



# The ADVOCATE

Queen of Peace Quarterly Newsletter

LENT & EASTER 2007

## WE ARE OUR BROTHERS' KEEPERS: EMBRACING OUR COMMON HUMANITY

*"If you want to be important—wonderful. If you want to be recognized—wonderful. If you want to be great—wonderful. But recognize that he who is greatest among you shall be your servant. That's your new definition of greatness. And this morning, the thing that I like about it...by giving that definition of greatness, it means that everybody can be great. Because everyone can serve. You don't have to have a college degree to serve. You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. You don't have to know Einstein's theory of relativity to serve.... You only need a heart full of grace. A soul generated by love. And you can be that servant.... And that's all I want to say... If I can help somebody as I pass along, if I can cheer somebody with a word or song, if I can show somebody that he's traveling wrong, then my living would not be in vain."*

*--Excerpted from the "Drum Major" sermon of Rev. Dr. Martin Luther King, Jr., on February 4, 1968*

On Monday, January 15, 2007 members of Mt. Zion Baptist Church (MZB), Our Lady Queen of Peace Catholic Church (OLQP) and the Unitarian Universalist Church of Arlington (UUCA) gathered for their tenth annual Interfaith Service in celebration of the life of Dr. Martin Luther King, Jr. The beautiful sanctuary of Our Lady Queen of Peace was the setting as the audience entered to the prophetic words of Dr. King's famous "Drum Major for Justice" speech which reminds us of our obligation to speak out and take action against injustices.

The harmonious voices of the three choirs, led by their respective directors, entered the sanctuary and were joined by an audience in the sanctuary of approximately 300 people singing "Lift Every Voice and Sing" and an additional 75 others in the alternate site in the Ministry Center. The OLQP Gospel Choir sang "Welcome To This Place" to our visitors. Ms. Monique O'Grady, served as the moderator and extended greetings to the worshipping community. In the spirit of a traditional African custom, whereby an elder gives permission to begin a ceremony, Ms. Thaddenia West, a parish founder, gestured for us to begin. The sign of peace and brotherhood was extended throughout the congregation.

### Words of Reflections from Program Participants:

*Ms. Sharon Zamarra, President, OLQP Advisory Board,* welcomed the audience and noted that "Our parish mission statement charges us to live the Gospel verses of Matthew 25 where Jesus asks what we have done for the least of our brothers and sisters. We are renewing that mission by taking a closer look at how seriously and aggressively we exercise the Preferential Option for the Poor. Like Dr. King, we will walk with the poor and vulnerable and change the structures that oppress. Also like Dr. King, we will not be satisfied until those changes come."

*Anton Reeder (OLQP), Amanda Thompson (OLQP), Atlee Weber (UUC) and Olivia Green (MZB),* alternately recited "A Litany in Commemoration of the Reverend Dr. Martin Luther King", which was followed by an audience response of "We are brothers and sisters embracing our common humanity."

A special guest of this year's program was *Imam Yahya Hendi, who is the Muslim Chaplin at Georgetown University and the National Naval Medical Center, Bethesda, Maryland. He is also the Imam of the Islamic Society of Frederick and serves as spokesperson of the Islamic Jurisprudence Council of North America.* Following are highlights from his presentation:

We should all celebrate Dr. Martin Luther King because he was for everyone, not just Christians, and all of us have been shaped by the spirit of this great man.

*Continued on page 5, ML King*

### JOSEPH NANGLE RECOGNIZED FOR MISSION SERVICE COMMITMENT

WASHINGTON, D.C. -- Joseph Nangle, former executive director and co-director of the Franciscan Mission Service (FMS) for 12 years, was awarded the 2006 Anselm Moons, OFM Award at a dinner ceremony on Oct. 21.

The evening included a speech by Kenneth Himes, theology department chair at Boston College, and a silent auction and raffle of hand-crafts from countries where FMS missionaries serve. These countries include El Salvador, Guatemala, Brazil, Thailand, the Philippines, Zambia and Tanzania.

The event was sponsored by the board of directors and staff of the Franciscan Mission Service who said in their invitation that Joe "continues to challenge the Church and U.S. society to proclaim justice for the oppressed."

As FMS director for 12 years, Joe brought his experiences as a missionary, he was a sought-after peace and justice activist and lecturer to the lay mission program. He integrated Catholic social teaching, a radical Franciscan commitment to the Gospel, a preferential concern for

*Continued on page 5, Nangle*



**Our Lady Queen of Peace Catholic Church**

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**ourladyqueenofpeace.org**

## 2007 OLQP LENTEN STONE SOUP PROGRAM

Stone Soup Suppers are a Lenten tradition at Our Lady Queen of Peace dating back nearly two decades. They have their origin in a Thanksgiving liturgy when children in religious education classes were each asked to bring in a vegetable. When all brought their contributions forward, the combined offerings made a tasty meal. Shortly thereafter, it was suggested that light Lenten Friday night meals be organized to help parishioners prepare for Easter. Subsequently, speakers were added for an after supper discussion.

The name "Stone Soup" is taken from a Napoleonic era legend/story. Retreating from Moscow, French soldiers had little support in the way of logistics, and there were many wandering groups and individual stragglers. Having been turned away by many of the vil-

lagers who were themselves experiencing starvation, one starving soldier hit upon a strata- gem that he thought offered hope of warm food.

He selected a good-sized stone and placed it in his knapsack. Then he went confidently into the next village, stopping in an open area to start a fire. He filled a pot with water, dropped the stone in and put it on the fire. One version of the legend says he then went to the door of the closest house and explained to the woman of the house that he was making a delicious soup for all to share, but he needed some more ingredients to make it really rich and fine. He asked if she might have something to add to the taste of the soup, and she answered that she had only a wee bit of cabbage. He convinced her to drop it into his pot, and went to the next house where he got a potato...and so it went until he

had canvassed most of the neighborhood. By then, the fire had brought the contents to a boil, and all who had contributed enjoyed one of the finest meals ever!

The moral, of course, speaks of community, and the strength that comes when many combine their resources and share. The invaluable strength of the Stone Soup Suppers here at Our Lady Queen of Peace comes when parishioners add their reflections and questioning comments to the evening's nourishment.

The Stone Soup discussion topics for this year prove to be informative and challenging. We hope you will come! A description of the topics is provided below. *Thanks to Liz Roslewicz, Jackie Magness and Gene Betit for their contribution in researching the history of this program.*

***Join us Fridays during Lent in the Ministry Center Founders Room for this OLQP tradition:  
A simple meal of soup and bread and a series of presentations designed to challenge your faith journey.***

**February  
23**

**Rob Rutland-Brown**  
**Executive Director of Just Neighbors: A  
Christian Response to Immigration Issues**

Just Neighbors, a nonprofit organization providing immigration legal services to low-income immigrants and refugees in Northern Virginia, has helped over 4,000 immigrants from over 80 countries over the past ten years unite with their families, obtain legal authorization to work, and escape from situations of domestic violence. Rob will share the work of Just Neighbors, provide an overview of immigration law, and address how Christians can confront the complex issues surrounding immigration.

**March  
2**

**Beth Barsotti and Hazel Pulliam of L'Arche in  
the D.C. Area: *Communities in which ALL  
Thrive***

Beth and Hazel will discuss the work of L'Arche, a faith-based organization founded by Jean Vanier that creates home and family-like community with people who have intellectual disabilities and those who assist them. The aim of L'Arche is to create communities which welcome people with intellectual disabilities and give them a valued place in society.

**March  
9**

**UJAMAA Panel Discussion: Veronica Dabney,  
Cecilia Braveboy, C.C. Jenkins and Jackie  
Smith**

Members of the OLQP UJAMAA Ministry will discuss the many changes in the church over the years as it became more diverse, as well as the histories that led to the church's social justice ministries such as Father Ray Hall, the Early Learning Center, the credit union, the food ministries and the scholarship programs.

**March  
16**

**Pat Holliday, Executive Director of HOPE in  
Northern Virginia: *Holistic Approaches to  
Unexpected Pregnancies***

HOPE in Northern Virginia is a non-profit pregnancy counseling service open to women of all faiths and situations. Services offered by HOPE include (but are not limited to) childbirth education, parenting programs and medical and legal assistance. Pat will discuss how HOPE works to create a nurturing environment for pregnant women, so that they, in turn, may choose to have and nurture their babies. She will also discuss HOPE's work with the immigrant community.

**March  
23**

**Gay, Lesbian, Friends & Family Ministry  
(GLFF): *The Meaning of Family***

OLQP's Gay, Lesbian, Friends & Family Ministry works to build an affirming parish community where all people, regardless of sexual orientation, experience God's promise and love. They host educational and awareness raising activities, provide support to gays, lesbians, bisexuals, friends and families, and engage in dialogue and advocacy on social justice issues as they affect gays, lesbians and their families.

**March  
30**

**Panel Discussion of Preferential Option for the  
Poor, led by Father Joe Nangle, OFM**

OLQP Latino Minister Father Joe Nangle, OFM, and lay members of the Assisi Community, an intentional Christian community in Washington, D.C., will discuss their work with the poor and the journeys that led them there.

**Fridays of Lent 2007**

**6:00 PM -- Mass**



**6:30 PM -- Soup and Fellowship**



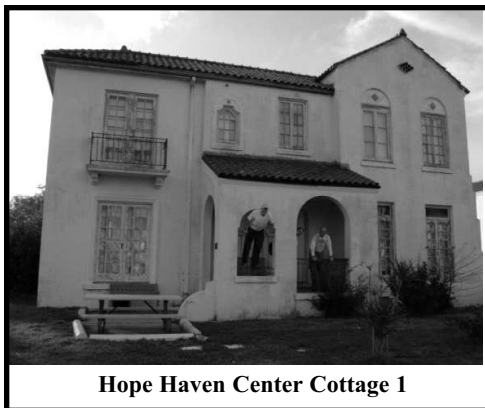
**7:00 PM -- Presentation / Q&A**

## DOING WHAT WE CAN 'TO MAKE A DIFFERENCE'

By: Jenny Holliday

As a new member of the OLQP family, I am delighted to share my New Orleans work experience with the community. Believe it or not, it all started on my first day visiting the church. OLQP was recommended to me by a co-worker who met Father Tuozzolo and Toby at the dog park. She had not been to church in years and Fr. Tuozzolo captured her interests in giving it another try. Luckily, she likes to talk and word got around work that OLQP was not your typical Catholic church – it was fun! When I heard this, I had to give it a try because after five years, I was still trying to find a church I could call home. As luck would have it, I first came to an 11:15 Mass that was being postponed until noon for the 12 o'clock bilingual picnic Mass. So for 45 minutes, I wandered in the back of the church reading all of the bulletins and advertisements. I was quite impressed with all the activities and opportunities offered to the congregation. One article I read was about *Catholic Charities* still needing lots of volunteers for rebuilding New Orleans. Coincidentally, I had been searching all over the Internet for similar programs, but none of them seemed very organized or reliable. I wrote down the contact information and sent an e-mail as soon as I got home. I was in such high spirits because not only did I finally find a church that I enjoyed, I also figured out how to get to New Orleans!

The point of contact for *Catholic Charities* e-mailed me the necessary forms and asked that I review them and let her know as soon as possible how many people were coming and what days we would be there. My fiancé, two other friends and I left on January 12th and stayed for five days. Our only expense was transportation (both on our way there and while we were there); Catholic Charities provided housing and meals. The housing was on the campus of a church outside of the city. We stayed in the Hope Haven Center, which consisted of a few buildings like the one in the picture to the left. These houses used to be primarily for children who had family problems and



Hope Haven Center Cottage 1

needed someplace to stay. Since Katrina, the houses are now fully utilized with mostly volunteers and about the same amount of children they used to house.

Having never been to New Orleans, I am not able to compare a “before and after” image of the city. Nonetheless, it was obvious that these neighborhoods had experienced disaster – by far the worst I have ever observed in person. Trailers were sitting in driveways everywhere, and those houses without trailers were desolate, literally falling apart. Every house is spray painted on the front with a window-like box that contains the day the house was searched and the number of dead bodies found inside. Most of the dates were between September 12 and 15 and of the houses we saw, “0” dead bodies were found. Many houses had information about dogs and cats spray painted on the front: “Dog missing” or “2 dead cats.” We tore down four houses in four days. The houses had already been emptied. We were responsible for tearing down the walls and ceilings and taking out all the nails. *Catholic Charities* has



yet to start rebuilding houses. The organization has focused strictly on demolition for the past sixteen months with a plan to continue for two more years. However, work is being completed faster than planned and the list of houses to tear down will be completed this summer, if things stay on schedule.

Our first project (pictured here): a home in a nice, historic neighborhood at the intersection of Washington and Claiborne. Aida, the owner of this home, sat on the front porch the entire time, sipping on a drink, waving to everyone who walked or drove by her house. She was incredibly thankful and appeared to be in high spirits. *Catholic Charities* is focused mainly on helping the elderly and disabled.

Our second house was the hardest because it was full of linoleum tiles that were super glued to the concrete floor. Consequently, we walked away from this house with lots of blisters. This house also had the worst termite damage. It was across the street from Lake Pontchartrain where we sat on the levee and ate lunch.

Next is a picture we took driving through the 9th ward, although we were not able to find the “really bad” area of the 9th ward. We took a lot of pictures. One memorable one was taken at the end of the day at our third house. Everything was torn out, taken outside, and the rooms were swept clean.

On our last day we worked on a house where some but not all of the owner's belongings were removed. You can see in the picture here that she tried to cram everything in one room.

When we first arrived at this house, another woman in our group started talking to the owner about everything she wanted us to do and the owner started crying when trying to tell us how happy she was that we were there.

My trip to New Orleans was unforgettable and I hope to do it again next year. I highly recommend anyone



Our first project, Aida's home



who is thinking about volunteering to read the article in the back of OLQP and follow up with the information provided.

It was wonderful to meet new people of all ages and backgrounds – all there with one purpose: to make a difference.

Finally, here is a picture of my group – Robert, Josh, Dillon, and Jenny.

Please e-mail me if you have more questions: [jennyholliday@yahoo.com](mailto:jennyholliday@yahoo.com)

## CHRISTMAS CARD SALE TO BENEFIT PARISH IN MEDOR

The Haiti Committee at Our Lady Queen of Peace Church held its annual Christmas card program during the Advent season, with the proceeds dedicated to support health and education in Medor. The committee invited all parishioners to participate in this fund-raising program by giving a 'gift donation' instead of buying a traditional Christmas present for their intended recipient. The donor was then able to give that person a Christmas card stating that a donation had been made in their honor to help our friends in Medor.



Haiti Christmas Card for 2006

The water project has been one of the more recent campaigns supported by the Haiti Committee. It has helped Medor's residents organize to identify springs and other water sources in their community. The community is learning methods for purifying water with chlorine and keeping the chlorinated water clean by storing it in a bucket equipped with a lid and spigot.

The Haiti Committee contracted with Dan Marks, a graduate student in hydrology from Columbia University, to spend a month in Medor taking water samples, testing them and advising residents on the proper purification method. Dan was able to visit us at OLQP one weekend in December when he described his findings to the congregation.

Sue and Dave Carlson visited Medor in November. While there they met with Medor's Water Committee, gave classes on water purification and sanitation, and distributed chlorine, containers and other items that will be used to purify water.

Pere Leroy, Dan and the Haiti Committee have been exploring ways to protect the water at its sources. Capping springs and digging wells to provide clean water for all of the 30,000 residents in Medor is the long term goal. The short term goal is to provide clean water to each household through a chlorination system utilizing bleach and a 5 gallon bucket/spigot system.

Thanks to the generosity of OLQP parishioners, the Haiti Christmas card program collected over \$32,000! These funds will provide buckets and bleach for the 6,000 families in Medor, allowing the families to enjoy clean water immediately. The funds will also allow for the development of several of the 30 water sources in the community, working toward the long term goal of having clean water at the sources.

The exciting news about the water project doesn't stop there. Recently, the Haiti Committee learned that UNICEF, the United Nations Children's Fund, has offered to provide technical support and may contribute some financial aid to the initiative.

The Haiti Committee thanks you for your support of these and other good works made possible by your generosity and love for our brothers and sisters in Medor.

### BROADENING OUR PARISH MISSION

by Alan Smigielski

During the past several months there has been much discussion in the Social Justice Committee, Pax Christi and other parish ministries about our Church's "preferential option for the poor." While a useful turn of phrase for theologians, it has left many of us puzzled over its meaning. Some have asked, "Aren't we already enacting a 'preferential option for the poor' in our ministries and direct outreach?" In a parish where Matthew 25 is not just a mission statement, but an approach to the Christian life, this is a powerful question for us to sit with.

Our response lies in opening ourselves to be transformed by the Gospel. Recently, we heard in Mark's Gospel (Mark 10: 17-30), the story of a wealthy young man who approached Jesus and asked him to reveal the key to eternal life; the disposition necessary to enter into the Reign of God. Jesus engages the young man in a spirited dialogue and concludes with a loving invitation for the young man to sell all of his possessions, give to the poor, and follow Him. Upon hearing this, the wealthy young man's "...face fell, and he went away sad, for he had many possessions." Jesus then exclaims to his disciples "How hard it is for those who have wealth to enter the kingdom of God," and seeing their utter astonishment continues, "It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

We the wealthy women and men of the "First World" are invited by Jesus to consider our own wealth and how it might keep us from fully embracing the Reign of God. Like the disciples in John's Gospel (John 6: 60), we know that "This saying is hard; who can accept it?" It is one of those Gospel truths that turns our world upside down and shakes us to our very core. Our families, our schools, our workplaces and even sometimes our Church, assure us that it is by accumulating vast amounts of material goods that we find happiness and meaning. But this is clearly not the way of Jesus.

Jesus invites us to consider how we use or misuse our substantial wealth. In the U.S. alone we consume nearly 40% of the Earth's resources at an ever increasing and unsustainable rate. By living so extravagantly we deny billions of our brothers and sisters the very possibility to live in dignity. As a nation we have made decisions to defend our vastly unequal share of Earth's wealth by spending over six trillion dollars since 1945 to build tens of thousands of nuclear weapons that threaten the very integrity of God's creation.

This is a reality we cannot escape or ignore and our faith in Jesus compels us to question how each decision we make as individuals and as a parish community affects the poor. How do we choose to make a living? Does our work sustain idolatrous weapons of war and the machinery of death; thereby stealing time, talent and treasure from the poor? Does our work perpetuate repressive and unjust economic and political systems that force the poor deeper into debt and despair? How do we spend the money we earn? Do we ride the soul-sapping treadmill of consumerism; lusting after the newest and trendiest clothing and gadgets that we simply do not need? How do we live? Do we dwell in vast energy wasting "McMansions" or drive environmentally destructive vehicles?

We must sit with these and many other questions as we consider Jesus' invitation to relinquish the worship of material wealth and follow Him into the ever unfolding Reign of God.

*ML King, Continued from page 1*

All religions teach us that we are the keepers of our brothers and sisters, Each of us must stand up in defense of each other because we are standing up for what God wants and this cannot be compromised. When we look in the mirror, we should see each other and pursue happiness and goodness for others as for ourselves.

The Koran teaches that God created all human kind so that we may come to know each other, to celebrate each other and to celebrate our differences. We must use those differences to create a better world for all. Dr. Martin Luther King told us that to be true to God and our teaching we must address poverty, racism, militarism and global warming.

We are all on this earth sharing it and if it sinks we will all sink; but if it sails to its final destination, we will celebrate because we reached our destination together. Therefore, we must act as shipmates working together to protect and celebrate our common humanity. Let our common humanity become the driving force toward unity.

**Rev. Wayne Thompson, Mt. Zion Baptist Church**, reminded us that Dr. Martin Luther King modeled his life according to teachings of the Bible, "loving others, serving others, helping others....as a servant of God". He reminded us that we also have a responsibility to help someone in need, to be a servant.

**Rev. Dr. Leonard Smith, Senior Minister, Mt. Zion Baptist Church**, recalled that the Martin Luther King Interfaith Worship Service was the result of a meeting with Rev. Jeffery Duaine (OLQP) to discuss ways the two congregations could do something together. It was their belief that the congregations had more commonality than differences. Two years later, the Unitarian Universalist Church of Arlington (UUCA) joined the partnership. It was Dr. Smith's belief that the diversity of the audience was an adequate reflection of what Dr. Martin Luther King imagined in his dream.

Rev. Smith charged us to come together, not just for the Interfaith Service, but to work together each day and when there is no tomorrow, to look forward to being together in a

place where God will reign and we will live together forever.

**Rev. Mary McKinnon Ganz, Unitarian Universalist Church of Arlington** paid homage to UUCA Minister, Rev. Marjorie Barnes Wheatly, who recently died. She read an article by Rev. Wheatley, who was described as a disciple of Dr. King.

**Rev. Michael McGee, Lead Team Minister, Unitarian Universalist Church of Arlington** expressed his joy of being back at UUCA and at the Interfaith Service after a sabbatical traveling throughout India working for civil and human rights. He noted that Rosa Parks and Martin Luther King are highly recognized and respected by the Indian people. Although Rev. McGee was depressed by the poverty he witnessed in India, he became inspired when we began to organize the people in the spirit of Martin Luther King and Mahatma Gandhi.

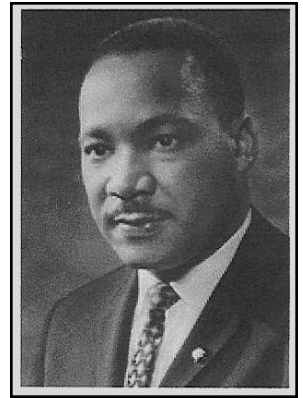
Rev. McGee reminded us that we should be tired of waiting for the end of war, racism, classism, poverty, militarism, sexism and political immorality. He stated that the dream of Dr. Martin Luther King was one of equality of opportunity. If he were alive today, he would tell us not to wait for the beloved community but to make this dream a reality in our world right now.

**Cecilia Braveboy, Our Lady Queen of Peace**, gave an inspirational reading of the Good Samaritan. Taken from the gospel of Luke 10:30-37, Jesus' words confirmed that despite our differences, we are our brothers' keepers. As the Samaritan naturally responded, we have an obligation and responsibility to help our brothers and sisters.

**Rev. Leonard J. Tuozzolo, Pastor of Our Lady Queen of Peace**, in his sermon reminded us that throughout the bible, prophets "criticized and energized". A modern day prophet, Dr. Martin Luther King, criticized and exposed the societal ills of his period; and he energized us to do the same in our time. We are all called to a responsibility to embrace our common humanity.

In what has become a tradition of the Interfaith Service, a freewill offering was collected for the Martin Luther King, Jr.

Community Center, a community-based social service agency under the leadership of Mr. John Robinson. Although The Center suffered a serious fire loss several months ago, Mr. Robinson



continues his service to the community at a new site. We extend special thanks to the participants for \$3,000 donated during the Interfaith Service. Ms. Monique O'Grady acknowledged the Arlington County Board members Jay Fisette, Walter Tejada, Chris Zimmerman and Barbara Favola who were in attendance. Ms. O'Grady also expressed appreciation to all who contributed their time and efforts toward making this event a success. A round of applause came for the planning committee: chairperson Wilfred Braveboy (OLQP) and Shiela Harmon Martin (OLQP), Gerry Kitner (UCCA), Leslie Grant, Alicia Chambers, Cassandra Wells (MZB). Special thanks to Monique O'Grady, to Ed Jones for the audio-visual equipment, to the ministers, choirs, worship leaders, youth ushers from all three churches, and the numerous volunteers from OLQP who made this event a success. Thanks to YOURS-BY-D'ZYNE caterers.

The Interfaith Service concluded with the audience joining hands and singing the anthem of the civil rights movement, "We Shall Overcome." A reception, featuring an array of delicious refreshments and hors d'oeuvres, was available in the Father Ray Hall.

*"...if I can help somebody as I pass along, if I can cheer somebody with a word or song, if I can show somebody that he's traveling wrong, and then my living would not be in vain." (Excerpted from the sermon of Rev. Dr. Martin Luther King Jr.-February 4, 1968, Ebenezer Baptist Church, and Atlanta, GA)*

*Nangle, Continued from page 1*

the poor and a sense of humor into the formation of more than 80 lay women and men who



answered the call to international mission.

John O'Connor said that Joe is truly deserving of the honor of this

award, and that he "continues to be one of the most highly respected friars in the province, for what he has done for the order, the Church, and the people of God."

The Anselm Moons, OFM Award was created to honor the founder of Franciscan Mission Service and to recognize individuals who exemplify the organization's mission. Fr. Anselm from the Dutch Franciscan Province, came to the U.S. in 1985 to begin Franciscan

Mission Service at the request of North American friars. In 1989, he launched the Lay Missioner Program.

*Joe Nangle OFM is co-author of St. Francis and the Foolishness of God and Say to This Mountain, and is author of Birth of a Church. Approximately 300 persons attended the award dinner according to Dominic Monti who represented the provincial office.*

## Lent and Easter Season 2007

### FEBRUARY 2007

Su	18th	Parenting Workshop (en español)	2 PM	MC FR
M	19th	Office Closed		
Tu	20th	VOTF Meeting	7 PM	MC FR
W	21st	Ash Wednesday Masses 8 AM & 7 PM (bilingual)		
Th	22nd	Pere Leroy Arrives from Haiti Pax Christi Meeting	7:30	MC FR
F	23rd	Haiti Committee Meeting	7 PM	MC #33
Sa	24th	RCIA Rite of Sending RCIA Rite of Election Communion Team Meeting Haiti Delegation Reception for Pere Leroy	6 PM  4:45 5 PM 7 PM	 Offsite MC Clrms MC #33 MC FR
Su	25th	First Sunday of Lent Black & Indian Fund 2nd Coll. Haiti Lenten Appeal Kickoff Youth Mass Youth Activities	   5 PM 6 PM	   MC FR

### MARCH 2007

Th	1st	Credit Union Evening Hours Social Justice Committee Meets	7:30 7:30	MC MC FR
Sa	3rd	Confirmation Class Supper	7 PM	MC FR
Su	4th	Second Sunday of Lent Parenting Workshop (en español)	 2 PM	 MC FR
M	5th	GLFF Ministry Minkisi Prayer Group	7 PM 7:15	POB Library POB DR
Tu	6th	L'Arche Prayer Group	7 PM	MC FR
Th	8th	Parish Advisory Board	7:30	MC FR
Sa	10th	Communion Team	4:45	MC FR
Su	11th	Third Sunday of Lent <i>Daylight Saving Time Begins</i> UJAMAA Ministry	  10:45	  MC DR
M	12th	Pax Christi	7:30	MC FR
Tu	13th	Nauck CAG Worship Committee	7:30 7:30	POB DR MC FR
W	14th	OLQP Delegation Leave for Haiti		
Th	15th	Carpenter's Shelter Supper OLQP Book Group NAMI Support Group	 7 PM 7 PM	 POB Library MC FR
Sa	17th	Office of Black Catholic Ministry	9 AM	MC FR
Su	18th	Fourth Sunday of Lent Catholic Relief Services 2nd Coll. Parenting Workshop (en español)	  2 PM	  MC FR
Tu	20th	VOTF Meeting	7 PM	MC FR
W	21st	OLQP Delegation returns		
Th	22nd	Pax Christi Meeting	7:30	MC FR
Su	25th	Fifth Sunday of Lent Youth Mass Youth Activities	 5 PM 6 PM	 MC FR
M	26th	Reconciliation Service	7 PM	
W	28th	Seasoned Christians Meeting Finance Committee Meeting	3 PM 7:30	POB DR MC #33
Sa	31st	Communion Team Reconciliation	10 AM	

### APRIL 2007

Su	1st	Palm Sunday OLQP Capital Improvement Fund Coll. Parenting Workshop (en español)	  2 PM	  MC FR
M	2nd	GLFF Ministry Minkisi Prayer Group	7 PM 7:15	POB Library POB DR
Tu	3rd	L'Arche Prayer Group	7 PM	MC FR
W	4th	Seder Meal (Tentative)	7 PM	Fr. Ray Hall

Th	5th	Holy Thursday Mass Credit Union Evening Hours Social Justice Committee Meets	7 PM 7:30 7:30	 MC MC FR
F	6th	Good Friday Service Tenebrae Service Stations of the Cross (en español)	3 PM 7 PM 8 PM	
Sa	7th	Easter Vigil	8:15 PM	
Su	8th	Easter Sunday Baptisms at 9:30 & 11:15 Masses UJAMAA Committee Meets	  10:45	  POB DR
Tu	10th	Nauck CAG	7:30	POB DR
Sa	14th	Office of Black Catholic Ministry Communion Team Meets	9 AM 4:45	MC #33 MC Clrms
Su	15th	Parenting Workshop (en español)	2 PM	MC FR
M	16th	Pax Christi Meeting	7:30	MC FR
Tu	17th	VOTF Meeting	7 PM	MC FR
Th	19th	Carpenter's Shelter Supper OLQP Book Group NAMI Support Group	 7 PM 7 PM	 POB Library MC FR
Sa	21st	Worship Committee Meeting	10	MC FR
Su	22nd	Youth Mass Youth Activities	5 PM 6 PM	 MC FR
Tu	24th	Office of Black Catholic Ministry	7 PM	MC FR
W	25th	Seasoned Christians Meeting	3 PM	POB DR
Sa	28th	Rebuilding Together Communion Team Meeting Imagine Dinner	 4:45	 Offsite MC Clrms MC FR
Su	29th	Home Missions 2nd Coll Credit Union Annual Mtg. Parenting Workshop (en español)	 10:45 2 PM	 MC Clrms MC FR
M	30th	Ignatius Volunteer Workshop	7:30	MC FR

### RECURRING EVENTS

#### *Sundays*

Liturgy of the Word (during 9:30 & 11:15 Masses)  
Children's Religious Education Class (10:30 AM)  
Nursery (during 9:30 & 11:15 Masses)  
Confirmation Class, 11:15 AM

#### *Mondays*

Confirmation Class, 7 PM  
MOMS Ministry, 7 PM (2/26 – 4/23)

#### *Tuesdays*

9:30 Choir Rehearsal, 6:45 PM  
11:15 Choir Rehearsal, 7:30 PM  
JustFaith, 7:30 PM  
CCDI Class, 7 PM

#### *Wednesdays*

6 PM Choir Rehearsal, 7:30 PM  
RCIA, 7:30 PM

#### *Thursdays*

1 PM Choir Rehearsal, 7 PM  
CCDI Class, 7 PM

#### *Fridays*

Stone Soup Supper, 6:30 PM (Lent)

#### *Saturdays*

Share the Word, 9:30 AM  
Detail Committee, 12:30 PM  
Sacred Heart Fraternity, 2 PM (2nd Sat/mth)

**MC FR:** Ministry Center; Founders Room

**MC #33:** Ministry Center; Conference Room #33, lower level

**MC Clrms:** Ministry Center; Classrooms, second floor

**POB Library:** Parish Office Building Library, lower level

**POB DR:** Parish Office Building, Discussion Room, old living room

# WHAT THE HECK IS 'SOCIAL JUSTICE'? WHAT IS JUBILEE?

By: Rose Marie Berger

2007 is a Sabbath Year. Every seventh year, according to biblical tradition, the people of God are invited to observe a "Year of Remission" (*Shmita*, in Hebrew). It is a year in which land and crops and domesticated animals rest, when creditors refrain from collecting debts, and when the Law of the Lord is read in the hearing of all (marking the completion of the Torah liturgical cycle).

These ancient biblical customs and covenants form the foundation for the Christian concept of social justice. In Christian tradition, particularly Catholic teaching, social justice and social charity form the horizontal axis, and individual justice and individual charity form the vertical axis. All four elements work in harmony for individuals and communities to live out the commandment: Love God and love your neighbor as yourself. Justice is the moral code that guides a fair and equitable society. When an individual acts on behalf of justice, he or she stands up for what is right. Charity is a basic sense of generosity and goodwill toward others, especially the suffering. Individual charity is when one responds to the more immediate needs of oth-

ers – volunteering in a women's shelter, for example.

The goal of social charity and social justice is furthering the common good. Social charity addresses the *effects* of social sin, while social justice addresses the *causes* of such sins. Brazilian Catholic Archbishop Helder Camara famously said, "When I feed the poor, they call me a saint; when I ask why they are poor, they call me a communist." His phrase indicates the societal pressure to separate charity and justice. But the two can not be separated. It would be like taking the heart out of a body – neither would live for long. Social charity is sometimes called compassionate solidarity. A church's decision to buy only fair trade coffee might be considered an act of social charity. It is a communal economic act that addresses the immediate needs of those who are oppressed by an unjust economic system. However, it doesn't fundamentally change or challenge the unjust structure.

The principle of social justice, according to Catholic social teaching, requires the individual

*Continued on page 8, Social Justice*



## Davos, Meet Nairobi

By Rose Marie Berger

"God weeps, Archbishop Tutu told participants in the ecumenical gathering near the conclusion of the World Social Forum in Nairobi, "and says, 'Who will help me so we can have a different kind of world, one in which the rich know they have been given much so that can share and help others?'" More than 50,000 community activists, social reformers, religious leaders, and movers and shakers met at the seventh World Social Forum in Nairobi, Kenya, this January to compare strategies on transforming global economic systems to benefit the majority world, rather than maintaining economic systems that produce immoral disparities: **one percent of the world's adults owns 40 percent of the world's wealth, while the bottom half combined owns less than one percent.**

The World Social Forum was launched as a counterpoint to the annual gathering of the world's power elites at the World Economic Forum in Davos, Switzerland. But lately there's been a hint of cross-fertilization between the two. With changes at Davos that allow religious and moral leaders to challenge the priorities of business and political leaders, and changes at the World Social Forum to promote effective and efficient collaboration between grassroots activists, legislators, and the business community, maybe another world reality is possible.

In one small example, Catholic Jesuits from across Africa brought a whole delegation to the World Social Forum from their ministries and communities. They offered a seminar on the theme "Social Transformation in Africa: an Ethical Face," which included this focus on advocacy in the context of Catholic teaching:

- 1) Advocacy deals with structures of power and decision; it must be critical and constructive towards the people we challenge, and at the same time avoid confrontation.
- 2) Advocacy should facilitate the building of communities and this is a value in itself; we communicate and campaign in community.
- 3) It must always be done from the perspective of the oppressed and excluded and promote a value-based leadership.
- 4) It involves study, research and analysis - a contemplative vision of the world leading to radical action.
- 5) It is based on the rich tradition of Catholic social teaching; for example, on the principle that the goods of creation are meant for the benefit of all.
- 6) It implies discernment.
- 7) Advocacy is relational, and involves thinking, feeling, and action.

*Sojourners Magazine, January 2007*

Our Lady Queen of Peace  
Arlington, Virginia



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### Mass Schedule:

**Mon, Wed, Fri - 7 PM**  
**Tue, Thu - 12 Noon**  
**Saturday - 6 PM Vigil**  
**Sunday - 8:00 AM,**  
**9:30 AM, 11:15 AM**  
**& 1:00 PM (Spanish)**

### Baptism:

**Upcoming schedule:**  
**Easter Sunday at 9:30 &**  
**11:15 Masses (April 8),**  
**May 12 at 6 PM Mass**

### Reconciliation:

**Saturdays - 5:30 PM and by**  
**appointment**  
**Reconciliation Service on**  
**Monday, March 26, at 7 PM**

**Our Lady Queen of Peace Church**  
**2700 S. 19th Street**  
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***The ADVOCATE***  
***2007 Lent & Easter Season***

*Social Justice. Continued from page 7*

Christian to act in an organized manner with others to hold social institutions accountable – whether government or private – to the common good. The “common good comprises the sum total of social conditions which allow people, either as groups or an individuals, to reach their fulfillment more fully and more easily,” according to Pope Paul VI. However, social justice can become hollow if it is not constantly in touch with real people’s experiences.

Social justice issues are determined by “discerning the signs of the times” (Matthew 16:3), a careful process of social analysis. First, we listen to and observe the experiences of those closest to the problem. Second, together with those closest to the problem, we look at the context. What’s the history and what are the root causes? Are there political and/or cultural forces at play? We take the expanded information (experience plus context) and examine it in light of biblical values and Christian teaching. What would Jesus do in a situation like this? Third, we ask: What action might successfully make this situation more just? Finally, we take the action and evaluate the results. The evaluation takes us back to step one.

Social justice almost always has an economic, as well as a policy, component. Our lives are organized around basic goods and services that we exchange in order to grow as healthy human beings in families and communities. When we listen to the experiences of poor people in the U.S., for example, we learn that many are working full-time but can’t afford the basics of food, housing, and health care. The context includes spiraling costs of medical insurance and an inadequate federal minimum wage. We reflect on the experience and context in the light of Jesus’ healing ministry and Jesus’ parable of the worker getting a just wage. Campaigns for health care reform and a living wage have arisen from such analysis. Success is evaluated by how

the lives of American’s working poor have improved. Have these actions helped to restore justice and reveal more clearly the reign of God?

The Sabbath Year is a good time to review (and renew) the social justice ethic of the church. Salvation Army leader Evangeline Booth’s comments on the women’s movement in 1930 are pertinent for social justice movements today. For what we call the movement, she says, “is not social merely, not political merely, not economic merely. It is the direct fulfillment of the gospel of the Redeemer.”

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*Rose Marie Berger, as associate editor of Sojourners, is a Catholic peace activist and poet.*

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Find more on 2007 as a Sabbath Year at [www.jubileeusa.org](http://www.jubileeusa.org).



**Rebuilding Together**  
*(formerly Christmas In April)*

Rebuilding Together is the leading national volunteer organization working in partnership with communities to rehabilitate owner-occupied low-income housing by providing home repair services free of charge to low-income households with older adults, persons with disabilities or families with children.

***OLQP will participate in the next Rebuilding Together on Saturday, April 28, 2007. Please watch the parish bulletin for details on how you can volunteer!***