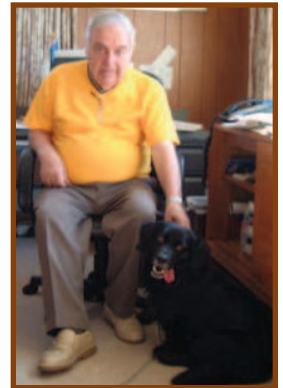




## Spotlight On... Father Leonard J. Tuozzolo, C.S.Sp.

### Former Usher Returns in Star Role

By Sally Harrs



On a bright spring afternoon with a symphony on NPR in the background, Toby at his feet, and cardinals at a window feeder, Father Tuozzolo took time to look back on his fifty years in the priesthood. The parish celebration of his 50<sup>th</sup> Anniversary took on a new dimension the week of this interview when Father announced that he would be leaving Our Lady Queen of Peace to take over leadership of the Spiritan retirement home in Pittsburgh.

Father grew up in Woodside, Queens, and as a young man knew he wanted to be a priest. He entered the Holy Ghost Seminary in Norwalk, Connecticut, in May of 1951, after adventures as a movie usher, work as a "relief man" at the counter of Hansrom's bakeries in Queens, and a year at Manhattan College. His '35 Ford was his trusted transportation.

Father Tuozzolo was one of the "Fabulous Four" seminarians in his class. His seminary preparation took seven years: four in college studies and three working towards a Master of Divinity degree. He found classes in composition and church history to be particularly interesting. Despite mediocre food, seminary life was good and included a month's vacation with a stipend of \$30.

Father recalled that he was ordained on a sparkling June 4, 1959, at St. Sebastian's Church in Woodside, Long Island. The *New York Daily News* ran a story about his ordination that was headlined "Former Usher Returns in Star Role."

Father Tuz has had many diverse and challenging assignments over his fifty years as a priest. His parish work included assignments in Pittsburgh; Bay City, MI; Charleston; Cincinnati; Detroit; Harlem; and, of course, Arlington. He has faced parishes on the brink, rectories in shambles, and finicky bishops. He has worked in vocation recruitment, campus ministry, and fundraising for missionary vehicles. His most challenging assignment was with Father Ed Kelly in a black parish in Cincinnati. One of his most satisfying assignments was in 1961-62 when he worked with 500 deaf students at Duquesne University. He will always remember the unforgettable experience of learning sign language and communicating with students who were so pleased to be with him and so receptive to the lessons he prepared.

Father's free time always includes time for music, particularly jazz; reading with Flannery O'Connor and John Shay at the top of his favorites list; "Monk" on cable followed by ESPN and Turner Classics; and the Pittsburgh Steelers.

Father Tuz goes to his new assignment with the nicest memories of Our Lady Queen of

Peace. He recalled Father Kelly's advice to put himself in the parishioners' hands when he first came to OLQP, and he has never been disappointed. The parish's generosity and acceptance are an abiding inspiration to him.

The parishioners of Our Lady Queen of Peace will always cherish the memories of Father's larger-than-life presence and his unflinching kindness. No one is a stranger to Father Tuz. Everyone has a favorite memory of him, and thousands of "Father Tuz stories" circulate these days. Like the time Father was giving his homily at the 6:00 p.m. Mass when a very agitated stranger stormed down the center aisle. Not missing a beat, Father said: "Welcome. Come on up front and join us." Father's kind welcome diffused a possibly unpleasant situation as the newcomer took a seat. And there was the time that the newly arrived Toby needed a walk RIGHT THAT MINUTE as Father was giving the homily at the 6:00 p.m. Mass. Toby made his point by jumping up and down under Father's vestments, causing the robes to billow wildly with every leap.

The parishioners of OLQP won't forget Father Tuozzolo's promise when a thought escapes him: "I'll tell you the next time I see you." We all are counting on many, many "next times." †

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**Our Lady Queen of Peace Catholic Church**

2700 19th Street South, Arlington VA 22204, phone: 703-979-5580; fax: 703-979-5590

**ourladyqueenofpeace.org**

By Shiela Harmon Martin, Parish Advisory Board Chair

Greetings OLQP family,

We continue to experience the winds of change in 2009, but this time it is at Our Lady Queen of Peace. We welcome our new pastor, Father Timothy Hickey, C.S.Sp. The PAB and all members of the lay leadership are thankful for this special blessing from God and the Spritians. Despite his short tenure, Father Tim has already shown his collaborative leadership style and willingness to address challenges that require decisive responses. We welcome him and look forward to a productive relationship.

As we welcome Father Tim, our hearts are saddened by the departure of our beloved "Father Tuz." Father Leonard Tuozzolo has served as our pastoral leader during the past seven years and moves on to "greener pastures" in Bethel Park, Pennsylvania. On behalf of the PAB, thanks to the OLQP family for your generous expressions of love and support for Father Tuz as we celebrated his fifty years of service in the priesthood. We are grateful that he responded to the call of Jesus to be a "Fisher of Men." Our love for Father Tuz is bountiful and he will always hold a special place in the hearts of the OLQP family.

Thanks for your participation in the 2009 PAB election. We welcome new members Andreina Acuna, Maria del Alba Munoz, Odalis J. Barrios, George Cook, Tony Remedios (second term), and Rich Strimel to the PAB. Thanks to the many OLQP parishioners who responded to the call of service through their participation as candidates in the PAB election. Continuing to serve on the PAB are William Barbieri, Wilfred Braveboy, Bonnie Czekonski, Ana Rojas, and Nancy Williams. Thanks to Carmen Diaz, Constance O'Hearn, Paul Pisano, Bernadette Lozano, and Mario Posas for their years of outstanding service.

Periodically, it is important to remind you about our role as representatives—your voice. The PAB is the elected lay leadership of OLQP and its role is to provide advice, parishioner input, and support to the pastor. It is also our responsibility to implement the parish mission statement, seek practical ways to achieve the parish goals and objectives, and encourage the support and involvement of the parish membership. The PAB works collaboratively with the OLQP Finance Committee (FC), which is charged with advising our pastor in fiscal planning so as to support the stated goals and objectives of the parish as determined by the PAB. In summary, working together, the PAB and FC are your voice as we help the OLQP clergy identify and address the various needs of our parish. But we *cannot* do it alone; we need your involvement and your service. The PAB and FC will hold their annual retreat on July 25, 2009 to prepare the 2009-2010 OLQP agenda.

The PAB continues its work on two major initiatives as we prepare the 2009-2010 agenda. These are the publication of the PAB Directory and the Stewardship Campaign. Paul Pisano, chair of the PAB Directory committee, is seeking numerous volunteers for the various responsibilities associated with this project and we hope that you will join us on this important task. Please contact him at [cheep@starpower.net](mailto:cheep@starpower.net). The OLQP Stewardship Campaign, under the leadership of the PAB and FC, is held during the month of October. A major focus of the 2009 campaign is on time and talents. The Service Recognition weekend will be held on October 17-18, 2009 and activities include acknowledging the service of parishioners at each mass and a reception. We are requesting that Ministries and all OLQP groups place this activity on their agendas and begin the process of indentifying nominees. Please look for additional information in the Sunday bulletin.

In closing, the PAB welcomes Father Tim Hickey and the new members of the PAB, and looks forward to a fruitful working relationship. In 1945 when the small group of devoted and determined African American Catholics began plans to build a church where they could worship in dignity, they could not have imagined or visualized today's Our Lady Queen of Peace. Through the love, hard work, and dedication of its founders, parishioners, the Spritians, and

#### **PAB 2008-2009 Accomplishments**

This year, the PAB worked diligently in its advisory role to Father Tuozzolo. The challenges were many but the service was rewarding and we are proud of our accomplishments, which include:

- The appointment of Katie Mitchell, 8th grader at H.B. Woodlawn, as PAB teen representative; Katie has informed the PAB of the activities and needs of OLQP teens.
- Approval of a new ministry, the Gabriel Project, a parish-based program that helps pregnant women in need. It is a proven national program operating in the Diocese of Arlington.
- Continuation of our collaborative leadership with the Finance Committee by reciprocally attending each other's meetings and providing updates on activities and critical issues.
- OLQP participated in the annual Martin Luther King Jr. Interfaith Service hosted by the Unitarian Universalist Church of Arlington. This was the 11th anniversary of this collaboration, which also includes Mt. Zion Baptist Church. The theme was "The Hope Lives On, The Dream is Still Alive" and over 400 people attended.
- Thanks to the Gay, Lesbian, Friends and Family Ministry, over 500 buttons with the theme "One Big Family, Many Varied Families...Worshipping Together" were distributed to the OLQP community at the community picnic and on Pentecost weekend.
- Approval of a Reserve Elderly Seating policy for the 9:30 Mass that reserves the first two pews on the right side of the church (Baptismal side) for elderly parishioners.

*PAB, Continued on page 5*

### Learning the System

By Fred Cain, OLQP Social Justice Outreach Minister

June 9th marked my first anniversary of employment at Our Lady Queen of Peace. More important, however, is that I've made it through my first complete cycle of parish life as a social minister. What follows is a look back at that formative year and a summary of the many things I've learned.

One of the first efforts that I was called upon to help organize was OLQP participation in the founding of VOICE (Virginians Organized for Interfaith Community Engagement), the community organizing affiliate of the Industrial Areas Foundation. I had been somewhat involved in VOICE as a parishioner before I started working at OLQP, so I was familiar with the meetings, strategy, trainings, and the other facets of organizing that produce results. OLQP's quota for the October 5 launch was for 50 people. We started making phone calls and sending e-mails and, in the end, we had our 50 people of the 2000 or more that packed that church in Dumfries that day.

From there began a series of meetings with all of the Arlington County board members, as well as other strategic county figures including the county manager and the head of the Department of Human Services. The meetings were usually held in the County Building at 2100 Clarendon, and a variety of clergy and lay leaders from the 10 VOICE faith communities were present. I usually deferred to my more experienced counterparts (the likes of Father Gerry Creedon and the Reverend Leonard Hamlin) and learned a great deal about the subtleties of political bargaining.

Since then I've also noticed an interesting change in the political advocacy at OLQP—especially with respect to the Social Justice Committee. VOICE has provided a medium for addressing many of the perennial issues that affect Arlingtonians, including affordable housing, immigration, and access to health care, which are VOICE's three main agenda items. In many ways, this has eased pressure on the Social Justice Committee and allowed OLQP's advocacy efforts to be more effective through the network of faith communities that is VOICE.

During the Fall, meetings were being held at the federal level as well. I was part of two VOICE contingents that headed to the Hill to meet with Representative Jim Moran. The most rewarding trip to the Hill, however, was with an OLQP delegation to meet with staff from Moran's office as well as Senator Webb's staff. This November trip was to advocate for various types of support for hurricane-ravaged Haiti. It was truly wonderful to witness the combined efforts of the Haiti Ministry and the Social Justice Committee for this cause, and the visit produced long term results in new relationships with other faith communities with Haiti connections.

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#### ***...I learned to get out of the way and give the seasoned volunteers some room to work.***

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The first real event that I was called upon to implement was the Father Ed Kelly series. With last year being a presidential election year it seemed fitting to feed the flock with something from that food group. Several parishioners attended the Convention for the Common Good in Philadelphia last July, and an event was planned for these parishioners to share their experience and begin a dialogue here at OLQP. I had no idea I was setting myself up for a rookie mistake. I quickly learned that such events need to be cleared by the Virginia Catholic Conference (VCC), the entity responsible for public policy in the Richmond and Arlington Dioceses. The VCC is responsible for making sure that the voice of the Catholic Church is consistent in Virginia's political realm, and the "Common Good" material had not been approved by either the state or national Bishops' conference.

With the clock ticking down to election day, two more events were proposed and denied by the VCC. Finally, with only weeks to go before the election, we were approved to hold a viewing of the pre-election videos produced by each the Virginia Bishops and the US Conference of Catholic

Bishops. Jeff Caruso, the Executive Director of the VCC, attended the event and was invited back in early 2009 for another event geared toward advocacy at the state level. In every interaction with Jeff, a little more light was shed on the system of political advocacy at the parish level. From the frustrations of the election-year events I gleaned what was necessary to build foundations for a relationship with the VCC and get down to the business of political advocacy. I'm confident that the knowledge I gained will assist us in proposing appropriate events that will challenge us as a parish. I've also learned the system, and know the appropriate channels to get issues on the Virginia Bishops' agenda, as well as appropriate groups with which to collaborate in planning events at OLQP.

Thanksgiving 2008 was also a time of learning the system. For the most part I learned to get out of the way and give the seasoned volunteers some room to work. How else would we have dealt with the over 170 turkeys donated in the week preceding Thanksgiving? Coordination is key with events like this, and the OLQP volunteers were golden—those who were generous in their donations and those who assisted with the distribution before Thanksgiving.

Even before Christmas, planning began for the Stone Soup Series to be held during Lent of 2009. Back in September, I registered for an adult education class through Arlington Public Schools. It was called "Challenging Racism with Dialogue and Stories." That class, in conjunction with what I heard about the most powerful Stone Soup presentations in past years, made it obvious that something in the cultural genre was in order. The idea was to make every Friday night during lent available to the various cultural groups at OLQP. Many of these groups had offered presentations that are now part of OLQP legend: UJUMAA; Gay, Lesbian, Friends and Family Ministry; and L'Arche. The class offered me the clinical analysis that I offered as part of my introductions each evening.

Another motive for this Stone Soup 2009

*SJ&O, Continued on page 5*

By Father Joe Nangle

Some months ago a visitor to the 1:00 p.m. Community at Our Lady Queen of Peace commented on the hispanic congregation that gathers there each Sunday, saying that they find with us a place of safety, welcome, and "at-homeness." This person was himself from Latin America, and obviously very familiar with the United States, so I judged that he knew whereof he spoke. His observation gratified me enormously.

The Catholic Church in the United States distinguished itself for most of a century as a harbor for immigrant populations. The local parish for Irish, German, and Italian newcomers to these shores became their principal geographical identity. "I'm from St. Boniface's," "I'm from Sacred Heart," or "I'm from St. Patrick's" located the recent arrivals, and eventually their children, grandchildren, and extended families, far more precisely than other neighborhood designations or street addresses.

Once again it seems that a similar phenomenon is taking place at Queen of Peace. We have in our 1:00 p.m. Community people with roots in El Salvador, Guatemala, Peru, Bolivia, Colombia, Puerto Rico, and Mexico. In the new and sometimes frightening reality that is our country they connect with the parish, identify with it, and clearly love it. This situation, I believe, continues the wonderful tradition of the strong parish life that has blessed the Church in our country. Once again the parish, our parish, stands as a place where the stranger is welcomed, the alien feels at home and, the at-risk foreigner finds safe haven. With reason, the Cardinal of Los Angeles, Roger Mahony, declared some years ago that he would break the law and go to jail if legislation in our country were to prohibit attention and service to this latest wave of immigrants to our country.

Perhaps two anecdotes will highlight the importance of what goes on Sunday after Sunday at 1:00 p.m. at Our Lady Queen of Peace.

Everyone knows that the Mass in Spanish generally begins anywhere from 1:10 to 1:25. This is cultural, if somewhat inefficient. But most of the Community understands, accepts, and indeed plays into our traditional late start.

One Sunday about 1:15 we seemed about ready to begin Mass. The people had greeted each other, I had journeyed up and down the aisle saying hello to folks, and the folk group had warmed up. So I signaled them from the back to begin the opening song. At that moment a small and somewhat elderly woman tugged at my sleeve and asked if she could go to confession.

My immediate reaction was to tell her that we had spent enough time with the preliminaries and that we needed to begin Mass, so she should come back afterwards for her confession. However, something inside me made me wave off the folk group and take the woman into the confessional room at the back of the church. It turned out that she really did not want to receive the Sacrament of Reconciliation; she wanted to tell me that her son had been killed that day in Mexico because of a drug deal gone bad. She wanted to cry with the "Padre" and tell me that her son was a good boy and ask that I pray for him by name during the Mass. She had "come home" that day to Queen of Peace with her terrible burden of sorrow, and I breathed a heartfelt prayer of thanks to God that I had not told her what she and so many of our immigrant sisters and brothers hear constantly: "Come back later."

In a second incident, two twenty-something brothers from Bolivia approached me to ask if some Sunday I would celebrate the 1:00 p.m. Mass for their father who had died recently in La Paz. We agreed on a particular Sunday and when the Mass started that day, I found the two young men up at the altar with a hand-held camera filming the liturgy. Again, my instinct was to send them back to the pews and to have them shut off the video camera. But again, something (or Someone) made me hold my peace and put up with the annoyance of having the taping going on in front of me.

When we finished the Mass, the brothers came to thank me and to tell me that they were going to send the tape home to their mother and she would know that her sons had arranged a Mass for their father in the United States of America. Once more, a sincere prayer left my heart thanking God for not allowing me to frustrate this act of love on the part of these young guys.

Those stories encapsulate for me what the 1:00 Community at Our Lady Queen of Peace is all about. These hispanic women, men, and children are truly our sisters and brothers, and children in the household of the Catholic faith. Their expression of that faith, like their language, may differ from ours but it is nonetheless authentic and sincere. Furthermore, as a Franciscan brother of mine said some time ago with reference to the large and growing hispanic population in this country, "they are ours to lose." I am so grateful that Our Lady Queen of Peace fosters and cultivates and celebrates the real treasure that they represent in our Church and our country. †

**Mark Your  
Calendars!**

**OLQP Annual Parish Picnic**  
**Sunday, September 13**  
**1:30 to 5 PM at Bluemont Park**  
**Special Mass Schedule on Picnic Sunday**  
**-- 8 AM, 9:30 AM & 12 Noon Bilingual Mass**  
**Great fellowship, food and fun...plan to come!**

**Watch the  
bulletin for  
details!**

By Linda Franz

On April 24, 2009, a year of sacramental preparation culminated for 26 candidates when they received the sacrament of Confirmation at Our Lady Queen of Peace with Bishop Daniel Reilley of Worcester, MA presiding. The members of this first class to experience our parish's new 1-year program of preparation presented themselves in February 2008 with one thing in common—their mothers made them come. Aside from that, they were a diverse group between the ages of 13 and 25 that represented 22 different schools from Centerville, VA to Fort Washington, MD and all 5 of our parish Mass communities. Regardless of their initial source and level of motivation, 26 of an original 30 candidates transformed over the year into a cohesive group of enthusiastic participants that truly desired the sacrament.

Led by Michael Sheehan, Tony Remedios, and many actively involved parents, the program was comprised of four components:

**Getting to Know the Church**, a 10-week study of salvation history affectionately known as “boot camp”;

**Getting to Know Myself**, a 9-week program of summer study focused on self-understanding, examination of one's own thoughts and ideas, and coming of age—all tied in with the social and moral dilemmas each of us faces daily;

**Getting to Know My Community**, in which the candidates learned about OLQP's various parish ministries, our founding history, and our social justice mission and its associated service opportunities; and

**Getting to Know the Spirit**, 8 weeks of sacramental preparation including a rainy weekend retreat at Rehoboth Beach.

If you are picturing all this taking place in a classroom lecture-style environment, be assured that is not the way it was. In the Fall, the candidates joined in a horseback riding adventure. They got to “grill” Fathers Tuozzolo and Nangle during “Priest on the Hot Seat,” in which no question was off limits. Many parishioners joined the group to discuss various aspects of our parish life. Among these were Mrs. West and her son Skippy, who shared their wonderful stories of our parish's founding. Representatives

from several of our parish ministries shared their accounts of why they have made OLQP their home and why we are so welcoming a community. These encounters illustrate the intergenerational approach that OLQP has undertaken in support of the spiritual development of our youth and the future of our Church.

There was plenty of “doing” in addition to lots of “talking” during the year as well—including sorting and wrapping hundreds of shoeboxes filled with necessities for the homeless and putting on a spaghetti dinner to fund the class retreat.

Bishop Reilley personalized the Confirmation Liturgy itself by taking time with each candidate while anointing them, commenting on their chosen saints' names, and acknowledging each of their chosen sponsors. The class's group identity was equally apparent that day when they were observed in a “group hug” with Bishop Reilley in the Ministry Center following the Mass. The class is earnestly hoping that OLQP will identify a Youth Minister to create opportunities for them to stay connected and serve their parish. †



**SJ&O**, Continued from page 3.

theme was the recurring sentiment when any event offered the opportunity for really good cultural dialogue—people wanting to keep it going. The response to that was the creation of Stone Soup Dialogues—a monthly meeting of people interested in continuing the cultural dialogue. Stone Soup Dialogues use the World Café model, which is based on the idea that any community has a collective intelligence and we tap into that intelligence through dialogue—talking about the things that are important to us. An ever-present aspect to the Social Justice Outreach Minister (SJOM) job is the emergency assistance program. Calls come in daily asking for help with paying rent, utilities, and other necessities. Books could be written full of anecdotes about the day to day challenges of those needing assistance. Although the trend in the past year has been an increase in calls from those in need, the most telling aspect of their stories is the reasons given for the need. The overwhelming fac-

tor for those seeking help has become loss of employment or reduced hours at work. There have been a number of “first timers” who have proven that many in our community are one or two paychecks away from disaster. My role in helping those in need often goes beyond the small amount of money that OLQP has to offer. I try to offer counseling for navigating a social services system that doesn't see people as individuals. I also refer people to local agencies that have access to federal funds. Possibly most importantly, however, I strive to treat people with respect and discretion, and try to be a source of hope for them. I look forward to the next yearly cycle of events at OLQP. There are things I'll try to fine tune, and things that will run like clock work independently of me. I've been told that the only inevitable thing in this world is change. So with that understanding, I imagine I will always find myself learning the system. †

**PAB**, Continued from page 2.

the Diocese of Arlington, OLQP has grown and transformed into a 21st century church community that is a beautiful tapestry of all races, cultures and nationalities. Yes, change has always been evident at OLQP and CHANGE HAS BEEN GOOD! †

In Service and Love,  
Shiela Harmon Martin  
PAB Chair

*“Live life with a due sense of responsibility, not as those who do not know the meaning of life but as those who do.” Ephesians 5:15*

# Ride the Current -- Learning to hear God's call

By Helen Prejean

When you are invited to write an article about “vocation,” it helps if you are already writing a book on your spiritual calling, as I am doing right now. Just last week, in fact, I wrote:

*Discerning vocation is not always easy, but one sure sign that we are being called is that the idea keeps coming: Why don't you do this? You know you want to do this. And we can picture it and we cannot shake it, and we know we are going to have to give it a try just to get some peace. But it is not like being obsessive or compulsive, which deep down comes from some sort of fear. When a vocation fits who we are, by living it we feel ourselves growing into a stronger, truer self, even though the going gets rough and at times we feel confused and tired. The kind of “tired” we feel is worth noting. It is not that heavy, sad fatigue we carry around like a low-grade fever, a form of depression. Life work demands genuine expenditure. We spend ourselves, maybe exhaust ourselves. But the energy flowing out of us feels natural, just the opposite of feeling pulled at by others, who have their own ideas about what we ought to be doing. When we let this happen, we feel resentful and cranky and sad.*

I do not feel resentful or cranky or sad, so I guess my boat must be sailing the current of my true calling. Or better, my calling within a calling, because, as you know if you have been at this for a while, the call just keeps expanding—but not in a vacuum, for the Christian call always comes in this way: to follow, to imitate, to embody Jesus Christ.

## **Mercy, Not Sacrifice**

In my life I have ridden that current as a Sister of St. Joseph, and as it turns out, the vessel of Sisterhood has proved a trustworthy vessel for me. I was carried a while, seeking to mold myself as an exemplary nun, until the current caught my boat to follow Christ in a very particular, unique work: accompanying death row prisoners to their deaths, being there for them faithfully; visiting, supporting, serving, praying, comforting

and confronting, loving, writing and enlisting others to write and visit. Always seeking to show them the face, even as others strap them down to kill them—even when, as a service to society, the state disposes of their lives in a way that's legal and approved with opinion polls backing it up, shoring up that yes, this is what the people want: your death. And being there to be the face, to be the presence, to assure them, tell them, witness to them even in the last moments of their lives: “You are a child of God, you have a dignity that no one can take from you. Look at me, look as they kill you, look, and I will be the face of Christ for you.”

Then, like St. John in his First Epistle, writing, speaking, traveling, proclaiming what my eyes have seen and my ears have heard and my hands have touched—the trembling shoulder of the condemned, led into the room where the gurney waits—that is, the Word of Life.

This is the amazing journey into the heart of the Gospel of Jesus: to love, to forgive, to allow no one to be enemy—at least for long—to feel the sufferings of others as our own and then to drop the stones at our feet, powerless now to hurl them at another. The call, I hear it, keep hearing it, to teach the people, to keep getting on planes to reach out to the people, to help them navigate the greatest heart journey of all: from vengeance to compassion, right straight into the heart of a merciful Savior. “Go and learn what this means. It is mercy I desire, not sacrifice.”

## **My Own Heart's Journeying**

My own heart traveled first to the condemned, then belatedly to the families of their victims. Belatedly, because at first I did not get it, did not hear the call that I must not choose sides, that I must reach out in compassion to the families of perpetrators and victims alike. After Patrick Sonnier's electrocution in 1984, the very first man I ever accompanied, I read with distress the angry letters to the editor in the New Orleans paper about me. My soul was untouched by their anger that I was coddling a cruel, cold-hearted monster. On that score my soul felt pure, untarnished by

guilt. They just did not understand. They had not witnessed the torture, the anguish, the futility of his death.

No, the guilt came from my neglect of the victims' families. “She didn't throw us a crumb,” bereaved parents told reporters. They were right; I was wrong. I had not reached out to them. I was afraid. I was cowardly. I was afraid of their anger, their scalding rejection. So I had stayed away. But I was wrong. Guilt was salutary. The new call of God was in the guilt. I heard my own heart's anguish. Guilt shoved my boat out onto new waters.

I reached out to victims' families—even if they scorned me, rejected me, hurled insults at me. My suffering was nothing, piddling nothing, next to their great sorrow in the violent, tearing, irrevocable loss of their loved one.

Grace was waiting for me.

First it came in the compassionate, wide, loving heart of Lloyd LeBlanc, whose only son David had been killed by Patrick Sonnier and his brother. We prayed together, Lloyd and I, and soon I was seated at his kitchen table, eating with the family, they forgiving my terrible mistake, taking me in like a lost daughter.

As I write this, my heart still resonates with gratitude. Lloyd LeBlanc was my first teacher. Through him I got a peek into the chasm of suffering that families endure, who wake up one morning and everything is alive and humming and normal and by evening face the unalterable fact of the death of a loved one.

I am still learning to hear God's call.

Yahweh in the burning bush to Moses, the first revelation of the heart of God in the Hebrew Scriptures, said: “I have witnessed the affliction of my people and have heard their cry.”

## **Attuned to the Call**

I was 40 years old when I finally heard the cry of Christ to serve poor people. It took me that long to awaken to the call of the

*Prejean, continued on page 8.*

## OLQP Calendar... JULY 2009 -- AUGUST 2008

### JULY

Sat., 25th... 8:30 AM, OLQP Leadership Retreat  
Tue, 28th... 7:00 PM VOICE Training  
Wed, 29th... 3:00 PM Seasoned Christians Meeting

### AUGUST

Mon, 3rd... 7:15 PM, Minkisi Prayer Group  
Tue, 4th... 7:00 PM, L'Arche - Founders Rm  
Thu, 6th... 7:30 PM, Credit Union Evening Hours  
7:30 PM, Social Justice Committee Meeting  
Sun, 9th... All Masses, Welcome Table  
Tue, 11th... 7:00 PM, Nauck CAG  
Wed, 12th... 7 PM, RCIA Extension  
Sat, 15th... Assumption Prayer Service (Time TBD)  
9:30 AM, Cursillo School of Leaders  
Thu, 20th... Carpenter's Shelter Supper  
7 PM, OLQP Book Group  
Sat, 22nd... 6:00 PM, Installation Ceremony for Fr. Tim  
Wed, 26th... 3:00 PM, Seasoned Christians

### SEPTEMBER

Tue, 1st... 7:00 PM, L'Arche  
Thu, 3rd... 7:30 PM, Credit Union Evening Hours  
Social Justice Committee Meeting  
Sat, 5th... Olivewood Carvings Display and Sale  
Mon, 7th... Office Closed in observance of Labor Day  
Tue, 8th 7:00 PM, Nauck CAG - Discussion Rm  
JustFaith 2009-2010 Begins (Tuesdays)  
Thu, 10th... 7:30 PM, Advisory Board Meeting  
Sat, 12th... 4:00 PM Confirmation 2010, Social  
Sun, 13th... 1:30 PM, Parish Picnic at Bluemont Park  
Special Mass Schedule: 8am, 9:30am & 12noon bilingual  
Second Collection for OLQP Religious Ed Program  
9:30 Mass, Children's Liturgy of the Word  
All Masses, Welcome Committee  
10:45 AM, Ujamaa Committee

Mon, 14th... 7:15 PM, Minkisi Prayer Group  
Tue, 15th... 7 PM, Voice of the Faithful  
Thu, 17th... Carpenter's Shelter Supper  
7 PM, OLQP Book Group  
Sat, 19th... 9:00 AM JustFaith Facilitator Training (Spiritual)  
Sun, 20th... 4:00 PM Confirmation 2010 – Gathering  
Tue, 22nd... 7 PM, Voice of the Faithful  
Fri, 25th... 6:30 PM, Water Into Wine  
Sat, 26th... 9 AM, Water Into Wine  
Sun, 27th Second Collection: Catholic University  
9:30 Mass: Water Into Wine Blessing  
10:15 AM, RE Children's Ministry Sunday  
Wed, 30th... 3:00 PM Seasoned Christians

### On Going Events

Mondays... 7 PM, Confirmation 2010 "Teen Talk"  
Tuesdays... 7 PM, Zumba Exercise Class  
6:45 PM, 9:30 Choir Practice  
7:30 PM, 11:15 Choir Practice  
Wednesdays... 9 AM - 12 PM, Matthew 25 Bazaar  
7:30 PM, 6 PM Choir Practice  
Thursdays... 7:30 PM, 1 PM Choir Practice  
Fridays... 7 PM, Zumba Exercise Class  
Sundays... 10 AM, OLQP ESL Classes  
9:30 and 11:15 AM, Co-op Nursery  
9 AM - 12 PM, Matthew 25 Bazaar

**Vigil for Peace** Tuesdays and Thursdays from 11 AM - 12 Noon  
Mondays and Thursdays from 6 PM - 8 PM

**Masses** Monday - Friday at 12 Noon  
Saturday - 6 PM Vigil  
Sunday - 8, 9:30 & 11:15 AM and 1 PM Spanish

#### Pastoral Staff:

**Rev. Timothy J. Hickey, C.S.Sp.**, Pastor  
**Rev. Simon Lobon, C.S.Sp.**, Associate Pastor  
**Rev. Joseph Nangle, OFM**, Ministerio Latino  
**Christina Kozyn**, Parish Office Administrator  
**Katie Remedios**, Religious Education Director  
**Fred Cain**, Outreach Ministry Director  
**Carleton "CC" Jenkins**, Plant Manager

#### Email Addresses:

Pastor/Fr. Tim: [thickey@ourladyqueenofpeace.org](mailto:thickey@ourladyqueenofpeace.org)  
Assoc. Pastor/Fr. Simon: [Lobon\\_Simon@yahoo.com](mailto:Lobon_Simon@yahoo.com)  
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Plant Manager/CC: please use [office@ourladyqueenofpeace.org](mailto:office@ourladyqueenofpeace.org)

#### Marriage Preparation:

Please contact Fr. Tim at least six months prior to your wedding date.

### *Our Lady Queen of Peace Catholic Church* *Arlington, Virginia*



#### Mass Schedule:

**Weekday Monday through Friday - 12 Noon**  
**Saturday - 6 PM Vigil**  
**Sunday - 8:00 AM, 9:30 AM, 11:15 AM & 1:00 PM (Spanish)**

#### Baptism:

Please contact the parish office for scheduling.

#### Reconciliation:

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

#### Advocate Staff:

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*Spring 2009*

*Prejean, Continued from page 6.*

Gospel to make a preferential option to be with poor people. I went to live with poor and struggling African-Americans in New Orleans, and from them I began to learn the life-and-death struggle for justice. Unexpectedly, joyfully, out of solidarity in struggle, I learned to pray in a way I had never prayed before.

Now, staying on the road, as Jesus and his disciples did, I stay attuned for the call, which now comes, this week, this month, to help launch a new initiative to mobilize the 66 million Catholics of this nation to end the death penalty. We call ourselves the Catholic Mobilizing Network, and we work in collaboration with the U.S. Conference of Catholic Bishops, who in 2005 initiated The Catholic Campaign to End the Use of the Death Penalty. And I invite you to join us.

May I direct you to a book—one of the best out there—on sacred calling? If my words enkindle your soul's desire to follow God's call more ardently, this book, like a trusty compass, will steer your way. The book is *A Sacred Voice Is Calling: Personal Vocation and Social Conscience*, by John Neafsey (Orbis Books).

Now set your sails and brace yourself for a riveting ride. Who knows to what shore God will take you? If it is not scary and surprising and an adventure all at the same time, it is not the call of the Gospel of Jesus. Enjoy the ride.

Helen Prejean, C.S.J., is the author of *Dead Man Walking* and *The Death of Innocents*. Her next book, *River of Fire*, will be published in 2011 by Random House.

*America Magazine, The National Catholic Weekly*  
April 13, 2009, [www.americamagazine.org](http://www.americamagazine.org)

### Religious Education Program for Children

**Independent Studies:** This OLQP Home Based Religious Education Program is designed for parents who choose to teach their children privately, according to their own schedule and specific needs. Families register for materials and teacher training tips.

**Neighborhood Circles:** A "neighborhood circle" is a gathering of families who team together to mediate the Catholic faith from one generation to the next - through personal faith sharing, scripture based teaching, group celebration of the Sacraments, community service, and community building activities. The goal of this program is to awaken in our children the desire and commitment to know, love, and serve God, and to set them solidly on the life-long journey of responding to that desire. The "circle" consists of 6-8 Parish families grouped by geography, age, family size, and special request. Circles can be conducted in a variety of ways, reflecting the personalities, talents, and experience of the families.

Contact program director: Katie Remedios  
703-979-5580

[kremedios@ourladyqueenofpeace.org](mailto:kremedios@ourladyqueenofpeace.org)  
Register online: [www.ourladyqueenofpeace.org](http://www.ourladyqueenofpeace.org)