

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

Website / sitioweb: 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

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

February 1-2, 2020

The Presentation of the Lord

Simeon took the child into his arms and praised God.



Simeón lo tomó en sus brazos y bendijo a Dios.



NUESTRA SEÑORA REINA DE LA PAZ

1-2 de febrero 2020

La Presentación del Señor

***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**

SUNDAY COLLECTIONS / COLECTAS DEL DOMINGO

Sunday Collection / Colecta del pasado domingo: \$9,830
Church in Latin America / La Iglesia en América Latina: \$3,931
Faith Direct (January Average /
promedio del mes de enero): \$10,112

THIS WEEKEND'S SECOND COLLECTION:

HERALD— DIOCESAN NEWSPAPER

SEGUNDA COLECTA DE ESTA FIN DE SEMANA:

HERALD— PERIÓDICO DICESANO

**THE PRESENTATION OF THE LORD /
LA PRESENTACIÓN DEL SEÑOR**

Malachi 3:1-4 (524A); Hebrews 2:14-18; Luke 2:22-40
Malaquías 3,1-4 (524A); Hebreros 2,14-18; Lucas 2,22-40

FIFTH SUNDAY IN ORDINARY TIME

QUINTO DOMINGO EN EL TIEMPO ORDINARIO

Isaiah 58:7-10 (73A); 1 Corinthians 2:1-5; Matthew 5:13-16
Isaías 58,7-10 (73A); 1 Corintios 2,1-5; Mateo 5:13-16

MASS INTENTIONS FOR FEBRUARY 1-7

THE PRESENTATION OF THE LORD

INTENCIONES DE LAS MISAS

1-7 DE FEBRERO 2020

LA PRESENTACIÓN DEL SEÑOR

5:30 pm— for the Leveille Family (L) by the Nichols Family
8 am— for Barabra A. Hipkins (L) by the Kostka Family
9:30 am— for Healing & Peace of the Soul of Margarita Jamillo (D)
by Margarita Rios
11:15 am— for Joseph Hunt Francia (D) by Francia Reyes Family
1 pm— por Dolores Valadez (D) de la Bernadette Lozano
6 pm— for Madam Mary Chan Peng Chi (D)
by Veronica Gaik Chin Ong
Mon. 12:00 noon— for the Soul of Lawrence Dias (D)
by Jude Dias
Tues. 12:00 noon— for the Parish
Wed. 12:00 noon— for Baby Ellie Egeland (L) by Pat Carty
Thu. 12 noon— for Baby Ellie Egeland (L) by Pat Carty
Fri. 12:00 noon— for John Downey (D) by Pax Christi Metro DC

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, Louise Chambers, Carmen Rosa Claire, Jeff Cory, Mary DaLuca, Cheryl Darby, Jim Davis, Adrienne DiCerbo, Ernest Donatto, Patricia "Pat" Dowd, Irene Fitzpatrick, Deborah Forczek, Yvette Francois, Iva Futrell, Karen Gammache, Trishann Ganley, Francine Gemmill, Fred Gladbach, Yolanda Gregorio, Carmen Gonzalez, the Harris Family, Sally Hars, 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, 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, Julie O'Brien, Patrick Ogden, Michelle O'Keefe, Delfima 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 Urquiza, 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/

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/

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/

Personal 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. Sintonice las emisoras de radio y televisión locales para obtener información actualizada o visite 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.*

COME CELEBRATE FR. TIM'S AND FR. MARTIN'S BIRTHDAY'S!

Join us after the 1pm Mass to celebrate Father Tim's and Fr. Martin's birthday's next Sunday, February 9th in Fr. Ray Hall. Those who wish to share a favorite food dish or drink, please deliver it to the Hall kitchen before 1pm Mass. We hope to see you all there! Contact Melvyn Mendez with any questions: melvyn.mendez@gmail.com

2019 CONTRIBUTION ACKNOWLEDGEMENT STATEMENTS

The 2019 contribution statements were mailed last week. Please watch your USPS delivery in the coming week. Contact Christina in the parish office should you have any questions: ckozyn@olqpva.org

ECO-TIP: Energy Saving 101 -- Turn off electronics when not in use and lights when you leave the room. Don't use hot water if cold can work just as well. Install a programmable thermostat. When home, keep at 68 in winter, 78 in summer.

2020 BISHOP'S LENTEN APPEAL BEGINS!

In January, the mailing for the 2020 Bishop's Lenten Appeal (BLA) was sent to all registered diocesan households. The theme for the 2020 BLA is "Steadfast in Faith and Joyful in Hope." After reflecting upon the blessings that God has given you, please prayerfully consider making a pledge to this important appeal that funds many programs and ministries that serves thousands of people in our diocese. Together, through the BLA, let us renew our personal commitment to furthering the Lord's work in our diocese.

¡VENGAN A CELEBRAR EL CUMPLEAÑOS DEL PADRE TIM Y DEL PADRE MARTIN!

Vengan después de la Misa de la 1pm para celebrar los cumpleaños del Padre Tim y del Padre Martin el próximo domingo, 9 de febrero. Los que deseen compartir un plato favorito o algo de beber, por favor llévelo a la cocina del Hall antes de la Misa. ¡Esperamos verlos a todos! Contacte a Melvyn Mendez si tiene cualquier pregunta: melvyn.mendez@gmail.com

¡INFORMES DE DECLARACIONES CONTRIBUTIVAS DEL 2019

Los informes de declaraciones contributivas se mandaron por correo la semana pasada. Por favor, esté al tanto del correo la semana entrante. Contacte a Christina en la oficina de la parroquia si tiene preguntas: ckozyn@olqpva.org.

IDEA ECOLÓGICA: Ahorro de energía 101 – Apague los aparatos electrónicos cuando no estén en uso y las luces cuando salga de la pieza. No use agua caliente si la fría sirve igual. Instale un termostato programable. Cuando esté en casa, ponga la temperatura a 68 grados en invierno y a 78 en verano.

¡COMIENZA LA PETICIÓN CUARESMA DEL OBISPO DE 2020!

En enero, muchos de nosotros recibiremos correspondencia sobre la Petición Cuaresma del Obispo (BLA por sus siglas en inglés) de 2020. El tema de este año es "Firmes en la fe y alegres en la esperanza". Después de reflexionar sobre las muchas bendiciones que Dios les ha dado, les ruego que, en espíritu de oración, consideren la posibilidad de prometer una contribución a esta petición importante que permite financiar programas y ministerios proveedores de servicios a miles de personas en nuestra diócesis. Juntos, por medio de la BLA, renovemos nuestro compromiso personal de promover la obra del Señor en nuestra diócesis.

PARISH ADVISORY BOARD 2020 –
CALL FOR NOMINATIONS!

Did you know OLQP has elected lay leadership that supports Fr. Tim and parish activities? Parish Advisory Board members commit to attend bimonthly meetings (currently 2nd Thursday of the month); serve on committees as needed; and listen to and present parishioners' views and perspectives. The PAB strives to be a body that represents the many backgrounds, ages, mass cohorts and ministry groups of the parish. Six seats are up for election, each for a two-year term. Actively participating, Roman Catholic registered members who have been active for at least two years are eligible and encouraged to consider the PAB – nominate yourself or a fellow member. Nomination slips are now available in the sanctuary or you may submit nominations via e-mail to lovojoanna3@gmail.com (Please include the nominee's full name, phone number and e-mail address). The nomination period closes at the end of the day Sunday, February 2. Each candidate is asked to provide a brief biography (100-120 words) and picture for the "Meet the Candidates" insert that will be in the February 22/23 bulletin and available on the OLQP website. We will offer an online ballot *in addition* to the paper ballots. The online ballot will be open from February 22 at 5:00pm through March 1 at 7:30pm. The link for the online ballot will be available on the homepage of www.olqpva.org and will be published in the bulletin. As in the past, paper ballots will be available the weekend of February 29 and March 1 at all Masses (paper absentee ballots will be available the weekend of February 22/23). Parishioners are encouraged to utilize *only one* voting option of their choosing. All online and paper materials will be available in English and Spanish. Please contact Parish Advisory Board Member, Joanna Lovo, with any questions at lovojoanna3@gmail.com.

ONE OF MEDOR'S GREAT SUCCESS STORIES -- Beaugeste David attended primary and secondary school in Medor. He graduated from secondary school in 2011, with Medor's very first high school graduating class. David attended medical school at the Université d'État d'Haïti and is now doing his internship in various hospitals in the Port au Prince area. Recently he volunteered as a health care provider and translator on the US Navy's Hospital Ship *USNS Comfort* (T-AH-20), which was docked in Port au Prince providing free medical care. Learn more about Medor: Marysusancarlson.tumblr.com *Please pray for our Medor family.*

The BUILDING FOREVER FAMILIES ministry for adoptive/foster families and children who have been orphaned will hold its monthly gathering Sunday, **February 9** in Father Ray Hall after the **11:15** Mass (12:30pm). All are welcome. For more details please contact Debra and Ralph Johnson: Debralpholqp@gmail.com or Rebecca Carpenter: rebecca.carpenter@gmail.com

RELAUNCH: Immigration-Refugee Support Ministry (IRSM) - Issues related to immigration and refugee policies are disturbing and out of line with Catholic Social Teaching. The IRSM is being relaunched and all who are interested in defining and implementing our support strategy and action plan are invited to send a note to Sally Diaz-Wells (sdiazwells@olqpva.org) and Luc Dewulf (luc.dewulf@verizon.net). We will have a short launch meeting once we hear from those interested.

JUNTA CONSULTORA DE LA PARROQUIA 2020 -
¡CONVOCATORIA DE NOMINACIONES!

¿Sabe que OLQP ha elegido un liderazgo laico que apoya al Padre Tim y las actividades parroquiales? Los miembros de la Junta Consultora de la Parroquia (PAB, por sus siglas en inglés) se comprometen a asistir a las reuniones bimensuales (actualmente el segundo jueves del mes), servir en comités según sea necesario y escuchar y presentar las opiniones y perspectivas de los feligreses. La PAB se esfuerza por ser un cuerpo que representa los muchos antecedentes, edades, grupos de misas y grupos de ministerio de la parroquia. Hay seis plazas disponibles para elección, cada una por un período de dos años. Miembros católicos romanos inscritos que participan activamente y que han estado activos durante al menos dos años son elegibles y se les recomienda considerar la PAB: se puede nominar a usted mismo o a un miembro asociado. Los formularios de nominación están disponibles ahora en el santuario o puede enviar las nominaciones por correo electrónico a lovojoanna3@gmail.com. (Incluya el nombre completo, número de teléfono y dirección de correo electrónico de la persona nominada). El período de nominación termina al final del día domingo, 2 de febrero. Se le pide a cada candidato que proporcione una breve biografía (100-120 palabras) y una fotografía para el encarte "Conozca a los candidatos" que estará en el boletín del 22 y 23 de febrero y disponible en el sitio web de OLQP. Ofreceremos una papeleta de votación en línea además de las papeletas impresas. La papeleta en línea estará disponible desde el 22 de febrero a las 5:00 p.m. hasta el 1o de marzo a las 7:30 p.m. El enlace para la papeleta en línea estará disponible en la página de inicio de www.olqpva.org y se publicará en el boletín. Como en el pasado, las papeletas impresas estarán disponibles el fin de semana del 29 de febrero y del 1o de marzo en todas las Misas (las papeletas de votación en ausencia estarán disponibles el fin de semana del 22 y 23 de febrero). Se alienta a los feligreses a utilizar solo una opción de votación de su elección. Todos los materiales en línea e impresos estarán disponibles en inglés y español. Comuníquese con Joanna Lovo, miembro de la Junta Consultora de la Parroquia, si tiene alguna pregunta: lovojoanna3@gmail.com.

UNA DE LAS HISTORIAS DE GRAN ÉXITO DE MEDOR -- Beaugeste David asistió a la escuela primaria y la secundaria en Medor. Se graduó de la secundaria en 2011, con la primera clase graduanda de esa escuela. David asistió a la escuela médica en la Université d'État d'Haïti y ahora está completando su internado en varios hospitales en el área de Port au Prince. Recientemente se ofreció de voluntario como proveedor médico y traductor en el buque hospital de la Marina americana USNS *Comfort* (T-AH-20), que estaba anclado en Port au Prince ofreciendo cuidado médico. *Aprenda más acerca de Medor en marysusancarlson.tumblr.com*

Por favor, recen por nuestra familia de Medor en Haïti.

EL MINISTERIO DE OLQP DE CREANDO FAMILIAS PARA SIEMPRE para familias que adoptan o acogen a niños por un tiempo y niños que se han quedado huérfanos va a tener su reunión mensual el domingo, **9 de febrero** en Fr. Ray Hall después de la Misa de las **11:15, alrededor de las 12:30pm**. Todos son bienvenidos. Para obtener más información, por favor contacte a Debra y Ralph Johnson – Debralpholqp@gmail.com o a Rebecca Carpenter: rebecca.e.carpenter@gmail.com.

RELANZAMIENTO: Ministerio de Apoyo al Inmigrante (IRSM por sus siglas en inglés) Asuntos relacionados con la inmigración y la política relacionada con los refugiados son perturbadores y no coinciden con la Enseñanza Social de la Iglesia. El IRSM se va a relanzar y todas las personas interesadas en definir e implementar nuestra estrategia de apoyo y plan de acción están invitadas a mandarle una nota a Sally Díaz-Wells (sdiazwells@olqpva.org) y a Luc Dewulf (luc.dewulf@verizon.net). Vamos a tener una reunión breve para el relanzamiento después de saber de las personas interesadas.

VALENTINE'S DAY SPAGHETTI DINNER, Feb 14th! The Faith Formation and Youth Ministry programs are hosting a Valentine's Day spaghetti dinner in Fr. Ray Hall on Friday February 14th with two seatings: 6pm and 8pm. Tickets will be available for purchase after all the Sunday Masses February 2nd and 9th. Tickets: \$8 for adults; \$4 for children 12 and under; \$20 for families of 4 or more. Please see us after today Mass or contact the Faith Formation office, 703-979-5580, cruf@olqpva.org.

YOUTH MINISTRY: Join us for fun, food and fellowship in 1915 Edgewood on Sundays
1st & 3rd Sundays, **after** 6pm mass, 7:15pm
2nd & 4th Sundays, **before** 6pm mass, 4:15pm
Come to either or both! Volunteers also welcome!

JUST A THOUGHT OR TWO... We find ourselves living in a time where there is a stark rise in not only anti-Semitism but in racism and bigotry of all stripes. There has been an astonishing rise in anti-immigrant and migrant sentiment not only here in the US but around the world. People of color, immigrants, Jews, Muslims, members of the LGBTQ community, women are all feeling less and less safe in their own communities because of the rise in violent acts against them continues to increase. Most of these acts of violence are perpetrated by individuals who are usually in some way associated with the Christian community. This weekend we also begin Black History Month and celebrate The National Day of Prayer for the African American Family, and so today we have the opportunity to reflect on the reality of the Jewishness of Jesus, Mary and Joseph and that we are part of the Judeo-Christian religious tradition. We need to reflect on the reality that Jesus taught his disciples to cross borders, to reach out to others who were different from themselves...to be willing to let go of the stereotypes of the past, like that of the Samaritans, and to see other people as sisters and brothers, as beloved children of God, worthy of our love, worthy of being treated with dignity and respect. How am I being called to be part of the solution to these social evils that are tearing at the very fabric of our nation? What can I do to help make the marginalized and targeted feel safer, what borders am I being called to cross to bring about change, however small it might be?

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.***

2020 BLACK HISTORY MONTH PROGRAM - Saturday, February 15, 6:30pm, OLQP Founders Room - Join us for a Panel Discussion Led By: Dr. Sheila Harmon-Martin, Professor of Political Science, University of the District of Columbia. 2020 Theme: "African Americans and The Vote". A Reception Follows the Program.

MINKISI MINISTRY invites you to a Black History month scripture prayer and reflection session at 7pm, Mon., Feb 3, in the Discussion Room/Parish Office. Barbara Harris will lead the meditation. For more info, contact Cecilia Braveboy: jisaac3@verizon.net, 703-979-5389.

JUST\$ Giant and Safeway cards will be available this weekend. Half the net proceeds help support the OLQP Food Pantry, which serves about 200 families each week – at no cost to you since the Giant and Safeway cards are redeemable at face value.

INTEGRITY OF CREATION MEETING: Monday, February 3, 7 pm. We will be discussing our upcoming Lenten program on "Food and the Environment" as well as other parish environmental initiatives. All are welcome. Library.

NATIONAL DAY OF PRAYER - February 2nd is the National Day of Prayer for the African American and African Family – "Jesus, You Are My Everything" <https://d2y1pz2y630308.cloudfront.net/15206/documents/2020/1/NDOP-2020-3.pdf>.

¡CENA DE ESPAGUETI EL DÍA DE SAN VALENTÍN, 14 de febrero! Los programas de Formación de fe y del Ministerio de Adolescentes son los anfitriones de una cena de espagueti el día de San Valentín en Fr. Ray Hall el viernes, 14 de febrero. Van a haber dos servicios: 6 y 8pm. Pueden comprar los boletos después de las Misas dominicales el 2 y el 9 de febrero. Boletos para adultos: \$8, niños de 12 años o menores: \$4 y \$20 para familias de 4 personas o más. Por favor, búsqenos hoy después de Misa o llame a la oficina de Formación de fe – 703-979-5580, cruf@olqpva.org.

MINISTERIO DE ADOLESCENTES: Únete a nosotros para disfrutar de diversión, comida y compañerismo en 1915 Edgewood los domingos
1ro y 3er domingos, **después** de la Misa de las 6pm, 7:15pm
2do y 4to domingos, **antes** de la Misa de las 6pm, 4:15pm
¡Ven a cualquier domingo o a ambos! ¡Los voluntarios también son bienvenidos!

JustFAITH GRADUATES and current participants and anyone interested in learning more about JF, no matter where you participated: **YOU ARE INVITED** to a gathering in northern VA. There are two upcoming events: Wednesday, Feb. 5, 7pm workshop in Herndon and Thursday, Feb. 6, reunion at St. John Neumann, Reston. Registration and car pooling: anne.murphy2244@gmail.com

SAVE THE DATE for March 17th Annual Live Jesus: Saturday, March 21, from 8:00am to 1:00pm at Our Lady of Good Counsel Parish, Vienna, a morning of reflection, fellowship and prayer based upon the spirituality of the "Gentleman Saint," St. Francis de Sales. Online registration is required: www.oblates.org and click on the Live Jesus icon.

OLQP LIBRARY NEWS - February is Black History Month. There are several books on this topic in the library. Notable among them is one on the history of African Americans in America from 1619 to 2019 entitled Collective Amnesia: American Apartheid by Eugene Betit. Gene is the former Social Justice minister at OLQP. There is also a selection of newly acquired titles on display. Included are: Just Mercy by Bryan Stevenson, named as one of 100 notable books by the New York Times Book Review; and A Pilgrimage to Eternity: from Canterbury to Rome in Search of a Faith by Timothy Egan. Please come and browse. Many thanks to all who donated books. And a reminder: Please, book borrowers, return the long overdue titles you have checked out! Thank you. Questions? Contact Michal Morsches, mjmorsches@gmail.com.

Reflection on the Signs of the Time

by Scott Wright

The Journey of Hope: A Meditation on War and Peace

Many years ago, in a refugee camp not far from the border of Honduras with El Salvador, I sat in a hammock, feet on a dirt floor, as a Salvadoran mother surrounded by children cooked supper over a fire. It was Christmas eve, and we were sharing a reading from the Christmas Mass, words from the prophet Isaiah that begin: *“The people who walked in darkness have seen a great light”* (Is 9:2).

She was recalling the many journeys she had made with her family, under the cover of darkness, escaping from the Salvadoran army to a place of refuge, just across the river in Honduras. Isaiah continues: *“Upon those who dwelt in the land of gloom a light has shown.”* She smiled as she heard these words and the words that follow: *“You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest.”*

It had been many years since her family had experienced the joy of a meager but sufficient harvest of corn and beans. At least now her immediate family was safe, even in the harsh conditions of a refugee camp and the cold and rain outside that pounded on the tent that served as a roof. Her smile did not hide the pain she felt, as she remembered the suffering of war, and how victory comes at a cruel price: *“The rod of their taskmaster you have smashed ... Every cloak rolled in blood will be burned as fuel for flames.”*

Fast forward to today, and we find the children and grandchildren of these same refugees, and others like them, literally

camped out in the cold and rain under plastic tarps, at the foot of a bridge in Mexico, waiting to make their claim to asylum in the U.S. This is the reality I saw on Thanksgiving Day, 2019, as I visited the Columban Mission in Juarez and El Paso. We have forgotten Pope Francis’ invitation, when he visited this border in 2016, to “build bridges, not walls.” We have become a nation of immigrants who has forgotten the dream of our ancestors.

Pope Francis’ recent World Day of Peace message is a reminder of how “the desire for peace lies deep within the human heart.” Like the Salvadoran refugee mother and those families camped out today on our southern border, we too bear deep within us both the wounds of war and the desire for peace.

“Our human community bears, in its memory and its flesh, the scars of ever more devastating wars and conflicts that affect especially the poor and the vulnerable ... Many are the innocent victims of painful humiliation and exclusion, sorrow and injustice, to say nothing of the trauma born of systematic attacks on their people and their loved ones,” the pope reminds us.

How do we put flesh and blood on such a terrible human reality? How do we make present these real-life stations of the cross that we reenact every Holy Week in churches and streets across the world?

Every migrant family we separate and detain at the border, every refugee family we turn away like the innkeeper who turned away the Holy Family in the Christmas story, reminds us that “our sin is ever before us.”

In a previous message for the World Day of Peace, Pope Francis reminded us that “Migrants and refugees are men and women in search of peace.” Why do we turn them away? Perhaps we are not as attentive as they are to “the desire for peace [that] lies deep within the human heart.”

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The Witness to Hope: The Role of Victims and Survivors

Every now and then we are reminded of the ravages of

war. Sometimes it is an anniversary, 100 years since the end of the Great War in 1918, or 75 years since the end of the Second World War. More often, in fact, every morning on the news and every evening, we hear the drumbeats of possible war with Iran or North Korea; we hear, too, the cry of the victims we will likely never meet, and the names of places in Syria, in Iraq and Afghanistan, and in other far off lands we will never see.

Last November, Pope Francis journeyed for the first time to Hiroshima and Nagasaki, site of the U.S. atomic bombings that devastated these cities on August 6 and August 9, 1945. It was the final act of a world war that was marked by cruelty and suffering on all sides, a war in which the majority of victims were civilians, and a war that generated millions of survivors and refugees.

I visited these cities with my family and my then ten-year-old daughter in 2008. You had to look very hard to find any traces of the devastation that obliterated these two cities a half-century before. But the signs were there, if you looked for them, most presently in the wounds and scars of the survivors, the *hibakusha*, who were children when the bombs exploded, but now were approaching their final years.

They are the ones who, in Pope Francis’ words, “keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened in August 1945 and the unspeakable sufferings that have continued to the present time.”

There is a “subversive” power to memory, especially when we hear the stories of survivors, intimate stories of what they were doing as children the moment the bomb exploded, what they thought, experienced, felt, did. These stories evoke empathy and tears, as we imagine them as children, experiencing such horrific suffering, and now, as old persons, pleading for us to help them make sure that this will never happen again. We cannot forget or turn away, without losing something of our own humanity. The victims have a claim on our lives!

In his World Day of Peace message, Pope Francis invites us into “a journey of listening, based on memory, solidarity and fraternity ... Memory is the horizon of hope,”

*When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:
To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among all,
To make music in the heart.*

– Howard Thurman

he reminds us. “Many times, in the darkness of wars and conflicts, the remembrance of even a small gesture of solidarity received can lead to courageous and even heroic decisions. It can unleash new energies and kindle new hope.”

That is the gift that survivors offer us, like these *hibakusha*, if we are open to receiving it. But the gift comes with an obligation, as well: “The world does not need empty words but convinced witnesses, peacemakers who are open to a dialogue that rejects exclusion or manipulation ... seeing in an enemy the face of a brother or sister.”

“Never again!” the victims cry. “No more war, war never again!” Paul VI said, echoing their cry, at his October 4, 1965 address to the United Nations General Assembly.

No Peace without a Culture of Encounter

Perhaps one of the great gifts that Pope Francis offers to the world and to our generation, is to remember that we are on a journey together, we live in a common home, and we have a responsibility for each other.

A generation ago, Rabbi Abraham Joshua Heschel, who together with Dr. Martin Luther King provided a model of prophetic leadership to the world, captured this same sentiment: “Morally speaking, there is no limit to the concern one must feel for the suffering of human beings. Indifference to evil is worse than evil itself, and in a free society, some are guilty, but all are responsible.”

In a similar fashion, Pope Francis invites the church to think of itself as “a field hospital,” and pastors “to smell like sheep.” These are images that evoke both the real suffering caused by war, as well as the real poverty experienced by migrants and refugees. His journey to the Italian island of Lampedusa to encounter the plight of refugees shipwrecked on the Mediterranean Sea, as well as his encounter with the survivors of Hiroshima and Nagasaki, speak to this invitation and legacy.

We may not be able to travel to Lampedusa, but we *can* encounter migrants and refugees already in our midst, not only on the US – Mexico border, but in many rural communities and cities across the nation. Or we may not be able to travel to Hiroshima or Nagasaki, but we *can* meet the victims of violence, gun violence, domestic violence, police violence, in places not far from work or home. Here, in our midst, we

can listen to the stories of the victims, feel the tears evoked by their suffering, and become committed peacemakers, moved to action.

But we still need to do more, much more, to address the systemic causes of poverty and violence that divide us so often along racial and cultural lines. “Divisions within a society, the increase of social inequalities and the refusal to employ the means of ensuring integral human development endanger the pursuit of the common good,” Pope Francis writes. Our fear of the “other,” someone different, is stoking the fire of racism and xenophobia across our nation, rather than the Gospel invitation to welcome the stranger.

We have a choice to listen to our better angels, or give in to the demonic voices in our cultural and political life that foment hatred and division: “Patient efforts based on the power of the word and of truth” – both the Gospel story and the stories of those who are different from us – “can help foster a greater capacity for compassion and creative solidarity.”

We must never give up on anybody, and remember the times when some significant person never gave up on us. “We should never encapsulate others in what they may have said or done, but value them for the promise that they embody.” Another way is possible. “Only by choosing the path of respect can we break the spiral of vengeance and set out on the journey of hope.”

That is, in so many words, what the journey of peace is about, a journey of listening, of memory, of solidarity and fraternity, of reconciliation and hope: “This path of reconciliation is a summons to discover in the depths of our heart the power of forgiveness and the capacity to acknowledge one another as brothers and sisters.” But we must be the first ones to reach out, to reach out like the Good Samaritan to our sister or brother fallen by the wayside.

“Peace will not be obtained unless it is hoped for,” but only love produces hope, and that means moving away from “the culture of conflict” to “the culture of fraternal encounter.” Every encounter can be “a gift of God’s generous love,” but it also requires something of us: “to set aside every act of violence in thought, word and deed, whether against our neighbors or against God’s creation.”



Peace, the Journey to Ecological Conversion

Another of the great gifts that Pope Francis has brought to the church and to the world is the recognition that if we are to have peace, real peace, a peace based on justice in our time, we have “to hear *both the cry of the earth and the cry of the poor*” (LS 49). Everything is connected in our world, we are connected to each other, to our past but also to future generations. We live in a common home; we are on a journey together.

But for the dream of peace to become flesh, there must be broad and systemic changes, in our personal lives but also in our social, political and economic institutions: “There can be no true peace unless we show ourselves capable of developing a more just economic system,” one that responds justly to “the cry of the earth *and* the cry of the poor.”

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What *is* heartening is to see how those who are *most* impacted by climate change – for example, indigenous communities and the poor – and those who *will be most impacted* in the future – the current generation of young people – are leading the way through climate strikes and extinction rebellions, showing the rest of us that “another world that is indeed possible,” *and necessary*, if we are to survive on this planet.

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And so the work of Christmas begins, as we embrace this new year and new decade with hope: “Day by day, the Holy Spirit prompts in us ways of thinking and speaking that can make us artisans of justice and peace.” May we embrace with joy the light of this Christmas season, as we set out once again, like the Holy Family of centuries past, mindful that we are on this journey of peace together, we share a common home, and we have a responsibility to see that life is possible for present and future generations.

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Black History Month 2020

African Americans and the Vote

By **Veronica Dabney**

The national theme for Black History Month 2020, as designated by The Association for the Study of African American Life and History (ASALH) is *African Americans and the Vote*. In this election year, ASALH describes 2020 as the year that, "...marks the centennial of the Nineteenth Amendment and the culmination of the women's suffrage movement. The year 2020 also marks the sesquicentennial of the Fifteenth Amendment (1870) and the right of black men to the ballot after the Civil War."

This series will describe the difficult and sometimes dangerous route blacks took after emancipation to achieve full enfranchisement. Separate articles will focus on suffrage for women and youth. The articles will discuss how, eventually, despite the 14th Amendment (equal protection under the law) and the 15th Amendment (guaranteeing African Americans the right to vote), those rights would be systematically taken away by white supremacist state governments. 1/

After the civil war ended in 1865, during the Reconstruction period, congress acted to prevent southerners from re-establishing white supremacy. Black men were granted many rights, including the right to vote. This actually led to the election of several black congressmen and senators. "More than a half-million black men became voters in the South during the 1870s (women in general did not secure the right to vote in the United States until 1920)." 2/

During Reconstruction, "...these governments brought about significant improvements in the lives of the former slaves. For the first time, black men and women enjoyed freedom of speech and movement, the right of a fair trial, education for their children, and all the other privileges and protections of American citizenship.

But all this changed when Reconstruction ended in 1877 and federal troops withdrew from the old Confederacy....With federal

troops no longer present to protect the rights of black citizens, white supremacy quickly returned to the old Confederate states. Black voting fell off sharply in most areas because of threats by white employers and violence from the Ku Klux Klan, a ruthless secret organization bent on preserving white supremacy at all costs....Laws were soon passed banning interracial marriages and racially segregating railroad cars along with the public schools." 3/

State legislators throughout the south, began to change or throw out completely the laws that were written to confer citizenship rights on black people. Also, "...Beginning in 1876, the Supreme Court presided over a three-decades long dismantling of what seemed to be a constitutional guarantee of the right to vote for African-Americans. The groundwork was laid in May of that year, when, in *United States v. Reese*, the court determined that the 15th Amendment, which states that the right to vote "shall not be denied or abridged...on account of race, color, or previous condition of servitude," did not mean what it seemed to mean. As Justice Joseph Bradley wrote in a companion case, the amendment "confers no right to vote. That is the exclusive prerogative of the states..." 2/

This was all the additional permission the states needed. "When Mississippi rejoined the Union in 1870, former slaves made up more than half of that state's population. During the next decade, Mississippi sent two black U.S. senators to Washington and elected a number of black state officials..." 3/ But soon after, Mississippi would take a leading role in restoring white supremacy to the south.

To remedy any obstacle the 15th Amendment posed, Mississippi held a convention



specifically to "exclude the Negro". They wrote into the state constitution restrictions that included: an annual poll tax, which had to be paid 2 years before citizens could vote; a literacy test that required registrants to read and interpret a section of the state constitution, which immediately excluded over 60% of the black population who had been slaves; and, a "grandfather clause" permitting the registration of men whose grandfathers were registered, which naturally excluded ex-slaves. 3/

Similar exclusionary provisions were enacted throughout the south. "As a result of intimidation, violence, and racial discrimination in state voting laws, a mere 3 percent of voting-age black men and women in the South were registered to vote in 1940. In Mississippi, less than 1 percent were registered." 3/

Stripped of their voting rights, blacks had little say in their communities. They could not hold elective office, or petition the government for redress of grievances. They could not serve on juries, so they were essentially left at the mercy of a system that viewed them as less than human, and undeserving of justice.

This separate, but "unequal" condition would persist well into the 20th century. But in 1950, war weary and exhausted from years of exclusion, blacks began to organize in earnest to petition for the rights guaranteed to all Americans in the U.S. Constitution. This leg of the journey would lead, eventually, to passage of the Voting Rights Act of 1965.

- 1/ <https://www.crf-usa.org/black-history-month/race-and-voting-in-the-segregated-south>
- 2/ <https://newrepublic.com/article/151858/americas-relentless-suppression-black-voters>
- 3/ <https://www.crf-usa.org/black-history-month/race-and-voting-in-the-segregated-south>