in several Plowshares actions since then—accumulating over 11 years of imprisonment for doing so.

**Greg Boertje-Obed** is one of the Plowshares activists in the documentary film at the Y-12 National Security Facility in Oakridge, Tennessee, along with Sister Megan Rice and Michael Walli. Greg is a member of a Catholic Worker Community in Duluth, Minnesota and has been a Catholic Worker for many decades. He is a former commissioned military officer. Greg first participated in the Plowshares movement in 1985 in the Trident II Pruning Hooks Plowshares at a Trident sub base in Rhode Island. He has been in many Plowshares actions since then, and even snuck onto a submarine and battleship to get into “good” trouble, and has served substantial time in prison for his civil disobedience during his life.

**Clare Grady** has been closely associated to the Catholic Worker community in Ithaca, New York. Her participation in the Plowshares movement spans 35 years, beginning with one of the earliest actions at Griffiss Air Force Base in New York in 1983, and also at one of the most recent actions at the Kings Bay Trident Submarine Base in Georgia in 2018. Clare has conducted many other acts of nonviolent, civil disobedience for peace and justice, in between these two actions. Clare is the mother of two grown daughters, and worked a number of years at Loaves & Fishes, an Ithaca-based, community kitchen. Clare also has spent substantial time in prison for her nonviolent Plowshares actions.

**Helen Young**, who wrote, produced, and directed “The Nuns, The Priests and The Bombs,” also served on the discussion panel at Chestnut Hill College. Helen is an Emmy award winning writer and television news producer, who worked for both CBS and NBC News over a 20-year period. She has also been an award-winning investigative reporter—covering numerous compelling stories for several popular national news programs. Helen has also written and produced documentaries for MSNBC and for Al Roker Entertainment on subjects ranging from the American space program to the childhood obesity epidemic. Creating “The Nuns, The



Priests and The Bombs” was a seven-year endeavor for Helen. She holds the documentary as the highlight of her professional career.

## Local Connections to the Plowshares Movement

**Bill Hartman**, who has been a member of the Catholic Peace Fellowship for five decades and a lifelong peace activist, participated in one of the earliest Plowshares actions, “Trident Nein,” in 1982, at the General Dynamics Electric Boat Shipyard in Groton Connecticut. Bill and 8 others, including Anne, now his wife (a teacher from Philadelphia), committed civil disobedience on a Trident submarine and were sentenced to prison.

**Sharon Browning**, who periodically contributes articles to our Newsletter, is an attorney and lifelong peace and justice activist. Sharon was a Professor of Sociology at Chestnut Hill College for many years. She currently coordinates Just Listening, a nonprofit organization (<https://justlistening.net/author/sharonbrowning/>). In an interview, Sharon related how she and her late husband, Jim Lafferty, as young lawyers living in Norristown (near Philadelphia), provided legal and communications support for the very first Plowshares action.

The action was conducted in 1980, at what was then, the GE Space Technology Center in King of Prussia, located a short drive from Chestnut Hill College. The “Plowshares 8” activists damaged nose cones at the facility that were used for nuclear-tipped missiles. They were tried in court in Norristown. (<https://www.kophistory.org/plowshares-eight/#:~:text=On%20September%209%2C%201980%2C%20a,the%20Mark%2012A%20nuclear%20warheads> )

Sharon described how her and Jim’s home, “became the hub of organizing activity around the trial. It was a transformative experience for us. Our own activism and understanding of nonviolence deepened and continued to be influenced by the spirit of the Plowshares movement.”

She also shared her thinking on Plowshares civil disobedience: “The production of and planning for the use of nuclear weapons is such a harm on multiple levels, including in its ongoing economic and environmental costs when there is such vast need for funding of basic human needs and rights, and in the perpetuation of a toxic mindset of violent response to aggression. The planet and all beings on it are endangered by weapons that can end life on earth. If that doesn’t create the necessary conditions for civil disobedience, I don’t know what does.”

Another local connection to the Plowshares movement involves Sister Megan Rice, a member of the Society of the Holy Child Jesus, the religious order that founded Rosemont College, minutes outside Philadelphia. Sister Megan was one of the three Plowshares activists who infiltrated the Y-12 National Security Complex in Oak Ridge, Tennessee to commit civil disobedience, and is depicted in “The Nuns, The Priests and The Bombs.” She was 82 when she carried out the action, and was imprisoned for two years. She passed away in October of 2021 at her community house at Rosemont.

(<https://www.knoxnews.com/story/news/2021/10/17/megan-rice-nun-peace-activist-oak-ridge-facility-dies-obituary/8503753002/> )

Readers can learn more about “The Nuns, The Priests and The Bombs” documentary, view its trailer, and obtain a copy of the film, here: <https://nunspriestsbombsthefilm.com/> .

Readers can learn more about the history of the Plowshares movement here: <https://kingsbayplowshares7.org/plowshares-history/>.



Helen Young, Sister Megan Rice and representative from Notre Dame at a viewing of the “The Nuns, The Priests, and The Bombs” at Notre Dame University (Photo by Katie Rutter)



The 5 Trident Sub base Plowshares activists at a prayer gathering outside the U.S. District Court in Tacoma, Washington, before their sentencing hearing in 2011, from left to right: Sister Anne Montgomery (83 at the time), Lynne M. Greenwald (61), Jesuit Father Steve Kelly (61), Jesuit Father Bill Bichsel (82), and Susan Crane (65)

Pictures provided for the article as a “Courtesy of Helen Young Productions, Inc.”

## Why Non-Violence

by Sr. Maryanne Zakreski, *member of Catholic Peace Fellowship*

In a world that seems to be becoming increasingly violent within and without, I search for those truths which God holds out to us and invites to live. There are psychological forces in and around us that can be root causes that propel inner and out violence forward. Below are excerpts that can be helpful in guiding our journey toward peace and nonviolence forward. It is a journey that we as disciples of Jesus could find instructive.

### Why Nonviolence? — Pace e Bene Nonviolence Service

“Violence sometimes ‘works’ but never works (in making things or relationships better, for example). Nonviolence sometimes ‘works’ and always works.”— MICHAEL NAGLER

Violence is a comprehensive reality that cruelly tears at the fabric of reality. It is any physical, emotional, verbal, institutional, structural or systemic behavior, attitude, policy or condition that dominates, dehumanizes, diminishes, disrespects, or destroys ourselves, our fellow beings, or our world.

Nonviolence, on the other hand, is a paradigm of the fullness of life even deeper than this comprehensive violence. It is a force for transformation, justice, and the well-being of all that is neither violent nor passive. It is a powerful method for challenging and overcoming violence without using violence; for creatively transforming and resolving conflict; and for fostering just and peaceful alternatives.

## ***Nonviolence: a Style of Politics for Peace, Pope Francis, January 1, 2017***

On this occasion, I would like to reflect on *nonviolence* as a style of politics for peace. I ask God to help all of us to cultivate nonviolence in our most personal thoughts and values. May charity and nonviolence govern how we treat each other as individuals, within society and in international life. When victims of violence are able to resist the temptation to retaliate, they become the most credible promoters of nonviolent peacemaking. In the most local and ordinary situations and in the international order, may nonviolence become the hallmark of our decisions, our relationships and our actions, and indeed of political life in all its forms.

Jesus himself lived in violent times. Yet he taught that the true battlefield, where violence and peace meet, is the human heart: for “it is from within, from the human heart, that evil intentions come” (Mk 7:21). But Christ’s message in this regard offers a radically positive approach. He unfailingly preached God’s unconditional love, which welcomes and forgives. He taught his disciples to love their enemies (cf. Mt 5:44) and to turn the other cheek (cf. Mt 5:39). When he stopped her accusers from stoning the woman caught in adultery (cf. Jn 8:1-11), and when, on the night before he died, he told Peter to put away his sword (cf. Mt 26:52), Jesus marked out the path of nonviolence. He walked that path to the very end, to the cross, whereby he became our peace and put an end to hostility (cf. Eph 2:14-16). Whoever accepts the Good News of Jesus is able to acknowledge the violence within and be healed by God’s mercy, becoming in turn an instrument of reconciliation. In the words of Saint Francis of Assisi: “As you announce peace with your mouth, make sure that you have greater peace in your hearts”.<sup>[3]</sup> [https://www.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco\\_20161208\\_messaggio-l-giornata-mondiale-pace-2017.html](https://www.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20161208_messaggio-l-giornata-mondiale-pace-2017.html)

To be true followers of Jesus today also includes embracing his teaching about nonviolence. As my predecessor Benedict XVI observed, that teaching “is realistic because it takes into account that in the world there is *too much* violence, *too much* injustice, and therefore that this situation cannot be overcome except by countering it with *more* love, with *more* goodness. This ‘*more*’ comes from God”.<sup>[4]</sup> He went on to stress that: “For Christians, nonviolence is not merely tactical behavior but a person’s way of being, the attitude of one who is *so convinced of God’s love and power* that he or she is not afraid to tackle evil with the weapons of love and truth alone. Love of one’s enemy constitutes the nucleus of the ‘Christian revolution’”.<sup>[5]</sup> The Gospel command to *love your enemies* (cf. Lk 6:27) “is rightly considered the *magna carta* of Christian nonviolence. It does not consist in succumbing to evil..., but in responding to evil with good (cf. Rom 12:17-21), and thereby breaking the chain of injustice”.<sup>[6]</sup>

Merton wrote in one of the Cold War Letters to activist Jim Forest: “Really we have to pray for a total and profound change in the mentality of the whole world.” At this late hour, we are each called to this “total and profound change”—which, like Hagia Sophia/Holy Wisdom, discerns the “hidden wholeness” by which we are all connected—and, in turn, called to put this transformation into concrete, visible and profoundly nonviolent action.

In another place, Merton goes on to say, “Nonviolence must be aimed above all at the transformation of the present state of the world, and it must be free from all occult, unconscious connivance with an unjust use of power. (Passion for Peace, p. 253) Prayers and sacrifice must be used as the most effective spiritual weapons in the war against war, and like all weapons they must be used with deliberate aim; not just with a vague aspiration for peace and security, but against violence and against war. This implies that we are also willing to sacrifice and restrain our own instinct for violence and aggressiveness in our relations with other people. We may never succeed in this campaign, but whether we succeed or not the duty is evident. It is the great Christian task of our time. Everything else is secondary, for the survival of the human

race itself depends upon it. WE must at least face this responsibility and do something about it. And the first job of all is to understand the psychological forces at work in ourselves and in society. (The Root of War in the Catholic Worker 28 Oct. 1961)

### **Why Forgiveness and Reconciliation Matter (chc.edu)**

The Institute at Chestnut Hill College seeks to create a "life-long learning laboratory" where we come to recognize and resist the culture of death. We humbly seek to partner with others on the path of forgiveness and reconciliation as faithful followers of the God of life. The gift of life becomes our responsibility and our mandate.

**St. Phoebe, 2018 (C) Laura James, printed with artist permission:  
courtesy of [www.discerningdeacons.org](http://www.discerningdeacons.org)**

In the *Letter to the Romans* (16:1-2), Saint Paul commends Phoebe and introduces her as "our sister," a benefactor and a deacon (*diakonos*) of the church at Cenchreae.

## **Discerning Deacons and the Synodal Process**

by Angela Berryman, *St. Malachy's Antiracism Committee*

"A Church that teaches must be firstly a Church that listens."  
Pope Francis



In 2016, Catholic sisters asked Pope Francis to establish a commission to study whether women could be ordained as deacons. He agreed to do so but its report was never made public. That did not mean that the question went away. It continued to come up in recent synods in Rome. In response to a formal request from Amazon Synod, Pope Francis established a new commission in April 2020.

In October, 2021 Pope Francis formally opened the Synod on Participation, Communion and Mission, inviting all the People of God to reflect along with the Bishops, on the joys and obstacles of journeying with the Church. In October 2022, at the end of the consultation phase of this three year process, the Vatican produced the document, *Enlarge the Space of Your Tent* from the synod reports from around the world. That document states that a "critical and urgent area" for the ongoing "conversion of the Church's culture, for the salvation of the world" is "the role of women and their vocation, rooted in our common baptismal dignity to participate fully in the life of the Church." The discernment stage of the global synod now calls on the entirety of the People of God to rethink women's participation and in particular to continue discernment with respect to: "the active role of women in the governing structures of Church bodies, the possibility for women with adequate training to preach in parish settings, and a female diaconate."

So where does all of this take us concretely? A group of women (Discerning Deacons) from across the country have been meeting to discern what the Holy Spirit is saying to them about women's roles in the Church. Saint Phoebe is their patron saint. In the Letter to the Romans (16:1-2), Saint Paul commends Phoebe and introduces her as "our sister," a benefactor and a deacon (*diakonos*) of the church at Cenchreae, and asks that they "receive her in the Lord."

Discerning Deacons is a dynamic group of women of all ages and backgrounds. They Embrace the prophetic call and ministry of deacons. They Witness the historical and contemporary

ministry of Catholic women and Hope in the Spirit to lead this discernment, renew the Church and heal our world.

For more information: [www.discerningdeacons.org](http://www.discerningdeacons.org).

People from the Philadelphia area who might be interested in becoming part of the Saint Phoebe Prayer Circle should contact Angela Berryman at [angela.b.berryman@gmail.com](mailto:angela.b.berryman@gmail.com).

## A Listening Church

The CPF newsletter's ongoing conversation on Synodality with our readership encourages you to share on the Synod's major themes of "Communion, Participation and Mission," and on the state of the world and Church in general. We welcome your response and as space allows hope to reshare; please email us at [cpfphila@gmail.com](mailto:cpfphila@gmail.com) or post directly on [www.facebook.com/CatholicPeaceFellowship.Phila](https://www.facebook.com/CatholicPeaceFellowship.Phila).

### My Hope for the Catholic Church in the USA

by Ava Murray-Zampetti, *St. Malachy's Antiracism Committee*

There are two areas I shared in my Synodality conversations: 1. Hospitality 2. Racism

1. Hospitality – My hope is that we would focus on both inside and outside the walls of our local church. We are reminded of Isaiah 57:1 "Thus says the LORD: Share your bread with the hungry, shelter the oppressed and the homeless; clothe the naked when you see them, and do not turn your back on your own." It is easier to contribute to Catholic Charities, to the campaign for clothes for the homeless, to bring food for the poor than it is to welcome the stranger at Mass, visit parishioners who have been absent from church or accompany a member of our parish group to a medical appointment. Our fractured society requires that the responsibility for our church family should not rest solely on the priest or with the social organizations.

2. Racism – "Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world" - United States Catholic Bishops, *Brothers and Sisters to Us*, 1979, No 39.

"Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental dignity of those called to be children of the same Father." *Open Wide Our Hearts: The Enduring Call to Love*, A Pastoral Letter Against Racism, November 14, 2018.

"As the new millennium approaches, there remains another great challenge facing this community of St. Louis, east and west of the Mississippi, and not St. Louis alone, but the whole country: to put an end to every form of racism, a plague which your Bishops have called one of the most persistent and destructive evils of the nation." Pope John Paul II, Homily, St Louis, January 27, 1999.

In the above quotes the church leadership emphasized that racism is a radical evil. If we are to believe this, then as church, we should be dedicating time, effort, and money to eradicating this evil. Where are the Anti- Racism marches? How many sermons have we heard on combating this destructive evil? How many anti-racism organizations are there in our churches? Is it on the curriculum of our Catholic schools?

I strongly believe that if we as church devoted half as many resources to the work of ending racism as we do for pro-life, we would make a major impact on confronting this grave sin.

<https://www.usccb.org/committees/african-american-affairs/brothers-and-sisters-us>

[https://www.usccb.org/resources/open-wide-our-hearts\\_0.pdf](https://www.usccb.org/resources/open-wide-our-hearts_0.pdf)

[https://www.vatican.va/content/john-paul-ii/en/homilies/1999/documents/hf\\_jp-ii\\_hom\\_19990127\\_stlouis-vespers.html](https://www.vatican.va/content/john-paul-ii/en/homilies/1999/documents/hf_jp-ii_hom_19990127_stlouis-vespers.html)

# Remembering Father Francis McDermott

by Frank McGinty, *long time member of Catholic Peace Fellowship*

*The following article is published posthumously by Frank McGinty (1926-2022) and represents his final creative and spiritual writing act, which he continuously revised, with a changed descriptive word... a more strongly arranged sentence... an insightful new revelation of thought... throughout his final hours with us - John McGinty.*

Remembering Father Francis McDermott, by Frank McGinty, a Last Hurrah...

## Early Years

Frank McDermott, with his twin brother Joseph, was born on St. Patrick's Day, 1912, to a family including two older brothers living on Green Street, Philadelphia. His twin died at age six and Frank refused to go to school while grieving. Sometime in his early childhood he lost sight in his right eye by an accidental stabbing with a scissors. His mother died when he was sixteen. His best friend died of tuberculosis shortly after receiving special ordination to the priesthood. A childhood and young adulthood filled with grave hardship, yet Frank showed a generous empathy towards others in pain – an understanding embodied through his loving care for others.

## Ordination

From 4th grade on Frank served Mass at the Convent of Divine Love, just down the street from home. He developed an unshakeable desire to be a priest. No one gave him encouragement, not even a priest recruiter from the Little Rock Diocese.

A neighbor, Alice Crane, who worked in a City Hall office that received children for placement, reported weekly to Cardinal Dougherty about the Catholic children. She had refused to be recompensed, so the Cardinal told her to tell him if she ever needed a favor. Alice asked the Cardinal to give consideration to her pious neighbor, and he granted Frank an interview, then sent him to his own eye doctor with a note asking if the doctor thought Frank was capable of doing the work. The doctor's note, which Frank brought back to the Cardinal, stated that he could do the work but the doctor did not recommend it. The Cardinal called the doctor to verify the note, then said he did not ask for a recommendation. He told Frank to report to the seminary on September 1st and to get a glass eye in the meantime. Although Frank experienced challenges persuading people that the priesthood was the right path for his future... once ordained a priest, Father McDermott had no difficulty convincing people that his devoted faith and generously loving spirit was exactly what the priesthood needed.

## Teaching Years

Frank was ordained on May 26, 1938, and he was assigned to the faculty at St. Thomas Moore High School. He was in residence at St. Callistus parish when as an altar boy, I first met him. During that summer he made a retreat and prayed that he would love his students. Enjoy them he did, especially the rascals who tried to hoodwink him!

Four students, who came by car, claimed they had a flat tire which caused them to miss a test. Father saw them after school, placed them in the four corners of the classroom, and gave each the question: "Which tire was flat?"

In English class Father explained a somewhat complex construction and asked if it was understood. Willy Griffin said it was not, so Father repeated the explanation. Father asked again and Willy still said he did not understand. Having caught a mischievous glint in Willie's

eyes, Father said, "Well, that was really last year's work. Why don't you go down to the Studies Office and see what they can do for you."

Father was well known for taking a special interest in encouraging students to study for the priesthood. After a disastrous season of football, there was a faculty meeting where the Principal asked if anyone could suggest a new coach. To the amusement of the group someone suggested Father McDermott. His reply was, "Ordinarily I wouldn't consider the position but the way things are going lately I could be persuaded to give it a try."

When one of his students, Dave Leahy, had a heated discussion with the Principal and tossed his books as he walked out, and was expelled, Father spoke up on Dave's behalf. The Principal said he might have been too hasty and asked Father to tell the boy he was reinstated. Father went over to the Leahy house. Dave believed they would never take him back but he was persuaded otherwise. Father received a letter from Dave when he later served overseas during WWII. Not long after receiving the letter he learned that Dave had been killed in action. He grieved over that and the loss of several former students killed in the war.

After years at St. Thomas Moore, Father was assigned as Principal at West Catholic Girls' High School. Perhaps his chief contribution to West Catholic was writing a new disciplinary code which protected the rights of the individual, their good name, and right to privacy.

An Italian speaking woman came to seek admittance for her daughter at West Catholic Girls'. Father took a special interest in the girl and arranged for an eventual scholarship to Rosemont College. They remained friends until his death.

Ever patient, yet perceptive and clever and wise, Father McDermott saw the best in students while also encouraging them to see the best in themselves.

### **Parish Years**

During these years he lived at Our Mother of Sorrows with his friend, Fr. Jim Daly, pastor. When Fr. Daily climbed up on scaffolding and painted the ceiling of the sanctuary during the evenings, Father McDermott accompanied him with the organ.

During these years Father McDermott made a retreat at a Monastery. Walking by the cemetery with the rector he commented that all buried there were saints. The rector said the real saints are parents of large families.

During these years Father preached homilies on the Seven Last Words on the Cross. He was offered the position of Spiritual Director at the seminary. Rejecting it, he asked to become pastor of the Assumption Church, the poorest parish in the diocese. I was stationed at the Assumption for two years as he requested help for the school and parish.

Father asked for help devoted to the poorest parishes. The first thing he did at Assumption Church was to physically paint all the classrooms for the children. Father went into all the classes each day. He requested help for the children of the parish at Assumption from the Archdiocese. This request went unfulfilled. The correspondence between Father and the Archdiocese can be found in the LaSalle University archives or in the Archdiocesan Archives.

At one point there was a mini racial riot at Roman Catholic High School. The school responded with "martial law." Father wrote a statement calling for students' rights; this was signed by ten priests. I was one of them. The statement was printed as an ad in the Philadelphia Inquirer and set a brouhaha in newspapers and radio. Father received many letters so vile that he shared with no one.

A parishioner, Eleanor Walker, says that one day at mass Father placed a repair bill for \$2,000 on the altar before mass. After mass he went to the rectory and received a call from a St. Thomas Moore graduate saying that he had hit big in the stock market and would send him a check.

Much of Father's ministry was speaking with folks. A man came to the rectory for help. After his second visit Father said, "Now, come back again soon, Carlos." Carlos said, "You remembered my name?"

On another occasion he met a couple who wanted to get married on a Sunday but couldn't find a church. He told them to come to the Assumption for marriage; afterwards the father of the bride said he had never witnessed a more devout ceremony.

One day he entered Reading Terminal Market and passed a beggar with cup out, head lowered. On the way out, Father went back and said to the beggar, what is your name? He got a smile that did more for Father than his gift to the beggar.

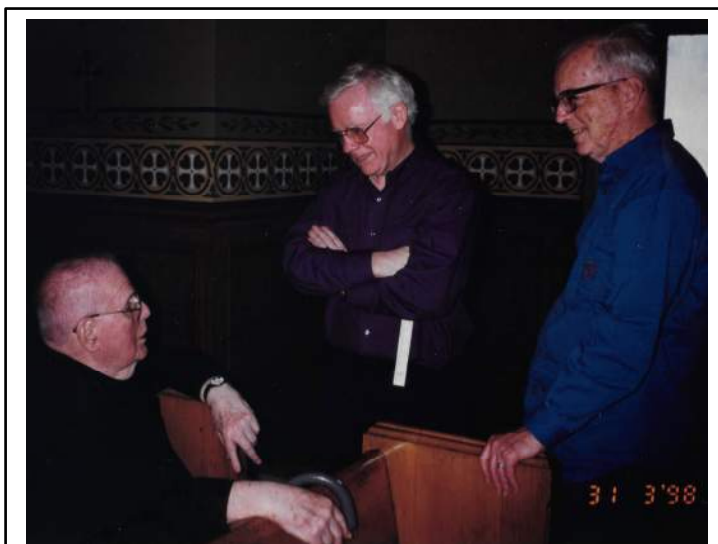
Always seeking to empathetically help people most in need, and to defend the rights of people most in need, Father McDermott generously sought to honor our human right to feel respected, cared for, and loved.

### Father McDermott's Reflections

Into the hole of our despair  
the dark, dark hole – comes the healing and tender light of His forgiving love  
When full of fear and self-rejection and self-condemnation  
He comes – and calls us to His loving arms  
- Rev. Francis A. McDermott

When we truly love others, we experience  
God's love of us – that is why He calls us  
to love one another – that we might  
experience His love  
- Rev. Francis A. McDermott

Not what we have done,  
But what we have become.  
Not what we have,  
But what we have shared.  
Not how much we know,  
But how much we care.  
Not what happens to the mind,  
But what happens to the heart.  
- Rev. Francis A. McDermott



Frank McGinty  
Fr. Michael Doyle  
Fr. Francis McDermott

### Retirement

At 75 Father retired from the pastorate but remained at the Assumption for a few years until the parish was closed. His remaining years were spent at St. Patrick's Church downtown Philadelphia and then at Villa St. Joseph.

Perhaps a highlight of his retirement was a visit to Father Michael Doyle at Sacred Heart Church in Camden. Michael credits Frank for suggesting that his appeal letter be thought of as a mission... and so Father Michael continued those monthly literary gems for many years.



Father McDermott died on September 9, 2000. He was buried from St. Malachy's Church with Fr. John McNamee celebrating and preaching the homily. He is buried at Holy Cross Cemetery, Darby, lot 6. With contributions from many of St. Thomas Moore Class of '44 a stone designed by artist and friend Bob McGovern was erected. Father was quoted: "I didn't come here to change people, so much as to care for people, to love them."

## **Synodality and Discernment**

**Saturday May 13th, 9:30 am to 1:30 pm at St. Malachy's Parish Hall**

Since 2021, Fr. George Bur, Ava Murray-Zampetti, Angie and Phil Berryman have led CPF Phila. with other parish groups through two cosponsored retreats reflecting on the Encyclicals of Pope Francis. May 13 will be the conclusion of this series focusing on Pope Francis's hope for the Church to be open to hearing the Holy Spirit through listening to the whole community of the faithful with the expectation we can also listen to each other.

The retreat will begin with an opening prayer / reading and brief introduction to Synodality by Angie and Phil. Then Fr. Bur S.J. will share a method of spiritual conversation used by Jesuit and Ignatian communities. The method helps to create a community and is often used to prepare for a discernment of apostolic action. For CPF, this can help members discern priorities for the future of Catholic Peace Fellowship Philadelphia. Individuals and members of other groups are also invited to meet, discuss and discern collectively.

After small group discussions, by lunch time, there will be a closing prayer, and everyone will be invited to stay and commune over a "bring your own brown bag lunch." CPF members may continue their discernment after lunch. There will be coffee and tea and light refreshments by 9:30 am; the session will start between 10:00 am and 10:15 am.

All are welcome: St. Malachy's Parish Hall, 1429 N. 11<sup>th</sup> St. Phila. PA 19122. Zoom link: <https://us06web.zoom.us/j/97055451178> or Dial 929 205 6099 and enter Meeting ID: 970 5545 1178.

Please note St. Malachy's Jesus Caritas Group will be meeting in person / virtually in a corner of the parish hall from 8:45 to 9:45; we are not required to be quiet; we are only asked to not be loud during that time:). Helpers can arrive as early as 8:30 am.

The Pope, the Environmental Crisis, and Frontline Leaders

The Letter: Laudato Si Film | <https://www.theletterfilm.org/>

Trailer: <https://www.youtube.com/watch?v=331Y2FFmyZQ> Full: <https://www.youtube.com/watch?v=Rps9bs85BII>

"Fratelli Tutti" - Examen | CPF 2021-10 co-sponsored Retreat on Pope Francis Encyclical

Link to recording of CPF's Retreat on papal encyclical 'Fratelli Tutti' (Sisters and Brothers All).

[https://us06web.zoom.us/rec/share/W-ltVbKgbXWPkj9m-9a-Hxh2xKNW30mr5aZ4PZfNyrXO2FE0d3Y6m7UgkY3sfZsj.mk50mSR\\_c0tw1pC](https://us06web.zoom.us/rec/share/W-ltVbKgbXWPkj9m-9a-Hxh2xKNW30mr5aZ4PZfNyrXO2FE0d3Y6m7UgkY3sfZsj.mk50mSR_c0tw1pC)

**Please join us** at [www.facebook.com/CatholicPeaceFellowship.Phila](http://www.facebook.com/CatholicPeaceFellowship.Phila) and please feel free to respectfully post your thoughts and opinions on newsletter articles at: <https://www.facebook.com/cpfnewsletter/> and post on either, your Synodality thoughts and responses.

**Please join us** in person / online for our 2<sup>nd</sup> Sunday meetings at 12:00 noon: June 11, July 9, Aug. 13, Sept. 10, Oct. 8, Nov. 12, Dec. 10. Please Note: 2<sup>nd</sup> Sunday meeting in May 2023 is canceled; a special meeting was held on April 30. Please join us on the morning of May 13.

For Zoom Meeting Link or Phone Dial-in Meeting ID please email us at [CPFphila@gmail.com](mailto:CPFphila@gmail.com)  
Using any phone, dial 929 205 6099 then, enter when prompted, the Meeting ID.

# Catholic Peace Fellowship

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March 2023

Dear Catholic Peace Fellowship Friends,

Thanks to the efforts of our faithful CPF member Francesco Zampetti CPF Philadelphia has continued to meet via zoom through the Covid years. Though some of our beloved, committed CPF members died during these last three years, CPF continues to be blessed to have thoughtful, committed members who provide much of our energy and vision. Some of these individuals have been with CPF for years while others have recently found CPF and our now active members. As is our tradition all are welcome to attend our monthly meetings in person or via zoom. Please join us!

CPF Philadelphia started 2023 with a viewing of the film "The Nuns, The Priests, and The Bombs" which largely focuses on actions protesting nuclear weapons by members of the Plowshares movement. A panel discussion followed the film. The panel members, who zoomed in from around the country, included some of the Plowshares activists depicted in the documentary. This event was cohosted by the Institute for Forgiveness and Reconciliation at Chestnut Hill College. Sr. Cathy Nerney SSJ, Director of the Institute, and her colleagues worked closely with CPF members in the planning of the event. Approximately 125 people attended the program, which was held at the College. *See the related articles in the current CPF newsletter by Bill Hartman and Scott Fina.*

The next event for CPF is the "Synodality and Discernment" retreat, Saturday May 13, 9:30 am to 1:30 pm at St. Malachy's Parish Hall, facilitators are: Angie and Phil Berryman, Fr. George Bur SJ, Ava Murray-Zampetti. *See the current newsletter or our website for more information.*

We take this opportunity to thank you for your support. Whether your journey with us is through your prayers, actions, or donations we are grateful to you. Our expenses include mailing of the newsletter, website maintenance, PaxChristi USA dues. We would also like to again have the resources to offer an occasional honorarium to retreat facilitators and guest speakers.

Together as we grieve for our suffering world may we continue to discern, listen and support each other in living nonviolent lives and working to bring about God's peace and love in our world. In gratitude,

*Mary Ellen Bradley*

For all at Philadelphia Catholic Peace Fellowship



Checks payable to: Catholic Peace Fellowship  
mailed to: Catholic Peace Fellowship, 1429 North 11th Street, Philadelphia, PA 19122

Dear Catholic Peace Fellowship Supporter,

We thank you all again for your interest and generosity. For past CPF newsletter articles please visit <http://www.cpfphila.com/Newsletters.html> and links most recent previous issues:

<https://www.cpfphila.com/ARTICLES/2022%20DECEMBER/CPFNewsletter2022-Advent.pdf>

[http://www.cpfphila.com/ARTICLES/2022%20March/CPF\\_2022-03\\_Lent\\_Newsletter\\_final-r.pdf](http://www.cpfphila.com/ARTICLES/2022%20March/CPF_2022-03_Lent_Newsletter_final-r.pdf)

For all four of 2021 issues:

[http://www.cpfphila.com/ARTICLES/2021%20january%20pdf/jan\\_2021\\_pdf\\_final.pdf](http://www.cpfphila.com/ARTICLES/2021%20january%20pdf/jan_2021_pdf_final.pdf)

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<http://www.cpfphila.com/ARTICLES/2021%20october/cpf-2021-october.pdf>

Along with [cpf\\_2021-11\\_advent\\_Newsletter](#) which was a revised version of the October 2021 issue and following the new formatting suggestions offered by Frank McGinty.

[http://www.cpfphila.com/ARTICLES/2022%20March/cpf\\_2021-11\\_advent\\_Newsletter\\_with\\_appeal\\_for\\_posting\\_only.pdf](http://www.cpfphila.com/ARTICLES/2022%20March/cpf_2021-11_advent_Newsletter_with_appeal_for_posting_only.pdf)

We hope we can take the legacy of CPF into the future and encourage subscriber participation along with a more flexible publication time frame to follow the liturgical calendar. If you would like to submit an article for inclusion in future issues or be a subscriber, please send to [CPFnewsletter@gmail.com](mailto:CPFnewsletter@gmail.com). Articles should be limited to 1,000 words and please include a brief one-line bio. Photographs and graphics submissions can only be used with clear copyright compliant permission. We encourage passing on the CPF Newsletter and since that may include black and white printouts, for the online version, active links and color images please see [www.cpfphila.com](http://www.cpfphila.com) or request an emailed PDF at [CPFnewsletter@gmail.com](mailto:CPFnewsletter@gmail.com).

Thank you, CPF Newsletter Committee

**Catholic Peace Fellowship** meets every second Sunday of the month at 11:45 am virtually and in person after the 10:00 am Mass at St. Malachy; please see our Facebook page for updates. If you are interested in attending, please email us at [catholicpeacefellowship.phila@gmail.com](mailto:catholicpeacefellowship.phila@gmail.com).

A summary of Catholic Peace Fellowship expenditures: Membership in Pax Christi USA and website maintenance. We no longer have funds for event costs and a thank you gift to St. Malachy's for providing meeting center (in person and virtual). Please consider making a much-needed donation to St. Malachy's Parish directly and thank them for hosting CPF and providing a place for the statue of Blessed Franz Jagerstatter by Robert McGovern:

<https://www.stmalachychurch.faith/index.html> and <https://www.stmalachychurch.faith/donations.html>;

Sunday Mass at St. Malachy's is at 10:00 am - 1429 N. 11th St. Philadelphia, PA 19122

Please consider supporting our mission of peace and help us to raise funds for events and continue to afford our website maintenance for which we are behind in our obligation.

Please see [CPF 2021 advent appeal letter.pdf](#) (active link below).

Thank you,

Catholic Peace Fellowship, Philadelphia

[http://www.cpfphila.com/ARTICLES/2022%20March/cpf\\_2021\\_advent\\_appeal\\_letter.pdf](http://www.cpfphila.com/ARTICLES/2022%20March/cpf_2021_advent_appeal_letter.pdf)

**Pax Christi USA:** <https://paxchristiusa.org/>

<https://paxchristiusa.org/the-ukraine-crisis/>

<https://paxchristiusa.org/2022/06/02/the-color-of-peace/>

<https://paxchristiusa.org/backfromthebrink/>

<https://paxchristiusa.org/2022/02/24/pax-christi-usas-statement-on-russians-invasion-of-ukraine/>



Franz Jagerstatter,  
wood carving by Robert F. McGovern  
at St. Malachy's RC Church

# catholic peace FELLOWSHIP

Philadelphia Chapter of Pax Christi USA – [www.paxchristiusa.org](http://www.paxchristiusa.org)

1429 North 11<sup>th</sup> Street, Philadelphia, PA 19122

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Dear Catholic Peace Fellowship Supporter,

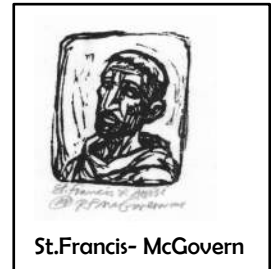
In 2019 the Catholic Peace Fellowship celebrated its 50-year anniversary. CPF Phila is a member of Pax Christi USA and we have joined together to bring a gospel-based perspective to peace, justice, and environmental issues.

We invite you to contribute to the program and the work of the CPF. Your donation helps pay for membership to Pax Christi USA, maintenance of the CPF website, thank you to St. Malachy for providing meeting center space (in person and virtual) and a mailbox, honorariums to guest speakers, other event expenses, the cost of printing and mailing the newsletter to friends in prison and to subscribers who require this service.

Please make out your check to: Catholic Peace Fellowship and mail to:  
Catholic Peace Fellowship 1429 North 11th Street, Philadelphia, PA 19122

We thank you all again for your interest and generosity,

Catholic Peace Fellowship



St. Francis-McGovern

Catholic Peace Fellowship Philadelphia meets every second Sunday of the month virtually at 11:30 am which is typically also in person after the 10 am mass at St. Malachy's; please see our Facebook for virtual / in-person events status. If you are interested in attending, please email us at [catholicpeacefellowship.phila@gmail.com](mailto:catholicpeacefellowship.phila@gmail.com) / [cpfphila@gmail.com](mailto:cpfphila@gmail.com). Donations are NOT tax deductible; see website for more information, how to donate and for copyright notice. Thank you, CPF Phila

To USPS mail: print double sided 12 pages (six sheets), fold in half and tape three side; add address and standard forever stamp on side below this line.

return address:

Catholic Peace Fellowship  
1429 North 11th Street,  
Philadelphia, PA 19122



Door to the Path Taken  
by Robert F. McGovern  
tribute to  
Blessed Franz Jagerstatter

deliver to:

-  
.



The Good Samaritan by Robert McGovern