

The Nuns The Priests and The Bombs

showing / panel discussion

Chestnut Hill College,

St. Joseph's Hall

Jan 28, 1:30 - 4:30 pm

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Pope Francis on Blessed Franz Jagerstatter

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**"Franz Jagerstatter,
He followed his conscience"**

wood carving by
Robert F. McGovern

(photo taken in
Fr. Dan Berrigan's apartment)

A Listening Church?

Please share your opinions at
cpfphila@gmail.com

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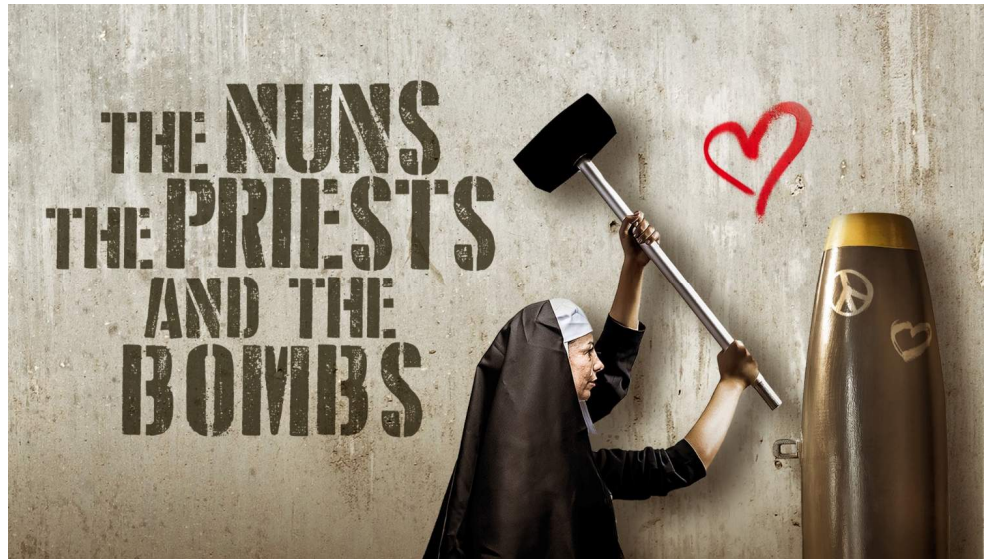
In the next issue

Fr. John McNamee
reflects on the lives of:

Rev. David Gracie 1933-2001

Frank McGinty 1926-2022

Fr. Michael Doyle 1934-2022



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



photo by Susan Cedrone

Fr. Michael Doyle Peace Activist in the Heart of Camden 1934 - 2022

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Malarkey of a Most Lethal Kind

by Scott Fina, *longtime member of Catholic Peace Fellowship*

President Biden addressed the United Nations (U.N.) on September 21, 2022, condemning Vladimir Putin's newest escalation of Russia's war on Ukraine. Our president expressed special concern over Putin's threat of using tactical nuclear weapons, stating: "Again, just today, President Putin has made overt nuclear threats against Europe and a reckless disregard for the responsibilities of the nonproliferation regime."

In his address, our president also called for U.N. members to embrace arms control as part of the common ground they must stand on.

(<https://bluevirginia.us/2022/09/video-transcript-president-bidens-speech-to-the-un>)

For a guy who walks around accompanied by a triggering device in a suitcase that within minutes, can set in motion events to annihilate humanity (the "nuclear football"), Biden's remarks on the threat of nuclear weaponry were disingenuous, hypocritical--and to use a phrase he would appreciate--outrageous malarkey. When it comes to disregard for nuclear nonproliferation, our president should hold a mirror up to his own nation.

He could start with a U.S. Department of Defense (DOD) website, titled "America's Nuclear Triad." (<https://www.defense.gov/Multimedia/Experience/Americas-Nuclear-Triad/>)

There you'll see the U.S. military flexing its muscles before the world, seemingly boasting about its ability to fire nuclear missiles from land, sea and air, referring to 400 intercontinental missiles deployed in underground silos, 14 submarines collectively armed with 240 "missiles with multiple, independently targeted warheads," and 60 long range bombers, forming "the most flexible leg of the triad, capable of providing massive firepower in a short time anywhere on the globe, even through the most advanced defenses."

And these are just the nuclear weapons the U.S. deploys, amounting to less than half of its nuclear arsenal! (Union of Concerned Scientists, "Nuclear Weapons Worldwide")

[https://www.ucsusa.org/nuclear-
weapons/worldwide?utm_source=googlegrants&utm_medium=search&utm_campaign=GSP&gclid=EAlaIqobChMI1caz_pmp-
glVUBatBh0xHQ62EAAYASAAEgKuPvD_BwE](https://www.ucsusa.org/nuclear-weapons/worldwide?utm_source=googlegrants&utm_medium=search&utm_campaign=GSP&gclid=EAlaIqobChMI1caz_pmp-glVUBatBh0xHQ62EAAYASAAEgKuPvD_BwE)

A remarkable fact posted on the "sea" portion of the DOD triad website especially draws attention: "Ballistic missile submarines ... are on constant patrol with enough firepower to make just one [submarine]... the sixth most powerful nuclear power in the world."

And there are 14 of these U.S. subs roaming international waters! If that isn't nuclear proliferation, what is?

Then consider the most recent U.S. DOD "Nuclear Posture Review," in which our nation refuses to adopt a "no first use" policy for nuclear weapons, and sees no justification for doing so.

(2018 U.S. Department of Defense "2022 Nuclear Posture Review")

(<https://s3.amazonaws.com/uploads.fas.org/2022/10/27113658/2022-Nuclear-Posture-Review.pdf>, page 22)

Doesn't all this suggest to other nations, that the U.S. is capable of making a preemptive nuclear strike, and render questionable its commitment to nonproliferation and arms control?

Then there are plans for the U.S. to spend over \$1 trillion to modernize all three delivery systems of its nuclear triad.

<https://www.reuters.com/article/us-usa-nuclear-arsenal/u-s-nuclear-arsenal-to-cost-1-2-trillion-over-next-30-years-cbo-idUSKBN1D030E>)

But what was really at the heart of Mr. Biden’s U.N. address was national sovereignty, as he noted: “Because if nations can pursue their imperial ambitions without consequences, then we put at risk everything this very institution stands for.”

So the U.S. genuinely stands for national sovereignty, right? Well, yes, if we overlook regime change and nation-building in Iraq. After all, we thought the Iraqis had weapons of mass destruction, and as the saying goes, it’s the thought that counts, at least for the U.S.

Vladimir Putin is a monster, and the brutal invasion of Ukraine is unjustified and immoral. But Russia’s not the only bully on the world block.

At least Mr. Biden made a profound statement in concluding his remarks to the U.N., referring to its nation members: “We’re not passive witnesses to history; we are the authors of history.”

Well said Mr. President! You certainly have that right when it comes to the existential threat of nuclear war. Now follow through on your reasoning.

The U.S. unilaterally led the world into the nuclear arms era. Only the U.S. can lead it out, by courageously and unilaterally disarming itself of them.

For a more extensive commentary by Scott Fina in the Santa Barbara Independent click:
<https://www.independent.com/2022/12/03/the-empire-has-no-clothes/>

“The Nuns, The Priests and The Bombs”

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

Viewing of the Documentary, “The Nuns, The Priests and The Bombs” and Panel Discussion on Saturday, January 28, 2023, beginning at 1:30 pm in the East Parlor of St. Joseph Hall, Chestnut Hill College, 9601 Germantown Avenue, Philadelphia, PA 19118.

The Institute for Forgiveness and Reconciliation at Chestnut Hill College, and Catholic Peace Fellowship of Philadelphia, are cohosting a free, public viewing of a 2018 documentary titled, The Nuns, The Priests, and The Bombs. The 87-minute film was written, produced, and directed by Helen Young, an Emmy Award-winning, broadcast journalist. It describes the existential, nuclear threat facing humanity and our natural world. This threat has been heightened by the Russian-Ukrainian conflict.

The film also explores the Plowshares movement. The movement comprises religious sisters, priests and laypeople who enter military installations to conduct nonviolent, symbolic civil disobedience in protest of nuclear weaponry. Virtually all Plowshares activists experience imprisonment for their peaceful actions.

The documentary viewing will be followed by a panel-audience discussion (question and answer session). Panel members will include Helen Young and some of the Plowshares activists who are featured in the film. The event will inform participants on the reality and immorality of the nuclear threat and help them explore avenues for actions they can take to promote nuclear disarmament.

Please register in advance for the program; see page 4.

The Nuns, The Priests and The Bombs:

Review the official trailer of the documentary: <https://www.youtube.com/watch?v=NoiVdO1HtDs>

Please register in advance for the program by clicking the following:

<https://www.eventbrite.com/e/the-nuns-the-priests-and-the-bombs-film-screening-tickets-478446615707>

Learn more about the documentary: <https://nunspriestsbombsthefilm.com/>

For further information about the January 28th event, contact:

Sister Catherine Nerney, SSJ, Ph.D. at nerneyc@gmail.com.

Learning from Frank McGinty, A Life of Catholic Love and Nonviolence

by John McGinty

Frank McGinty's spiritual journey began on August 10th, 1926, fittingly in the City of Brotherly Love... and continues in the heavenly dwelling of Jesus's love, as of June 3rd, 2022. My father's life bore witness to Jesus's love for us, through his steadfast devotion in serving the poor, through his unwavering courage in espousing nonviolence, through his genuine humility in effortlessly expressing gratitude. My father was the third oldest of four children to Frank and Miriam McGinty. He attended St. Callistus Catholic Elementary School, St. Thomas More Catholic High School, received a bachelor's degree in sociology and philosophy from St. Joseph's Catholic University, and eventually earned a master's degree in counseling from Villanova Catholic University. When asked about his own academic success, my father would humbly speak of the positive example set by his older brother Jack who graduated from St. Joseph's University before him, and of the excellent student that his older sister Mary was. He was grateful for his younger brother Paul's humor, and was proud of his athleticism and graduation from St. Joseph's University and then from the University of Pennsylvania with a master's degree in special education. One major influence on my father's life, was Catholicism, which he describes as wrapping him in a blanket of care throughout his elementary and high school years. The embodiment of Catholicism's enveloping of care was given by Fr. Frank McDermott, who was my father's high school English teacher. Fr. McDermott tutored my father afterschool while they worked on writings for the school's newspaper, "The Chancellor." Fr. McDermott also mentored my father, spiritually, through demonstrating Jesus's love for us. Catholicism's enveloping of care and love that so deeply guided and inspired my father is expressed, simply, in the memorial statement Fr. McDermott wrote for his own headstone, "I didn't come here to change people, so much as to care for people, to love them."

From a childhood enveloped in *Catholicism's care and love*, my father enacted an analogous mission as school counselor at Hackett Elementary, located in a lower socio-economic neighborhood within the School District of Philadelphia. Between 1972 and 1995 my father tried to give his students a similar experience of feeling cared for, and loved, that Catholicism had nurtured in him. He started a program at the school that entailed making weekly visits to all the classes for storytelling. I have fond memories of my father practicing for these storytelling sessions. After dinner, dishes, and the 6 pm news, my father would rehearse stories in the living room that he planned to share with his students that week, reading aloud, rereading, and often writing out the stories. His goal was to deliver the stories from memory, a delivery that would include carefully arranged pauses intended to increase suspense, and changes in tone and volume intended to increase interest. The educational pedagogy stems from a book titled, *The Uses of Enchantment: The Meaning and Importance of Fairy Tales* (1976), in which

Bettelheim advocates the power of fairy tales to inspire imagination among young children. The selected fairy tale stories involved characters engaged in moral actions and consequences, but my father never discussed the story's meaning, instead encouraging his students to ponder what the message might mean for them in their own lives.

Reflecting on his early years, my father would speak of living through the economic hardships of the Great Depression (1929 – 1938), while also being confronted with an unfortunate rising fever of anti-Jewish sentiment indoctrinated in Europe and metastasizing across the Atlantic and into the United States. Below is a portion of an article that my father wrote in 2008, appearing in a previous *Catholic Peace Fellowship Newsletter*, in which he shares about his childhood.

The Terrible Beauty and Goodness of the Jagerstatters' Truth

I was a news-boy in the 1930's growing-up season of grammar-grades at St. Callistus School. *The Evening Bulletin* and *The Ledger* headlined Hitler's star rising in Germany, his Anschluss of his native Austria, and his fanatical hatred of Jewish people. Real stuff but so remote. My family was friendly with our druggist's family, the Pastors, across Lebanon Avenue at 67th Street. My mother shared a mutual respect with Mrs. Pastor. My brother Jack and Nathaniel Pastor's friendship, fostered on the playing fields in Morris Park, flourishes still. "Doc" Pastor drove us to my first big-league baseball game – the A's vs. the Yankees, Lefty Grove vs. Babe Ruth at Connie Mack Stadium.

Shadows clouded the sunshine of our ties with our Jewish neighbors. During those desperate Depression days my parents were one of the million subscribers to Father Charles Coughlin's *Social Justice Weekly* because he preached Leo XIII and Pius XI's labor encyclicals that called for a family living wage and old age insurance, and because Coughlin along with Charles Lindbergh opposed our entry into another European war. On Sunday afternoon like millions of others we huddled around our Philco to ponder the radio-priest's oratory. For a time the Pastors tuned in too. Coughlin decried Communism as more menacing than Nazism, but then unfortunately named Jewish people among the early Communist revolutionaries, and turned toward right-wing demagoguery. In 1938 he published the *Protocols of the Elders of Zion*, a fraudulent document purporting to be a Jewish plot for seizing world power.

John Cogley, editor of the *Chicago Catholic Worker* and a disciple of the non-violent Dorothy Day, wrote to Coughlin in May 1939: "In a sense you are the most powerful Catholic voice in the U.S. today... A 'fringe' group – faithful friends, violent supporters of your program, that have come popularly to be called 'Coughlinites' – has become notorious for its burning anti-Semitism, and they have persisted in canonizing you as the patron of prejudice... and justifying a senseless unchristian attitude toward Mrs. Cohen, the delicatessen lady around the corner, and Meyer the insurance collector. Somebody should talk to them. They would listen if you did. What you say would help to make up for the pain and insult many innocent, godly Jews have received from your confused followers."

(McGinty, 2008)

Figure 1: Excerpts from an article by Frank McGinty for *Catholic Peace Fellowship Newsletter*.

The prior writing of my father is emblematic of his mission – to embody *Catholicism's care and love*. In one sense, as previously shared, his mission was enacted as school counselor attempting to make personal connections with children and families affected by economic or social or political hardship. In another sense, his mission was enacted by writing about how the larger socio-political forces governing our world directly affect the people in our lives. As we see, my father gave the victims of antisemitism a personal face in Mr. and Mrs. Pastor. For my father, these misguided socio-political forces interrupt, or prevent, our opportunity to share in Jesus's love for us, and therefore challenge each of us to perform actions of non-violent resistance as a way to embody *Catholicism's care and love*.

The young adult years of my father's life are particularly inspiring for me, and we see the pivotal role that the Peace and Justice Community – centered on Jesus's love for us – has had on enculturating my father in the practice of *Catholicism's care and love*. His spiritual enculturation begins during the college years, in which my father's eager participation and willingness to learn with more experienced members of the Peace and Justice Community allows for an incrementally deepening of my father's spiritual understanding of what Jesus's love for us really means in a post-World War II era. This incremental deepening in an understanding of Jesus's love for us eventually matures into full enculturation with my father embodying *Catholicism's care and love* in two inspiring ways: (a) through a steadfast devotion in serving the poor, and (b) through an unwavering courage in espousing nonviolence.

The enculturation of my father in the practice of *Catholicism's care and love*, expressed through a steadfast devotion in serving the poor, was initially fostered during a summer of his later college years living at Mary Farm, which was one of several Catholic Worker communitarian farms, this one located in Newburgh, New York. The farming commune welcomed volunteers who would live at the farm, share in domestic chores, work in the vegetable gardens in an act of commune-providing nourishment but also, importantly, in the production of food that was then brought to a Catholic Worker soup kitchen in New York City. My father would speak fondly of the experience of living among others, who initially were strangers, in the practice of building a community centered on Jesus's love for us. He tells of daily prayer sessions and frequent weekend visits by Dorothy Day, and other prominent Catholic intellectuals, who delivered lectures and led discussions on what it means to enact the Catholic works of mercy in the aftermath of World War II that had been so focused on a hatred of other people. Of the Catholic Worker movement, the saintly Dorothy Day says in *Loaves and Fishes* (1997): "We were not a community of saints but a rather slipshod group of individuals who were trying to work out certain principles... We could not put people out on the street... because they acted irrationally and hatefully. We were trying to... understand the forces that made men what they are, to learn something of their backgrounds, their education, to change them, if possible, from lions into lambs. It was a practice in loving, a learning to love, a paying of the cost of love" (p. 50).

My father's enculturation in the practice of *Catholicism's care and love*, expressed through a steadfast devotion in serving the poor, was further fostered through participation in the Peace and Justice Community. One influential member and friend was Jack McNamee, who is now Pastor Emeritus of St. Malachy Parish located in a predominantly African American lower income neighborhood in North Philadelphia where for thirty years he practiced Jesus's love for us through helping those living in poverty. My father, mother, and I attended weekly mass with "Fr. Mac," as he is affectionately known by all, or "Mac" as my father referred to him. In his homilies, Mac would speak about the debilitating hardships faced by many in his neighborhood, yet continues to believe in a supernatural grace located somewhere deep in the essence of his work. He states in *Diary of a City Priest* (1993): "And the Mystery whom I approach in prayer is here. His promise is that he lives in us, in one another, especially the poor" (p. 15).

The Peace and Justice Community continued to enculturate my father in the practice of *Catholicism's care and love*, expressed through an unwavering courage in espousing nonviolence. One influential member and friend was Monsignor Michael Doyle, former Pastor of Sacred Heart Parish in impoverished Camden, New Jersey, a neighboring city to Philadelphia. "Michael," as my father and mother called him, conferred the sacrament of marriage on my parents and the sacrament of baptism for me. Michael was a member of the "Camden 28," who were a group of twenty-eight peace-makers who engaged in the non-violent direct action of attempting to break into a federal government administration building in order to destroy draft

cards of Camden residents during the Vietnam War. The action, which occurred on August 22, 1971, was an effort to draw public attention to the inhumanity of the Vietnam War. After his arrest, at the trial that my father and mother attended frequently, Michael proclaimed his vision of the Catholic moral responsibility to advocate for non-violence, testifying: “What are you to do? What do you do when a child is on fire in a war that was a mistake and you can’t extinguish the flame – the napalm flame – with water or anything else? What are you to do about that? What do you do with an old man whose bones are splintered by anti-personnel weapons in a war that was a mistake? It’s a terrible burden on us little people. We have no answer to that. There is no answer in the law for a child on fire in a war that was a mistake” (Mezzacappa, 1980, p. 18).

The enculturation of my father in the practice of *Catholicism’s care and love*, expressed through an unwavering courage in espousing nonviolence, fully matured when he emerged as one of the inspirational leaders of the Peace and Justice Community – practicing Jesus’s love for us – through direct action in non-violent resistance to the Vietnam War. During the last ten years of the Vietnam War (1954 – 1975), under the Johnson (1963-1969) and Nixon (1969-1974) presidencies, the involvement of the United States military greatly escalated. My father regularly participated in protest demonstrations in Philadelphia aiming to build public support against the war. He also participated in two demonstrations in Washington D.C., the first at the FBI Headquarters and the second at the U.S. Capitol, in which his probable arrest was planned in the hope of increasing pressure on Congress to bring an end to the war. In both cases, my father describes the non-violent actions of about 200 members of the Peace and Justice Community holding peace signs and sharing anti-war speeches. Both arrests commenced when my father and other members of the Peace and Justice Community refused to leave their seated positions. They were escorted to the municipal jail where they were finger-printed and spent one night, pleaded guilty before a judge the following day, and were released with \$10 fines. When discussing his decision to participate in direct action in non-violent resistance, my father expressed his deep faith that as a Catholic he was against the inhumanity of the war and felt compelled to publicly practice Jesus’s love for us, who preached “love your enemies” and “do good to those who hate you.”

My father’s story of spiritual enculturation in the practice of *Catholicism’s care and love* began at the Catholic Worker whose members embraced a minimalistic lifestyle, was expanded intellectually through Catholic readings and discussions and church homilies in the Peace and Justice Community, and ultimately transitioned into my father’s full participation in non-violent protest actions leading to two separate arrests. In my opinion, one lesson my father’s story inspires, is: encouraging all of us to search for ways to affirm Jesus’s love for us. My father practiced Jesus’s love for us, through his steadfast devotion in serving the poor, through his unwavering courage in espousing nonviolence, and through his genuine humility in effortlessly expressing gratitude. My father’s genuine humility encouraged him to learn from others, his unwavering courage encouraged him to commit to action promoting justice, and his devotion to the poor encouraged him to empathize with others’ situation. This affirmation of Jesus’s love for us was expressed by my father in specific ways, which, I think, he is encouraging us to express in possibly similar, or possibly unique, ways. But our expression of Jesus’s love for us, and not simply our belief, is what I think my father is encouraging us to act upon in an attempt to make the world a better place. My father’s sense of hope for a future in which we act out Jesus’s

continued on page 8

Frank McGinty Remembered by fellow CPF Phila members – pages 13 and 14

love for us is expressed in his following writing, from a previous *Catholic Peace Fellowship Newsletter*, as if in triumphant rebuttal to World War II's focus on a hatred of other people.

The Terrible Beauty and Goodness of the Jagerstatters' Truth (continued)

In the Austrian farming village of St. Rade Gund, Franz Jagerstatter, a town tough, married a good woman in 1936 and turned himself around to become the sexton-saint at his church. Because of his growing Catholic faith he rejected the Nazi philosophy, refused to cooperate in any way with the Nazis, and avoided taverns where he had gotten into heated arguments with Nazi blowhards. Contrary to the pleading of friends, pastor, and bishop that Franz consider the consequences for his young family, he refused induction into the army, was arrested, and on August 9, 1943 was beheaded in a Berlin prison. The prison chaplain said: "I can say with certainty that this simple man is the only saint I have ever met in my life." His living and dying were known to only a few. Franziska, his widow, and three daughters, loyal to the memory of a good man, suffered many years of economic punishment, discrimination and social exclusion before Austrian attitudes began to change.

Gordon Zahn, a rare Catholic conscientious objector to World War II, a friend of Dorothy Day and Thomas Merton, visited Franziska and was allowed to read and copy Franz's prison letters hidden for many years under a mattress. Zahn, author of *German Catholics and Hitler's War* (1988), and a founding member of Catholic Peace Fellowship-Pax Christi USA, authored *In Solitary Witness* in 1965. Daniel Ellsberg, who released the Pentagon Papers to help end the Vietnam War, was deeply moved by Zahn's account of Franz's courage, and wrote: "His persistence in doing what he felt was right really gave me a lot of strength." Our local Catholic Peace Fellowship-Pax Christi has many links with the Jagerstatters, including artist Robert McGovern's wood-carved statue of Franz on loan at St. Malachy. Austrian youths began to recognize Jagerstatter's heroism as the canonization process started last October when Franz was named "blessed."

How can Catholic Peace Fellowship peace-people engage young people in a nonviolent third way? The Jesuit John Dear says in *National Catholic Reporter*: "An astonishing turn of events. In his time church officials had heaped ridicule upon Franz Jagerstatter's insistence that Jesus forbids us to kill. And now this turnabout, a kind of judgment against the 'devout' German and Austrian Catholics who cheered the war and fought for Hitler. But more than that, the turnabout is a sign. It's a sign that points to the nature of sanctity, a sign of the future of sanctity. In a world of total war, a world on the brink of destruction, only one kind of sanctity bears fruit – the one Jesus embodied and Franz embraced."

Here are elements of a "truth and reconciliation" healing-process: John Cogley says that Fr. Coughlin, the populist shepherd, is pointing the flock toward the pitfall of religious prejudice; Gordon Zahn and Bob McGovern uncover the hidden beauty in the life of the peasant, Franz Jagerstatter, the prison chaplain salutes the "shirker"-saint; and John Dear reveals the significance of Franz and Franziska's fidelity to faith. Consider Yeats in a different context: "A terrible beauty is born." The terrible beauty and goodness of the truth in the Jagerstatters' witness to nonviolence is what young people, longing for life's meaning, need to experience. That kind of truth can free all of us from prejudice, jingoism and phony patriotism.

(McGinty, 2008)

Figure 2: Excerpts from an article by Frank McGinty for *Catholic Peace Fellowship Newsletter*.

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Fr. Doyle's Funeral Mass at Sacred Heart Church, Camden NJ

Msgr. Michael Doyle - Peace Activist, Camden 28 Pastor Emeritus of Sacred Heart, Camden NJ

by Dale Mezzacappa

*Dale Mezzacappa is a journalist and a longtime parishioner of Sacred Heart Church.
She was Michael Doyle's friend for more than 40 years.*

Michael Doyle, born in 1934, grew up on a small dairy farm in Rossduff, in central Ireland, a beautiful place with rolling lush green hills that nevertheless masked a simple and sometimes burdensome life. His family for generations lived largely by selling eggs from their chickens and milk from their cows. "We were poor, but we didn't know we were poor," he often said.

His parents were very devout. Every night, they got on their knees on the hard floor to pray the rosary. On Sundays the family, which included three sons and two daughters, would clamber into the horse-drawn wagon to go to Mass.

In Ireland at that time, the oldest son, in this case, his brother Patrick, inherited the land and the farm. The daughters were expected to marry; the younger sons had to find another profession.

His mother, Rose Creegan Doyle, knew what she wanted for her second son, Michael – he would be a priest. It was the surest way to an education at that time and place, and offered families like theirs a place of honor and respect.

Michael was not averse to this idea. In fact, he talked about how, as a child, he would put a tablecloth over his shoulders and mimic the priest saying Mass.

But he knew also that following this path would take him away from his home and his family. Ireland then had a glut of priests. There were two seminaries in the country at the time. One, St. Patrick's at Maynooth, mostly enrolled students from the country's Catholic gentry who after ordination served the parishes of Ireland. The other, St. Peter's College at Wexford, enrolled young peasants like him, and they were sent abroad.

Michael often talked of how recruiters from England and Australia and the United States wooed himself and the other newly ordained Wexford priests in 1959. The monsignor representing Camden, in a rapidly developing part of south Jersey, proclaimed his diocese to be "the most efficient in the world." It was close to New York, where several of Michael's uncles – his mother had 12 siblings – had settled. He would go there.

The absolute reverence for the Church in Michael's upbringing had been tinged with a strong Irish republicanism. He was born less than two decades after the Easter Rebellion of 1916, when Irish leaders like Padraic Pearse sought freedom from British rule. Michael's father never took up arms, but participated in tasks like clearing roads for the Irish Republican Army.

Despite his affinity for the rebels who secured Ireland's independence, Michael never condoned violence of any kind. He always taught that Jesus' very life and crucifixion was history's greatest example of the power of nonviolence. And he took to heart Jesus' simple message of justice for all.

At the same time, this message was shaped by his growing up in a country that long been subjugated by a stronger, foreign power. And his view of priesthood embraced all this. Being a priest, for him, meant battling injustice wherever he found it, not just leading worship and running a parish – although, to be sure, beautiful, progressive and meaningful liturgy was crucial to his worldview. And restoring to its original beauty a century-old church building in a struggling neighborhood was also key to his priestly mission.

In Camden, Michael saw a harsher poverty than what he experienced in Rossduff, a poverty often marked by deprivation and squalor. He drew a connection between that and the folly of the United States entering the war in Vietnam, which led him to join the action of civil disobedience in 1971 known as the Camden 28, when he and fellow protestors entered the federal building in Camden to destroy draft board records.

Unlike at many trials of war protestors at the time, the judge in this case, Clarkson Fisher (a Nixon appointee), allowed the defendants to explain their motivation. In his testimony, Michael described it this way:

"I had to protest at that time in a serious way with my life and put some suffering of my life into that protest to say that I could not accept what I considered to be the most futile destruction of a small nation by a superior power. That's why I did it simply. I know something about small nations and I know something about what happens to small nations at the hands of larger ones. I have experience of that as it is part of my motivation."

The Camden 28 were acquitted in their 1973 trial. By that time, since arriving in the Camden diocese 14 years before, Michael had served in several parishes throughout the diocese and taught religion at Holy Spirit and Camden Catholic high schools. Bishop George Guilfoyle named him pastor of Sacred Heart in 1974, an assignment he often said he was never sure was a punishment or a reward. "I'll be happy if you take it, and I'll be happy if you don't take it," he said the bishop told him. The bishop also remarked, upon his acquittal, that he could now "return to his priestly duties." Michael took offense at that; for him, protesting the war was part of his priestly duties.

He went on to serve as pastor of Sacred Heart for 46 years – the longest tenure of any pastor in the history of the diocese.

Everything he did as a priest and pastor in Camden was guided by a quest for justice and making life better for people in every way possible. But he was not simply an idealist, he was practical and effective in taking real action. He had the brilliant idea to make homeownership possible for many people who otherwise could never afford it: renovate rundown and abandoned homes and sell them for monthly payments that were equivalent to rent; thus, the Heart of Camden. He was the driving force behind projects as varied as a gym and a theater. Arts and beauty will save us, he often said.

Through these and other projects, he helped revitalize a part of Camden, now known as Waterfront South, that was once targeted to be demolished and turned into a giant industrial park.

Former state Assembly Speaker Joseph Roberts told a story when he came to visit Michael days before his death. He recalled how the riverfront plant of the Camden County Municipal Utilities Authority, destination for all the human waste from miles around and mere steps from the church, was plaguing the neighborhood with a terrible stench. Michael asked Roberts to come and talk to "a few people" about the problem. When Roberts got there, though, it was a packed meeting of irate residents demanding action, TV cameras and all. Rather than feeling deceived, he admired Michael's determination and political savvy, and he took action to address the issue. (Later directors of the CCMUA built the Michael Doyle Fishing Pier on its land.)

And at the Camden 28 trial, the fervor and honesty of Michael and the other defendants won the admiration of their opponents in the courtroom. In 2000, when the Camden 28 prosecutor John Barry died at age 60, Michael attended his funeral. Afterwards, Barry's widow, Maryanne Trump Barry (yes, she's his sister) approached Michael.

"He really loved you," she said of her husband.

For Michael, a commitment to justice and nonviolence didn't mean weakness. It meant strength and ingenuity. His niece Geraldine Dobson said it well in her quotes for his obituary in the Philadelphia Inquirer.

"He had courage and conviction," she said. "He had persistence and perseverance and real guts, as well."

<https://www.inquirer.com/obituaries/michael-doyle-obituary-sacred-heart-camden-20221104.html> cover photo of
<https://catholicstarherald.org/msg-r-michael-doyle-the-heart-of-camden-dies/> Fr. Doyle at Sacred Heart's
<https://www.courierpostonline.com/obituaries/ccp102796> Peace Monument by Susan Cedrone
Fr. Michael Doyle's Parish Funeral Mass November 12, 2022 <https://www.youtube.com/watch?v=TBKBMygCEYQ>
<https://www.youtube.com/watch?v=D9R6rcSAxsw> https://www.youtube.com/watch?v=S0_gO34ZdU <https://www.youtube.com/watch?v=HjgpyEY>

Copy of the drawing of Franz given to Franziska when Aileen and Bob McGovern visited her at her daughter Maria's home. "She was very moved saying it was the Franz who had left her those years ago."

Link to Trailer for **A Hidden Life (2019 film)**

<https://www.youtube.com/watch?v=qJXmdY4IVRO>

[https://en.wikipedia.org/wiki/A_Hidden_Life_\(2019_film\)](https://en.wikipedia.org/wiki/A_Hidden_Life_(2019_film))

Pope Francis reflects on Blessed Franz Jägerstätter

Excerpts from "Message of His Holiness, Pope Francis, to the participants in the EU Youth Conference, Prague, 11-13 July 2022" (link to full text with active links* below)

"Dear young people!

I am very happy to address you ... I would like to tell you something that is very close to my heart...

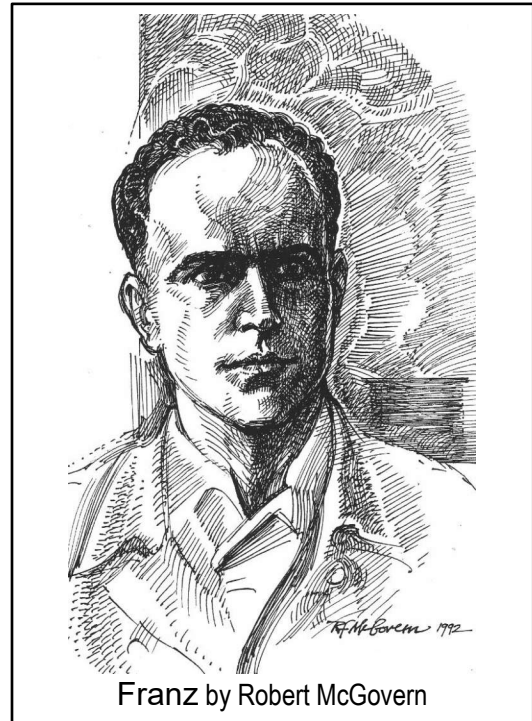
...I would encourage you to read my Encyclical *Fratelli Tutti* (3 October 2020) and the *Document on Human Fraternity* (4 February 2019), which I signed together with the Grand Imam of Al-Azhar. I know that many Muslim universities and schools are reading these texts with interest, and so I hope you too will find them inspiring. Education, then, should have as its goal not only to "know oneself" but also to know others....

...May you aspire to a life of dignity and sobriety, without luxury and waste, so that everyone in our world can enjoy a dignified existence. There is an urgent need to reduce the consumption not only of fossil fuels but also of so many superfluous things. In certain areas of the world, too, it would be appropriate to consume less meat: this too can help save the environment. In this regard, it will do you good – if you have not already done so – to read my Encyclical *Laudato Si'*, in which believers and non-believers alike can find solid motivations for committing themselves to an integral ecology. An education, then, aimed not only at knowing oneself and others, but also creation.

Dear young people, while you are holding your Conference, in Ukraine – which is not in the EU, but is Europe – a senseless war is being fought. Added to the numerous conflicts taking place in different regions of the world, it makes the need for an educational pact that educates everyone to fraternity all the more urgent.

Someone has said that, if the world were ruled by women, there would not be so many wars... In a similar vein, I like to think that if the world were ruled by young people, there would not be so many wars...

I would like to invite you to get to know the extraordinary figure of a young objector, a young European with "a broad outlook", who fought against Nazism during the Second World War. His name was Franz Jägerstätter, and he was beatified by Pope Benedict XVI. — Franz was a young Austrian who, because of his Catholic faith, made a conscientious objection to the injunction to swear allegiance to Hitler and go to war. As a boy, he was cheerful, likeable and carefree, but



as he matured, thanks also to his wife Franziska, with whom he had three children, he changed his life and developed profound convictions. When called to arms, he refused, because he felt it was unjust to kill innocent lives. His decision triggered harsh reactions towards him from his community, the mayor, and even members of his family. A priest tried to dissuade him for the sake of his family. Everyone was against him, except his wife Franziska, who, despite knowing the price to be paid, always stood by her husband and supported him to the end. Despite cajoling and torture, Franz preferred to be killed than to kill. He considered the war totally unjustified. If all the young men called to arms had done as he did, Hitler would not have been able to carry out his diabolical plans. To triumph, evil needs accomplices.

Franz Jägerstätter was executed in the same prison where his contemporary Dietrich Bonhoeffer, a young German Lutheran theologian and anti-Nazi, was also imprisoned and met the same tragic end.

These two young men of “broad outlook” were killed because they remained faithful to the ideals of their faith to the end. Here we can see a fourth dimension of education: alongside knowledge of oneself, of others and of creation, also knowledge of the beginning and end of all things. Dear young Europeans, I invite you to look upwards and beyond, to keep seeking the real meaning of your life, where you come from and where you are going, and the Truth, because we cannot live authentically if we do not seek the Truth. Walk with your feet firmly planted on the earth, but with a broad gaze, open to the horizon, open to the sky. Reading my Apostolic Exhortation *Christus Vivit*, addressed especially to young people, can help you in this. And I invite all of you to next year’s World Youth Day in Lisbon. ... to share your finest and most beautiful dreams with young people from all over the world.” ...Let me conclude with a wish. May you be generative! ...

<https://www.vatican.va/content/francesco/en/messages/pont-messages/2022/documents/20220706-messaggio-conferenza-giovani.html>

CPF is working for the canonization of The Jagerstatters, Franziska at the same time as Franz.
https://www.cpfphila.com/Franz_And_Franziska_Jagerstatter.html

Frank McGinty Remembered

by Aileen McGovern

In October 1949 Frank McGinty and Bob McGovern met in the polio ward at The Municipal Hospital for Contagious Diseases in Philadelphia. 23-year-old Frank had served in the Navy and was a student at St. Joseph’s College. Bob was 16, a student at West Philadelphia High School. Frank was impressed with Bob’s cheerfulness, lack of self-pity and with his cartoons and sketches of staff and patients. Frank introduced Bob to Catholic writers like Chesterton, Belloc, Peter Maurin and to Dorothy Day and the Catholic Worker movement. Bob’s art graced the pages of the Catholic Worker for many years. After months in rehab Bob returned to his home in St. Francis de Sales parish and Frank was a frequent visitor.

In the summer of 1955 Frank, a seminarian at St. Charles, invited Bob to be the Art Counselor at the St. Michael Camp in Bucks County. Bob was a student at The Museum School of Art, now University of the Arts. Seeing the effect that art had on children inspired a love of teaching in Bob. When asked by the Dean of the School what his post-graduation plans were, he recounted his camp experience. He was invited to join the faculty there and so began a 43-year career ending on his retirement as Professor Emeritus in 1999. Many decades later Frank apologized to Bob because he was paid less than the seminarians but what a door Frank had opened for Bob.

In that hospital ward in 1949, Frank and Bob thrived on the gifts of the other — light in the darkness. A deep friendship was formed, a gift, that lasted till Bob’s death in 2011.

Grateful for Frank McGinty (1926-2022)

The following are reflections by fellow Catholic Peace Fellowship Philadelphia members

Frank McGinty was one of the most “together” persons I’ve ever met. He loved people and was so aware of what each one offered. Frank had a splendid sense of humor and could tell a good joke. This man was an avid reader and wrote wonderful prose especially for the CPF newsletter. Rest in peace, Frank. You are profoundly missed. Mary Lou Grady

Frank gave us a subscription to the Link, a magazine published by the Americans for Middle East Understanding. We think he wanted us to learn more about topics like apartheid and BDS. On holidays, Frank liked to invite friends to feast and tell stories in a favorite Irish restaurant. Rest in peace, Frank. We will miss you. Phyllis Grady

CPF newsletter is Grateful to Frank McGinty

Catholic Peace Fellowship Newsletter Team

After the passing of Joe Bradley, a group of us gathered to carry the torch passed to us by Joe and Sr. Ann Boniface, Dom Roberti, Tom O’Rourke and so many others. Central to this effort was the wise advice and contributions of Frank McGinty. He curated and secured permission to republish articles by others and offered his own. Frank’s advice shaped articles by members and his suggested reformat has been in use since Advent 2021 CPF Newsletter.

Our fondest memory of Frank’s help was in the 11th hour of producing the first newsletter after Joe’s passing, just after the 2020 election and the events of January 6. We realized we had nothing in the letter to acknowledge these events. Frank offered *A Poetic Surprise*: http://www.cpfphila.com/ARTICLES/2021%20january%20pdf/jan_2021_pdf_final.pdf. See below republished from page 15 from the above link.

Frank will continue to shape the CPF Newsletter through the Lent 2023 edition. He suggested we pick up on the theme of the Pope’s call to Synodality, “A Listening Church,” and urged us to encourage the readership to share your thoughts on Pope Francis call to hear from all of us. Please see *A Listening Church* at the end of this newsletter for Frank McGinty’s final appeal.

<https://www.legacy.com/us/obituaries/inquirer/name/frank-mcginty-obituary?id=35172148>

A Poetic Surprise by Frank McGinty (CPF newsletter committee) p.15 [January 2021 CPF newsletter](#). It comes as no surprise that Joe Biden’s inauguration would have flashes of poetry. The young Joe Biden had overcome stuttering by reciting the poetry of William Butler Yeats, and he is fond of quoting Seamus Heaney’s poetic insight that “Once in a lifetime,/ The longed- for wave of justice can rise up/ And hope and history rhyme.” In the inaugural address he lamented “lies told for power and profit”, and said, “Politics doesn’t have to be a raging fire” and hoped “We must end this uncivil war”. But the poetic surprise came from the 22 year-old National Youth Poet Laureate, Amanda Gordon, whose poem, “The Hill We Climb” exclaimed, “But one thing is certain:/ If we merge mercy with might/ And might with right/ then love becomes our legacy/ And change our children’s birthright.”

<https://www.youtube.com/watch?v=LZ055illiN4>

<https://www.youtube.com/watch?v=xwOvBv8RLmo>



Frank McGinty (second from the right) with fellow Catholic Peace Fellowship members after July 2019 CPF meeting.

Assault weapons are legal with the freedom to open carry in juxtaposition to restrictions on the bodily autonomy of women

Free to Carry / Forced to Carry - Image Link:

<https://www.washingtonpost.com/dc-md-va/2022/06/29/supreme-court-abortion-ruling-dc-region/>

Free to Carry / Forced to Carry

by Trish diPietrae, *longtime member of Catholic Peace Fellowship*

In 1973, the Supreme Court established the legal right to access abortion nationwide with its landmark decision in the Roe v. Wade case. If one had the means and ability to access a doctor, an abortion was feasible. However, again racism came into play and restricted access to abortion by people of limited means, often especially women of color. And so, for 50 years, in spite of the fact that this was an incredibly difficult decision to come to, women of means were able to make decisions about their reproductive rights. Unfortunately, those who were not able to afford medical care frequently turned to “back street providers” which often led to death.

I was very young when a teenage girl who lived next to my grandmother was sent away to stay with an aunt for the summer. (A common occurrence to deal with unwanted pregnancies.) When it was time for school to begin, I asked my mother when Mary was returning home and discovered that she wasn't. It was not till many years later that I learned of her botched abortion and ultimate death.

After carrying two children to term, I cannot fathom losing a life I helped to create or bringing a child into a world where they cannot / will not be loved and cared for. Pro-life is not the same as Pro-birth.

Many Pro-life (Pro-birth) proponents believe that criminalizing abortion will curtail them. As former activist and a CPF organizer, Frank McGinty wrote: “Refusing to criminalize has good historical precedent. Saints Augustine and Thomas Aquinas each said that prostitution, evil though it was, should not be criminalized. Aquinas said: “In doing this the wise legislator is imitating God who, though all powerful and supremely good, tolerates certain evils lest greater evils ensue.

Both groups of Catholics should unite on their area of agreement, abortion as a moral evil, and abandon the Rowe v Wade brouhaha where they do not agree. Joining all people of like mind, Catholics, with God's help, should renew efforts to provide women all the necessary aid and guidance they require to choose the joy of motherhood. Equally important, we must support programs that help mothers provide childcare.” - *Abortion: a Sin, a Crime?* by Frank McGinty, Lent 2022 CPF Newsletter. See page 8 for the complete article:

http://www.cpfphila.com/ARTICLES/2022%20March/CPF_2022-03_Lent_Newsletter_final-r.pdf

A Listening Church

This past September 2022, Phil Berryman shared his reflection on Pope Francis desire for the Church to be open to hearing the Holy Spirit through listening to the whole community of the faithful at the annual retreat of The Pierre Toussaint Gesu and St. Malachy's Men's Group. Phil spoke on the history of the Latin-American Church and its effect on the former Archbishop of Buenos Aires. Many of the gathered shared their desire for Our Church to be a welcoming inclusive Church. We are hoping to include some of those thoughts along with yours in the next issue. (Additional Synodality conversations: <https://www.ncregister.com/interview/as-german-bishops-meet-at-the-vatican-german-catholic-philosopher-urges-pope-to-correct-synodal-way-s-course?amp>)

In the context of Frank McGinty's suggestion of a theme of Synodality for the newsletter, CPF Phila is interested in your thoughts, opinions, and discernments that you shared or would have shared on the Church in the context of the Synod's major themes of "Communion, Participation and Mission," and on the state of the world and church in general. We hope to share what you send through our social media and, as space allows, in the next edition of the newsletter. We thank those who have already sent in their thoughts. We welcome your responses; please email to cpfphila@gmail.com or post directly on www.facebook.com/CatholicPeaceFellowship.Phila.

Angie and Phil Berryman have helped to make the last two CPF retreats possible of which The Pierre Toussaint Group*** was a cosponsor along with other groups and for all of them we are grateful. We are also hoping to join again with other groups to organize a retreat in 2023 in a similar form as the last two CPF co-sponsored retreats on the Papal Encyclicals; see below.

*** The 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.

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-Hxh2xKNW3Omr5aZ4PZfNyrXO2FE0d3Y6m7UgkY3sfZsj.rnk5omSR_c0tw1pC

Please join us at 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.

Join us in person / online for our 2nd Sunday meetings which will be at 11:30 am December 11, January 8, February 12 and March 12. Please Note: April's 2nd Sunday meeting will be postponed or canceled since April 9, 2023 is Easter Sunday.

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

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 link for the previous issue:

http://www.cpfphila.com/ARTICLES/2022%20March/CPF_2022-03_Lent_Newsletter_final-r.pdf

For all four of last year's issues:

http://www.cpfphila.com/ARTICLES/2021%20january%20pdf/jan_2021_pdf_final.pdf

http://www.cpfphila.com/ARTICLES/2021%20APRIL/cpf_2021_04_final.pdf

<http://www.cpfphila.com/ARTICLES/2021%20july%20pdf/cpf-2021-07.pdf>

<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

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. 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 CPFnewsletter@gmail.com.

Thank you, CPF Newsletter Committee

Catholic Peace Fellowship meets every second Sunday of the month at 11:30 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.

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

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

1429 North 11th Street, Philadelphia, PA 19122

www.cpfphila.com / cpfphila@gmail.com

cpfnewsletter@gmail.com

catholicpeacefellowship.phila@gmail.com

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

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 / 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



deliver to:

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