

#### OLQP MISSION STATEMENT

Our Lady Queen of Peace Catholic Church is dedicated to witnessing the teachings of Jesus Christ, especially the Gospel of Saint Matthew, Chapter 25:31-46. Our mission is to nurture the spirit and to encourage the potential of those we serve through liturgical celebration, educational endeavors and social ministries. The parish will continue to identify with its origin as a Black parish. As a multi-ethnic congregation we will seek to promote racial harmony and social justice. While our primary focus is within the immediate community, we will also work to provide for the well-being of the down-trodden everywhere. In this we strive for our parish community to be a caring, sharing, and loving family.

**Welcome to OLQP Catholic Church!**  
**¡Bienvenidos a OLQP Iglesia Católica!**

#### Contact / Contacto:

2700 19th St S, Arlington VA 22204  
703-979-5580, [office@olqpva.org](mailto:office@olqpva.org)

Website / sitioweb: [olqpva.org](http://olqpva.org)

#### Masses / Misas:

Weekdays / Días laborables:

Mon-Fri, 12pm / lunes a viernes 12pm

Weekend Mass Schedule /

Horario de misas de fin de semana:

Saturday Vigil — 5:30pm

Misa de vigilia sábados - 5:30 pm

Sundays — 8:00am, 9:30am, 11:15am,

1:00pm (Spanish) & 6:00pm (Young Adult)

Domingos - 8:00 am, 9:30 am, 11:15 am,

1:00 pm (español), y 6:00 pm (Misa de jóvenes adultos)

#### Bulletin Deadline /

Plazo para el boletín

Wednesday / miércoles —9 AM  
[office@olqpva.org](mailto:office@olqpva.org)

#### DECLARACIÓN DE MISIÓN DE OLQP

La parroquia de la iglesia católica Nuestra Señora Reina de la Paz se dedica a dar testimonio de las enseñanzas de Jesucristo, especialmente el Evangelio de San Mateo, Capítulo 25:21-46. Nuestra misión es nutrir el espíritu y alentar el potencial de aquellos a quienes servimos a través de la celebración litúrgica, labores educativas y ministerios sociales. La parroquia continuará identificándose con su origen como una comunidad afro-americana, pero reflejando una congregación multi-étnica y continuará promoviendo la armonía racial y la justicia social. Si bien es cierto que nuestro enfoque principal es la vecindad comunitaria, continuaremos trabajando para proveer por el bienestar de los más necesitados en general. Es así como nos esforzamos para hacer de nuestra comunidad parroquial una familia que comparte y se preocupa por sus miembros.

## OUR LADY QUEEN OF PEACE CHURCH

January 18-19, 2020

The Second Sunday in Ordinary Time

Behold!

The lamb of God who takes away  
the sin of the world.

*Jn 1:29*



Aquí tienen al Cordero de Dios,  
que quita el pecado del mundo!

*Juan 1,29*



NUESTRA SEÑORA REINA DE LA PAZ

18-19 de enero 2020

Segundo Domingo en el Tiempo Ordinario

***We are pleased to offer this new bilingual format giving witness to our ever-present Hispanic population.  
Nos place ofrecer este nuevo formato bilingüe que da testimonio de nuestra siempre presente población hispana.***

**SACRAMENTAL PREPARATION /  
PREPARACIÓN SACRAMENTAL**

**Baptism / Bautizo:**

Please email Baptism Coordinator Cecilia Lopez Oetgen,  
clopez@olqpva.org.

Por favor mande un correo electrónico a la coordinadora de los  
bautizos, Cecilia López Oetgen, clopez@olqpva.org.

**Marriage Preparation/ Preparación para el matrimonio:**

Please contact the parish office at least six months  
before wedding date to complete requirements.

Por favor llame a la oficina de la parroquia seis meses antes  
de su matrimonio para completar todos los requisitos.

**Reconciliation / Reconciliación—Confesión:**

Sat, 4:45-5:15 pm & by appointment.

Los sábados: 4:45 - 5:15 pm. y por cita previa.

**SACRAMENTAL LIFE OF THE PARISH /  
VIDA SACRAMENTAL DE LA PARROQUIA**

This weekend we welcome new Christian. Este fin de  
semana le damos la bienvenida a nuevo Cristiano:

***Mia Alisson Landers*** - Baptized January 18

Bautizada el 18 de enero

**SUNDAY COLLECTIONS / COLECTAS DEL DOMINGO**

Sunday Collection / Colecta del pasado domingo: \$10,772

Faith Direct (December Average /  
promedio del mes de diciembre): \$9,348

**SECOND SUNDAY IN ORDINARY TIME /  
SEGUNDO DOMINGO EN EL TIEMPO ORDINARIO**

Isaiah 49:3,5-6 (64A); 1 Corinthians 1:1-3; John 1:29-34

*Isaías* 49,3, 5-6 (64A); 1 Corintios 1,1-3; Juan 1,29-34

**THIRD SUNDAY IN ORDINARY TIME /**

**TERCER DOMINGO EN EL TIEMPO ORDINARIO**

Isaiah 8:23-9:3 (67A); 1 Corinthians 1:10-13, 17; Matthew 4:12-23

*Isaías* 8,23-9,3 (67A); 1 Corintios 1,10-13, 17; Mateo 4,12-23

**MASS INTENTIONS FOR JANUARY 18-24**

**SECOND SUNDAY IN ORDINARY TIME**

**INTENCIONES DE LAS MISAS**

**18-24 DE ENERO 2020**

**TERCER DOMINGO EN EL TIEMPO ORDINARIO**

5:30 pm— for Joseph Fratus Jr (D) by Ann Flack

8 am— for the Parish

9:30 am— for Maria Teresa Rivas (D)

by Maria Teresa Laguna & Family

11:15 am— for Anselmo Solo (D) by Friends of Marlyn Caldo

1 pm— for Sylvie Cacay (D) de la Maria Cabrera

6 pm— for Patricia Estrada (D) by the Estrada Family

Mon. 12:00 noon— for the Parish

Tues. 12:00 noon— for the Parish

Wed. 12:00 noon— for Patricia Estrada (D) by Melvin Mendez

Thu. 12 noon— for Dolores Valadez (D) by Bernadette Lozano

Fri. 12:00 noon— for Tessie DeLaney (D) by Carolyn Bonilla

**NEXT WEEKEND'S SECOND COLLECTION:**

**CHURCH IN LATIN AMERICA**

**SEGUNDA COLECTA EL FIN DE SEMANA PRÓXIMO:**

**LA IGLESIA EN AMÉRICA LATINA**

**OLQP PARISH STAFF / PERSONAL DE LA PARROQUIA**

**Pastor / Párroco:** Fr. Tim Hickey, CSSp, thickey@olqpva.org

**Parochial Vicar / Párroco Asociado:** Fr. Martin Vu, CSSp, mvu@olqpva.org

**Ministerio Latino:** Fr. Joseph Nangle, OFM, j.nangleofm@yahoo.com

**Deacon / Diácono:** Dcn. Tony Remedios, tremedios@olqpva.org (@ajremedios) on Twitter

**Parish Office / Oficina parroquial**

**Business Manager / Gerente de Negocios:** Christina Kozyn, ckozyn@olqpva.org

**Receptionist / Enlace Hispano (bilingüe):** Thelma Molina, tmolina@olqpva.org

**Administrative Support / Asistentes Administrativas:** Jeannette Gantz Daly, jgantz Daly@olqpva.org, Michele Chang, mchang@olqpva.org

**Ministry Center / Centro de Ministerios**

**Social Justice & Outreach Minister / Ministro de Justicia Social y Acercamiento (bilingüe):** Sally Díaz-Wells, sdiazwells@olqpva.org

**Faith Formation Director / Director de Formación de Fe (bilingüe):** Alex Hernández, ahernandez@olqpva.org

**Faith Formation Director Assistant / Asistente del Director de Formación de Fe:** Christian Ruf, cruf@olqpva.org

**Faith Formation Assistant / Apoyo, Departamento de Formación de Fe (bilingüe):** Cecilia López, clopez@olqpva.org

**Youth & Young Adult Minister / Ministro de Adolescentes y Jóvenes Adultos:** Rebecca Grant Jenkins, rgrantjenkins@olqpva.org

**Maintenance Supervisor / Supervisor de Mantenimiento:** Michael Hill, mgdvet53155@yahoo.com

**Evening Custodian / Conserje nocturno:** Mel Cabrera, mcabrera@olqpva.org

**Maintenance Department Support / Apoyo, Departamento de Mantenimiento (bilingüe):** Zulema Ramallo, Isabel Staff, Wayne Klopfenstein

**OUR SICK AND HOMEBOUND STRENGTHEN US /**  
**NUESTROS ENFERMOS Y**  
**CONFINADOS NOS FORTALECEN**

**PLEASE PRAY FOR / POR FAVOR OREMOS POR:** Lousie Aust, Suri Barahona, Ronald Bashian, Gene Bétit, Cindy Bianga, Francis Bilgera, Joseph Leopold Bissonnette, Precious Bowens, April Brassard, Evie Brown, Lynne Burgh, Marty Butner Covington, Brody Carroll, Pat Carty, Louise Chambers, Carmen Rosa Claure, Jeff Cory, Mary DaLuca, Cheryl Darby, Jim Davis, Adrienne DiC-erbo, Ernest Donatto, Patricia "Pat" Dowd, Irene Fitzpatrick, Deborah Forczek, Yvette Francois, Iva Futrell, Karen Gammache, Trishann Ganley, Francine Gemmill, Yolanda Gregorio, Carmen Gonzalez, the Harris Family, Sally Harris, Linda Hawkins, Clare Hayden, Dee Hickey, Margaret Hodges, Beatriz Uribe Jaramillo, Rodrigo Jaramillo, Lillian Jay, Pat Johnson, Caecilie Jones, Sharon Jourdan, Cindy Kernick, Carmen Andrea Lara, Patrick Lawrey, Bertie Leahy, Lidia Montero Lopez, Olga MacKenzie, Wil McBride, Tess McDade, Stefan McGuigan, Martha Gladys Medina, Maria Magdalena Medrano de Ventura, Eileen Melia, Roberto Méndez, Arthur Miller, Mary Miller, Yvonne Mockler, Carmen Montijo, Dorothy Moran, Bob Morsches, Chelsea Murray, Dorothy Myrtle, Mario Amel Najarro, Bruyce Niligis, Patrick Ogden, Michelle O'Keefe, Delfina Pacheco-Choque, Roy Paco, Catherine Parr, Mary Pasquarella, Mark Pazich, Minnie Pazich, Paul Ramirez, Maddie Respicio-Cabatic, Wally Reyes, Michael Rodgers, Maritza Roldan, Marco Cristiaan Rufolo-Roger, Josefina Salgado, Carolyn Santos, Susan Savage, Jane Shepard, Janet Shirvanian, Mary Shookhoff, Jeffrey Smith, Mary E. Smith, Eva Souza, Nina Stewart, Michael Arthur Sweat, Mary Terlep, Rose Trujillo, Fr. Tom Tunney, Nancy Urquizo, Stephen Utley, Kate Witkowski, Mary Woods, Claudia Zapata, Kate Zopp.

**INCLEMENT WEATHER POLICY /**  
**NORMAS ANTE LA INCLEMENCIA DEL CLIMA**

**Evening and weekend activities** (except scheduled Masses): OLQP follows the decision of Arlington Public Schools for cancellation of evening and weekend activities. Those traveling outside the local school district should use their best judgment. For the most up-to-date information for Arlington Public Schools, please call 1-866-322-4277 or visit

[www.apsva.us/post/inclement-weather-announcements/](http://www.apsva.us/post/inclement-weather-announcements/)

**Parish Office Staff and Weekday Activities, 8am-5pm:** Office and weekday activities follow the decision of the Federal Government. Tune in to your local radio and tv stations for updated information or visit [www.opm.gov/policy-data-oversight/snow-dismissal-procedures/](http://www.opm.gov/policy-data-oversight/snow-dismissal-procedures/)

**Masses:** The decision to cancel Masses within the Diocese of Arlington is made by Bishop Burbidge and broadcast on local radio and tv stations.

**Las actividades nocturnas y de fin de semana** (con excepción de las misas programadas): OLQP sigue la decisión de las Escuelas Públicas de Arlington para la cancelación de actividades nocturnas y de fin de semana. Las personas que estuvieran fuera del sistema escolar local deben utilizar su mejor juicio. Para obtener la información más actualizada sobre las Escuelas Públicas de Arlington, por favor llame al 1-866-322-4277 o visite [www.apsva.us/post/inclement-weather-announcements/](http://www.apsva.us/post/inclement-weather-announcements/)

**Personel de la Oficina Parroquial y Actividades de Días Laborables, 8am-5pm:** Las actividades de la Oficina y del día siguen la decisión del Gobierno Federal. Sintone las emisoras de radio y televisión locales para obtener información actualizada o visite [www.opm.gov/policy-data-oversight/snow-dismissal-procedures/](http://www.opm.gov/policy-data-oversight/snow-dismissal-procedures/).

**Misas:** La decisión de cancelar las misas dentro de la Diócesis de Arlington es hecha por el obispo Loverde y transmitida por las estaciones de radio y televisión locales.

***Translated notices that are of interest to the entire community.***  
***Noticias traducidas que son de interés para toda la comunidad.***

**MATTHEW 25**- The donation bins are open again! We are still in need of winter jackets for adults and children. Thank you!

**VOLUNTEER WITH OLQP'S ESCUELITA** - We hear sermons that challenge us to find a special way to be Jesus to others. Tuesday's Post had two pages of stories about the value of volunteering to those who give their time. Change scenery to OLQP campus and you will find unlimited ways to follow Jesus--and the Post. Each Wednesday morning, Father Ray Hall surges with the energetic hope of up to 200 people as they "Take our Bread...and flour and cereal and oil" to help feed their families. In the corner room, there is a bright, peaceful, playful refuge for the children of those industrious parents--the Escuelita. With a sunny space and a great selection of materials from play dough to pretend kitchen, these children play, explore, listen and occasionally snack--preschool-prep. The Escuelita is staffed by loving and playful members of the parish, who see Jesus in all those little faces. Join us, as often as you can, in this tender ministry, every Wednesday morning, from 9:15 till 11:00. Mothers with their own little ones are especially welcome because it is never too early to instill volunteering for social justice. Even one Wednesday morning per month would be a great help. Contact Ann Felker, [gr8est9@gmail.com](mailto:gr8est9@gmail.com).

**MATEO 25** - ¡Los contendores para donaciones han regresado! Todavía necesitamos abrigos de invierno para adultos y niños. ¡Gracias!

**OFRÉZCASE DE VOLUNTARIA/O EN LA ESCUELITA DE OLQP**

Escuchamos sermones que nos retan a encontrar esa manera especial de ser Jesús para los demás. El periódico Post del martes tuvo dos páginas de historias acerca de la importancia que tiene ser voluntario/a para quienes donan su tiempo. Piensen ahora en OLQP y allí hay un número ilimitado de maneras de seguir a Jesús - y al Post. Todos los miércoles por la mañana, Fr. Ray Hall explota con la esperanza de hasta 200 personas al ellas "tomar nuestro Pan...y harina y cereal y aceite" para ayudar a alimentar a sus familias. En el salón de la esquina, hay un refugio alentador, sereno y alegre para los niños de esos padres trabajadores - la Escuelita. Con un lugar alegre y una gran selección de materiales, de plastilina a una cocina de mentira, estos niños juegan, exploran, escuchan y de vez en cuando comen una merienda. La Escuelita es atendida por miembros de la parroquia que son amorosos y a quienes les gusta jugar. Estas personas ven a Jesús en todas las caritas de los niños. Únase a nosotros, tan a menudo como pueda, en este ministerio sensible, todos los miércoles por las mañanas, de 9:15 hasta las 11:00. Las madres con sus niños son bienvenidas de manera especial porque nunca es muy temprano para inculcar el ofrecerse de voluntaria/o a favor de la justicia social. Hasta un miércoles por la mañana al mes sería una gran ayuda. Contacte a Ann Felker, [gr8est9@gmail.com](mailto:gr8est9@gmail.com).

**CHILDREN'S LITURGY OF THE WORD (CLW)** - CLW takes place during three of the Sunday Mass options (9:30, 11:15, and 1:00 pm in Spanish). Children ages 4-10 are invited to listen and reflect on the Sunday Gospel in child friendly language. The children leave the main sanctuary and proceed to our Children's Chapel where they experience the Gospel, Profession of Faith, and General Intercessions before returning for the Liturgy of the Eucharist. CLW is led by a team of fantastic teen leaders!

**OLQP 75TH ANNIVERSARY PICTURE DIRECTORY – Pictures are in!** If you've been waiting to pick up your family portrait, they are in! We will distribute them after Masses next weekend, Jan 25/26. Please plan to pick up your free 8X10 then. Pickup Masses and times: before and after Saturday's 5:30pm Vigil Mass; after Sunday's 8:00am Mass, and then before and after the 9:30am, 11:15am, 1:00pm and 6:00pm Masses.

**JANUARY 12, 2020** -- 10th anniversary of the 7.0-magnitude earthquake that struck Haiti, killing 220,000-316,000 people, injuring 1.5 million and leaving 1.5 million homeless. The majority of Haiti's government buildings, the nursing school, and 50 hospitals and clinics collapsed, killing most of those inside. Fortunately, Medor did not suffer any deaths, but aftershocks of the quake destroyed Medor's primary school, forcing the children to attend class outside. The quake severely damaged the foundation of Medor's church. OLQP was able to obtain grants and parishioner funding to rebuild the school and repair the church foundation. Within 4 years, while many other areas of Haiti struggled to recover, Medor had a new 15-classroom primary school and the church foundation had been reinforced. Thank you to all who helped with this amazing achievement. Learn more about Medor at [Marysusancarlson.tumblr.com](http://Marysusancarlson.tumblr.com)

*Please pray for our Medor family.*

**ECO-QUOTE:** If we fall in love with creation deeper and deeper, we will respond to its endangerment with passion. *Hilegard of Bingen*

**MEET AND QUERY YOUR VA SENATORS AND DELEGATES** - VA Interfaith Center for Public Policy's annual *Day for All People* is Wednesday, January 22<sup>nd</sup> when you can talk with your district representatives. There is a \$30 fee which includes a bus ride from Northern Virginia to Richmond Virginia and back. Interested in going? Please sign up at VICPP's website: <https://www.virginiainterfaithcenter.org/>

**STEPHEN MINISTRY** - Winter doldrums? Many people find that the low light of winter results in depression or just greater difficulty dealing with existing life challenges (loss, family friction, illness, etc.). A Stephen Minister is available to listen non-judgmentally and accompany you (confidentially) in this phase of your life journey. Call Joan Brown, 703-608-5059, to be linked with a trained Stephen Minister.

**LITURGIA DE LA PALABRA PARA NIÑOS** - La Liturgia de la Palabra para Niños (CLW, por sus siglas en inglés) se lleva a cabo durante tres de las Misas de los domingos (9:30, 11:15 y 1:00 p.m. en español). Se invita a los niños entre los 4-10 años a escuchar y reflexionar sobre el Evangelio del domingo en un lenguaje apropiado para ellos. Los niños salen del santuario principal y proceden a la capilla de niños donde experimentan el Evangelio, la Profesión de fe y las intercesiones generales antes de volver para la Liturgia de la Eucaristía. ¡Un equipo fantástico de adolescentes está a cargo del CLW!

**EL DIRECTORIO PICTÓRICO DEL 75 ANIVERSARIO DE OLQP – ¡Llegaron las fotos!** Si ha estado esperando por recoger la foto de su familia, ¡ya puede hacerlo! Los vamos a distribuir después de las Misas el fin de semana próximo, 25/26 de enero. Entonces, por favor planea recoger su foto 8x10 gratis. Misas y horas para recoger las fotos: antes y después de la Misa de vigilia el sábado a las 5:30pm, después de la Misa de las 8:00 am del domingo y antes y después de las Misas de las 9:30 am., las 11:15 am, la 1:00 pm y las 6:00 pm.

**12 DE ENERO DEL 2020 – 10mo aniversario del terremoto de magnitud 7.0 que hubo en Haití,** y que causó 220,000-316,000 muertes, 1.5 millones de heridos y dejó a 1.5 millones de personas sin casa. La mayoría de los edificios del gobierno de Haití, la escuela de enfermería y 50 hospitales y clínicas se derrumbaron, matando a quienes estaban adentro. Afortunadamente, no hubo muertes en Medor, pero unos temblores secundarios destruyeron la escuela elemental de Medor y los niños tuvieron que asistir a clase afuera. El terremoto causó daños severos en los cimientos de la iglesia de Medor. OLQP pudo obtener subsidios y fondos de los miembros de la parroquia para reconstruir la escuela y reparar los cimientos de la iglesia. En 4 años, mientras que muchas otras áreas de Haití luchaban por recuperarse, Medor tenía una escuela primaria nueva con 15 salones de clases y se habían reforzado los cimientos de la iglesia. Gracias a todas las personas que ayudaron a realizar este logro. Aprendan más acerca de Medor en [marysusancarlson.tumblr.com](http://marysusancarlson.tumblr.com)

*Por favor, recen por nuestra familia de Medor en Haití.*

**CITA ECOLÓGICA:** Si amamos la creación más y más profundamente, responderemos apasionadamente al peligro que la acecha. *Hilegard of Bingen*

**CONOZCA E INTERROGUE A SUS SENADORES Y DELEGADOS DE VIRGINIA** - El Día para todos (*Day for All People*) anual del VA Interfaith Center for Public Policy es el miércoles, 22 de enero para hablar con sus representantes de distrito. El costo es de \$30 que incluye el viaje de ida y vuelta en autobús de Northern Virginia a Richmond. ¿Está interesado/a en asistir? Por favor apúntese en el sitio web de VICPP: <https://www.virginiainterfaithcenter.org/>

**EL MINISTERIO ESTEBAN** ¿Se siente desanimada/o durante el invierno? Muchas personas encuentran que la poca luz en el invierno les causa depresión o que se les hace más difícil bregar con los retos de la vida (alguna pérdida, fricción en la familia, enfermedad, etc.). Un ministro Esteban está disponible para escuchar, sin juzgar y acompañarlo/a (confidencialmente) en esta fase de su jornada en la vida. Llame a Joan Brown, 703-608-5059, para que la/lo conecten con un Ministro Esteban que ha recibido entrenamiento.

**ORGANIZING YOUR CHRISTMAS SUPPLIES?**

The OLQP Knitters can always use those smallish paper shopping bags with handles from any store (prefer Starbucks size) and tissue paper (new or gently used). We can also use donations of yarn and gallon size ziplock plastic bags. Thank you for your generosity this past year – for the time and effort of our volunteers and for the support and donations from the parish community. Our knitters work year-round making beautiful warm scarves for the homeless, baby blankets and prayer shawls. If you'd like to join in this year, please contact Marilena, mamoni530@gmail.com. Please leave donations in the basket outside the food pantry in Father Ray Hall or contact Marilena with questions. Wishing you all a happy and healthy New Year from the OLQP Knitters – 50 volunteers who created an amazing 669 pieces in 2019!

**OLQP HOLY HOUR**  
**4<sup>th</sup> Monday of the Month**

Join us January 27 at 8 pm for readings and silent prayer.

**¿ORGANIZANDO SUS ARTÍCULOS DE NAVIDAD?**

Los tejedores de OLQP siempre pueden usar esas bolsas de papel pequeñas con asas de cualquier tienda (preferiblemente del tamaño de las de Starbucks) y papel de seda (nuevo o de poco uso). También podemos usar donaciones de hilo de tejer y bolsas ziplock de plástico de tamaño de galón. Gracias por su generosidad este año pasado – por el tiempo y esfuerzo de los voluntarios y por el apoyo y las donaciones de la comunidad parroquial. Nuestros tejedores trabajan todo el año tejiendo bufandas bonitas y cálidas para las personas que no tienen casa, frazadas para bebés y chales de oración. Si quiere unirse a estas personas este año, por favor contacte a Marilena, mamoni530@gmail.com. Por favor deje las donaciones en la canasta afuera de la despensa de alimentos en Father Ray Hall o contacte a Marilena si tiene preguntas. Los tejedores de OLQP les desean un Año Nuevo feliz y con salud – ¡50 voluntarios que crearon 669 artículos asombrosos en el 2019!

**HORA SANTA EN OLQP**  
**4to lunes del mes**

Únase a nosotros el 27 de enero a las 8 pm para lecturas y oración en silencio.

**JUST A THOUGHT OR TWO...** John the Baptist is once again at the center of our Gospel reading this weekend. He has moved from shouting “prepare the way of the Lord” to “behold the Lamb of God!”, then he admits that he did not, at first, recognize Jesus as “the Lamb of God”. And remember too that in the Gospel of Luke, after his arrest he sends two disciples to ask Jesus, “are you the one who is to come or are we to wait for another?” There seems to be a certain amount of ambiguity as to John’s understanding of who Jesus really is. What is clear is that all of this happened in a particular time in a particular place to real people who actually knew this one called Jesus. God came to us, “Emmanuel”, and it all points to the need for us to be constantly looking for the way in which God continues to come to us and is present in every moment of our day, of our life. Much like the Magi we heard of on the Feast of the Epiphany, they saw the star, they looked up at the same night sky as all the rest of the people of the earth but they were the ones who “saw” because they expected to see something...their hearts were open to God, they expected God to be present in their lives. John the Baptist expected the Messiah to come and so he recognized him when at last he came. Like John and like the Magi we have to look, expecting to see, expecting to find God present in the midst of our daily lives. Like them we too then will see, with expectant eyes, God’s amazing presence in the most surprising of places and moments of our everyday lives, even, or perhaps most especially in the broken moments of our lives too. Where did I last glimpse God’s presence in my life? Did I stop to savor it, or to share it with someone else?

God’s Blessings,  
Fr. Tim

***Programs that are open to the entire community, but offered in English only.***  
***Programas que le dan la bienvenida a toda la comunidad, pero que solo se ofrecen en inglés.***

**CELEBRATE WORLD MARRIAGE SUNDAY**

-- All married couples are invited Saturday, February 8, for 5:30pm Mass at the Cathedral of St. Thomas More with the Most Rev. Michael F. Burbidge celebrating World Marriage Sunday. Dinner follows Mass. Dinner is free, but space is limited so couples must RSVP: arlingtondiocese.org/wms20

**JUST\$ Giant and Safeway cards** will be available this weekend. Net proceeds are shared with the Food Pantry and Brother Haron’s program in Kenya that provides technical training to orphaned and vulnerable children – at no cost to you since the Giant and Safeway cards are redeemable at face value.

**JOIN US FOR THE 2ND ANNUAL MARCH FOR LIFE – VA**

**Thursday, February 13, Richmond**

Raise your voices in prayer and advocacy during the second annual Virginia March for Life in Richmond. Opening Mass at 9:15am with Bishop Michael Burbidge and Bishop Barry Knestout. The rally will take place at the State Capitol at 11:45am and the March will begin at 12:45pm. Visit the Virginia Catholic Conference website at <https://vacatholic.org/news-events/virginia-march-for-life/>. OLQP parish contact: Julie Hanlon Bolton, juliehanlonbolton@yahoo.com

# Dr. Martin Luther King, Jr. —

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves. Who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.

One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity.

One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense, we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned.



*Martin Luther King Jr on August 28, 1963, delivered the iconic "I Have a Dream" speech in the presence of more than 250,000 supporters gathered at Lincoln Memorial.*

Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. And those who hope that the

Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: in the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny, and they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

# *I Have A Dream Speech*

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only.

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality.

You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin

but by the content of their character. I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists with its governor having his lips dripping with the words of "interposition" and "nullification" one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight and the glory of the Lord shall be revealed [cheering], and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together to stand up for freedom together, knowing that we will be free one day.

This will be the day, this will be the day when all of God's children will be able to sing with new meaning: "My country, 'this of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountain-side, let freedom ring!"

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California. But not only that: Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men, and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

**"Free at last! Free at last!"**

**Thank God Almighty, we are free at last!"**

# 'Until We Are All Free': Learning from Tubman, King, and Stevenson

By R. Drew Smith

In 2020, January remembrances of Martin Luther King Jr. are occurring against the backdrop of two high-profile films emphasizing sacrificial servant leadership.

First, the film *Harriet* provided a renewed focus on celebrated abolitionist Harriet Tubman. This biopic chronicles her mid-19th century enslavement in Maryland, her daring escape to a hard-won freedom in Philadelphia, and her selfless decision to return to the South multiple times to lead others on the treacherous journey from slavery to northern freedom.

*Harriet* effectively captures the alarm among Tubman's abolitionist hosts in Philadelphia at the idea of her returning South on these perilous missions. But Tubman's actions were guided by deeply held convictions, as conveyed through her own published words, and in revised form within the film:

I had crossed de line of which I had so long been dreaming. I was free; but . . . my home after all was down in de old cabin quarter, wid de ole folks, and my brudders and sisters. [And] to dis solemn resolution I came; I was free, and dey should be free also.

For Tubman, freedom could never be understood as singular. She could not live fully into her own freedom, conscious of the continuously shackled existence of those she left behind.

This month also saw the release of the film *Just Mercy*, which tells the story of attorney Bryan Stevenson's relentless pursuits of due process for Alabama death row inmates. Born and raised in Delaware, Stevenson's exposure as a Harvard Law School student to legally flawed convictions of death row inmates, particularly in the South, became for him a matter warranting urgent attention.

Upon graduating, Stevenson decided, counter to all expectations about his career trajectory and despite personal dangers he might face, to return to the South to provide legal counsel to persons condemned to death. He went on to found Equal Justice Initiative, a Montgomery-based organization that has "won reversals, relief, or release" for hundreds of "wrongly convicted or unfairly sentenced" prisoners, including 135 death row prisoners.

Stevenson would have us know, as stated in the film: "We can't change the world with only ideas in our minds. We need conviction in our hearts."

These accounts parallel the familiar sacrifices of Martin Luther King, Jr., who envisioned a path from his Boston University graduate studies to a career in the academy but returned to the South's mid-20<sup>th</sup> century frontline struggle

for racial justice, which led ultimately to his assassination.

As King would later say: "No one is free until we are all free."

Today, although an ever-growing portion of African Americans press toward new social heights, a troublingly large portion of African Americans seem inescapably marginalized.

A persistent black marginalization has been masked by substantial social gains since the civil rights movement among a segment of African Americans that has achieved upward mobility, especially as a result of access to higher education.

The African American middle-class (defined in terms of persons working in non-manual, white collar jobs), was estimated by sociologist Bart Landry at 28 percent in 1970, 39 percent in 1980, 44 percent in 1990, and 51 percent in 2002.

Moreover, the percentage of African Americans with college degrees increased from 6 percent in 1970 to 19 percent (or 3.9 million persons) in 2011. Of that number, 1.6 million possessed advanced degrees (master's, doctoral, or professional degrees) as compared with 677,000 blacks with advanced degrees in 1995.

Nevertheless, these social gains have occurred alongside a deepening and thickening of black poverty. Although the number of African Americans living below the poverty line in fact declined from 42 percent in 1966 to below 30 percent by 2008, several additional social indicators clarify the severity of black poverty and the reality of social isolation and marginalization evident among a large segment of blacks.

Particularly noteworthy has been the high unemployment rate among African-American youths age 16-19, which ranged between 23 percent and 48 percent from 1991-2010, and only recently declined to a low of 15 percent. Also of concern is a high school dropout rate among African Americans age 16-24, which has fluctuated between 10 and 15 percent throughout the 2000s (as compared to a rate of five percent or less among whites). Although by no means the only factor, high dropout rates contribute to the fact that roughly 80 percent of African Americans are without a college degree.

These economic and educational bifurcations among African Americans — and increasingly among Americans in general — raise nettlesome questions about possibilities for social mobility within the U.S.

Noted poverty analyst Douglas S. Massey makes a clear case against social mobility as a generalizable prospect within the American

context. Massey details, instead, systematic impediments to social mobility deriving from America's "allocation of people to social categories" and its "institutionalization of practices that allocate resources unequally across these categories." The result, as Massey shows, is an "enduring" stratification tending to lock persons in place "across time and between generations," and largely precluding upward mobility across class lines.

Urban slums are a contemporary spatial embodiment of this, as a growing percentage of blacks reside in neighborhoods where 40 percent or more of the residents are below the poverty line. The percentage of African Americans living in concentrated poverty rose from 8 percent in 1970, to 16 percent in 1990, to 23 percent in 2011. Moreover, recent research has shown that "concentrated poverty is tightly correlated with gaps in educational achievement." As data confirm, there are virtually no poor school districts in the U.S. "where kids are performing at least at the national average."

What also epitomizes concentrated black poverty and isolation is America's outsized prisoner population. The amount of people incarcerated in U.S. prisons and jails rose from roughly 200,000 in 1970 to 2.2 million in 2017, and another 4.5 million persons were under supervised parole or probation by 2018. The vast majority of these persons are poor and are disproportionately persons of color.

In confronting American educational inequities, carceral culture, or other factors that have frustrated collective advancement, many African Americans in more fortuitous circumstances have mobilized intellectual, institutional, and financial resources in efforts to bridge persons out of socially marginalized confines.

As Tubman's, King's, and Stevenson's examples make clear, expanding social promise for those at the social margins may require us circling back more directly to these confined spaces in order to personally point the way to a better future.

Such examples of sacrificial service provide a leadership standard deserving much greater emulation.

*R. Drew Smith, Ph.D. is a professor at Pittsburgh Theological Seminary and co-convenor of the Transatlantic Roundtable on Religion and Race. He can be followed on Twitter @RDrewSmith1*  
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