



Join Us for
**ECOPHILLY'S
4th Annual Summit**
"Pilgrims of Hope for Creation"

Saturday, March 29, 2025
9:30am Coffee & Registration
10:00am - 3:30pm

EcoPhilly is a network of creation care ministries in the Archdiocese of Philadelphia. Join our 4th Annual Summit as we reflect on being "Missionary Disciples" and "Pilgrims of Hope for Creation Care" in our local Church.

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CPF Bulletin early Spring 2025 update

Renew Your Spirit of Hope

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St. Malachy Parishioners organizing to Protect Immigrants

please see CPF Facebook page and follow up emails
for updates

<https://www.facebook.com/catholicpeacefellowship.phila/>

An unconventional solution to the nuclear paradox: madness! "NUKES R NUTS"

by Scott Fina - page 1

The Colossus wannabe: Trump and his American ICE. Age

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<https://brooklynpeace.org/catholic-church-and-nuclear-weapons/>

Catholic responses to Trump administration?

by Phil Berryman, *author of several books on both liberation theology*
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LENTEN RETREAT Renew Your Spirit of Hope

Saturday, April 12 Following 9:00 AM Mass – 12:30 PM
St. Malachy Parish Hall

Join us for a morning of prayer and reflection as we prepare our hearts for Easter.

Facilitated by: Fr. George Bur, Angie & Phil Berryman, Ava & Francesco Zampetti

All are welcome! Co-sponsored by several parish groups and CPF Phila.

Walk with brown bag lunch for post retreat lunch fellowship – drinks will be provided.

Also on Zoom by Link typically used for 2nd Sundays CPF meetings -6/2025 through 12/2025:
<https://us02web.zoom.us/j/81605561453?pwd=KrkUNCbymCwRheW96ChOHldxHINTXK.1>

Catholic responses to Trump administration?

Phil Berryman

The actions taken by the Trump-Vance administration have been astonishing in their speed and aggressiveness: wholesale firings in the federal workforce, including career public servants; raids to arrest and deport immigrants with threats of many more; utilizing the DOJ to prosecute “enemies”; reversal of decades of environmental regulation and a proposed formal denial of human generated climate change; closing of lifesaving programs overseas; cancellation of funding for scientific and medical research; vindictive targeting of universities; erasing historical recognition of Black, Latino, Native America, female, and LGTBQ people; defying court orders; abandonment of Ukraine and adoption of Putin’s view of the war (including accusing Ukraine of starting it); endorsement of the Israeli extreme right-wing view of Palestinians and a proposal of removal of Gazans (ethnic cleansing).

Journalists like Susan Glaser and Peter Baker, who covered Russia in the 1990s, and analysts like Anne Applebaum, Timothy Snyder, and Heather Cox Richardson, are now pointing to signs of a systematic move toward authoritarian control in the first few weeks of the administration. Resistance to these and other moves are accelerating on various fronts: dozens of lawsuits and orders from judges; many local demonstrations with plans for large coordinated national actions; analysts and politicians speaking out.

Might there be a reason for Catholics, motivated by their faith, to take a stand? That would not be the case if this were a normal case of a political party moving to implement changes after winning an election. Indeed, the Catholic vote for Trump was higher than that of the general population and a third of Trump’s cabinet members are said to be Catholic. Conservative Catholics, like evangelicals, credit Trump’s Supreme Court appointments for the overturning of *Roe v. Wade*, a goal sought by the US hierarchy for decades.¹

Nevertheless, many Catholics, including sisters, pastors, and bishops, would not regard this moment as “normal” and do feel impel to act. And some signs of conflict and tension are already present.

- The US Catholic Bishops have sued the Trump administration over the suspension of payments for its church-administered refugee resettlement program.² When Vice-President Vance questioned their motives, implying that church work with immigrants was in pursuit of its “bottom line,” and claimed that Catholic tradition (*ordo amoris*, “order of love”) means simply prioritizing one’s own, he was corrected by Pope Francis himself. A group of nine bishops is leading a national nine-day online prayer novena around the theme of migrants with fifteen-minute prayer services every day at noon, March 14-22, clearly in response to this moment, even if no reference is made to the administration.
- When the interim US attorney for the District of Columbia wrote to the dean of the Georgetown law school declaring that unless all DEI content were removed from the curriculum no applicants from the school would be considered for internships or

¹ The head of the Napa Institute, Tim Busch, has claimed that the Trump administration is the “most Christian” in his lifetime. See: <https://www.ncregister.com/commentaries/trump-administration-catholic-christian-faith> . Critically examined at: <https://www.ncronline.org/opinion/ncr-voices/trumps-administration-most-christian-ever-fact-checking-tim-busch>.

² These programs serve immigrants with legal status.

- employment in that judicial district, the dean replied firmly that the letter threatened Georgetown's Catholic and Jesuit mission and was in violation of the First Amendment.³
- o Three weeks into the administration, NETWORK, the advocacy organization founded by Catholic sisters in 1972, said, *"These actions violate protections in our Constitution and founding documents, Catholic social justice teaching, religious freedom, and the dignity of the human person,"*⁴

Are there reasons for Catholics to respond to what is taking place, individually and together with others, including those in leadership? Here I would like to address this question, more suggestively than exhaustively, around four points: 1.Previous precedents; 2.Discerning the Moment; 3.Drawing on Catholic Tradition; 4.Responses.

* * *

Previous Precedents

In the past half-century, Catholics, including bishops, have found themselves objecting to specific policies of governments, and sometimes to the regimes themselves. The Catholic church, including the bishops, resisted military dictatorships in Brazil, Chile and elsewhere in Latin America in the 1970s and 1980s, documenting human rights violations.⁵ In the 1980s, the US bishops opposed US military aid to El Salvador, and many Catholics opposed Reagan policies in Central America. Some parishes participated in the sanctuary movement of the time.

In late 1980, after the election of Ronald Reagan, the US Catholic bishops agreed to prepare two pastoral letters, one on nuclear weapons and the other on the economy. Both were prepared through extensive public consultation and published as "The Challenge of Peace" (1983) and "Economic Justice for All" (1986), and were contested by well-funded parallel documents by conservative Catholics, with direct links to the Reagan administration.

Pope John Paul II supported Solidarity in Poland, and the Catholic church, led by Cardinal Sin of Manila, played a key role in mobilizing the "people's power" that brought down the Marcos dictatorship in the 1980s.

Catholic individuals have sometimes defied states out of their faith conviction, e.g., the Austrian peasant Franz Jägerstätter, who out of his Catholic faith refused to serve in the Nazi army, despite not being supported by his pastor or bishop, and was beheaded; Dorothy Day and the Catholic Worker Movement, who in the 1950s were arrested for refusing to participate in atomic air raid drills; those who practiced civil disobedience over the Vietnam War, and nuclear weapons manufacture..

These are some instances where people have taken public stands against state policies or actions, out of a Catholic conscience, even in situations where they were not at all in a majority and could be portrayed as "divisive". They do so impelled by a sense of the common good.

* * *

³ See: <https://apnews.com/article/trump-dei-georgetown-ed-martin-9bff842ed5ca3e4600de52ca6967fe9d>

⁴ Full statement at: <https://networklobby.org/network-condemns-president-trump-and-elon-musk-021125/> .

⁵ Such witness led to the murder of Archbishop Oscar Romero in March 1980, the four American churchwomen in November 1980, and six Jesuits their housekeeper and her daughter in 1989.

Discerning This Moment

How are we to make sense of what is happening? I will try to characterize this moment around two points, the administration's blatant attempt to dismantle the decade-old rules-based international order, and an aggressive effort to centralize power in the presidency, and to refashion the US government along autocratic lines.

The international "rules-based order" set up under US leadership and embodied in various treaties and organizations (Bretton Woods, United Nations (and its agencies, e.g., UNICEF, WHO, World Bank, IMF), NATO, Paris Agreement on Climate, was intended to set up a framework in which all nations, large and small, could work cooperatively and avoid war. That was especially urgent, given the existence of nuclear weapons. A cardinal principal was respect for territorial boundaries: no nation may seek to take territory from another. Even small states were entitled to territorial integrity. For forty years that framework was tested by the Cold War, and thirty years of globalization seemed to reaffirm it. One mark of its success was Europe, where there have been no cross-border wars, after centuries of perennial warfare climaxing in the bloodbaths of the two world wars. International cooperation in many realms, such as public health, the oceans, scientific research, and countless other realms has benefitted everyone.⁶

Donald Trump respects and admires—and seems to envy—autocrats more than democratic heads of state. His abandonment of Ukraine and siding with Russia and Vladimir Putin have astonished traditional conservatives, who have either scrambled to align with him or remained silent. European leaders now believe that they cannot trust in the United States, NATO notwithstanding, and are assuming that they are on their own.

Trump and those around him seem to want to return to an earlier order in which powerful states carved out spheres of influence around them—hence his proposals to annex Canada, Greenland, the Panama Canal, and his sympathy with Vladimir Putin's claim on Ukraine.⁷ China's right to a similar regional dominance should logically be acknowledged, but his administration apparently intends to constrict it by asserting US power in Asia,⁸ or conceivably seeking some "grand bargain" with Xi Jinping.

When asked about foreign leaders during the presidential debate with Vice-President Harris, Trump singled out and extolled Viktor Orban, who over the fifteen years of his second period as prime minister, has stoked hostility at immigrants, in the name of Hungarian national identity, along with family values and Christianity,⁹ with a dose of antisemitism; taken nearly total control of the media and the judiciary; and denounced and closed NGOs¹⁰. The result is an "illiberal democracy" or an "electoral autocracy," as well as a corrupt kleptocracy.

The resonances with what is being attempted in the United States are not accidental. Twenty years ago, democracy worldwide seemed to be the inevitable wave of the future; even the PCP in China and the Iranian theocracy would eventually give way. Now the autocrats of the world (Erdogan, Modi, Xi Jinping), believe they are ascendant and democracies are weak, and they regard developments in the

⁶ This order was by no means benign to all, as evidenced by decades of proxy wars, and US and Soviet meddling on all continents.

⁷ As the largest nation in the world geographically possessing nuclear weapons, Russia is powerful. It should be noted, however, that its GDP is inferior to Canada's and it produces virtually nothing that the world wants but fossil fuels.

⁸ Though perhaps not to defend Taiwan.

⁹ He has recently mentioned banning the annual Pride Parade and amending the constitution to state that there are only two genders male and female

¹⁰ He welcomed the termination of USAID programs in Hungary, which he accused of serving foreign interests,

United States as a confirmation. Another relevant example is Salvadoran president Nayib Bukele, who has reduced crime, including homicides, by rounding up gang members and imprisoning tens of thousands of them without due process, to the point where the country has the highest imprisonment rate in the world. He has a compliant legislature and has subordinated the judiciary, and in general ruled like an autocrat, enjoying very high approval ratings (never below 85%). Another relevant parallel is Jair Bolsonaro, president of Brazil from 2019 to 2023, who emulated Trump in various ways, including attempting to stay in power by having his followers attack the capitol.

Although Trump displayed autocratic proclivities in his first term, his actions were restrained by his cabinet and other officials, including the Pentagon. By the time of his inauguration in January, the GOP had been purged of non-Trump-loyalists, and conservative ideologues had had years to plan for how to make this administration different, especially embodied in Project 2025 the 900-page “blueprint” prepared by the Heritage Foundation in 2023, with input from about 400 writers and about a hundred organizations.¹¹ Although Trump claimed not to know anything about it, key positions in the administration are now filled with those involved in the project, such as Russel Vought, who wrote the chapter on the Executive, who now heads the Office of Management and Budget. Project 2025 is not simply a list of policy proposals; it envisions nothing less than the re-making of American society by harnessing the power of the federal government, to reverse over a century of developments that must be corrected.

To illustrate, the second of four “Promises” in the introduction reads: “*Promise #2: Dismantle the administrative state and return self-governance to the American people.*” The author begins by stating that the federal government is out of control, as exemplified in the budgeting process, and must be reduced, in keeping with the original intent of the Constitution. The “administrative state” is illustrated with bullet points on the sins and foibles of entrenched “bureaucrats” at the EPA, Homeland Security, the Department of Education, Justice Department, Pentagon and State Department. Although ultimately congress must reassert itself, there are tools available to a “courageous conservative president”: firing supposedly “unfireable” federal bureaucrats; shuttering wasteful agencies; eliminating woke propaganda, and saving untold tax dollars in the process. Doing so will provoke outrage, which must be simply ignored. The section concludes, “A President who . . . uses his or her office to reimpose constitutional authority over federal policymaking can begin to correct decades of corruption and remove thousands of bureaucrats from the positions of public trust they have so long abused.”¹²

This summary exemplifies the ambitious scope of the document, its self-righteous tone, and its assurance that it represents the will of the American people and the original intent of the constitution, over against the Left elites who have hijacked not only government but positions of power in society.

Project 2025 had four pillars: 1. the 900-page volume of detailed recommendations; 2. Assembling a roster of thousands of potential candidates; 3. training them; 4. a 180-day playbook.¹³ The actions of Trump, his appointees, and Musk, look like they are intended to fundamentally remake the way the federal government operates, along authoritarian lines. Thus, there are certainly signs that this is more than simply a normal switch in parties after an election.¹⁴

¹¹ Mandate for Leadership text at: https://static.project2025.org/2025_MandateForLeadership_FULLL.pdf

¹² In September of last year Trump spoke publicly of having Elon Musk take charge of reducing the government. //

¹³ Project 2025 website: <https://www.project2025.org/> Positions in the administration have been filled with those vetted by Heritage, but it is not clear what training they have received. The playbook has not been made public.

¹⁴ The administration claims a “mandate” for sweeping change when the margin in the popular vote was 1.5%, low by historical standards.

In seeking to understand this moment various periods in the past offer perspectives. The example of 1930s Germany is sometimes suggested: Hitler did win an election, and moved to centralize power and appeal to a myth of Germany and its destiny. More recent examples include how the ex-KGB agent Vladimir Putin acquired power in the 1990s, and eliminated rivals, while proposing to return to the glory of imperial Russia, and Viktor Orban and other instances of elected autocrats.

Those who are dismayed and astonished that Trump has the support of roughly half of the population can perhaps recall the Red Scare of the 1950s, not only Sen. McCarthy but the House Un-American Activities Committee, when people were forced to testify, sometimes against colleagues; the early 2000s, when the Bush administration harnessed fear and indignation after the September 2001 attacks to go to war in Afghanistan and Iraq, with the support of three-quarters of the American public, until the disastrous effects of the policy were clear; and the Vietnam War era, and its opponents were jeered: “America: Love it or leave it!” .¹⁵

* * *

Drawing on Catholic Tradition

Certainly, many individual Catholics are appalled at what they see and are moved to act. The question here I would like to address is whether there are specific aspects of Catholic tradition that could be relevant. While passages of Catholic social teaching could be cited as “proof texts,”¹⁶ here I will draw on Catholic experience, as indicated even in the examples cited at the outset, as well as a Catholic sensitivity, with regard to specific issues, and then the broader impetus of the administration.

In 2020 during the early lockdown phase of the covid pandemic, Pope Francis had a number of interviews and conversations with a British journalist, which were edited and published as a short book, Let Us Dream, expressing the hope that we would respond to the crisis by making a better world.¹⁷ In this personal book Francis spoke of covid, his own life including illness and exile, the theologian and philosopher Romano Guardini on whom he had attempted to write a dissertation, synodality in the church, and grassroots community organizations, frequently drawing attention to the gospel and other books of scripture. Along the way he made comments, in which he expressed Catholic social teaching in a conversational tone:

- “Today, listening to some of the populist leaders we now have, I am reminded of the 1930s, when some democracies collapsed into dictatorships seemingly overnight. .. We see it happening again now in rallies where populist leaders excite and harangue crowds, channeling their resentments and hatreds against imagined enemies to distract from the real problems.”
- “Dictatorships almost always begin this way: sowing fear in the hearts of the people, then offering to defend them from the object of their fear in exchange for denying them the power to determine their own future”.
- “For me it’s clear: we must redesign the economy so that it can offer every person access to a dignified existence while protecting and regenerating the natural world.”

¹⁵ The “precedent” of Orwell’s 1984 is suggestive in a media world in which falsehoods are repeated insistently, and the FBI and DOJ are weaponized under the claim that they are being de-weaponized.

¹⁶ The US Catholic Bishops Conference has summarized Catholic social teaching in seven themes: 1. Life and Dignity of the Human Person; 2. Call to Family, Community and Participation; 3. Rights and Responsibilities; 4. Option for the Poor and Vulnerable; 5. The Dignity of Work and Rights of Workers; 6. Solidarity; 7. Care for God’s Creation. At: <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>.

¹⁷ Let Us Dream: The Path to a Better Future – Pope Francis in Conversation with Austin Ivereigh (New York: Simon & Schuster, 2020).

- “Once people lose a sense of the common good, history shows that we are left with anarchy or authoritarianism or both together: a violent, unstable society”.
- “Solidarity is more than acts of generosity, important as these are; it is the call to embrace the reality that we are bound by bonds of reciprocity.”
- “God meant the goods of the earth for all. Private property is a right, but its use and regulation need to keep in mind this key principle. The goods of life—land, lodging, and labor¹⁸—should be made available to all. This is not altruism or goodwill; it is what love demands.”
- “Solidarity acknowledges our interconnectedness: we are creatures in relationship, with duties toward each other, and all are called to participate in society. That means welcoming the stranger, forgiving debts, giving a home to the disabled, and allowing other people’s dreams and hopes for a better life to become our own.”
- “[W]e need an economy with goals beyond the narrow focus on growth, that puts human dignity, jobs and ecological regeneration at its core. The dignity of our peoples demands an economy that doesn’t merely enable the accumulation of goods, but allows all to access good work, housing, education, and health.”
- “We need to set goals for our business sector that ... look beyond shareholder value to other kinds of values that save us all: community, nature, and meaningful work”.¹⁹

Francis here isn’t imposing official teaching to be accepted on his authority, but rather spontaneously expressing a Catholic sensitivity, which seems equally relevant five years later. Here are some further considerations, on why Catholic faith may motivate action.

- We may start with immigration, an issue on which the Catholic bishops and Pope Francis have already been at odds with President Trump and his supporters. Many Catholics in the pews are immigrants, some undocumented, and Catholic agencies have been serving migrants. Church representatives speak from experience, reminding us of the biblical injunction to welcome the foreigner. Throughout his political career, Trump has made vilifying immigrants central to his message (“Mexicans ... are rapists”). Catholics are called to stand with immigrants, defending their rights and their dignity.²⁰
- Being a Catholic means being part of a worldwide communion, with fellow believers around the world, both where Catholics may be a majority, as in Latin America, or a small minority, as in most of Asia. That sense should temper any exaggeration of one’s own society as superior or entitled (“America First”). Catholic social teaching insists on the “common good,” which isn’t simply the sum of the good of individuals. From a Catholic standpoint, person and community aren’t at odds but are mutual and complementary. Catholic social teaching has accepted the rules based institutional order, including its institutions, including the United Nations.
- Catholic social teaching, from bishops, the pope, and moral theology, has insisted on the priority of the poor. The popes and others have insisted that property rights are not absolute. In their 1986 letter on the economy, the US bishops insisted that the test of a good society is whether it enables all, even the poor, to live with dignity. That is contrary to the current “preferential option for billionaires” with further tax cuts for the wealthy while taking a wrecking ball to the social safety net programs that help ordinary people and the poor.
- Care for the environment has been increasingly a part of Catholic social teaching, notably in the encyclical of Pope Francis Laudato Sí, (2015), which was not a set of policy prescriptions, but a kind of spirituality and theology for addressing various urgent environmental issues. In most of

¹⁸ In Spanish, tierra, techo y trabajo.

¹⁹ Let Us Dream pp. 118, 118, 44, 46, 107, 53, 53, 111, 112.

²⁰ The argument sometimes offered by distinguishing between “legal” and “illegal” immigrants looks disingenuous. Many, including the Catholic bishops, have advocated comprehensive immigration reform. When a bipartisan bill looked likely to pass in 2024, Trump ordered the GOP not to support it. At the moment, the administration is considering a travel ban on 43 countries, all poor and non-white.

the world it was not controversial.²¹ Calling climate science a hoax, Trump and his followers have pulled out of the Paris Accords, reversed spending aimed at spurring a transition to renewable energy, are disregarding environmental concerns to open lands for fossil fuel exploitation, and are preparing to formally deny the scientific consensus that human activity is endangering the life-systems of the planet.

- Moving beyond particular aspects to the overall thrust of the administration, should the possibility of a curtailing of democratic norms and Trump’s own authoritarian impulses—the possibility of American version of what has happened in Hungary—be a reason for alarm from a Catholic standpoint? Part of the difficulty is practical: we’re not likely to know whether we’ve entered a form of “electoral autocracy” until it is well on its way.

It must be admitted that Catholicism was slow to come to appreciate democracy.²² It was only at Vatican II that Catholicism abandoned its preference for Catholic-majority societies where the church enjoyed a recognition by the state, to accept pluralistic democratic societies, not out of necessity but in principle, namely the crucial value of personal freedom. However, it did so over a half-century ago, and in its doctrine and experience Catholicism has reason to oppose autocracy.

- Likewise, Catholic social teaching accepts the rules-based order of international relations, and does not favor a might-makes-right worldview. Catholics should in principle reject the notion that larger nations have a right to assert their hegemony over neighboring smaller nations and bully them, simply because they are more powerful.
- Catholicism should stand up for truth, and resist falsehoods, even when uttered by a president and dutifully echoed by his allies. Likewise, the continual vilification of foreigners, the press, and political opponents, and the deliberate humiliation of people (e.g., herding them into concentration camps) should be called out.

The foregoing are examples of ways in which what is happening violates a Catholic and Christian sense of what is right, and Catholic social teaching, even if that may not be apparent to many individual Catholics, including prelates.

* * *

Responses

As indicated above, from time to time at critical junctures in history Catholics, including bishops, have found themselves taking public stands based on their faith, by no means limited to formal statements like pastoral letters.

The aim here is not to propose any effort to mobilize Catholics as such, or to influence a “Catholic vote.” Rather I have in mind individual Catholics, some in groups, including some in official roles, reading the signs of the times and deciding on what they are called to do. The following are some considerations on what might be entailed in doing so. The starting point will be with individuals searching their own consciences, usually with the help of others.

- Chaplains and advisors might find themselves counseling people discerning a call to take action or be activists.

²¹ The United States may be the only nation in the world in which climate change denial is a respectable opinion, and orthodoxy for a major political party.

²² Almost all human beings lived under some form of autocracy until recent centuries, in the aftermath of the American, French, and other revolutions, which proclaimed that people were citizens, not subjects.

- The Catholic church has already drawn attention to its sometimes lifesaving work overseas and domestically (CRS, Catholic Charities), much of which is being halted by fiat from the administration. This might be an opportunity for drawing attention to needs elsewhere, e.g., disease prevention in Africa.
- Catholic ethicists could do a systematic examination and critique of Project 2025 from the standpoint of theological ethics.²³
- Preachers might be tempted to avoid the issues altogether, especially if many or most in the congregation are Trump supporters. Doing so, however, would risk irrelevance. They should not simply invoke authority, but rather draw on themes from the scripture and Catholic social teaching to encourage their hearers to form their own conscience.
- Trump has presented himself as a paladin of Christianity, and has directed his government to seek out instances of anti-Christian or anti-Catholic bias.²⁴ There may be times when church representatives will be called to respond (as did the dean of the Georgetown law school).
- The USCCB (United States Conference of Catholic Bishops) is unlikely to act as a body, as they did in the 1980s, when the majority were bishops who had experienced Vatican II directly. Under popes John Paul II and Benedict XVI, bishops were appointed based not on their pastoral sense but on unswerving loyalty to a particular doctrinal line. That was likely true of a generation or more of “John Paul II” priests. That has been somewhat reversed under Pope Francis, but as a body they may be incapable of a vigorous response. Leadership may have to come from individual bishops or informal groups of them,²⁵ and conceivably from male and female religious orders and congregations.
- Some may feel called to be prophets, like Episcopalian bishop Mariann Budde, who in what could have been a routine ritual with Trump and dignitaries in attendance on the morning of the inauguration, urged Trump to show mercy and compassion to immigrants and LGBTQ people, and who was subsequently called a “so-called bishop” and “fake bishop” by Trump and his world.

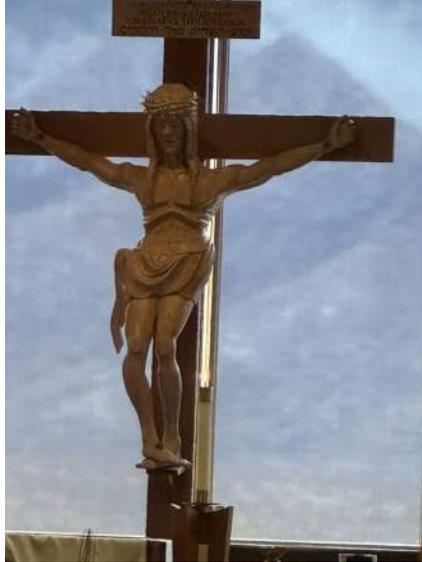
The aim here has been to make explicit Catholic reasons for responding to this moment, and to encourage dialogue on these matters at various levels within American Catholicism.

²³ NETWORK drew attention to Project 2025 in 2024. In February when Wheaton College, a prominent evangelical institution congratulated its graduate Russell Vought upon his appointment to OMB, a group of alumni indicated their disagreement. They stated in a letter that “we find Vought’s vision for government, as outlined in Project 2025, to be antithetical to the Gospel of Jesus Christ and to the mission of Wheaton College. . .” They noted that the project’s proposed concentration of power in the executive is not only “dangerously authoritarian but also profoundly unbiblical.” They also spell out how Project 2025 marginalizes the vulnerable. The letter has been signed by over 1800 alumni. At:

https://docs.google.com/document/d/1SNnyD4xkxb9eL81yI_l6WNHuFT8FunywIWYJnWe5L4/edit?tab=t.0

²⁴ Similar to claiming to combat antisemitism, defined in such a way that it would apply to the Israeli daily Haaretz.

²⁵ To illustrate the problem, Bishop Robert Barron, whose YouTube sermons and talks have 1.8 followers, attended Trump’s February address to congress, and wrote about it admiringly, even comparing the gathering to a mass, repeatedly criticizing the Democrats for disrespect. Text with point by point commentary by reporter John Grosso at: <https://www.ncronline.org/opinion/ncr-voices/bishop-barrons-video-capitol-annotated> .



🌿 LENTEN RETREAT: Renewing Our Spirit of Hope 🌿

📅 Date: Saturday, April 12

🕒 Time: Following 9:00 AM Mass – 12:30 PM

📍 Location: St. Malachy Parish Hall

Join us for a morning of prayer, reflection, and community

✦ Featured Facilitators:

Fr. George Bur, Angie and Phil Berryman, Ava and Francesco Zampetti

🌸 Everyone! All are welcome.

**Co-sponsored by Catholic Peace Fellowship (CPF), Jesus Caritas Prayer Group,
St. Malachy Anti-Racism Group**

**✦ After the retreat, join us for a fellowship. Bring a brown bag lunch to
enjoy while connecting with others. Drinks will be provided**

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“Pilgrims of Hope for Creation”

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EcoPhilly is a network of creation care ministries in the Archdiocese of Philadelphia. Join our 4th Annual Summit as we reflect on being “Missionary Disciples” and “Pilgrims of Hope for Creation Care” in our local Church.

Free Lunch Provided
Walk-ins Welcome

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PLUS: Sustainable Handmade Market!
Location: Harten Hall, Rosemont Chapel
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Please Contact Us with Questions: info@ecophilly.org



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LENTEN RETREAT

Renew Your Spirit of Hope

Saturday, **April 12** Following 9:00 AM
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St. Malachy Parish Hall - page 3

St. Malachy Parishioners organizing to Protect Immigrants

please see CPF Facebook page and follow up
emails for updates

<https://www.facebook.com/catholicpeacefellowship.phila/>

The Colossus wannabe: Trump and his American ICE. Age - by Scott Fina page 3

An unconventional solution to the nuclear paradox: madness! “NUKES R NUTS”

by Scott Fina, *This article was published in Santa Maria Times and its 3 affiliated presses: the Hanford Sentinel, Lompoc Record, & Santa Ynez Valley News - Central Coast of CA;*

Scott is a longtime CPF newsletter contributor.

https://santamariatimes.com/opinion/commentary/an-unconventional-solution-to-the-nuclear-paradox-madness-quest-commentary/article_aa270a6c-eff9-11ef-86a6-abeb9b4311a3.html

That’s what I had written on my protest sign against the Minuteman III ICBM launch test on the evening of February 18 at Vandenberg Space Force Base. Unbeknown to the general public, there were seven protestors standing at the main gate of the base, beginning at 11 p.m.

The launch went off at 1 a.m. The missile looked like a spear of fire in the sky. It headed for the Kwajalein Atoll in the Marshall Islands, 4,200 miles away. The Air Force Global Strike Command

titled its article covering the “successful” event as, “Minuteman III test launch showcases readiness of U.S. nuclear force’s safe, effective deterrent.” (<https://www.stratcom.mil/Media/News/News-Article-View/Article/4070577/minuteman-iii-test-launch-showcases-readiness-of-us-nuclear-forces-safe-effecti/>)

One wonders, how 400-armed Minuteman III missiles deployed in Wyoming, Montana, and North Dakota (<https://www.afnwc.af.mil/Weapon-Systems/Sentinel-ICBM-LGM-35A/>) on “hair-trigger alert,” have anything to do with safety. ([According to the International Campaign to Abolish Nuclear Weapons, each ICBM could cause over 580,000 instantaneous fatalities if it were dropped on a city like New York. \(\[https://www.icanw.org/nuclear_arsenals\]\(https://www.icanw.org/nuclear_arsenals\)\)](https://www.ucsusa.org/resources/us-nuclear-arsenal?_gl=1*1hmim3i*_gcl_au*MTQ3MjMyMjU3LjE3NDAwMDI4ODQ.*_ga*NTA4ODcyNTkuMTc0MDAwMjg4NQ..*_ga_VB9DKE4V36*MTc0MDAwMjg4NC4xLjEuMTc0MDAwMzgyMC4zNC4wLjA.)

And for the Air Force to “showcase” such a monstrous weapon? Isn’t this boasting more appropriate for a fireworks performance?

If any of the nine countries possessing nuclear weapons were to fire off one of them, it could readily lead to a global conflict resulting in the annihilation of humanity.

Numerous multinational, nuclear arms control treaties have been adopted over many decades, beginning in 1968 with the Treaty on the Nonproliferation of Nuclear Weapons, (<https://disarmament.unoda.org/wmd/nuclear/npt/text>) and most recently with the Treaty on the Prohibition of Nuclear Weapons (<https://www.armscontrol.org/treaties>) which came into force in 2021. (<https://www.armscontrol.org/treaties/treaty-prohibition-nuclear-weapons>)

The nonproliferation treaty called for stopping the spread of nuclear weapons. It has failed. The prohibition treaty calls for their elimination. The U.S. and other nuclear powers have refused to join it.

So nuclear Armageddon still hovers over our heads.

This raises a pressing question: Why aren’t people screaming from rooftops, alarmed by this most immediate, existential threat?

A short answer, is that the human race has gone mad. The world populace has become comfortable with nuclear weaponry. And although I regularly protest against the U.S. nuclear arsenal, I admit I am mostly unconscious of it. I am complicit in the madness. But lately I’ve come to believe that it’s madness that may lead to nuclear disarmament.

Here, despite what I find to be his numerous grave shortcomings and indiscretions, I look to our current president to pull humanity out of its nuclear quagmire.

If there is a global leader who can navigate madness—unimpeded by regret or conscientiousness--it’s Donald Trump. The man minimally operates out of principle. His key modus operandi is transactional. Trump is about callous quid pro quo: making the deal.

For example, what other world leader but Trump would dare call for transforming Gaza, a land devastated by U.S. bombs and still containing many uncovered bodies, into a “Riviera of the Middle East,” displacing two-million desperate Palestinians in the process? (<https://www.cnn.com/2025/02/12/middleeast/analysis-trump-gaza-jordan-king-intl-latam/index.html>) Is this not Trump seeking a return on the American monies that have financed the Israeli assault on Gaza? Now consider nuclear weapons.

Practically speaking, if one sees value in life and infrastructure, these weapons are unusable. Yet, they cost a fortune to build, maintain, and modernize. Nukes are a no-win venture.

That's madness in Trump's world. So thinking transactionally, blatantly calling for denuclearization as he did publicly in the Oval Office on February 13--to begin with agreements with Russia and China—may have promise.

On top of that, were Trump to successfully lead global society into a nonnuclear world, he's bound to gain more positive international acclaim, even a Nobel Peace Prize. Imagine how that will feed his ego and boost the value of the Trump name!

In the meantime, I'll keep protesting with others and questioning what Donald Trump claims and does. But if he pulls off the nuke deal, I may be compelled to respect him.

LENTEN RETREAT Renew Your Spirit of Hope

Saturday, April 12 Following 9:00 AM Mass – 12:30 PM
St. Malachy Parish Hall

Join us for a morning of prayer and reflection as we prepare our hearts
for Easter.

Facilitated by: Fr. George Bur, Angie & Phil Berryman, Ava & Francesco Zampetti

All are welcome! Co-sponsored by several parish groups and CPF Phila.

Walk with brown bag lunch for post retreat lunch fellowship – drinks will be provided.

Also on Zoom by Link typically used for 2nd Sundays CPF meetings -6/2025 through 12/2025:

<https://us02web.zoom.us/j/81605561453?pwd=KrkuNCbymCwRheW96ChOHldxHINTXK.1>

The Colossus wannabe: Trump and his American ICE. Age

by Scott Fina, *This article was published in Santa Maria Times, the Lompoc Record and Santa Ynez Valley News:*

https://santamariatimes.com/opinion/commentary/the-colossus-wannabe-trump-and-his-american-ice-age-guest-commentary/article_5ecd78b2-fde1-11ef-ba45-57e084f40023.html

President Trump's State of the Union Address on March 4th was long, boastful, and depending on one's political perspective, vitriolic. As he has done in previous addresses, and throughout both of his presidential campaigns, Trump spent much time berating undocumented immigrants, broadly implying they are criminal and dangerous.

(<https://www.cnn.com/interactive/2025/03/politics/transcript-speech-trump-congress-annotated-dg/>)

There are numerous, reputable studies finding undocumented residents to be less likely to commit crime and harm people or property, than U.S. citizens. But facts do not drive the president's orations about undocumented immigrants, or even immigrants that have come to the U.S. legally. Immigration is a powerful political weapon in Trump's hands; millions of Americans and numerous members of Congress are happy to stand behind the president as he wields it.

Like him, or hate him, Donald Trump will go down in history as one of the most influential U.S. presidents. Trump and his followers have shifted the perspective of our society that once understood itself to be a refuge and haven for immigrants, and a place to pursue the American dream.

Trump wants to expel millions of residents from our country, regardless of the reasons they came here. Call it Trump's I.C.E. Age. This is an America of dwindled compassion.

My great grandparents, Rosario, and Brigida, came to New York from Sicily by ship. I envision them coming into New York Harbor, passing by the Statue of Liberty. They were poor. They fit the well-known poem written by Emma Lazarus to raise funds for the construction of the pedestal on which the statue stands. That poem, titled "The New Colossus," reads in part:

**Not like the brazen giant of Greek fame
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command...
"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!"**

Lazarus's poem redefined the purpose of the statue, that was originally gifted to the U.S. by France, to commemorate the centennial of the Declaration of Independence in 1886.
(<https://www.statueofliberty.org/statue-of-liberty/overview-history>)

"The New Colossus," which was eventually placed on a plaque inside the statue's pedestal, welcomed impoverished immigrants. The poem's reference to the statue's golden torch at the gateway of New York, is a take on the Colossus of Rhodes, a similarly towering statue with a torch that once stood at the entrance of an ancient harbor on a Greek Island.
(<https://www.britannica.com/topic/Colossus-of-Rhodes>) Lazarus's poetic image of the Colossus symbolizes welcoming compassion for the most vulnerable.

As a child I lived in the seaside town of Atlantic Highlands, New Jersey. My grandparents treated me to a trip to New York on a ferry ride, leaving from Atlantic Highlands, crossing the Raritan Bay into the New York Harbor, passing the Statue of Liberty. The boat docked at a pier on the East River in lower Manhattan.

I repeated this ferry ride as an adult with a friend in late August of 2001, again passing the statue. I recalled the Lazarus poem and thought of my great grandparents from Sicily. After the boat docked, my friend and I walked across town and sat in the plaza at the World Trade Center. It was after work hours, and quite peaceful. A few weeks later the Trade Center towers were destroyed by jets hijacked by terrorists. Thousands of Americans perished.

I wonder if American society still struggles to heal over the 9-11 experience, and is susceptible to manipulation and fear mongering by someone like Donald Trump?

Donald Trump lived, worked, and built his wealth in New York. Perhaps he sees himself as a Colossus in a different vein. Trump might welcome having a tall statue of himself placed in its harbor. Instead of holding a golden lamp, he would be pointing a finger in one hand out to sea as a gesture to turn around the immigrant poor coming to our country; while holding out the other to sell the \$5 million gold card visas, he plans to create that will enable wealthy immigrants to reside here and become citizens.

(<https://apnews.com/article/trump-gold-card-visa-residency-investment-de220eae0f0729e48960a003c9ef7682>)

ANNUAL **GOOD FRIDAY WAY OF THE CROSS** - APRIL 18, 2025

Good Friday, April 18, there will be the annual Way of the Cross through North Philadelphia led by Pierre Toussaint Men's Group and in the past by Fr. Neil Ver'Schneider, S.J. 1931-2021.

This year as the day is near Earth Day, we will lament the suffering of the global poor as a direct result of the continuing tragedy of climate change and pollution in addition to the plight of immigrants and the continued agony of wars in DRC, Gaza/Israel/Palestine, Haiti, Myanmar, Sudan, South Sudan, Ukraine, our own city streets and every place where violence crucifies.

Gathering at 12:45 pm at the Church of the Gesu (next to the entrance to St. Joseph Prep), participants at 1 pm will begin to pray and walk through the neighborhoods and conclude at St. Malachy's in time for the Good Friday Service. CPF members have typically joined these Stations of the Cross: see pages 11-15 - http://www.cpfphila.com/ARTICLES/2021%20january%20pdf/jan_2021_pdf_final.pdf.

As done for the last four years, those who cannot make the walk can join using the typical CPF Zoom Meeting Link.

Pierre Toussaint Group champions the canonization of Venerable Pierre Toussaint and his wife Juliette Noel, along with Servant of God Sister Thea Bowman, Servant of God Julia Greeley, Servant of God Mother Mary Lange, Venerable Mother Henriette DeLille, and Venerable Father Augustus Tolton:
https://www.miamiarch.org/CatholicDiocese.php?op=Article_archdiocese-of-miami-6-black-catholics-on-the-road-to-sainthood.interested.

CPF 2025 Schedule of Meetings and Activities

On January 12 and February 9 CPFphila had our typical hybrid (in person/on zoom) second Sunday meeting after the 10 am Sunday Mass at St. Malachy, 1429 N 11th St. Phila. PA.

The following reflects decisions made, goals and hopes for the coming months of 2025:

On March 9 at 12 noon we had a zoom only meeting as we will have on April 13 and May 11 using the following link:

JOHN D MCGINTY is inviting you to a scheduled Zoom meeting. Topic: CPF Meeting - All Online (mcginty.jack.j@gmail.com)
Time: Mar 9, 2025 11:45 AM Eastern Time (US and Canada) Every month on the Second Sun, until May 11, 2025, 3 occurrence(s) Monthly:

Join Zoom Meeting: <https://uwmadison.zoom.us/j/95329586847?pwd=Oqjynpj17CL3sDzWQy48AourFcrCyz.1>

Meeting ID: 953 2958 6847 Passcode: 950925

The typical hybrid (in person/ on zoom) second Sunday meetings will resume at 11:30 am on June 8 and July 13 however for August 10 we are planning a brief prayerful remembrance of Hiroshima and Nagasaki along with commemoration of Franz and Franziska to immediately follow the 10 Mass in the St Malachy church which will also be available on the typical zoom.

Also discussed in our meeting over the previous year is the possibility of meeting at other parishes on the second Sunday; please let us know if you would be interested.

Typical Join Zoom Meeting Link to be used for 2nd Sundays from June to the end of the year:
<https://us02web.zoom.us/j/81605561453?pwd=KrkuNCbymCwRheW96ChOHldxHINTXK.1>

A Pope's Prayer For Immigrants - Pope Francis

Merciful God, we pray to you for all the men, women and children who have died after leaving their homelands in search of a better life.

Though many of their graves bear no name, to you each one is known, loved and cherished.

May we never forget them, but honor their sacrifice with deeds more than words. We entrust to you all those who have made this journey, enduring fear, uncertainty and humiliation, in order to reach a place of safety and hope.

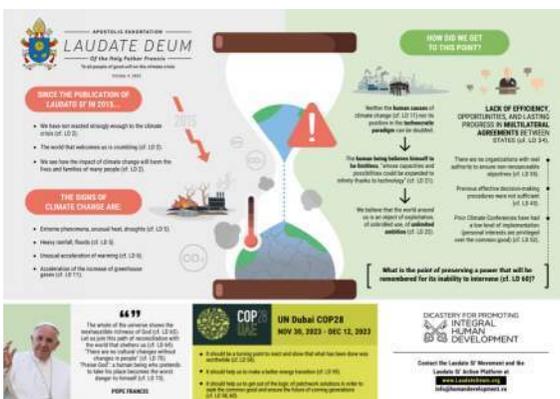
Just as you never abandoned your Son as he was brought to a safe place by Mary and Joseph, so now be close to these, your sons and daughters, through our tenderness and protection.

In caring for them may we seek a world where none are forced to leave their home and where all can live in freedom, dignity and peace.

Merciful God and Father of all, wake us from the slumber of indifference, open our eyes to their suffering, and free us from the insensitivity born of worldly comfort and self-centeredness.

Inspire us, as nations, communities and individuals, to see that those who come to our shores are our brothers and sisters.

May we share with them the blessings we have received from your hand, and recognize that together, as one human family, we are all migrants, journeying in hope to you, our true home, where every tear will be wiped away, where we will be at peace and safe in your embrace.



APOSTOLIC EXHORTATION LAUDATE DEUM OF THE HOLY FATHER FRANCIS TO ALL PEOPLE OF GOOD WILL ON THE CLIMATE CRISIS

[https://www.vatican.va/content/francesco/en/apost_exhortations/documents/20231004-
laudate-deum.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/20231004-laudate-deum.html)

<https://www.mobilize.us/network/>

<https://www.mobilize.us/network/event/679889/>

Mary Ennis Remembered

Mary Jo Ennis (also known as Joanne) died Feb. 19, 2025, after a long illness, she was 88. The highlight of her life was her 39-year marriage to John Ennis. Joanne moved away from Philadelphia to be closer to family after John passed away. Joanne and John lived lives filled with love, kindness and laughter and would often join us for CPF meetings and helped with the newsletter. We at CPF and St. Malachy remember them fondly. <https://www.legacy.com/us/obituaries/name/mary-jo-ennis->

[obituary?id=57622603&utm_source=MarketingCloud&utm_medium=email&utm_campaign=Memoriams_OrderConfirmation_062024&utm_content=legacyurl-
text&sfmc_id=413353704&env=fd881c4aa3764b2ac28823489bbb16d23a564b8058e150365053a3610f26f325&et_rid=413353704](https://www.legacy.com/us/obituaries/name/mary-jo-ennis-?text&sfmc_id=413353704&env=fd881c4aa3764b2ac28823489bbb16d23a564b8058e150365053a3610f26f325&et_rid=413353704)

Join us for Hospitality May 18, 2025

St. Malachy Hall after 10 am Mass and celebrate Fr. Mac and CPFNL.

St. Malachy parish council is planning to start third Sunday hospitality. Like on the first Sundays, parishioners and guests are invited to a light hospitality after the Sunday mass in the former school hall. Hospitality is typically sponsored by one or two parish groups. On May 18, 2025, CPF will again cosponsor hospitality with two other groups, Jesu Caritas and Christian Meditation which like CPF have had Fr. McNamee as a long-time member. These three groups are not specifically parish groups, however many of us are also members of two parish groups who will also join us in this effort: St. Malachy Antiracism Committee and the Property and Building Committee. The occasion will be another chance for members of each of these five groups to socialize with parishioners and guests as well as inform others of our missions. We hope CPF supporters and CPF newsletter subscribers can join us on May 18, 2025.

If you are interested in learning more about any of these groups sooner; please feel free to email us at CPFphila@gmail.com and please put the name of the group in the subject line. Briefly:

1. Jesu Caritas was initiated at St Malachy by a group of parishioners joining Fr. MacNamee and the late Sr. Cecile on a one-day retreat in Brooklyn with other Jesu Caritas groups, many decades ago. The group meets online using the same link as CPF at 9 am on the second Saturday of the month. For more information, please reach out to Pat Smyth or Lois Harris after the Sunday mass; <https://jesuscaritasusa.org/>.
2. Christian Meditation grew out of Jesu Caritas and was a special project of Sr. Cecile. Mike Gracia became the group's anchor after Sr. Cecile's health required her retirement as parish administrator. For over a decade Mike faithfully gathered us every Tuesday evening at 6:30 for a reflection and 20 minutes of silent meditation until his death in 2023. Please reach out to Lois Harris; <https://meditationtalks.wccm.org/>
<https://www.americamagazine.org/faith/2021/04/28/pope-francis-general-audience-prayer-meditation-jesus-240547>
3. Property and Building Committee is a newly forming group to assist the pastor for identifying and addressing concerns of the parish properties and buildings. If you have a skill set or an interest in this regard, please reach out to Ralph or Francesco after the Sunday mass.
4. St. Malachy Antiracism Committee was formed to respond to the mandate of "Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism." Please see Adaobi, Angie, Ava, Maria, or Naomi after mass; <https://www.newencounters.org/>
<https://www.usccb.org/resources/open-wide-our-hearts-enduring-call-love-pastoral-letter-against-racism> newencounterscatholics@gmail.com.
<https://catholicphilly.com/2024/06/commentaries/new-encounters-ministry-helps-parishes-respond-to-archbishops-pastoral-letter-on-racism/>
5. CPF Phila began as a Catholic response to the Vietnam war with Fr. MacNamee and Sr. Cecile Reiley as early members; <https://www.cpfphila.com/>
<https://www.cpfphila.com/ARTICLES/Sr.%20Cecile%20Reiley.%20Still%20With%20Us%20All%20These%20Years.html>

The May 18 gathering will also be a place for all of us who participated in CPF newsletter with our subscribers to commemorate the many years of the newsletter's existence.

NEWS FLASH: Br. Richard Withers to be ordained a priest at the Cathedral on May 17, 2025.

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 can be a seed to allow this form of Catholic Peace Activism with its membership to Pax Christi USA, be a gift to the next generation; please email cpfphila@gmail.com for an update on the donation process. Please visit our website cpfphila.com for links to past CPF newsletter articles and appeal letters and our Facebook page <https://www.facebook.com/catholicpeacefellowship.phila/>.

We hope the next generation will take the legacy of CPF into the future and maybe re-start the CPF newsletter to return to a formal format. We encourage subscribers to participate by posting thoughts, resource links and even articles to the CPF Facebook page. If you would like to submit an article for inclusion on the website and postings, please send to cpfphila@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 or request an emailed PDF at cpfphila@gmail.com and also at <https://www.facebook.com/catholicpeacefellowship.phila/>.

We thank you all again for your interest and generosity,

Catholic Peace Fellowship

Catholic Peace Fellowship Philadelphia meets most second Sunday's of the month virtually as early as 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 cpfphila@gmail.com. Donations are NOT tax deductible; see website for more information, how to donate and for copyright notice. Thank you, CPF

return address:

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



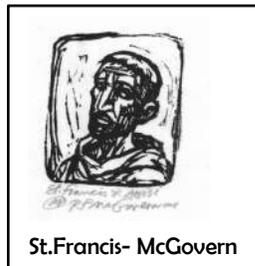
Door to the Path Taken
 by Robert F. McGovern
 tribute to
 Blessed Franz Jagerstatter

deliver to:

-
- .



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



St.Francis- McGovern



The Good Samaritan by Robert McGovern

Catholic Peace Fellowship

Philadelphia Catholic Peace Fellowship (CPF), founded in 1968, is a community of Christians who have joined together to bring a gospel-based perspective to peace, justice, and environmental issues. CPF serves as a forum where people who share these concerns can come together for prayer and discussion, education, mutual support, and collective action.

Catholic Peace Fellowship is a chapter of Pax Christi USA (paxchristiusa.org). Pax Christi-USA is part of the larger Pax Christi International movement.

Currently, CPF is promoting three guiding themes. The first theme, a voice against war, renews CPF Philadelphia's foundational testimony to a voice for alternative non-violent activity. This foundational idea directs CPF to build consensus around organizing and creating public vigils for peace endeavors, standing in the marketplace to say No to war and the preparations for war.

The second theme, promoting peace with the earth, extends CPF Philadelphia's commitment of non-violence to include all creation. Extending non-violence to all creation is based on Pope Francis's *Laudato Si'*, in which he bonds our Catholic concern for the human environment, with a needed concern for the natural environment.

The third theme, fellowshiping with each other, invites new and existing CPF members to break bread together over discussions of past and future peacemaking. This idea of fellowship stems from a genuine sense of gratitude felt towards those who have historically led, and those who are currently leading, our peacemaking efforts. This idea of fellowship is a recognition that our diminutive peaceful practices and daily peaceful social interactions can transform into a vibrant community emulating non-violence when we support and celebrate with each other.

One source of strength for CPF comes from the people who have inspired us in the past. It is with great pride and gratitude that we honor the life of Franz and Franziska Jagerstatter for their example of moral decision making in an attempt to make the world a better place.

Franz (28) and Franziska (23) married in Austria on April 9, 1936. In 1940 Franz was called up for the first period of military service in the then occupying German army. Franziska who only just had their third child was responsible for the management of the farm in Franz's absence. Franz returned from that military service determined that he would not serve again, he and Franziska had two years of anxious anticipation that he would be called up again. On February 23, 1943, Franz was called to active duty. He maintained his position against fighting for the Third Reich and on March 1, 1943, declared his conscientious objection refusing the oath of induction for conscription into the Nazi military as "contrary to his Catholic faith." His offer to serve as a paramedic was ignored. He was immediately imprisoned. He was sentenced to death on July 6, 1943, and executed by guillotine on August 9, 1943. Franz was 36 and his eldest daughter was 6.

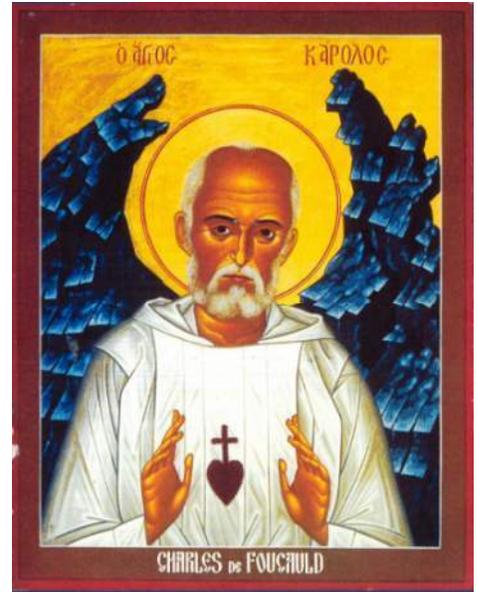
October 26, 2007, Franz was declared Blessed of the Catholic Church. The honor of the beatification was an acknowledgment of Franz's courage and conviction. It was also a celebration of Franziska's faith and love. As CPF, we pray that Franz and Franziska's devotion to non-violence will inspire us to live a life of peace.

Jesu Caritas

Jesu Caritas was initiated at St Malachy by a group of parishioners joining Fr. MacNamee and the late Sr. Cecile on a one-day retreat in Brooklyn with other Jesu Caritas groups, many decades ago. The group meets online using the same link as CPF at 9 am on the second Saturday of the month. St. Malachy's members and others from Archdiocese meet for about an hour online once month for scripture reading, reflection and sharing and always concluding with the prayer of abandonment by St. Charles de Foucauld. For more information for the group centered at St. Malachy please reach out to Pat Smyth or Lois Harris after the Sunday mass.

PRAYER OF ABANDONMENT

Father,
I abandon myself into your hands;
do with me what you will.
Whatever you may do, I thank you:
I am ready for all, I accept all.
Let only your will be done in me,
and in all your creatures.
I wish no more than this, O Lord.
Into your hands I commend my soul;
offer it to you with all the love of my heart,
for I love you, Lord, and so need to give myself,
to surrender myself into your hands, without reserve,
and with boundless confidence, for you are my Father.
~ St. Charles de Foucauld



Jesu Caritas started as a Fraternity formed by five to seven priests who meet once every month for Scripture sharing, contemplative prayer before the Eucharist, and a shared review of life with ample time for some friendly conversation and fellowship, usually over a meal; <https://jesuscaritasusa.org/>.

ORIGIN OF JESUS CARITAS FRATERNITY takes its inspiration from the life and charisms of Charles de Foucauld. While some of our local groups still find Brother Charles to be a strange and distant person whom they have yet to meet in depth, they find themselves united in heart with this man who sought to know and imitate Jesus, to encounter Jesus loved for His own sake as the source of his ministry. Above all, each priest finds these words of Charles resonating within him, helping to focus his Christian and priestly vocation: "I love our Lord, Jesus Christ, although with a heart that wants to love more and better. But nonetheless, I love Him and cannot bear another life than that which leads to Him.

At St. Malachy the group in the past often attended annual retreats on the east coast and as far north as Montreal Quebec. In addition to Fr. MacNamee, members of the group from St. Malachy include Pat, Lois, Joan, Yvonne, Margret, Mary, Martha, Elaine, Sally, Naomi, Anne, Ava and Francesco and the Late Phyllis Grady, Sr. Cecile Reiley, Regina Young, Gene Troxell, Dr. Ed McAssey, Richard Reed, Sr. Ann Boniface, Jim Mc Govern and others.

<https://www.catholickenfield.org/directory/lay-fraternity-of-blessed-charles-de-foucauld/>

<https://www.youtube.com/watch?v=IxTMKLNkc4E&t=1s>

<https://msbt.org/sister-anne-boniface-doyle-of-the-sacred-heart/>

<https://www.legacy.com/us/obituaries/legacyremembers/cecile-reiley-obituary?id=17842132>



ST. MALACHY CHURCH

ANTI-RACISM COMMITTEE

1420 N. 11th Street, Philadelphia, PA 19122

Member of New Encounters

newencounters.org



MISSION STATEMENT

St. Malachy is a wonderfully diverse inner-city Catholic Church with many ethnicities represented. The purpose of our Anti-Racism committee is to foster an environment where all worshippers can co-exist harmoniously and be enriched by Word and Sacrament.

- We celebrate our diversity and its essentiality to our worship and prayer life.
- We recognize the harm of racism and are committed to taking intentional steps to eliminate it.
- We believe in the power of community, education, advocacy, and prayer to combat racism and promote unity among all God's children



ANTI-RACISM PRAYERS



Wake Me Up Lord

Wake me up Lord, so that the evil of racism finds no home within me
 Keep watch over my heart Lord, and remove from me any barriers to your grace that may oppress my brothers and sisters
 Fill my spirit Lord so that I may give services of justice and peace
 Clear my mind Lord, and use it for your glory
 And finally, remind us Lord that you said "blessed are the peacemakers, for they shall be called children of God." Amen!

Closing Prayer

God of Heaven and Earth, you created one human family and endowed each person with great dignity. Aid us, we pray, in overcoming the sin of racism. Grant us your grace in eliminating this blight from our hearts, our communities our social and civil institutions. Fill our hearts with love for you and our neighbor so that we may work with you in healing our land from racial injustice
 Through Our Lord Jesus Christ, you Son, who lives and reigns with you in the unity of the Holy Spirit one God for ever and ever. Amen!



Environmental Justice

"Environmental justice is central to the faith we hold, we are called to examine the intersection of racial justice and environmental protection."
 - Catholic Climate Covenant 2025

In *Laudato Si'* (2015), Pope Francis emphasizes the interconnectedness of all creation and the urgent need for an inclusive approach to environmental care. He writes, "The cry of the Earth and the cry of the poor are interlinked" (*Laudato Si'*, 49).

UN Sustainability Goals

17 SUSTAINABLE DEVELOPMENT GOALS
 THE OFFICIAL AGENDA FOR SUSTAINABLE DEVELOPMENT ADOPTED ON 25 SEP 2015 OUTLINES THE 17 SUSTAINABLE DEVELOPMENT GOALS.



1 NO POVERTY
 END POVERTY IN ALL ITS FORMS EVERYWHERE



2 ZERO HUNGER
 END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION AND PROMOTE SUSTAINABLE AGRICULTURE



3 GOOD HEALTH AND WELL-BEING
 ENSURE HEALTHY LIVES AND PROMOTE WELL-BEING FOR ALL



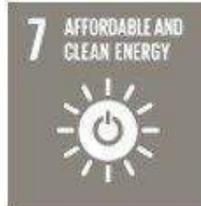
4 QUALITY EDUCATION
 ENSURE QUALITY EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL



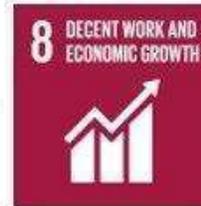
5 GENDER EQUALITY
 ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS



6 CLEAN WATER AND SANITATION
 ENSURE ACCESS TO WATER AND SANITATION FOR ALL



7 AFFORDABLE AND CLEAN ENERGY
 ENSURE ACCESS TO AFFORDABLE, RELIABLE, SUSTAINABLE AND MODERN ENERGY FOR ALL



8 DECENT WORK AND ECONOMIC GROWTH
 PROMOTE INCLUSIVE AND SUSTAINABLE ECONOMIC GROWTH, EMPLOYMENT AND DECENT WORK FOR ALL



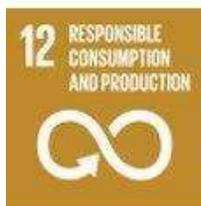
9 INDUSTRY, INNOVATION AND INFRASTRUCTURE
 BUILD RESILIENT INFRASTRUCTURE, PROMOTE SUSTAINABLE INDUSTRIALISATION AND FOSTER INNOVATION



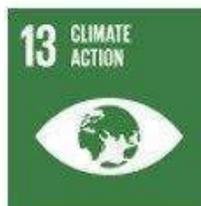
10 REDUCED INEQUALITIES
 REDUCE INEQUALITY WITHIN AND AMONG COUNTRIES



11 SUSTAINABLE CITIES AND COMMUNITIES
 MAKE CITIES INCLUSIVE, SAFE, RESILIENT AND SUSTAINABLE



12 RESPONSIBLE CONSUMPTION AND PRODUCTION
 ENSURE SUSTAINABLE CONSUMPTION AND PRODUCTION PATTERNS



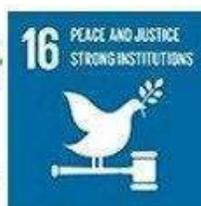
13 CLIMATE ACTION
 TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS



14 LIFE BELOW WATER
 CONSERVE AND SUSTAINABLY USE THE OCEANS, SEAS AND MARINE RESOURCES



15 LIFE ON LAND
 SUSTAINABLY MANAGE FORESTS, COMBAT DESERTIFICATION, HALT AND REVERSE LAND DEGRADATION, HALT BIODIVERSITY LOSS



16 PEACE AND JUSTICE, STRONG INSTITUTIONS
 PROMOTE JUST, PEACEFUL AND INCLUSIVE SOCIETIES



17 PARTNERSHIPS FOR THE GOALS
 REVITALISE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT

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