



# The ADVOCATE

Queen of Peace Quarterly Newsletter

SPRING 2006

## Just\$ Fund Raising Program Celebrates a First Anniversary by: Frances Michalkewicz

Over the past year, Just\$ has made a difference in the lives of children in two parts of the world: the children who attend the Queen of Peace Early Learning Center in Father Ray Hall and African children through our Orphans of AIDS program. Despite this, Just\$ remains a mystery to many OLQP parishioners.

In fact, it is very straightforward. When you buy a Giant purchase card or Shopper's Food Warehouse gift certificate from OLQP, Giant and Shoppers contribute 4-5% of the purchase price to help the children in our sponsored programs. Simply stated, we buy a \$100 card for \$96, sell it to you for \$100, and you redeem it for \$100 worth of groceries. (The cards are also available in \$50, \$20 and \$10 denominations.) You continue to use the Giant card until the value goes down to zero; with the Shopper's card, you get change if you do not use the full face value.

We're not promoting Giant or Shoppers. We are, however, taking advantage of their corporate giving programs to generate funds for these important children

– at no cost to you. This past year, we sold about \$125,000 and generated over \$5,000 for children. Half went to the Orphans of AIDS program and the other half to the parish's Early Learning Center.

In Kenya, Africa, we work with Brother David Muchoki and Father Angelo D'Agostino. Brother David's self-help group is located in a semi-arid area north of Nairobi, which has recently been suffering from a drought. His group cares for orphans, their care givers and people living with AIDS.

This year, Just\$ funds enabled Brother David to provide beans and maize to over 100 orphans. Additional funds are needed to raise awareness about the disease and train the orphans on the importance of positive living, nutrition, and income-generating activities.

Many of you know of Father D'Agostino, who was instrumental in establishing Nyumbani, the first facility for HIV positive orphans in Kenya, and the Lea Toto Outreach program in Kibera – the infamous Nairobi slum featured in the film "The Constant Gardener." Father

D'Agostino received free-will contributions of \$4,000 when he spoke at OLQP in September. As participation in Just\$ increases, we can also provide additional help to Father D'Agostino.

In our own community, Just\$ funds were used to support the children who are enrolled in OLQP's Early Learning Center, under the direction of Floretta Ramsur. Currently, the Center is providing high quality education and care for 61 children, including ten infants as young as 3 months. OLQP provides the space (Father Ray Hall). Federal subsidies for low-income families, coupled with tuition, cover operating costs.

Mrs. Ramsuer used the \$2,500 in Just\$ funds to cover the cost of infant care equipment (e.g., cribs, etc.). Further support from Just\$ will enable the Center to continue providing loving support to children in our community while keeping tuition down.

We encourage you to participate in Just\$. It's an effortless and effective way to show your love and support for children in need, both here and in Africa.

### Pastoral Staff:

**Rev. Leonard Tuozzolo, C.S.Sp.,** Pastor  
**Rev. Joseph Nangle, OFM,** Ministro Latino  
**Rev. Kevin Nadolski, O.S.F.S.,** Weekend Ministry  
**Gene Betit,** Deacon and Director Social Justice & Outreach Ministry  
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### Marriage Preparation:

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

### Advocate Staff:

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**Christina Kozyn,** Layout  
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**Stella Foster,** Distribution

### Mass Schedule:

**Saturday - 6 PM Vigil**  
**Sunday - 8:00 AM, 9:30 AM, 11:15 AM & 1:00 PM (Spanish)**

### Baptism:

Upcoming schedule:  
**June 18th at 9:30 AM Mass** (schedule change due to First Communion celebrations), **July 9th at 11:15 AM Mass, August 12th at 6 PM Mass**

### Reconciliation:

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



## Our Lady Queen of Peace Catholic Church

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[ourladyqueenofpeace.org](http://ourladyqueenofpeace.org)

## Industrial Areas Foundation

*OLQP is on track along with some forty other congregations!*

by: Gene Betit

The name doesn't turn many on and most folks have no clue what the group does. But, face it, with a name like Industrial Areas Foundation, you've got to be good. They have been around more than six decades and the truth is, they deliver a lot!

Founded in 1940 by the patriarch of community organizers, Saul Alinsky, a professor at the University of Chicago, IAF boasts of a heady list of accomplishments over its sixty six years of commitment to social change and the eradication of poverty. The organization currently works with over 56 community groups in 21 states across the United States, as well as in Canada, Great Britain, and Germany.

The fact that IAF is unabashedly about power makes some uncomfortable. IAF's goal is to expand the ability of disenfranchised individuals, families and communities to act on issues of concern, hence the interest in power to balance that sewed up by

*The difference will be with the width and depth of the turnout, as well as the sustained and determined effort needed to press the campaign home to success.*

corporations and politicians. The list of IAF accomplishments is indeed dazzling—the Living Wage movement was conceived, designed and won in 1994 by BUILD, an IAF affiliate in Baltimore. The second Living Wage ordinance was achieved by an IAF affiliate in New York City two years later. IAF groups have produced 5,000 homes in Brooklyn, South Bronx, Philadelphia, Baltimore and Washington, DC. Action in Montgomery, an IAF affiliate, sought and obtained a \$16 million dedicated housing funding stream for our neighbor across the Potomac. IAF also targets blight to redevelop neighborhoods. Examples include Washington Interfaith Network in DC, which obtained agreement for \$550 million to redevelop low income neighborhoods, Baltimore which secured \$59 million, and Philadelphia which won a \$295 million bond issue to transform decay into a place for a fresh start for residents.

Other affiliates across the southwest and western states have posted impressive victories in school reform. IAF established partnerships to run seven public schools in the Bronx and Brooklyn and forged an agreement with New York City to build a state-of-the-art campus for four new high schools in South Bronx. BUILD in Baltimore created a model after-school program serving more than 1,200 students in 10 schools.

One of the most exciting aspects of IAF's process is that participants select the issues for which they want to campaign. With IAF/NOVA (a provisional name) now entering our second year, this means that the issues are not yet nailed down, even if affordable housing and immigration are almost certain bets.

Father Tuozzolo committed Our Lady Queen of Peace to IAF early on, and we are joined by about forty other congregations. There are seven other Catholic parishes: St. Charles Boromeo, St. Anthony of Padua, St. Francis of Assisi (Triangle/Quantico), St.

Joseph (Alexandria), Nativity (Burke), St. Thomas a Becket (Reston), and All Saints (Manassas). Three rabbis, two Fr. Tucks (one Catholic, one Episcopalian) and Baptists, Brethern, Episcopalians, Lutherans, Methodists, and Presbyterians round out the assembly, with more congregations being added each meeting. Our current goal is to grow to 50-60 congregations and we are on track to do this and 'go public' this fall.

Queen of Peace has been well-represented in the trainings offered last fall and in March, as well as at the Key Leaders Convocation held at neighboring Macedonia Baptist Church February 26. Even though this first 'public action' was held the same time as our Town Hall meeting, we had over 20 parishioners present as the 11:15 Choir roused the entire 300-plus assembly with joyous and uplifting music.

Commitment to the IAF process will end no participant's life as they know it. There will most definitely be some planning meetings that will involve those who choose to participate, as well as many opportunities to stand up (or sit down) and be counted at public events. IAF will not spell the demise of a single existing organization or coalition; once IAF is rolling, they will, however, be invited to join together in our efforts (including planning meetings to shape the campaign). The difference will be with the width and depth of the turnout, as well as the sustained and determined effort needed to press the campaign home to success. Everything will not be transformed, but it definitely will no longer be 'business as unusual.'

Are you ready for the unusual? The parish hopes so. And those whom the Gospel tells us we must help are depending on our effort as well.

### **Holy Thursday 2006**

#### ***Living the Eucharist***

by: Shari Zamorra

This year on Holy Thursday, I was privileged to be part of a group of Our Lady Queen of Peace parishioners who served dinner to homeless people on the streets of Washington. People of the parish prepared the meal of chili, salad, fruit, and brownies. The transition from the folding tables quickly set up on curbs to the altar table where we celebrated the institution of the Eucharist on Holy Thursday was striking. In both cases all were welcome and it was amazing to see that on the street people could have as much as they wanted and we still had enough. To see our priests, Fr. Tuozzolo and Fr. Nangle move from dispensing drinks on the street (When you were thirsty...) to the pomp and solemnity of our liturgy was incredibly touching. We were servants; we got our feet dirty and then came to have them washed. I found myself wondering – "Do we become what we eat? Does the Body of Christ change us"? This experience was the most meaningful Holy Thursday in all of my many years as a Catholic.

## Life in Medor, Haiti

*Editor's note: Several members of the OLQP Haiti Committee recently interviewed Father Leroy Jean-Baptist for this article. Affectionately referred to as Pere Leroy, he is the pastor of St. Joseph Catholic Church in Medor, Haiti. OLQP and St. Joseph have had a sister partnership since 1997. The Haiti Committee offers this information with the hope that it will foster greater understanding of the people of Medor and enhance the loving relationship between our two parishes.*

Medor was founded in the late 18th or early 19th century by runaway slaves who fled to the most remote area possible to evade their French slave owners. The very inaccessibility of Medor, which today presents many hardships, allowed its founding members to survive. There are some advantages to this inaccessibility. A welcome separation from recent political turmoil allowed the schools in Medor to stay open while many others in Haiti were closed. Similarly, AIDS is not a problem in Medor.

Medor is a small town 6,500 feet above sea level in the Artibonite valley of central Haiti. The closest city is Petite Riviere. The remote village and surrounding area are on the north side of the Cahoe Mountains and encompass approximately 600 square miles. The extended community has an estimated population of 20,000 people or 3,000 households.

Medor has no electricity, telephone, or postal service. Until recently, there was no road for the last ten miles from the base of the mountain to Medor; one had to walk or ride a mule over very treacherous footpaths to get there.

Last year, a road was built and, for the first time, a truck arrived in Medor. But this road is very different from those we know in the United States. After a recent visit to Medor, Father Edmond Aristil, former associate pastor of OLQP, said next time he goes he intends to walk up the mountain because the drive to Medor was too perilous for his nerves. The only means of transportation within the widely dispersed community are by walking and by mule.

Local women gather water from a seasonal stream, springs, or various cisterns. It is not unusual for them to have to carry water several miles each day. During the dry seasons water can be in short supply. The water in the stream and springs is used for human consumption, animal consumption, bathing, washing dishes and clothing, etc. Only a small proportion of the water consumed is treated. Because of this, as in any population with an unclean water sup-

ply, the people of Medor have a high incidence of intestinal worms, diarrheal disease, and other water-borne illnesses.

For the last two years, Our Lady Queen of Peace has sent de-worming medication for all the children of Medor. These medications have been very beneficial, enabling the children to obtain better nutrition from their food and enhancing their ability to concentrate in school. Even though the deworming medicine is effective, worm infestation recurs because the water supply is infested with the parasites.

There is no sewer system in Medor; no solid waste collection program. There are no indoor bathrooms. Also, there are very few latrines. The lack of a system for fecal waste disposal contributes to the health hazards of the area water supply.

One goal for our partnership this year, identified by Pere Leroy and his team in Medor, is to initiate a clean water program for Medor. Pere Leroy and the Haiti Committee at Our Lady Queen of Peace are actively researching ways to enable this to become a reality. The fact that 80 percent of the world's illnesses relate to unclean water and improper sanitation gives the goal of clean water for Medor added urgency.

The predominant fuels in the area are firewood and charcoal. Over the years, this has led to severe deforestation. This is a problem throughout Haiti. When flying over the island that is comprised of Haiti and the Dominican Republic, one is struck by the enormous color contrast between the two countries. The Dominican Republic is a vibrant green while Haiti is a dull brown. Haiti's deforestation's deleterious results include soil erosion and mudslides as well as harmful indirect effects on the water table, climate and health.

### Local Facilities

The town of Medor has a church: St. Joseph's Catholic Church. The current church building is small and its foundation was damaged in a flood several years ago. During Sunday Mass many parishioners stand in the courtyard trying to peek into

the church windows because there is not adequate space for them inside. Construction of a new church began several years ago. Many parishioners have partici-

parted in carrying stones and sand from the local creek bed to the site of the new church. Seeing occasional photos of the progress on the new church is truly amazing, considering the difficulty of getting supplies like nails, concrete, and wood up the mountain to the site.

One construction engineer has been so impressed by the participation of the congregation in the construction of the new church that he is donating his expertise to the endeavor. The new church of St. Joseph Parish is scheduled to be dedicated on St. Joseph's feast day in March, 2007. We hope that Our Lady Queen of Peace will be able to send a delegation to participate in the celebration.

The town of Medor has an elementary and a middle school sponsored by St. Joseph Parish. Today there are 658 students: 548 in the elementary school and 110 in the middle school (7th through 9th grades).

Until three years ago there was no middle school in Medor. Children who completed the sixth grade had no hope of continuing their education because the closest middle school was far away, too far to walk on a daily basis, and the money needed for room and board at that secondary school was prohibitive.

Thanks to Pere Leroy's initiative and the support of Our Lady Queen of Peace, the middle school in Medor was established three years ago.

The school is named the College of Our

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*Pere Leroy at OLQP  
February 2006*

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Lady in recognition of the contributions from Our Lady Queen of Peace. This spring the people of Medor celebrate as the first graduating class leaves the middle school. A ninth grade diploma qualifies the graduate to be an elementary school teacher; it also significantly improves one's chance of finding a relatively well paying job.

Another positive event for the school was born of tragedy. Nearly two years ago Tropical Storm Jeanne hit the Medor area causing flooding and destroying the local crops. Many families had no food. When learning this, Our Lady Queen of Peace sent funds to Pere Leroy to start a school lunch program. This program now provides a hot meal for all students and teachers and also employs several local women as cooks. The program is flourishing and provides some children their only meal of the day.

Medor's other facilities include a very basic church-sponsored clinic staffed by Sister Nicole Desmosthene, a local meeting hall, and a residence for the school staff — 12 primary school teachers and six middle school teachers. Funds provided by Queen of Peace cover the teachers' salaries and room and board during the school year. (Since many teachers were hired outside of Medor, they leave the village when the schools are closed.) Another, more complete clinic, Community, is sponsored by InterAide, a Belgium sponsored non-governmental agency.

The community does not have any government services at all — no police, courts, post office, jail, etc. Nor are there any government-sponsored water, sanitation, electricity or transportation services.

### **The Economy**

A typical family's income in Medor is less than \$350 per year. The typical family supports itself by subsistence farming on an acre of marginal land. Crops include beans, corn, and vegetables. An occasional farmer may own goats, a cow or a mule. Subsistence farmers in Medor may own their own land.

Day laborers earn about \$1 per day; a skilled laborer may make up to \$8 per day. A cook for the school lunch program makes \$26 per month; parish school teachers make \$250 to \$300 per month.

(Aldophe Gervais, the religious education director at OLQP, suggested that St. Joseph Parish pay its teachers well to attract the best talent. This strategy worked. Last year, 15 of 20 sixth graders at the parish school passed the national standardized test allowing them to proceed to seventh grade, while only 12 of 200 students from the nearest public school passed the test.)

The only significant cash crop is coffee, which is both grown and initially processed at a mill in Medor.

The town has a modest central market which operates on Tuesdays and Thursdays between 8 am and 5 pm and on Sundays after Mass. Most of the produce sold in the market is grown by the community. Goods made outside of Medor, such



as matches, oil, toothpaste and batteries are brought to the market by mule from Petite Riviere near the base of the mountain.

### **The Parish Community**

The church is led by its pastor, Father Leroy Jean-Baptiste, and is by far the most significant institution in the community. Most residents are members of the parish. The parish provides the framework for community leadership and decision-making. The Parish Council is elected every three years and with the pastor is the most senior body. The 13 member Parish

Council currently consists of 5 women and 8 men. Each of the 12 chapels in the parish has a representative on the Council. The Parish Council meets each month in the rectory and makes decisions on a wide range of subjects including development and education. Current Parish Council members are:

*Pere Leroy Jean-Baptiste*  
*Sister Nicole Desmosthene*  
*Lorein Louicine*  
*Jean Claude Baltazar*  
*Anne Heureuse Mercy*  
*Antoine Pierviliot*  
*Morie Sonique Piervilist*  
*Clermeus Piervilist*  
*St. Versieu Sointilus*  
*Me Yeou Ofny*  
*Marie Cloude Boltozer*  
*Sophonie Piervilist*  
*Filona Destin*  
*Elon Preston*

St. Joseph Church is in the town of Medor, where there are approximately 700 families or 3,500-5,000 people. In addition, St. Joseph parish has 12 outlying chapels serving another 15,000-17,000 parishioners.

Pere Leroy tries to visit each chapel two or three times each year. The people living near the chapels attempt to go to Mass at St. Joseph's at least once each month, usually the first Sunday of the month. Some children living near the chapels go to nearby public schools sponsored by InterAide. Others wake up early in the morning and walk to the parish schools in Medor. The names of the chapels and their walking distances from Medor are:

*Manyan 4 hours*  
*Jacot 4 hours*  
*Morinette 3 hours*  
*Manuel 3 hours*  
*Dodord 1 ½ hours*  
*Korion 1 ½ hours*  
*Oranger (big) 2 hours*  
*Potmo 3 hours*  
*Plasok 2 hours*  
*Altorie 4 hours*  
*Guerin (very big) 4 ½ hours*  
*La Source 2 hours*

These distances illustrate the vast responsibilities of the pastor of St. Joseph Parish. Not only is Pere Leroy the pastor, the English teacher at the schools, the judge and city planner, but he also must

*Continued on page 5, Medor*

## Reflections

*Editor's note: The following reflections were submitted by a couple of the 2006 RCIA Candidates on their experience with the program.*

I grew up in a Southern Baptist church where love and treating each other with respect was the way all members were taught. This instruction was instilled in us from the little kids' Sunday school class all the way through to the Adult aged class. It was preached to us at our 11AM services, and reinforced in the hymns that were sung right before benediction.

When I graduated from college and left my hometown in South Carolina, I couldn't wait to find a church home that made me feel as welcomed, respected, and yes, as loved as my home church did. So, I visited churches with the hope of being a part of a choir, possibly on the usher board, or maybe even a Junior Missionary advisor. However, what I found were churches where love was something that was spoken about, but rarely acted upon. The members were rude, but often loved to speak about securing blessings for their finances. Overall respect was often preached,



but not lived. There were many times when I left the services feeling empty.

Prior to moving to the Washington, DC metro area, which is my husband's home, I started to question my curiosity for the Catholic Church. I have had an interest in the Church and in nuns since I was a little girl. When we moved here, coincidentally, I met many Catholics! I started attending a parish in Falls Church, but had heard about Our Lady Queen of Peace through a lady who was friends with a parishioner. I decided to visit the 8AM mass, and found Father Tuozzolo and the parishioners very inviting—especially so early in the morning! However, it was on my second visit when I met Father Joe Nangle that I knew I found my church home.

My RCIA experiences have been wonderful! I love my fellow neophytes in the faith and especially our sponsors and RCIA team leaders! The guest speakers have been well informed, and I never leave a session feeling like I didn't learn something new and spiritually fulfilling. I feel like I have found a very loving church family, and I can't wait see how high my spiritual climb goes!

In the end, I feel like I was looking for love and I found it; I was looking for God and I found Him—right here in Our Lady Queen of Peace! My Baptist beginnings were a huge blessing, because I know that my foundation was steeped in love for all of

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*Medor, Continued from page 4*

orchestrate his tasks over great distances where there are no roads or phones.

### Other Authorities in Medor

The parish school is administered by Sister Sonita Bourcryerol and Pere Leroy. There are two school Boards of Visitors, one for the primary school and one for the middle school. The members are elected and most are parents of the school children.

Since the community does not have any central government representatives, issues like petty theft, assault, and civil disputes are settled by Pere Leroy.

Medor's residents have been very isolated because the community does not have postal service or telephone service (either land line or cell phone). Pere Leroy occasionally sends e-mails when he leaves Medor to purchase supplies for the school and the church. This situation is now changing. With funds received from Our Lady Queen of Peace during his January visit, Pere Leroy established satellite internet in Medor in March. Not only will this help improve the relationship between our

parishes, it will also help the teachers and school children with their studies, the farmers with their crops, and other benefits.

The community does its banking through Fonkoze or Socosage, neither of which has a branch in Medor.

### Conclusion

It is often said that in giving, we receive. Clearly this is occurring through the parish twinning relationship between St. Joseph Parish in Medor, Haiti and Our Lady Queen of Peace in Arlington, Virginia.

The people of Medor are extremely grateful for the generous donations from OLQP. The contributions to the schools, the lunch program, the clinic, the new church construction, the satellite internet, and the proposed clean water initiative are enhancing the lives of the community there.

We at Our Lady Queen of Peace receive abundant benefits as well. The prayers of the people in Medor help sustain us and our dedication to God's family in Medor enriches our hearts and souls.

**Questions about this article?  
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# The Ordinary Way of Benedict

By Dolores R. Leckey

It does not take parents very long to realize that they teach their children not so much by what they say as by who they are. Their presence, their choices, their lives, their *being* speak to their children in the deepest way. The same can be said of true educators, whose teaching reaches beyond technical expertise. One year into the papacy of Benedict XVI, I realize that I am learning something about my life as a Catholic Christian from the way Benedict is living his life as pope. I note the influence of three of Benedict's choices on my own.

"What's in a name?" muses Shakespeare. A great deal. Naming is one of the first human decisions we encounter in the biblical narratives, as Adam names the living world around him (Gen 2:19-20). Parents usually take great care in the naming of their children, choosing a hero (religious or secular) or a revered grandparent. At the time of confirmation a young person chooses a saint's name, a distinctively personal act. So when Joseph Ratzinger, newly elected as pope, announced that he would be known to the church and the world as Benedict XVI, I, like many of my colleagues, did some quick research. An early assumption was that his choice was to connect him explicitly with Pope Benedict XV, who was known for his dedication to world peace and to the works of charity. The previous 14 Benedicts had among their number several popes who are best left buried in the dusty pages of the *Encyclopedia Britannica*. When Benedict XVI himself cleared up the matter with references to St. Benedict, founder of Western monasticism, things began to fall into place for me. Our Benedict was associating himself with the *Rule* of Saint Benedict, that brief, simple, brilliant template for living a balanced life in community.

Years ago with a household full of young children, trying to be a responsible citizen of society and church, wondering how I could find space for study and intellectual searching, I was introduced to the *Rule*. Eventually I wrote a book about its application to family life: about intimacy and solitude, prayer and play, work and study, authority and hospitality. I called this application *The Ordinary Way* because it seemed so full of common sense, so doable, since the content is the stuff of everyday life. Parents, for example, have to exercise authority for the good of all, but how it is done is critical. There is a different quality when all the members of the family are consulted, even the youngest, about deci-

sions that affect all. That is what the *Rule* directs the abbot to do. And finding ways to incorporate solitude and prayer into the busyness of family proved to be a lifeline.

But households change. Children grow up, a spouse dies and professional responsibilities fill up one's time. Some habits from an earlier time endure, it is true, but the balance embedded in the *Rule* can subtly, imperceptibly fade. The 21st-century Pope Benedict's choice of a name, however, has brought the wisdom of this timeless document to the forefront of my consciousness once more. Work alone is not what St. Benedict had in mind; a centered life requires more. And so again the *Rule* is reminding me of what balance looks like.

## Mozart, Order and Perfection

Benedict XVI is also teaching me some needed lessons through the intervention of Wolfgang Amadeus Mozart. Since 2006 is the 250th anniversary of Mozart's birth, and in pursuit of a more balanced life, I began to practice with some regularity the few piano sonatas I have learned along the way. But I soon ran into a problem. The sonatas are long, very long. I judged Mozart needlessly repetitious, so I devised a method of getting to the end in a reasonable piece of time. Play the first repetition or part of it, and then skip to the next movement. My goal was to get to the end of the sonata, no matter what. Then I read about Pope Benedict's piano routine. At the end of the day he has a glass of Orangina and plays Mozart for a half hour. This apparently is part of his own rule, an organizing principle perhaps.

As I thought about this I had a flashback to those earlier years with a full household and how at 5 p.m. I played a Mozart record while entering into the dinner preparation mode. I once asked my husband why he thought I did that, and his response was simple and true: order. Mozart brought order into my life. Was I now upsetting Mozart's order? I began to think about reading a play aloud and deliberately not reading what the author wrote. I wouldn't do that. But here I was skipping over sections of a sonata, not stopping to consider what was being lost. I was pretty sure the pope would not do that, but then again I was sure he is a lot more skillful than I. Then came this interior dialogue.

"Wouldn't you like to play one measure perfectly, or nearly so?" "Maybe."

"I'm sure Benedict stops to correct. Everybody makes mistakes." "Hmmm."

"Why not spend a half hour on a page, or part of a page?" "I'm impatient."

"That's the point."

Since this dialogue, I have tried to be attentive to the continuing inner word. When I do this, I discover a level of satisfaction that doesn't come from skipping through the music. The practicing itself is an entry into what St. Ignatius Loyola called savoring. It is being all there, uncorking the delectable in the music. It is being respectful of what Mozart meant.

So Benedict and Mozart, unknowingly, are teaching me something about life, about my life. They are pointing out my propensity to make excuses (the sonatas are too long), to be satisfied too often with less than excellence, to slide into inattention. But they are showing me a corrective as well. I do not have to do everything, like finish this sonata today. I can, however, do something as well as I can *this day*, some little thing in the spirit of St. Thérèse of Lisieux. One musical measure can be full of grace.

## Love's Blessing

That Benedict chose to write about love in his first encyclical is completely in tune with the *Rule*, which is really about ways to grow in the love of Christ. *Deus Caritas Est* has given me much to mull over as I begin to realize how the particular love of my marriage, a marriage ended by death, is opening me to larger ways of loving. Much of that larger way I learned from my husband, whose commitment to social justice was located in *philia*. He saw real people behind the formulae and mortgages and governance needed for affordable housing. These so-called "strangers" were in some way his friends. So as I ponder the many faces of love, Benedict has shed some light on my own experience. I know firsthand that *eros* does not evaporate with the physical absence of one's particular love. It continues to remind us of the joy of being alive within another reality, what seemed to me at first to be *communio*. Or is it *agape*? I don't know. In any case Benedict writes that *eros* and *agape* can never be separated. I find that enormously consoling.

There has been some critique of Benedict's treatment of social justice in *Deus Caritas Est*, particularly in terms of what is not there, with the unintended consequence of diverting believers' energy from righting wrongs in our societal structures. (See, for

*Continued on page 8, Benedict*



*Come One, Come All  
We've got something to celebrate!  
Our Parish Birthday Party!!*



*Mark your calendars  
Sunday June 4th Pentecost Celebration*



*"Moved by the Spirit - Gifts Alive"*



*Bi-Lingual Mass at 12:00 noon  
Followed by Spaghetti Dinner & Talent Show*

*Class Acts needed - all ages, all talents, family acts welcome. This is a chance for your light to shine. As church, we need to laugh and celebrate together. A small committee of energetic people is needed to make the party a reality - will you help? Just one meeting should do it. Volunteers will be needed for decorations, gift baskets, set-up, clean-up, and serving. Call Carmen Díaz 703-9330494 or [aliciaotr@aol.com](mailto:aliciaotr@aol.com).*

*Reflections, Continued from page 5*

God's children. I was very familiar with God's word at an early age, as we were encouraged to read the Bible all the way through and to share the stories with one another. Thus far, the Catholic Church has reinforced everything I know about Christianity. I have so much more respect regarding the Virgin Mary's role in the life of our Saviour that far surpasses a mere mentioning at Christmas. I feel like there is so much help for us as Christians with regards to praying for one another, and the communion of the angels and saints. The list of blessings goes on and on, and I am so very happy that I am discovering all of this at Our Lady Queen of Peace! I thank God every day for bringing me home.

*By: Kenyana Briscoe*

When my daughter April and I first found this church in February 2006, we listened to one homily by Father Tuz, came out, and April said to me, "This is the church for us, Mom." I knew instantly she was right. As we attend Mass every Saturday night (realizing at that service we have a better chance of getting a seat), I have come away knowing that "God truly loves each and everyone one of us."

I entered RCIA last fall without knowing what it was going

to be like. It has been one of the most fulfilling experiences of my life, and for my family, I believe. I have brought home discussions that my husband (of 32 years) and I have never had before. This I attribute to both my RCIA class and its coordinators, Shari, Betty, Fr. Mike, and Natalie, but also to Kathleen Bashian, my sponsor, who has been my best friend through not only my spiritual journey but also my journey in helping me be strong for my family with their health issues.

I love this church for your love of God and each other. I believe that is fostered by Fr. Tuz, Fr. Joe, and Fr. Kevin, but is also strongly encouraged by all the people within the church. We are a "church family."

*By: Candy Brassard*



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***The ADVOCATE***  
***2006 Spring***

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*Benedict, Continued from page 6*

example, Thomas J. Massaro, S.J., in **America**, 3/13.) I suppose that is a possibility. But when I look around my own community, Arlington, Va., an eight-minute drive to the White House, I see activist believers from many different churches who engage tirelessly with national issues as well as with concerns of our own “urban village.” Because of them Arlington has in place a living-wage law. The local government is responsive to affordable housing needs as an active partner with several nonprofit organizations. There is a free medical clinic one block from my home. Arlington has outreach workers to help with jobs and job training. Our citizens are watchful, caring and tireless.

Yet this major commitment to justice for all in our community and for creating governmental systems to address the problems is not enough. Every evening in my neighborhood park, the homeless of Arlington are fed from the back of a station wagon. A coalition of Christian churches enacts this work of mercy because, for whatever reasons, there are still people who remain on the streets. Across from that park is St. George’s Episcopal Church, where for 30 years a food

pantry has operated. It is like a small grocery store. Five days a week, for two hours at midday, “clients” come for a supply of easily prepared food. I’ve been volunteering there once a month for the past year and a half. Last week I witnessed something new. A man collected his canned goods and then turned to my volunteer partner, who was standing by the door. He looked at us and said, “I need something else. I need a blessing.” Raima and I, two lay women (she a member of St. George’s and I a Catholic) paused. Then Raima asked him what kind of blessing he needed. “I need courage and strength,” he replied. Raima took his hands as two other clients stood perfectly still, sensing something different was at hand. I closed my eyes while prayer poured out of Raima for this *imago Dei*. He thanked her, he thanked me and quietly left, and we went on with our duties.

Raima and I talked about the blessing as we closed the pantry for the day. We noted that religious conversation rarely, if ever, occurs. She said she had never “blessed” anyone before. No matter. I witnessed that day *caritas* in action made possible by a humble openness to the Spirit. It reminded

me that we all need blessings. I have a home, food, friends, meaningful work, a close and loving family, health. And yet, like that man, I too need something else. What might that be? “Love is the light—and in the end the only light...that can give us the courage needed to keep living and working,” writes Benedict (No. 39). Courage, indeed. I believe that. I also believe that St. Paul is dead right. Love never ends, and, as Benedict points out, it is all encompassing, from *eros* to *agape*.

Clearly what I am learning from Pope Benedict XVI is deeply personal. Yet the most personal encounters can and do move one from particular concrete experience to universal truth. It happens in poetry, in narrative theology and quintessentially in the Eucharist. And it happens in the witness of life, whether that be a pope’s life or that of a man without a home.

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