



The ADVOCATE

Queen of Peace Quarterly Newsletter

AUTUMN 2006

PREFERENTIAL OPTION FOR THE POOR

by *Father Joe Nangle, OFM*

For some months now the possibility that Our Lady Queen of Peace might make a Preferential Option for the Poor has percolated among the staff, the Parish Advisory Board, the Finance Committee and the Social Justice Committee. The idea first came up at a Town Meeting held last February and has begun to catch people's attention here.

We offer here a summary of what it would mean for the entire Parish to make such a Preferential Option. This article represents the next step in the process of including all parish members in this debate and we welcome everyone's opinion as we try to discern where our community stands on this important issue.

First, little history. The notion of a Preferential Option for the Poor comes from the days of Second Vatican Council. In 1959, the year he announced the Council, Blessed Pope John XXIII said: "The Church wants to be the Church of all people, but in a special way the Church of the poor". Some years later at the end of Vatican II the Church spoke this way of itself and its role in the world: "The joys and hopes, the griefs and fears of the people of this age, ESPECIALLY THOSE WHO ARE POOR OR IN ANY WAY AFFLICTED [emphasis mine], these are the joys and hopes, the griefs and anxieties of the followers of Christ". (The Church in the Modern World, Introduction)

It was the Latin American Church,

however, that really took up the challenge of being a church of the poor. In 1968 the bishops of South and Central America called themselves and the whole People of God to stand with the poor in every aspect of life. As someone working at that time in South America, I can testify to the enormous impact which this call made on all of us there. The Preferential Option for the Poor became our way of operating.

It is important to note what the Preferential Option for the Poor is not. It is not primarily action oriented, but a mindset, an outlook, a stance that considers the poor in every decision and initiative. How does what we are doing affect the poor is the hallmark of this Option. Also, it is not only Charity – giving more money to the poor or initiating new efforts to help the poor. That kind of outreach can be a part of the Option for the Poor, but it is not the main idea.

A Preferential Option for the Poor means that all of the decisions and activities of the parish would be made on the basis of how they affect the materially poor. Or as the American bishops stated in their Pastoral Letter on economic justice: "Decisions must be judged in light of what they do for the poor, what they do to the poor and what they enable the poor to do for themselves". (*Economic Justice For All*, #24)

To make such an option has far-reaching effects. It has a bearing on our

Spirituality – our prayer life, our reading of God's word and especially our relationship with God. We begin to see the privileged place of the poor in God's eyes: "He has scattered the proud, pulled down the mighty from their thrones, lifted up the lowly, filled the hungry with good things and sent the rich away empty". (Luke 1:51-53) The Option for the Poor also helps us to see the Sacraments in a new way: sharing the Bread of Life in a world where so many people go hungry; asking God's pardon for the half-lives of literally millions of our sisters and brothers, baptizing new members into a community which stands with and for the poor.

This Option questions our life-style, both as individuals and as a Parish: how we spend our money, where we take vacations, the kind of cars we drive and restaurants we frequent. It asks about our professional lives – are we making things better or worse for the materially poor in our 9:00 to 5:00, Monday to Friday world? Our religious education gets scrutinized on how it is helping our youth to really see the poor in this world.

These are the questions Our Lady Queen of Peace will grapple with over the next many months until we determine if we are ready or not ready to take on this challenging Option. Please join in the debate because if we do make this Option, it has to rest on a consensus throughout our Parish.

Our Lady Queen of Peace Catholic Church

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ourladyqueenofpeace.org

OUR LADY QUEEN OF PEACH CATHOLIC CHURCH RELIGIOUS EDUCATION COMMISSION SURVEY

by Sharon Malley

The Religious Education Commission (REC) was formed as a result of issues expressed at the two town meetings held in February, 2006. In the spring, Aldophe Gervais, OLQP's Director of Religious Education, recruited volunteers for the commission through the church bulletin. Active volunteers were Rebecca Jenkins, who chaired the group, Pam Blankenship, Marbea Tamaro, Cathy Davis, Megan Wholey, Carmen Rios, and Sharon Malley. Three meetings were held in May.

Discussions centered on how the growth of the parish has directly affected the logistics of providing religious education. Currently, there are 272 children enrolled in the Spanish and English speaking religious education classes at Our Lady Queen of Peace. The English language classes are held between 9:30 and 11:15 am masses and the Spanish language classes are held at 12:00 pm, prior to the 1:00 pm mass in Spanish.

Some concerns the REC discussed

▲ The safety issue for children crossing the parking lot while members of the parish are leaving the 9:30 am mass or arriving for the 11:15 am mass and dropping off youngsters for RE Classes.

▲ Children are only receiving a half an hour of instruction. The teachers feel rushed on both ends of class, having to leave the 9:30 am mass prior to its completion to set up for class, then rushing to

finish so that children attending the 11:15 mass can get there on time. The concern is that if we are asking them to give of themselves and share the Word, we should at least be able to give them the opportunity to do so.

▲ There is a lack of physical space to meet the growing needs of the Religious Education Program. Classrooms are needed to hold the over 240 students that are currently enrolled.

▲ The possibility of having the Spanish-speaking classes and the English-speaking classes run concurrently to increase our awareness of both programs and bring a sense of united community to both groups of children.

The REC believes that the immediate and solvable issues were related to when classes should be held and the length of time devoted to classes. Thus, the REC decided to gather input as to the best time and amount of time needed for Religious Education. A survey was conducted in June and July, 2006. Every attempt was made to represent the full spectrum of possibilities expressed at the town meetings and in the REC discussions.

The final survey was written in both Spanish and English and was distributed via e-mail to all families of children enrolled in Religious Education and all volunteers in the program. The survey was also handed out at the end of masses the first week of June.

Survey results

Rebecca Jenkins, Megan Wholey, and Sharon Malley tallied all of the surveys, divided them into categories based on whether the respondent was a parent, both a volunteer and parent, or "unknown category" (no box checked). Each survey had 36 possible responses. When there was a discrepancy in a response in the final tallies among the three tally sheets, the results of the two that matched was used. If neither of the three matched in a category, an average of the three was taken. There were a total of 62 surveys returned, with one not able to be tallied because all boxes were checked, for a total of 61 surveys counted. Of the 61 surveys counted, 34 were by parents, 11 were by volunteers, most of whom are also parents, and 16 were from people who did not indicate their status.

Survey respondents were asked to check 3 options in order of preference. There were a total of 9 response categories which could be ranked either 1, 2 or 3. The table below contains the final count. Please note that the category "not indicated" means that the category was checked but not ranked.

The preference of the majority of respondents was divided almost evenly between keeping the status quo and moving the Sunday masses to allow more time for religious education. There was only one vote difference.

We are currently in discussion as to the logistics of keeping the same time between the 9:30 and 11:00 am masses, but making sure that classes begin no later than 10:30. To achieve this, a suggestion is to have children dismissed after they take communion, with a designated crossing guard to help them cross the parking lot. However, this does not address a concern that some of our members have regarding the current separation of the Spanish and English classes and the limited space for classes. Hopefully, by the time you read this there will be a consistent lengthening of the English speaking Religious Education and continued discussion and suggestions on ways to bring together our Spanish and English speaking children and best utilize existing space.

Final Survey Results – Total (N = 61)

Preference	1	2	3	Not Indicated	Total
Weekday – 1 hour in length	4	1	6	6	16
Saturday – 4:45	6	8	3	12	29
Sunday – Same time	15	15	4	8	42
Sunday – 3:45, add mass	1	2	1	2	6
Sunday – Move mass	16	10	7	10	43
Monthly – Sat. AM 3+ hr	0	0	1	4	5
Monthly – Sat. PM 3+ hr	2	2	4	2	10
Monthly – Sun. AM 3+ hr	1	0	3	2	6
Monthly – Sun. PM 3+ hr	1	0	3	2	6

OLQP RELIGIOUS EDUCATION PROGRAM

2006-2007



Director: **Aldophe Gervais**
Office Hours: **9 AM to 4 PM**
Mon, Tues & Wed

Contact: **703-979-5580. ext. 22**
olqp.re@verizon.net

Family Mass & Potluck Supper **Saturday, October 28th** *New this year!*

4 PM, Bilingual Mass

Pot-luck supper follows in Fr. Ray Hall
Please bring a dish to share
(salad, side, main, dessert)
enough for your family plus six others.

Program Times

Children Liturgy of the Word (CLW)
During 9:30 & 11:15 Masses

Religious Education Classes

10:25 – 11:15 AM

(Leave 9:30 Mass after Communion)

Confirmation Class

11:15 – 12:45 PM

Spanish Religious Education Class

12 - 12:45 PM

◆ **Liturgy of the Word**

- ◆ For ages 4 through 12; Grades Pre-K through 6th
- ◆ During the 9:30 and 11:15 Masses on Sunday mornings
- ◆ After opening prayer children are lead from church as group and return at the Offertory
- ◆ *New this year!* Children will be divided into two groups --
Pre-K through 3rd Grade and 4th through 6th Grade

Liturgy of the Word for children is first and foremost a worship experience. It is a concerned and sensitive way to enable children to participate in the formal worship experience of the community. The celebrations of these liturgies are intended to form children in the liturgical language of the Church, to nourish and guide their spiritual growth, and to immerse them in the Word in ways that are understandable to them.

◆ **Religious Education Classes**

- ◆ 10:25 to 11:15 AM on Sunday mornings
- ◆ children and teachers are dismissed from Mass after Communion
- ◆ School-aged children through grade six
- ◆ Children meet weekly in classroom setting

This program provides families with a central location for study, and an opportunity for church-based friendships to develop and grow. Leading from and flowing toward Sunday Eucharist, the lectionary-based text “We Believe” encourages involvement in worship, scripture, education, and parish life.

◆ **Home Supported Program**

- ◆ Family-set times, grades 1 - 6

This program is designed for parents who wish to teach religion to their children on an individual basis. Each chapter in every grade of “This is Our Faith” and “Seasons of Faith” covers doctrine, Scripture, morality, prayer, worship and review of concepts. Lessons on Bible skills, Liturgy and Reconciliation for each level are included. Both the parent and child will grow in faith and understanding of the Christian message.

◆ **Sacramental Preparation Classes**

- ◆ First Reconciliation and First Communion Preparation
Grade 2 (age 7) home-study program
Children also gather bi-weekly on Saturday afternoons
Program runs from January through May
- ◆ Confirmation
Grades 7 and up (age 13 and up)
New this year! All groups meet on same Sunday (CLW, RE & Confirm.)
Class began January 2006
Confirmation is scheduled for the fall of 2007
- ◆ RCIA & Returning Church
Meets each Wednesday 7:30 - 9 p.m. in the Founders Room
Information session September 27th, classes begin the following week
For information, call Betty Mills, 703-642-1013, or deusaderit@cox.net.

Solidarity For Tomorrow

by Hannah Given-Wilson

The inability of us privileged (and powerful) members of the human race to imagine what it's like to live in poverty is probably the biggest obstacle in the way of our ability to be in solidarity with the poor. Our inability to be in solidarity with the poor is probably the main reason why it is almost impossible for us to be truly radical thus making way for radical political parties to flourish in our countries and in our governments. It is also probably the reason we are failing to confront the most important issues facing our planet.

I believe there is a certain fear of poverty among most privileged people (who in global terms can be described as those who don't have to worry about their basic needs of shelter, food, water, clothing and employment being satisfied). Culturally in the North 'poor' has become the other, just like black, or female. Our media toys with the idea of these sectors of society but is rarely able, or willing, to portray them in a way that would allow us to understand the complexity of the issues involved.

And so 'poor' remains the unknown because we are not exposed to the reality of it, and because we are never made to feel it. Of course many people in the North are aware that, actually 'poor' (just like female and non-white) is the majority and significant numbers of us involved in social, environmental and global justice organizations would like to think we are in solidarity with the poor. But can we really be in solidarity with people we don't know, whose lives we don't understand and whose circumstances are so foreign to our own?

When I was a child I took part in a 24-hour fast organized by an international development agency "in solidarity" with the starving black children I saw on my TV. I was raising both awareness and money. The pride I felt of my philanthropic act was almost enough to block out my pangs of hunger. I felt extremely superior to all my other classmates who had probably never done anything for those African kids on the news. And as my reward I treated myself to a full fry up the next morning - fried bread, eggs, mushrooms, tomatoes, baked beans, grated cheese and a glass of full fat milk.

But what did I actually learn from doing this? My idea of 'poor' was reaffirmed: victim, far away, hungry and, essentially, other. My idea of solidarity was to spend 24 hours without food and then several weeks feeling I'd done my bit to make the world OK again.

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I have been living in a rural community, El Limón, in the Estelí region of Nicaragua since 2003. My first year was spent with a local family of four in their home. In 2004 I moved into a small house made of wood with my partner Leopoldo, a Nicaraguan farmer who has lived in Limón with his extended family since 1986. There is no electricity or running water in Limón. There is no transport system and the roads are practically impassable by car, on horseback or on foot during a lot of the six month rainy season. Most residents fall into the categories of unemployed or underemployed. Food and cash are scarce. Many children are unable to attend school and few adults were able to complete primary school when they were

But can we really be in solidarity with people we don't know, whose lives we don't understand and whose circumstances are so foreign to our own?

children. Almost everyone seems to be ill most of the time though few can afford adequate healthcare.

For me life in Limón is a constant learning curve. Since moving there my ideas of 'poor' and of what solidarity means both to me and those I aim to be in solidarity with have changed and continue to change dramatically. Now I understand that poverty has many faces. As a child I learned that poverty is hunger. But the reality of constant and long term hunger and its consequences were not things I had ever really thought about. As well as hunger I now understand that poverty is long hours of low (or un-) paid work every

day with little or no appreciation of your efforts, it is ill health, low self-esteem, constant stress and the lack of adequate conditions to protect yourself from heat, or cold, or pain. It is losing everything you own to a hurricane and not wasting your time informing the authorities because you know they won't do anything about it. In many ways poverty creates a sense of loss of control over one's life.

But by looking at poor peoples' lives in this way we are still looking at them as victims. We are still focussing on their strife and not the fact that to live in poverty every day turns you into a very resourceful person able to deal with the challenges of extreme instability affecting almost all aspects of your life. Since moving to Limón my idea of the poor as victims has been turned on its head. My life before 2003 had been spent relying on efficient (or at least relatively effective) public and private services of health, education, water, electricity, police, transport, mail and telecommunications among others. Whenever I had a problem I looked up the number of a company or organization that could sort it out and paid them the established fee. In Limón I have had to learn how to sort out my problems on my own and to take responsibility for all my actions.

One example of this is the fact that there is no garbage collection in the community, which means that every single bit of paper, plastic, glass or metal that the residents introduce into their homes is going to stay there littering up the place until they do something about it (recycle it, reuse it or burn it - and if they choose to burn it they have to breathe in the fumes themselves).

Now I understand that living in poverty, particularly (though not exclusively) in a rural context, forces people into a constant state of reflection about the impact they are having on their local environment and how to reduce damaging trends. With no clean water coming out of your tap, it is unlikely you are going to continue using the nearest river as a sewer or a dumping ground for garbage.

As well as creating an infinitely more

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Fall 2006 Fr. Ed Kelly Discussion Series

Oct. 1 Fr. Kevin Nadolski, O.S.F.S. "Mary, Queen of Peace, Model of Justice"

Oct. 8 Dr. David Hilfiker "The 'New World Order:' What's Going on?"

Both discussions will take place from 3 to 5 PM Sunday afternoon in the Ministry Center Founders Room.

Questions and answers and light refreshments follow each.

This is the fourth year of OLQP's Fr. Ed Kelly Discussion Series. Fr. Ed served Queen of Peace as assistant pastor for more than a decade and was parish Administrator for a year. His knowledge of Scripture and unwavering commitment to peace and justice was singular. This series honors his memory

Solidarity, continued from page 4

complex set of circumstances than I had ever encountered, poverty is a phenomenon in a constant process of evolution. One of the most unexpected things I have learned since living in Nicaragua is that thirty years ago very few people went hungry. "Only the lazy had no food on their table," is a phrase I often hear from the over thirties reminiscing about life during Nicaragua's recent past. Of course there have always been occasional droughts and devastating outbreaks of pests which destroy huge amounts of crops. But even when crops failed peasant families got by on wild fruits and vegetables. In today's world the kind of extreme poverty I've described is more often than not linked to environmental destruction.

Today the obstacles facing Nicaragua's poor are not the same as thirty years ago under the Somoza dictatorship. Before the triumph of the popular Sandinista revolution in 1979 peasants had no political rights, but the majority had plentiful food and water and lived in an environment which did not necessarily reek havoc on their physical health. Since 1990 and the subsequent election of three US backed neo liberal governments the rate of destruction of the ecosystem (as a result of mass deforestation and generalized contamination of water through unsustainable agricultural and industrial practices among other factors) has been shocking.

According to the locals around 90% of trees in the Estelí region have been cut down over the last forty years and about the same percentage of natural water sources (springs, rivers and water holes) have dried up, while the few that remain

are contaminated and pose a threat to human health when consumed. This rapid environmental destruction twinned with a huge reduction in public spending (as a result of IMF conditioning on loans) has brought unprecedented crisis to the Nicaraguan countryside. Whereas before it was possible to survive on wild fruits and vegetables when crops failed, today you are hard pushed to find something edible on the dehydrated branches of the few remaining trees in the desert land Estelí becomes during the dry season. Whereas before fresh water was plentiful and there was no need for wells or water systems in the countryside, today the lack of them means residents are forced to drink contaminated water or, in some cases simply go without. (Interestingly when I took part in the 24 hour fast I was told that the activity did not pose a health risk to children. I wonder how many people would sign up to a dehydration day or a competition to see who could drink the most contaminated water.)

During my time in Limón I have learned how to get water from a river that has dried up. I have learned how to orientate my way along a kilometer of two feet deep mud without getting my shoes dirty. I know how to cure a range of physical ills using the weeds in my garden. I have learned that local geographical knowledge is far more important than money in a desperate situation. I have learned the benefits and virtues of understanding and taking control of my impact on the environment. And I have found myself asking whether this is solidarity with the poor or training for my future. Because, whether we consider ourselves citizens of the first or third world is becoming increasingly irrelevant.

The planet we share and its unique ecosystem are showing unmistakable signs of exhaustion.

I clearly remember one journalist's comment ("we are all residents of New Orleans") in the aftermath of Hurricane Katrina last October. True, but even more frightening is the idea that we are all residents of Nicaragua, Bolivia, China, India or Zimbabwe where the process of environmental degradation is so advanced in some areas that every day is like the aftermath of a catastrophic hurricane or other natural disaster (little access to food, no access to clean water, constant outbreaks of disease related to lack of sanitation, etc.).

As increasingly large areas of the planet become uninhabitable, poverty (in the environmental sense of the word) is getting closer to home. It is time to stop believing the hunger, thirst, illness and dispossession of the poor in Kenya, Honduras, Afghanistan, Thailand and Mozambique aren't ours to share.

I have come to the conclusion that my attempt to be in solidarity with those currently facing the horrendous effects of an unsustainable global system is an expression of my desire to preserve my own life. At present it is an option for the privileged to share the hardship of the majority. But if we continue to ignore the need for drastic change our options will be closed off. We will no longer be able to think of poverty as the other.

Hannah Given-Wilson is a musician, activist and writer who lives in a small rural community in Nicaragua.

May 15, 2006

OLQP FALL CALENDAR

September

- Sun., 9/24... Catholic University 2nd Collection
 Just\$ One Year Anniversary!
 Religious Education Kick-off
 Youth/Teen Mass, 5 PM, activities follow
- Mon., 9/25... Haiti Cmte Mtg., 7:30 PM, Founder Rm.
- Tues., 9/26... Worship Cmte, 7 PM, Founders Rm
- Wed., 9/27... Seasoned Christians, 3 PM, POB
 Finance Cmte, 7:30 PM, MC #33
- Thu., 9/28... Violence to Wholeness, 7:30 PM, MC #33
 Usher/Greeter Training, 7:30 PM, Church

October -- Stewardship Month

- Sun., 10/1... OLQP Capital Improvement Fund Coll.
 Fr. Kelly Lecture Series, 3PM, Founders Rm
- Mon., 10/2... Minkisi Prayer Group, 7:15 PM, DR
- Tues., 10/3... L'Arche Prayer Group, 7 PM, Founders Rm
 Gay, Lesbian, Friends & Family, 7 PM, DR
- Thu., 10/5... Usher/Greeter Training, 7:30 PM, Church
 JustPeace, 7:30 PM, Founders Rm
- Sun., 10/8... October Baptisms at 11:15 Mass
 Ujamaa Cmte Mtg., 10:45 AM, DR
 Sacred Heart Fraternity, 2 PM, DR
 Fr. Kelly Lecture Series, 3 PM, Founders Rm
- Mon., 10/9... *Office Closed*
- Tues., 10/10... Nauck CAG, 7 PM, Discussion Rm
 Office of Black Catholic Ministry, 7 PM, FR
- Wed., 10/11... Social Justice Cmte, 7:30 PM, Hall
- Thu., 10/12... JustPeace, 7:30 PM, Founders Rm
- Tue., 10/17... Voices of the Faithful (VOTF), 7 PM, FR
- Thu., 10/19... Carpenter's Shelter Supper
 OLQP Book Group, 7 PM, Library
 JustPeace, 7:30 PM, Founders Rm
- Sat., 10/21... Worship Cmte Mtg., 10 AM, Founders Rm
 Memorial Mass for Arleen Hynes, 2:30 PM
- Sun., 10/22... World Mission Coll.
 Teen Mass, 5 PM, Church/Founders Rm
- Wed., 10/25... Seasoned Christians, 3 PM, Office Bldg.
 JustPeace, 7:30 PM, Founders Rm
- Sat., 10/28... Bilingual Family Mass, 4 PM & Potluck Supper
 New Comers Welcome Reception, 7 PM, FR
- Sun., 10/29... Daylight Saving Time Change
 Virtus Training, 12 PM, Founders Rm

November -- Black Catholic History Month

- Thu., 11/2... OLQP Arl Fed Credit Union, 7:30 – 9 PM
 Social Justice Cmte Mtg., 7:30 PM, FR
- Mon., 11/6... Minkisi Prayer Group, 7:15 PM, DR
- Tue., 11/7... L'Arche Prayer Group, 7 PM, Founders Rm
 Gay, Lesbian, Friends & Family, 7 PM, DR
- Thu., 11/9... Parish Advisory Board Mtg, 7:30 PM, FR
- Fri., 11/10... *Office Closed*
- Sat., 11/11... November Baptisms at 6 PM Mass
 Minkisi Retreat, 9 AM, Founders Rm
- Sun., 11/12... Ujamaa Cmte Mtg., 10:45 AM, DR
 Sacred Heart Fraternity, 2 PM, DR

- Tues., 11/14... Nauck CAG, 7 PM, Discussion Rm
 Voices of the Faithful, 7 PM, MC Rm #33
 Worship Cmte Mtg., 7 PM, Founders Rm
- Wed., 11/15... Finance Cmte Mtg., 7:30 PM, MC Rm #33
- Thu., 11/16... Carpenter's Shelter Supper
 OLQP Book Group, 7 PM, Library
- Sat., 11/18... Food Sorting Thanksgiving Bskt, 10 AM, Hall
- Sun., 11/19... Food Bagging for Thanksgiving Bskt, Hall
- Mon., 11/20... Thanksgiving Bskt Distribution, 9-12, Library
- Tue., 11/21... Thanksgiving Bskt Distribution, 9-12, Library
- Thu., 11/23... Thanksgiving Mass, 11 AM
- Sun., 11/26... Teen Mass, 5 PM, Church/Founders Rm
- Wed., 11/29... Seasoned Christians, 3 PM, Parish Office Bldg.

On Going Events

Saturdays

- Share the Word Bible Study, 9:30 AM, POB (1st & 3rd)
 Detail Cmte, 12:30 PM, Church (1st & 3rd)

Sundays

- 9:30 & 11:15 Nursery, POB
 Children's Liturgy of the Word, during 9:30 & 11:15 Masses
 Children's Religious Education, 10:25 – 11:15
 Confirmation Class (Begins 9/24), 11:15 AM, Founders Rm

Tuesdays

- 9:30 Choir Practice, 6:45 PM
 11:15 Choir Practice, 7:30 PM
 CCDI, 7:30 PM, MC #33 (9/12 – 10/31)
 JustFAITH, 7:30 PM, MC Classrooms

Wednesdays

- 6 PM Choir Practice, 7:30 PM
 RCIA, 7:30 PM, Founders Rm

Thursdays

- 1 PM Choir Practice, 7:30 PM, POB

Fridays

- Boy Scout Meetings, 7-9 PM, Hall

Daily Mass

- 12 PM Tuesdays & Thursdays
 7 PM Mondays, Wednesdays & Fridays

Weekend Mass

- 6 PM Saturday Vigil
 8 AM, 9:30 AM, 11:15 AM & 1 PM Spanish

Plan Ahead -- Holiday Mass Schedule

- Mon., 12/18... Advent Reconciliation Service, 7 PM
- Sun., 12/24... 4th Sunday of Advent Mass Schedule
 Regular Sunday Morning Schedule
 Christmas Eve Mass Schedule
 Family Mass at 4 PM
 Family Mass at 6 PM
 Family Mass in Spanish at 8 PM
 Midnight Mass
- Mon., 12/25... Christmas Day Mass at 11 AM

STEWARDSHIP 2006

As October approaches, it is time once again to think of the parish Stewardship Campaign. Perhaps it would be helpful to reflect ahead of that time on our personal talents and material treasures, which are gifts from God. How do we show our gratitude by returning a portion of the time, talent, and treasure we have received to support Gospel works? We are stewards of those gifts.

This year, the Stewardship Committee has done a Survey of all Parish Ministries to determine what they do and how they do it. The goals are to work smarter, communicate better, and invite and engage more people to use their gifts at the service of the parish as God calls them to do so. The Campaign will culminate with the Ministry Fair October 21-22.

We are partners in building the kingdom. Please pray that God's gifts continue to come alive at Our Lady Queen of Peace.

Lord God, You alone are the source of every good gift, of the vast array of our universe, and the mystery of each human life. We praise you and we thank you for your great power and your tender, faithful love.

Everything we are and everything we have is your gift, and after having created us you have given us into the keeping of Your Son, Jesus Christ.

Fill our minds with His truth and our hearts with His love, that in His Spirit we may be bonded together into a community of faith, a parish family, a caring people.

*In the Name and Spirit of Jesus, we commit ourselves to be good stewards of the gifts entrusted to us, to share our time, our talent, our material gifts as an outward sign of the Treasure we hold in Jesus.
Amen.*

FORUMS FOR THE FAMILY

Offered by: Family Services Department of Catholic Charities Arlington Diocese

Come join us for informational workshops on topics that may be helpful to you and your family. Workshops are free and will be held the third Thursday of each month from 7:30-9:00 pm in the cafeteria at St. Thomas More Elementary School, 105 North Thomas Street Arlington, Virginia. Please RSVP to Carol at Catholic Charities FamilyServices, 703-841-2531.

October 19

Depression/Anxiety and Medication, Dr. Art Behrmann

November 16

What's eating your child? A discussion on eating disorders, Barbara Behrmann, LCSW

December 21

Coping with Grief, Mila Tecala, LCSW

January 18

Financial Planning: Budget, bills and savings, Ken Telesca, MS, PhD Candidate

February

Communication Skills for Couples, Marguerite Turner, LPC and Dave Cavanaugh, LCSW

March 15

Teenage Substance Abuse: What Parents Should Know, Sharon Gottovi, LPC, CAC

April 19

ADHD: Signs, Symptoms and Management, Dr. Art Behrmann

May 10

Stress Relief and Relaxation, Ellie Cunanan, MS

**Our Lady Queen of Peace
Arlington, Virginia**



Pastoral Staff:

Rev. Leonard Tuozzolo,

C.S.Sp., Pastor

Rev. Joseph Nangle, OFM,
Ministero Latino

Rev. Kevin Nadolski,

O.S.F.S., Weekend Ministry

Gene Betit, Deacon &

Director Social Justice &
Outreach Ministry

Christina Kozyn, Office
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Parish Office/Christina:

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Social Justice & Outreach/Gene:

olqp.sjom@verizon.net

Religious Education/Aldophe:

olqp.re@verizon.net

Marriage Preparation:

Please contact Fr. Tuozzolo six
month before your wedding date.

Mass Schedule:

Saturday - 6 PM Vigil

**Sunday - 8:00 AM, 9:30 AM,
11:15 AM**

& 1:00 PM (Spanish)

Baptism:

October 8 at 11:15 Mass,

November 11 at 6:00 Mass

December 12 at 9:30 Mass

Reconciliation:

**Saturdays - 5:30 PM and by
appointment**

Advocate Staff:

Parish Advisory Board, Editor

Christina Kozyn, Layout

Paula Cruickshank &

Sally Harris, Feature Writers

Stella Foster, Distribution

Just\$ -- A Year of Support for Social Justice

Promote social justice by buying Giant and Shoppers' cards after mass or at the Credit Union. Sold in amounts of \$10, \$20, \$50 and \$100, use cards to pay for your groceries or to give away as gifts.* Giant and Shoppers contribute 4-5% of the card's face value to OLQP Just\$ Program.

There is no cost to you!

Proceeds earned are used for children:

Early Learning Center at Our Lady Queen of Peace.

- ▷ Quality day care for parish and community children, with tuition based on family income.
- ▷ Children blossom and grow by engaging in developmental activities such as creative movement, arts and crafts, sign language, science, and language study.
- ▷ Babies are now welcome.
- ▷ For fun, volunteers are encouraged to read and sing with the children, use puppets to tell stories, and just play.

Orphans of AIDS -- 12 million in Africa, about 1 million in Kenya.

- ▷ The Brothers of St. Joseph, in the small community of Mweiga, Kenya, care for 180 orphans and vulnerable children, 30 vulnerable girls (sex workers), and 90 people living with AIDS.
- ▷ Through Just\$, schooling is provided for John, a disabled, seven year old who lost both parents to AIDS, Anthony, whose parents died of AIDS, and Kevin and Ceceila whose parents are HIV-positive.
- ▷ The Brothers need our help to provide training for caregivers, paralegal support to protect the rights of children, funeral assistance, and pig and goat breeding projects for self-sustenance.
- ▷ AIDS spares no one: Brother David's sister Ann recently died of AIDS, leaving his two nieces and nephew among the orphans of AIDS.

* Cards may also be donated to our program to feed the hungry and for our special collections at Thanksgiving and Christmas.

Our Lady Queen of Peace Church
2700 S. 19th Street
Arlington VA 22204

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ADDRESS SERVICE REQUESTED

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