



Spotlight On... Day Laborers and The Shirlington Education and Employment Center (SEEC)

By Paula Cruickshank

(Editorial Note: SEEC Director Andres Tobar is a member of Queen of Peace)

It is a cold, rainy morning in early November. About thirty men huddle in small groups as they try to keep warm inside an outdoor shelter. Some of them have stood there for hours. A few of them—usually the most determined to work—have been waiting there since dawn. The shelter is located about 50 feet from a busy thoroughfare in Arlington, Virginia. The men inside the open shelter talk quietly in Spanish. Many of them are from Central or South America. Most have risked their lives, often paying smugglers between \$6,000 and \$10,000 to cross the U.S. border. As the men talk, they often glance at the street to see if anyone has pulled up in a truck or van looking for a day laborer.

Before the shelter was built, Arlington residents and small business owners complained that day laborers were loitering in

the parking lots of convenience stores or food markets. Then in 2000, Arlington County approved construction of the Shirlington Education and Employment Center (SEEC). The original mission of the center was to provide a safe environment where workers who are looking for jobs could come to meet with employers seeking temporary workers, explained SEEC Director Andres Tobar. The SEEC center, a non-descript building with a small parking lot in front of it, is within easy walking distance of the day workers' pavilion; the facility is one block from South Four Mile Run Drive, a noisy road that runs along a strip of repair shops, gasoline stations, and storage centers.

The SEEC office is open from 7:00 a.m. to 11:00 a.m. The outdoor pavilion opens at the same time but workers can remain there until 4 p.m. Workers must first register at SEEC before they can become eligible for its services. Tobar's day is busy, and often hectic, as he explains to the day laborers who are new to the center about sign-in procedures and getting an ID card. Another member of the SEEC staff supervises the workers at the shelter to make sure they follow proper procedures. For unskilled labor, prospective employers select the men in the order of a lottery that is held each day at the shelter between 7:30 a.m. and 8:00 a.m. Tobar joked that one of the first words a

day worker learns when he is asked whether he can do anything on the job is "yes." However, if it is a skilled job requiring work experience he does not have, the employer is not likely to call him back again. "These are not on-the-job training positions," Tobar said. By contrast, skilled workers are referred to employers who then negotiate the working conditions and wages. Temporary jobs vary from construction work, yard work, and domestic services to handyman related jobs. Tobar stressed, however, that SEEC is not an employment agency.

When a worker has purchased a \$5 SEEC registration card, which displays a photo and an Arlington address, he becomes eligible for some basic services provided by SEEC as well as by local non-profits and other providers. The Arlington Food Assistance Center (AFAC), operated by a non-profit group and located across the street from SEEC, provides supplemental groceries to low-income Arlington residents. Registered workers from SEEC can pick up groceries at the AFAC food pantry. Along with the registration card, workers also receive a confirmation letter on SEEC letterhead stating that they are actively seeking a job but have not been able to find work on a daily basis. With the letter, registrants can also receive medical services at the Alexandria Free Clinic.

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Rebuilding Together

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By Shiela Harmon Martin, Parish Advisory Board Chair

Love, peace and blessings from the Parish Advisory Board (PAB) during this new year, 2009. Already this year we have witnessed so much change in our great nation—including the inauguration of our first African American President—and more unknown changes and challenges lie ahead. As we observe the season of Lent, God is inviting us to take a few steps toward Him so that he can take giant leaps toward us. Lent provides us opportunities for spiritual renewal and recommitment as we prepare for the great celebration of the resurrection of Jesus. I hope that as we remember the generosity of Jesus Christ, dying on the cross so that we could be freed from sin, we each make a decision to dedicate our time and talents in service to our beloved OLQP community. There are many tasks and too few workers. On behalf of the PAB and OLQP family, I extend a heartfelt thank you to one of those workers, Linda Franz, who has served as Editor of *The Advocate*. Linda was a new parishioner when she volunteered to spearhead this major responsibility. She accepted the challenge and was exemplary in providing us the news of the parish. However, as the end of two annual cycles of editorship approaches she is called to address other life duties and expectations. Linda, we thank you for your generosity and pray that abundant blessings are bestowed upon you.

OLQP Ministries

There are approximately 52 parish ministries in addition to the PAB and Finance Committee. In June, PAB elections will be held. The Lector Ministry needs members and if you are interested, please contact Cecilia Braveboy at 703-979-5389 or jsaac3@verizon.net. I hope that as members of the OLQP community, you will lend your many special gifts and talents to a ministry or serve on the PAB or Finance Committee. The various OLQP ministries represent the opportunity that God has given us to serve our brothers and sisters, and therefore Him. I ask you to join a ministry and become involved in

this vibrant OLQP community. Board members are serving as liaisons to the various OLQP ministries and share their goals, proposed activities, accomplishments, and needs with the PAB.

Initiative Focusing on Continuity of Leadership

One of the critical themes that emerged from the OLQP Strategic Planning process was Continuity of Leadership. Continuity is about knowing who we are, who we want to be, and taking actions to become that faith community. Continuity was addressed in the OLQP Strategic plan as a strategic issue as well as an imperative because like no other issue, it is fundamental to the future of the parish. Throughout the history of our parish, potential discontinuity has loomed as a problem and a challenge that could be caused by factors beyond the control of the membership and clergy of OLQP, but which also could ultimately determine the “personality” of our faith community. To date, this issue has principally centered on the following three areas of concern:

The first factor is our parishioners’ desire for a continued positive relationship with the Spiritan Fathers, one that lies outside the control of the parish. The main question is whether the Order has the resources to respond to this recognized desire in the future.

The second critical component of the leadership continuity question for OLQP is how best to minister to the Spanish-speaking members of the community in the future.

The third element of leadership continuity centers on the area of lay leadership. The continuity issues associated with our religious leaders may be further complicated by transition challenges among our lay leadership. Many ministries are led by individuals who have been involved in the same work for decades, and who may be ready to turn over the leadership reins to others. Each ministry requires the involvement of caring and committed leaders who are willing to take on the

effort on behalf of our community. It is imperative that this aspect of parish leadership continuity not be overlooked. In the coming months, under the leadership of Father Joseph Nangle and PAB vice-chair Tony Remedios, small group discussion will be held to address this important issue. Please reflect and pray on this critical concern and ask God to guide us in our deliberations. If you would like to participate in the discussions, please contact Tony Remedios at remedioshome@gmail.com.

Martin Luther King, Jr. Interfaith Service—2009

Over 400 members of the congregations of Mt. Zion Baptist Church, Our Lady Queen of Peace, and the Unitarian Universalist Church of Arlington (UUCA) gathered for the eleventh annual Interfaith Service in celebration of the life of Dr. Martin Luther King, Jr. This year’s event, held on January 19, 2009, was especially significant as it immediately preceded the inauguration of Barack H. Obama, the first African American President of the United States of America. The theme was “The Hope Lives On, The Dream Is Still Alive.” A separate article detailing this event is included in this issue of *The Advocate*.

One Big Family Buttons

On behalf of the PAB and parishioners of Our Lady Queen of Peace, I would like to extend thanks to the Gay, Lesbian, Friends and Family Ministry for its generous contribution of time and talent designing and providing the “One Big Family –Many Varied Families...Worshipping Together” buttons. Special thanks goes to Rich Strimel, for his major commitment to this project. I hope that each family received at least one of these buttons and that you will wear them proudly. Five hundred (500) additional buttons will be available for Pentecost.

Reserved Elder Seating Policy: 9:30 Mass

The PAB approved an elderly seating policy for the 9:30 Mass that reserves the

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By Ken Fredgren

In order to have a relationship, there must be conversation. Conversation includes speaking and, more importantly, listening. Conversation with God we call prayer. Whether with humans or with God, the conversation can enable action.

Fear of rejection, of being disappointed, of being found wanting, or of the other asking too much of us sometimes keeps us from starting a conversation and building a relationship. Rightly or wrongly, we perceive an element of risk, and it sometimes keeps us from reaching out both in human conversation and in personal prayer. Because we live a human life in human societies, we do create relationships on various levels with other persons. They might be long-term or short-term, include love or not, include respect or not, include commitments or not, include nurturing or not. Any given human-to-human conversation might succeed and might fail in creating a relationship.

On the other hand, we have our triune God: Father/Mother; Jesus, the Redeemer; and the Holy Spirit, who spreads grace without limit. God's love for you and me is unconditional and constant. Jesus has assured us repeatedly in Scripture that actively accepting God's love is without risk. If we open ourselves to conversation, if we engage in it, including being quiet and listening, over time we will feel and hear that conversation. That one-on-one connection with Our Lord does not exclude community celebrations of God's Word, but rather puts a solid base under them. God is present in any assembly gathered in His/Her name.

Our Lady Queen of Peace parish began its Vigil for Peace on May 12, 2008. Our Vigil is open in the church Tuesday and Thursday mornings, 11:00-12:00, and Monday and Thursday evenings, 6:00-8:00. A Vigil booklet has been created for your use as an aid for reflection and prayer, and copies are available in the church. Vigil supporters invite you to come and spend 30 minutes in prayer and reflection—in quiet conversation.

There is no greater need in the world today than an end to violence. Violence challenges us in many forms throughout American society and throughout the world's societies. Each of us has experienced violence in his or her life, whether directly or indirectly. Yet there is hesitation in our parish community to bring this violence to our God and enter into personal conversation about this disastrous, painful reality in a quiet, safe, community setting. Jesus has promised us "Again, (amen,) I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them." (Matt 18:19-20). Embracing Jesus' commitment and applying it to our Vigil for Peace—pledging our "Amen"—would be a fulfilling Lenten exercise for us all.

Mother Teresa tells us, "I always begin my prayer in silence, for it is in the silence of the heart that God speaks. God is the friend of silence—we need to listen to God because it's not what we say but what He says to us and through us that matters."

*(Mother Teresa,
A Simple Path)*



Because priests of the Congregation of the Holy Spirit—Spiritans—have served our parish for nearly 64 years, we can say that we are a part of the Spiritan legacy, and that they are a part of our parish community's legacy.

Reading through the Spiritans' impressive web site (www.spiritans.org), I was struck by the many aspects of "Spiritan spirituality" described there. They explain the centrality of the Holy Spirit to their ministry and the importance of prayer coupled with action.

In matters of violence, justice, and peace, we could have no better confidant than the Holy Spirit. From the Spiritan web site: "Our life of prayer draws us ever closer to God and to each other. The more we walk in the Holy Spirit, the closer we are to those who walk in the same Spirit. Come, discover our life of prayer and experience with us the outpouring of the Holy Spirit, the Lord the Giver of Life."

I was particularly moved by discovering the importance the Spiritans put on relationship and prayer, the concepts with which I had already begun writing this article. They say, "Prayer is the word we use to describe our relationship with God, ourselves, and other people. We have to take time for relationships, which means we have to take time for prayer. We have to learn what it means to be lovingly present at every moment and with every person. We have to learn not to be distracted but solely to concentrate on the presence of God in every moment."

Let us join together in commitment, petition, praise, and thanksgiving at our Vigil for Peace. Jesus promised "Blessed are the peacemakers, for they will be called children of God." (Matt 5:9).

Peace be with you, brothers and sisters. ☩

Ken Fredgren, fredgren.k@gmail.com, is the coordinator of the Vigil for Peace Ministry.

By Jack Sullivan

When Katie Remedios became Director of Religious Education at Our Lady Queen of Peace last year, the parish was faced some immediate challenges with our existing onsite programs to educate children of grade school age in Catholic Christian teachings. The instruction time available between Sunday masses was too short so classes were rushed, the facilities were inadequate, and the instruction lacked consistency. Charged by the parish leadership to address these issues, Katie looked at examples from parishes in Northern Virginia and beyond. She found that many had gone to home- and community-based educational approaches that emphasize strong parental-based participation. She posed this along with several other options to our parish leadership; Father Tuozzolo and the Parish Advisory Board opted for the community-based approach and asked Katie to implement it.

Leading change is seldom easy, and Katie not surprisingly encountered some initial resistance. For some who attended Catholic schools early in life as she and many others of us did, religious instruction was something to be imparted by priests and nuns in a church-related setting—not in a living room. Some parents felt inadequate to the instructional task. For others, the ease and convenience of bring their children to church and having others do the teaching was hard to give up.

With the enthusiastic support of many parents, however, the Neighborhood Circles program was launched in 2008. Today some 80 families are participating in 14 Neighborhood Circles. The guidelines allow for flexibility within the 30 hours of instruction mandated by the Diocese. Some groups meet three times per month

for an hour, others twice a month for ninety minutes, and still others once a month for three hours. Sometimes food is served, sometimes not. The gatherings can rotate among the homes, always be in a single residence, or even occur at another site. The notion of “neighborhood” also is flexible. Given the considerable geographic dispersion of OLQP parishioners, circles often are composed of families who are scattered over Northern Virginia. They bring together youngsters—and parents—who otherwise might not know each other if not for the program.

Asked about her experience with Neighborhood Circles, parishioner Amy Beal described it as “fabulous,” a sentiment echoed by other participants. Amy’s group, Circle No. 1, has seven families and fifteen youngsters, divided into two groups according to age. If the children in a circle span many grade levels, the children are broken out into smaller groups, each usually involving no more than three grade levels.

Neighborhood Circle field trips are encouraged. One group recently visited the National Gallery of Art, accompanied by a parent with knowledge of art history. They viewed depictions of Christ and the saints in painting and sculpture, as interpreted by famed artists of the past. Circle 3, members of which are pictured here, recently undertook a working visit to So Others Might Eat (SOME), a service provider and advocacy group for



Washington DC’s homeless and poor citizens. The social justice and humanitarian mission of OLQP is the well-spring of the Neighborhood

Circles. As one parent put it, “by learning first how to be caring and contributing members of the parish, the youngsters are learning what it means to be a Catholic.” Symbolic of this dynamic is the “shoe-box” ministry in which participants once a month come together at the church to work on a project, such as filling boxes with food for the poor and homeless or making greeting cards to be sent to prison inmates. On these occasions there often is a speaker and music.

The core of the program, however, remains instructional. One Saturday a month all the children are offered classroom-based “review sessions” at which trained instructors, including Katie herself, provide religious education by grade level. Also attending are children whose parents have decided to pursue independent home study; they are electing to educate their children privately with the help of program-supplied materials. At present some 15 families have chosen that approach.

In both the group and individual programs parents are themselves strengthened in their faith and made more knowledgeable by their responsibilities for teaching their youngsters. Through the groups too, parents are bonded with other OLQP parishioners in ways that go far beyond a conversation over a cup of coffee after Mass.

At present the Neighborhood Circles reach only to the 7th Grade. After that the children graduate to the Confirmation Class where instruction and social action activities become more sophisticated. There is no parish program, however, once the students enter high school—a deficiency that Katie wants to address. One avenue she currently is pursuing is to bring a special Habitat for Humanity project, called “Youth United,” to the parish.

Stay tuned for more news about our new Religious Education program in future issues. †

Pictured: Neighborhood Circle 3 Ready for Duty at S.O.M.E.

Where Does Our Money Come From and Where Does It Go?

By Frances Michalkewicz

Our Lady Queen of Peace appears to run on high energy. However, behind the energetic clergy, church leaders, and volunteers are the traditional budget, fiscal, and financial reports. Helping Father Tuz keep track of where our money comes from and where it goes are an elected Finance Committee, a budget sub-committee, and especially the Parish Administrator, Christina Kozyn. The Parish Advisory Board is responsible for approving new activities, projects, or purchases that require funding, and the Finance Committee is responsible for determining if funds are available.

As part of carrying out its responsibility, the Finance Committee is instituting a regular report via *The Advocate* to keep parishioners apprised of the status of funds collected and disbursed by the parish.

This report covers collections and expenditures for the first half of the fiscal year—from July through December, 2008. During this period, OLQP collected \$617 thousand from Sunday and special collections as well as other donations. Of this amount, a little over 70 percent was used to carry out the operations of the parish. The remaining 30 percent were funds that flowed through the parish, e.g., second collections and Haiti donations.

The table below shows collections from July – December 2008 compared to the same period last year.

| <i>Income</i> | <i>July – Dec 2007</i> | <i>July -- Dec 2008</i> | <i>Delta</i> |
|--------------------------|------------------------|-------------------------|---------------|
| Sunday collections | \$392,000 | \$358,000 | (8.7%) |
| Christmas collection | 19,000 | 25,000 | 31.6% |
| Capital fund collection | 13,000 | 15,000 | 15.4% |
| Donations | 27,000 | 26,000 | (3.7%) |
| Miscellaneous* | 15,000 | 11,000 | (26.7%) |
| Sub-total | \$466,000 | \$435,000 | (6.7%) |
| Pass through collections | 165,000 | 182,000 | 10.3% |
| TOTAL | \$631,000 | \$617,000 | (2.2%) |

* Breakfast ministry, religious ed collection, etc.

Most of the church expenses are fixed. The largest expense is for salaries and benefits for 13 lay employees and clergy, which totaled \$224 thousand for the six-month period. This includes office and plant staff, music directors, the social justice minister, and the religious education minister.

The OLQP physical plant is comprised of four buildings (some quite old), which are used extensively seven days a week. The cost of maintaining the plant (including utilities) for the first half of the year was \$60 thousand.

As part of the Arlington Diocese, OLQP pays an annual assess-

ment as well as a separate assessment for Diocesan Catholic schools. Both assessments are based on income. For the first half of the year, \$56 thousand were sent to the Diocese.

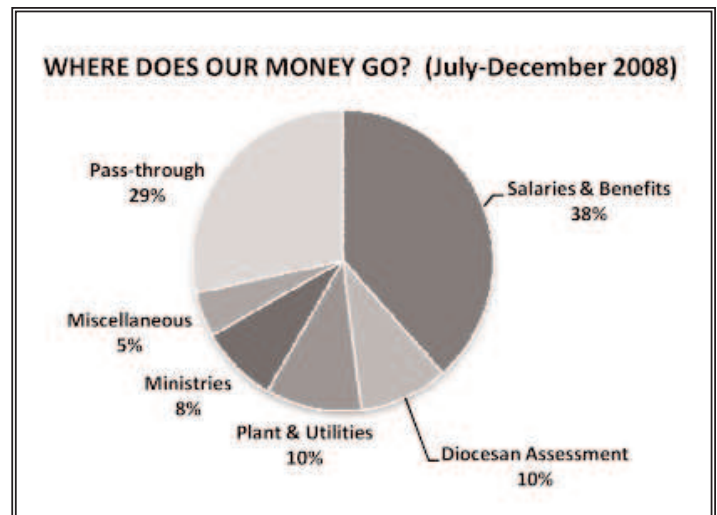
Church ministries spent \$49 thousand in the first six months. Of this amount, \$14 thousand were used for emergency assistance and charitable donations; \$12 thousand for the religious education program, and \$8 thousand for the liturgical ministry. The remainder was used by all of the other ministries. It should be noted that most ministries incur no or minimal expenses.

Finally, the remaining balance of almost \$30 thousand was used for miscellaneous expenses, such as food and supplies for the rectory, office supplies and contracts, and auto costs.

As you can see, our expenses are in line with our income. However, it is important to keep in mind that last year we made the last payment (about \$100 thousand a year) for the Diocesan loan for the Ministry Center. At that time, the Finance Committee voted to establish a reserve to ultimately be funded up to \$200 thousand. At the present time, we have been unable to add any funds to the reserve.

This demonstrates the need for your continued support of the parish and its works. For example, last year, we devoted almost 25 percent of our income to outreach activities. With the continued economic downturn, we will be asked to provide additional outreach and assistance to our community. We also want to continue our various ministries and provide services to our growing number of parishioners.

Please feel free to contact the Finance Committee for any additional information, or if you have suggestions for topics that should be discussed in upcoming reports. †



Community Focus... The Hope Lives On, The Dream Is Still Alive: A Tribute To Rev. Dr. Martin Luther King, Jr.

By Shiela Harmon Martin, OLQP PAB Chair

One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Dr. Martin Luther King, Jr., Letter from Birmingham Jail, April 16, 1963

On Monday, January 19, 2009 members of the congregations of Mt. Zion Baptist Church (MZB), Our Lady Queen of Peace (OLQP), and the Unitarian Universalist Church of Arlington (UUCA) gathered for the eleventh annual Interfaith Service in celebration of the life of Dr. Martin Luther King, Jr. This year's event held special significance as it immediately preceded the inauguration of Barack H. Obama, the first African American President of the United States of America.

As the audience gathered, the uplifting words of Dr. King permeated the beautiful sanctuary of the Unitarian Universalist Church. The harmonious voices of the three choirs, led by their respective ministers, filled the sanctuary and were joined by those of approximately 400 people singing "Lift Every Voice and Sing."

A special addition to this year's program was the Combined Children's Choir of UUCA and MZB. The joyful voices of the children delighted the audience with their rendition of "Get on Board that Train" and "Come and Go with Me."

OLQP's Monique O'Grady, serving as Mistress of Ceremonies, welcomed the audience. She also reminded them that this year, our interfaith worship service was not only honoring the life and legacy of one of our nation's greatest heroes, but also celebrating the strides our country has made in the struggle for civil

rights. "We pause for the sacred cause of equality—and regardless of our denominational affiliations, we pray with unshakable faith for a world to come that is truly 'Free At Last'."

Words of Reflections from Program Participants

Dr. Leonard N. Smith of MZB, acknowledging the historic election of President Barack Obama, noting the expressions of astonishment of many Americans, both Black and White, that a black man has been elected to America's highest elective office. Citing the tumultuous years of struggle for political equality by African Americans, he stated that most unexplainable events are simply "divine coincidences." He acknowledged that the Dream is alive, but he had bad news...because "the Dream is hospitalized and in the ICU." Weaving an insightful narrative about the present economic situation of Americans and its looming threats, he reminded us that we must continue to strengthen our faith and collectively use our energy and work to improve the lives of all people.

The following is our own Father Nangle's presentation in its entirety.

A Prophet and a Politician

"It is such an honor for me to participate in this, our eleventh annual commemoration of Reverend Doctor Martin Luther King, Jr. Our three congregations come together wonderfully not only to organize these prayer events on the King Holiday but also inspire us with their content and the participation of so many from each of our churches.

It is stating the obvious to say that during these days we mark a most wonderful moment in the history of our country. Particularly today, January 19, and tomorrow, January 20 are an amazing two-day period: today, the national commemoration of an African American prophet; tomorrow: the presidential inauguration of an African American politician. We shall remember these two dates as long

as we live and pass them along to our children and grandchildren.

Prophet and Politician—we need them both, do we not? The prophet to speak truth to power; the politician to implement the vision of the prophet. So it is with great thanks to God that on this 19th and 20th of January in the year 2009 we have both the outspoken prophet, Martin Luther King, Jr., and the competent politician, Barack Obama.

Let us, then, listen to each one of them speaking from his prophecy and presidency. First, Dr. King in the midst of the turbulent 1960's, in May of 1967 just about a year before his assassination, Dr. King spoke the following somber, prophetic words to and about our country:

'We must recognize that we can't solve our problems now until there is a radical redistribution of economic and political power...this means a revolution of values. We must see now that the evils of racism, economic exploitation and militarism are all tied together...you can't really get rid of one without getting rid of the others...the whole structure of American life must be changed.' Then Dr. King concluded with the following stern words: "America is a hypocritical nation and we must put our own house in order."

And now the words of the politician, President (he's been my president for some time now) Barack Obama, spoken almost a year ago as he began his quest for the nation's highest office:

'This time we want to talk about how to bring home our men and women of every color and creed, bring them home from a war that never should have been authorized, and never should have been waged; and we want to talk about how we'll show our patriotism by

MLK, Continued on page 7.

MLK, Continued from page 6.

caring for them and their families and about giving them the benefits they have earned. This time we want to talk about the fact that the real problem is not that someone who doesn't look like you might take your job; it's that the corporation you work for will ship it overseas for nothing more than a profit.

This time we want to talk about how the lines in the emergency room are filled with whites, blacks and Hispanics who do not have health care, who don't have the power on their own to overcome the special interests in Washington, but who can take them on if we do it together.

This time we want to reject the cynicism that tells us that these kids can't learn; that the kids who don't look like us are somebody else's problem. The children of America are not "those' kids," they are our kids and we will not let them fall behind in a 21st century economy. Not this time.

I would not be running for president if I didn't believe with all my heart that this is what the vast majority of American wants for this country. This union may never be perfect but generation after generation has shown that it can always be perfected.' (March 18, 2008)

Today we offer a prayer of thanks to God for both the Prophet and the Politician. We pray that the new President will listen to and hear the words of this Prophet and all the prophets in our land.

We also lift a prayer for the safety of President Obama, for Michelle, and for their two children. May they be kept from all harm. Thank you.

Reverend Michael McGee delivered the sermon for the occasion, "The Hope Lives On, The Dream is Alive." The following is Reverend McGee's presentation in its entirety.

"Here we are again. All of these beautiful

people gathered together as we do every year to celebrate the life of Dr. Martin Luther King, Jr. Don't you wish he could be here? And don't you wish he could be sitting next to Barack Obama tomorrow at noon when he takes the oath of office as the 44th president of the United States? I think he will be, don't you? Those with eyes will see him. And not only will he be there, but all of those who struggled for, suffered for, were jailed for, were lynched for daring to say, 'I have a dream, I have a dream that one day all Americans will be treated equally, I have a dream that one day all Americans will be free!'—all of them will be there.

We'll see Medgar Evers sitting up there on the rostrum with a big smile on his face. Rosa Parks will be sitting there, and she won't give up her seat up for anyone. Odetta will be humming in the background as Barack Obama takes his oath. The Kennedy brothers will be there, as will two Unitarians, Rev. James Reeb and Viola Greg Liuzzo, both of whom were murdered in Selma. They'll be there.

It's going to be a crowd up there, but it doesn't matter. Fourteen-year-old Emmet Till who was murdered will be there, as will the four beautiful girls, Denise, Cynthia, Carol, and Addie, who were killed when the Klan bombed the Sixteenth Baptist Church in Birmingham. The three civil rights workers who were killed, Jim Chaney, Michael Schwerner, and Andrew Goodman, will be there.

There will be many others as well. Let's hear their names. Shout them out for everyone to hear. Those who will be standing beside Barack Obama tomorrow, those who had the courage to struggle for justice and equality, those who would not give up or give in when someone stood in the doorway or turned fire hoses on them, or locked them in jail, or threatened their lives. They may be family members or friends or ministers or historical figures. Tell us who will be standing with Barack Obama tomorrow? Let us hear you...

We'll all be standing with our president tomorrow, won't we? Whether you're on the mall freezing your behind off—that's where I'll be—or sitting with friends at

home or at church watching it on television, we'll all be there to let the world know we're proud to have elected an African American president for the first time in history.

So does this mean that the dream has been fulfilled? Are we in the Promised Land? Can we finally relax and take it easy? We've taken a big step, no doubt about it, one Dr. King probably couldn't even dream of in his time. But we're not there yet.

Racism is still an ugly reality in our nation and in the world. Many of our schools and neighborhoods are still segregated. Many people don't have health insurance or adequate housing. This economic tsunami is hurting the poorest people much more than those who are well off, and yet the government is giving billions of bucks for the rich to bail out their yachts and nothing to help the rest of us bail out our rowboats.

There's still a lot of work to be done, so if you want to take it easy, you'll have plenty of time when you're dead and under the ground. But this is a time to get busy, a time when we finally have someone in the White House who's on our side.

That doesn't mean we can't get mad at President Obama. Doesn't that sound good, President Obama? I'm already mad at him for not inviting me to give the invocation tomorrow. He didn't even invite Reverend Smith or Father Leonard. Or all three of us could have given the prayer tomorrow, and we wouldn't charge him a dime, would we?

But I'm mad at Obama like I get mad at my wife or my kids or my friends or my church members. I know we're all on the same side, we're all trying to make the dream a reality, and we're going to disagree sometimes with how to get that done. That's ok, but I'm still going to let him know when I think he's making a mistake.

And I'm going to let my representatives know as well because if we don't, we know who they'll be listening to, don't we? They'll be listening to Benjamin

MLK, Continued on page 8.

MLK, Continued from page 7.

Franklin, and I'm not talking about the man but the money, the \$100 bill. I don't even know who's on the higher bills since I never see them. But we do know that money is the biggest voter in our democracy. Obama won because so many of us sent him our Franklins or whatever we could scrape together to offset the big corporation bucks that tend to go to other candidates.

We also found out that even more important than money is passion and power. We got out there and worked for Obama, ringing doorbells and making calls. We were organized, weren't we? I bet this will be the last election when anyone makes fun of a community organizer. Jesus was a pretty good community organizer, wasn't he? He knew how to get things done, to turn passion into power, to get folks to set aside their egos for a greater cause, to turn the world around. The powerful people thought all they had to do was kill him, and that would be it, just as they thought killing Dr. King would quiet people down and make them lose heart and hope.

But that didn't happen, did it? I don't see any quiet people here today, and I don't see anyone who has lost heart or hope. Because Dr. King still lives within us.

The civil rights movement was made up mostly of African Americans with few rights and little status in our country, many of them poor and powerless, and they were going up against the most powerful people in the country, politicians and presidents, preachers and churches, corporations and newspapers, sheriffs and police. They didn't stand a chance! No way, no how. The effort was doomed from the beginning. Right?

Wrong! A minister no one had ever heard of from Montgomery, Alabama became the reluctant leader. A tiny woman who simply sat down on a bus became a heroine. Little girls getting bombed and hit with high power hoses became the martyrs who melted the hearts of so many of us as we watched on television. And we discovered that we did have power, power of people who worked together, who struggled together, who would not

give up.

Without the civil rights movement, would Barack Obama be moving into the White House tomorrow? Would people of color be leaders in government, business, education, and throughout our society? Would we be here today worshipping together?

But the civil rights movement is not history yet. It's still alive, right here, right now. And we have to keep it going because the dream is still not a reality. Dr. King said,

'Change does not roll in on the wheels of inevitability, but comes through continuous struggle. And so we must straighten our backs and work for our freedom. A man can't ride you unless your back is bent.'

Barack Obama echoed his words with these:

'Change will not come if we wait for some other person or some other time. We the ones we've been waiting for. We are the change that we seek.'

Yes, we are the change that we seek. But we can't do it alone. We need to turn our passion into power by working side by side, hand in hand, not just 100 of us, not just 1,000 of us, not just a million of us, but millions and millions of people working for change. Obama is our Joshua, but we have to blow the horns that will take down the walls dividing us between black and white, conservative and liberal, gay and straight, Christian, Muslim, and Jew.

Together we can stop this terrible war in Iraq and put an end to torture. Together we can turn our economy around not so the rich can get richer but so that the basic needs of all people can be met. Together we can save this fragile planet of ours so that it will be here for our children and their children and their children. Together we can make sure that 'the inherent worth and dignity of every person is affirmed'—did you hear what I said?—every person! Nothing is going to hold us back, is it?

Nothing is going to keep us down. Nothing and no one is going to keep us from keeping the dream alive! That's what President Barack Obama will tell us tomorrow and all those who will share the stage with him—Medgar Evers, Rosa Parks, the Kennedys, James Reeb and Viola Liuzzo, Denise, Cynthia, Carol, and Addie, Dr. Martin Luther King, Jr., and so many others.

We'll all be up there with our president tomorrow and it will be a glorious day, a day of hope, a day of dreams come true, a day we'll all remember and tell our children and grand-children about; people of all colors will be there—it's going to be rainbow of folks down on the mall tomorrow, of all nationalities, like the United Nations, of all faiths, Christian, Muslim, Jew, Baptists, Catholics, and Unitarians, rich and poor, gay and straight, Democrats and Republicans.

And all over the world people will be watching and hoping that this will be the time to turn our tired old world around. But President Obama can't do it by himself. We are the hope. We are the future. We are the change that we seek. It's up to us. Hand in hand we can do it. He's our Joshua, but we have to blow the horns.

Amen, amen, and amen."

Mr. John Robinson, Director of the Martin Luther King, Jr. Center was also recognized for his outstanding service to the Arlington community. This year's offertory donations will be contributed to the MLK Center and the MLK National Project Foundation.

Thanks to all of the OLQP parishioners who served as members of the Interfaith Planning committee and especially Wilfred Braveboy, who has given 11 years of consistent service.

Thanks to the OLQP Gospel Choir and Director George Stewart for their beautiful "Medley" and rendition of "My Help (Cometh from the Lord)." Thanks to Father Leonard Tuozzolo for his leadership and to all who contributed their time and talents, in the spirit of Dr. Martin Luther King, Jr., to the success of this event. †

Baptism Ministry at OLQP



OLQP celebrates the Sacrament of Baptism during weekend Masses with one Mass designated each week. The schedule will rotate among the 6 PM, 9:30 AM and 11:15 AM Masses with some exceptions due to other special liturgical ceremonies.

Additionally, there will be one fixed time each month for the celebration of the Sacrament of Baptism *outside* Mass: 10 AM the second Saturday of the month. These celebrations may include more than one baptism.

To schedule the baptism of your child, please first contact Christina in the parish office at office@ourladyqueenofpeace.org or 703-979-5580. Ann Felker and Rebecca Jenkins will continue to coordinate preparation sessions for parents and godparents.

APRIL 2009

Apr 5, 11:15 AM Mass
Apr 12, 9:30 AM Mass (Easter Sunday)
Apr 12, 11:15 AM Mass (Easter Sunday)
Apr 18, 9:30 AM Mass
Apr 26, 11:15 AM Mass

MAY 2009

May 3, 6 PM Mass (Saturday Vigil)
May 10, 9:30 AM Mass
May 17, 11:15 AM Mass
May 24, 6 PM Mass (Saturday Vigil)
May 30, 9:30 AM Mass

JUNE 2009

Jun 21, 11:15 AM Mass
Jun 28, 6 PM Mass (Saturday Vigil)

An opportunity for a private baptism is available once a month on the second Saturday at 10 AM (5/9, 6/13).
Limited Baptisms in June due to First Communion celebrations.

PAB, Continued from page 2.

first two pews on the right side of the church (Baptism side) for elder members of OLQP. Reserved pews for Baptisms will begin with the 3rd pew. The PAB is requesting that members of the congregation honor this policy and ensure that the elderly have front row seating as they worship.

OLQP Parish Directory

Progress is being made toward publishing a new parish directory in 2010. PAB member Paul Pisano is leading this activity but he needs your time and talents to handle the myriad tasks associated with this project. We hope that you will volunteer by contacting Paul at cheep@starpower.net.

OLQP Service Recognition

The PAB is once again planning a Service Recognition weekend when parishioners who have engaged in outstanding service to OLQP will be acknowledged. Although the date has not been finalized, we are requesting that Ministries and all OLQP groups place this activity on their agendas and begin the process of identifying nominees. Please look for additional information in the Sunday bulletin.

As we continue our faith journey during this season of Lent, I pray that each one of you dedicates yourself to the service and honor of the sixteen Black Catholics, who as dreamers and doers are our foundation. As we work together, we honor their spirit and keep their dream alive. †

***In Service & Love,
Shiela Harmon Martin, 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.”

The Easter Vigil Service April 11, 8:30 PM

The Easter Vigil service is the first Easter service, and takes place on the night of Holy Saturday, Easter Eve. The idea behind the service is for faithful Christians to wait and watch, hopeful and confident that Christ will return at midnight.

The Easter, or Paschal, candle is lit during this service. The service traditionally begins outside the church, where worshippers gather around a fire.

The service begins with words like these:

Brothers and sisters in Christ, on this most holy night, in which our Lord Jesus Christ passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which through word and sacrament we share in his victory over death.

After readings and prayers, the Paschal candle is lit from the fire. The lit candle is now a symbol of Christ, risen as the light of the world, and come into the midst of the people.

The candle is carried into the church, where the worshippers are waiting in darkness, which symbolizes the darkness of Christ's tomb. The candles held by the congregation are then lit from the Paschal candle.

The symbolism of the candle is made very clear by the words we pray:

Grant that this Easter candle make our darkness light; for Christ the morning star has risen, never again to set, and is alive and reigns for ever and ever.

The readings at the service tell of the creation of humanity, and how humanity fell from grace and was repeatedly rescued by God. The readings remind people of God's promise to be with them always. †

April

| | | |
|----------|---------|--|
| W, 1st | 6pm | RE: Virtus Training - Classroom 1-2 |
| | 7pm | Kiwanis - Peace Room |
| Th, 2nd | 7:30pm | Credit Union evening hours |
| | | Social Justice Cmte - Peace Room |
| F, 3rd | 6:30pm | Stone Soup Supper - Founders Rm |
| Sa, 4th | 10am | Altar Server Training – Church |
| | 4::15pm | First Communion Team – Hall |
| | | RE Parent Session - Founders Rm |
| | | RE Review Session – Ministry Center |
| Su, 5th | | Palm Sunday |
| M, 6 | 7pm | Vigil Choir Rehearsal – Church |
| | | GLFF Social - Founders Rm |
| | 7:15pm | Minkisi Ministry - Discussion Rm |
| Tu, 7th | 7pm | L'Arche Prayer Group - Founders Rm |
| W, 8th | 7pm | RCIA Extension - Conference Room |
| Th, 9th | 7pm | Holy Thursday Mass |
| | 5pm | RE Circle #2 - Founders Rm |
| F, 10th | 3pm | Good Friday Service |
| | 7pm | Tenebra Service |
| | 8pm | Stations of the Cross in Spanish |
| Sa, 11th | 8:30pm | Easter Vigil |
| Su, 12th | | Easter Sunday |
| | | 2nd Collection: OLQP Capital Fund |
| | | Welcome Committee at Masses |
| | 10:45am | UJAMAA - Discussion Rm |
| Tu, 14th | 4pm | RE Shoebox Ministry - Classroom 3-4 |
| | 7pm | Nauck CAG - Discussion Rm |
| W, 15th | 7:30pm | Haiti Reforestation - Peace Room |
| Th, 16th | | Carpenter's Shelter Supper |
| | 7pm | OLQP Book Group - Peace Room |
| Sa, 18th | 4:15pm | RE Communion Team - Classrooms |
| Su, 19th | | Presentation Sunday Confirmation 2010 |
| | 10am | RE: Confirmation Presentation Sun - Classroom 3-4 |
| | 1pm | Water Into Wine Committee - Founders Rm |
| | 2pm | 1 pm Community Luncheon - Hall |
| M, 20th | pm | Confirmation rehearsal - Church |
| | 7:30pm | Haiti Committee Meeting - Founders Rm |
| Tu, 21st | 7pm | Voice of the Faithful (VOTF) - Founders Rm |
| Th, 23rd | 7pm | Pax Christi - Founders Rm |
| F, 24th | 7:30pm | Confirmation Liturgy |
| | 9pm | Confirmation Reception - Founders Rm |
| Sa, 25th | 10am | First Communion Team, Service Project - Hall |
| Su, 26th | | 2nd Collection -- Home Missions |
| | 10:30am | Credit Union Annual Meeting - Founders Rm |
| | | RE: Habitat Youth United Meeting - Classroom 3-4 |
| | 4pm | RE: Circle #2 - Classroom 1-2, Classroom 3-4 |
| W, 29th | 3pm | Seasoned Christians - Parish Office Bldg. |

May

| | | |
|---------|--------|---|
| F, 1st | 6:30pm | Water Into Wine Weekend - Ministry Center |
| Sa, 2nd | 8am | GLFF Retreat - Hall |
| | 9am | Water Into Wine Weekend - Ministry Center |
| | | JustFAITH Retreat - Parish Office Bldg. |
| | 2pm | GLFF Retreat Mass - Church |
| | 4:15pm | First Communion Team - Hall |
| Su, 3rd | 11:15 | Water Into Wine Blessing |
| | | Car Wash: Hait Teen Delegation |
| | 9 am | JustFAITH Retreat - Founders Rm |
| | 4pm | RE: Circle #2 - Classrooms |
| M, 4th | 7:15pm | Minkisi Ministry - Discussion Rm |
| | 7:30pm | GLFF Meeting - Peace Room |
| Tu, 5th | 7pm | L'Arche Prayer Group - Founders Rm |
| W, 6th | 7pm | Kiwanis - Peace Room |
| Th, 7th | 7:30pm | Credit Union evening hours - Ministry Center |
| | | Social Justice Cmte - Founders Rm |
| Sa, 9th | 10am | Worship Committee - Founders Rm |

Su, 10th

Mother's Day

| | | |
|----------|---------|--|
| | | Welcome Committee at Masses |
| | 10:45am | UJAMAA - Discussion Rm |
| | 2 pm | 1 pm Community Luncheon - Hall |
| M, 11th | 7:30pm | Haiti Committee Meeting - Founders Rm |
| Tu, 12th | 4 pm | RE Shoebox Ministry - Classroom 3-4 |
| | 7pm | Nauck CAG - Discussion Rm |
| W, 13th | 7 pm | RCIA Extension - Conference Room |
| Th, 14th | 7:30pm | Parish Advisory Board Meeting - Founders Rm |
| Sa, 16th | 4:15pm | First Communion Team - Hall |
| Su, 17th | | 2nd Collection -- Diocesan Retired Priests |
| | 2pm | 1 pm Community Luncheon - Hall |
| Th, 21st | | Carpenter's Shelter Supper |
| | 7pm | OLQP Book Group - Peace Room |
| | | Ascension of the Lord |
| Su, 24th | | Office Closed - Memorial Day |
| M, 25th | | Seasoned Christians - Parish Office Bldg. |
| W, 27th | 3pm | Finance Committee Meeting - Peace Room |
| | 7:30pm | Pax Christi - Founders Rm |
| Th, 28th | 7pm | First Communion Team - Church & Classrooms |
| Sa, 30th | 4:15pm | Pentecost |
| Su, 31st | | 2nd Collection - Spiritans |

June

| | | |
|----------|---------|---|
| M, 1st | 7:15pm | Minkisi Ministry - Discussion Rm |
| Tu, 2nd | 7pm | L'Arche Prayer Group - Founders Rm |
| W, 3rd | 7pm | Kiwanis - Peace Room |
| Th, 4th | 7:30pm | Credit Union evening hours - Ministry Center |
| | | Social Justice Cmte - Founders Rm |
| F, 5th | 6pm | First Communion Rehearsal (for Wknd Masses) |
| Sa, 6th | 10am | First Communion Mass (in Spanish) - Church |
| | 11am | First Communion Reception - Founders Rm |
| Su, 7th | | First Communion Weekend I |
| | | Fr. Tuozzolo's 50th Anniversary Celebration |
| Tu, 9th | 7pm | Nauck CAG - Discussion Rm |
| W, 10th | 7pm | RCIA Extension - Conference Room |
| F, 12th | 6pm | First Communion Rehearsal (for Wknd Masses) |
| Sa, 13th | 9am | UJAMAA's Prayer Breakfast - Hall |
| | | Voice Of The Faithful - Founders Rm |
| Su, 14th | | 2ndCollection -- Catholic Communication |
| | | First Communion Weekend II |
| | | Welcome Committee at Masses |
| | 10:45am | UJAMAA - Discussion Rm |
| Th, 18th | | Carpenter's Shelter Supper |
| | 7pm | OLQP Book Group - Peace Room |
| Sa, 20th | 9am | UJAMAA's Prayer Breakfast - Hall |
| | 12pm | Piano Recital - Founders Rm |
| | 1pm | Recital Reception - Hall |
| Su, 2st | | Father's Day |
| | 2pm | 1 PM Community Luncheon - Hall |
| W, 24th | 3pm | Seasoned Christians - Parish Office Bldg. |
| Th, 25th | 7pm | Pax Christi - Founders Rm |
| Su, 28th | | 13th Sunday in Ordinary Time |
| | | 2nd Collection -- Peter's Pence |

On Going Events

| | |
|-------------------|--|
| Sundays | 9:30 & 11:15 Nursery, POB Board Room |
| | Matthew 25 Bazaar, 9 AM - 12 Noon |
| Tuesdays | 9:30 Choir Practice, 6:45 PM |
| | 11:15 Choir Practice, 7:30 PM |
| Wednesdays | Matthew 25 Bazaar, 9 AM - 12 Noon |
| | 6 PM Choir Practice, 7:30 PM |
| | RCIA, 7:30 PM, Founders Rm |
| | JustFAITH, 7:30 PM, MC Classrooms |
| Thursdays | 1 PM Choir Practice, 7:30 PM, POB |
| Saturdays | Share the Word Bible Study, 9:30 AM, POB (1st & 3rd) |
| | Detail Committee, 12:30 PM, Church (1st & 3rd) |

(See page 11 for Mass & Reconciliation Schedules)

SEEC, Continued from page 1.

The ID provides no guarantee that a worker will be picked for a job at the center or pavilion, however. If an employer is looking for a carpenter or house painter, he selects the first worker on SEEC's sign-in list sheet who has identified himself as having the required skills. That is where the training services provided by SEEC come into play. In an effort to teach the workers marketable skills, SEEC holds drywall and bathroom remodeling classes on Saturday mornings. The men practice using mortar on the walls of a makeshift, three-sided, bathroom. The first step for the trainee is to press the ceramic tiles evenly in a row along the wall. After the tiles are firmly in place and harden, the worker removes them so the next worker can practice how to do it. The same procedure is followed for drywall training. The overall goal of the training class is to build the skill sets of day workers and increase their chances of employment, according to Tobar.

Dave Daly, Training Director at Residential Construction Workers Association (RCWA), teaches the men the basics in remodeling. "These are pre-licensed jobs, Class C remodeling," Daly explains. Although no licenses are necessary to perform drywall and tiling jobs, the men need documents to prove to prospective employers they are legal workers. Dave said the RCWA helps the men get their

papers in order and provides them with documentation stating they are trainees who qualify for temporary special student status in the U.S.

In addition to job training, SEEC also offers tutoring services. Dene Garbow is a retired librarian from the National Building Museum who has volunteered at SEEC for three years. The volunteer tutor said she teaches "a floating class," with the size dependent on how many men have found work for the day. Grabow uses work sheets and picture dictionaries to help teach the men simple English words and phrases. She teaches the men in a small conference room that is sparsely furnished with one long wooden table and eight chairs. One day in her class, an older man in the classroom is struggling to grasp the words and understand their meanings. A handsome, dark-haired young man named Julio seated at the end of the table assists the older gentleman several times, telling him in Spanish what Grabow is saying in English. Julio has been coming to class for about six months, an unusually long time for a program with so many transient workers. Grabow learned that Julio is homeless and sleeps under a bridge at night. When Julio can't find a job for the day, the SEEC Center is one of the few places he can find that is safe and warm, she said.

Both the economic downturn and the

increased level of immigration enforcement activity have made life even more difficult for SEEC's clients. The lack of steady work has made it impossible for many of the day laborers to pay their rent and buy food. Even worse, some of the men do not have the sizable sums of money needed to pay back the smugglers that they engaged to enter the U.S. That means they not only struggle with financial concerns, but tremendous anxiety about the safety of their families at home, Tobar notes. In the past two years, day laborer jobs at the center have dropped more than 50 percent, according to Tobar. Nonetheless, he tries to remain optimistic about the future. Although economic times are rough, SEEC plans to offer classes to the men on how to start their own businesses.

When the center closes at 11 a.m. on that November day, it is time for the men to leave the warm office space and venture out into the cold drizzle. Tobar watches as they stream out of the office. Some of the men head over to the pavilion and join the small gathering of workers who remain there. At this hour in the morning, it is unlikely that any of the men will find work for the day. Yet many of them, shivering in their lightweight jackets or well-worn sweatshirts, keep looking at the busy road anyway. †

Julie

Pastoral Staff:

Rev. Leonard Tuozzolo, C.S.Sp., Pastor
Rev. Simon Lobon, C.S.Sp., Associate Pastor
Rev. Joseph Nangle, OFM, Ministerio Latino
Gene Betit, Deacon
Christina Kozyn, Parish Office Administrator
Katie Remedios, Religious Education Director
Fred Cain, Social Justice & Outreach Ministry
Carleton "CC" Jenkins, Plant Manager
Floretta Ramsuer, Director Queen of Peace Early Learning Center



**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:

Now scheduled weekly
Please see page 8 for the upcoming schedule.

Reconciliation:

Saturdays - 5:30 PM and by appointment
Reconciliation Service, March 30th, 7 PM

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Marriage Preparation:

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

Our Lady Queen of Peace Church
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Arlington VA 22204-5262

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The ADVOCATE

Easter Season 2009

Tenebrae Service Good Friday April 10, 7 PM

The word 'tenebrae' is Latin for shadows. Tenebrae service recreates the emotional aspects of the passion story and, therefore, is a somber service. It was originally designed for Good Friday, with long scripture narratives divided into several parts, each one assigned to a different reader.

The Tenebrae service starts out with the church in candlelight. The readers go up one at a time, read their selection, and extinguish one of the candles, until only the Christ candle remains. Then the first part of Psalm 22 is read, which Jesus quoted on the cross, and the Christ candle is extinguished, leaving the congregation in near total darkness—and near total devastation. At this point, the service ends. There is no benediction. The people leave in silence.

The purpose of the service is to recreate the betrayal, abandonment, and agony of the events. It is left unfinished because the story isn't over until Easter Sunday. Join us for a moving recreation of the passion story, beginning at 7 PM on Good Friday!



Rebuilding Together

Is your home in need of rehabilitation or repair? If the answer is yes and you find it difficult to pay for these services, RPJ Housing maybe able to help you. For over 20 years, RPJ Housing has been providing free home repair services to limited income homeowners through its Rebuilding Together and Hearts and Hammers programs. Since 1988 over 61,000 community members have repaired 2,200 homes and non-profit facilities.

All the work is done for free by teams of volunteers with skills ranging from novice to professional. These dedicated community members repair floors, ceilings, walls and doors; install grab bars, railings and smoke detectors; address minor plumbing and electrical repairs; build ramps, paint, clean out gutters and attend to yard work.

To qualify for these programs, residents must own and live in the home to be repaired. The income level for an individual cannot exceed \$43,050. For each additional person in the home the income level increases by increments of \$4,800-\$6,000. Priority is given to seniors and persons living with disabilities.

If interested in applying for free home repairs , call 703-528-5606

OLQP will participate in the next Rebuilding Together on Saturday, April 25, 2009. Please watch the parish bulletin for details on how you can volunteer!