

# The ADVOCATE

Queen of Peace Quarterly Newsletter

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**Editor's Note:** The spring issue of *The Advocate* features an article on Father Martin Vu, CSSp., the new associate pastor at Our Lady Queen of Peace Catholic Church. Born in post-war Vietnam in 1976, Father Martin shares his harrowing story of survival and what led him to the Spiritan order. The latest newsletter also spotlights Adele Crump, who traces her family history as a member of the Citizen Potawatomi Nation, and it includes an inspiring piece on a married couple who are active members of two different Christian denominations. These items and more highlight the ministries and faith opportunities that make OLQP a special place of worship.

—Paula Cruickshank  
Editor, The Advocate

## Father Martin Vu

### From Paddy Fields to the Priesthood By Jack Sullivan

Behind the gentle smile of Father Martin Vu, CSSp., Associate Pastor of Queen of Peace, is an extraordinary story of struggle and survival in immediate post-war Vietnam. Born Vu Quoc Tu in 1976, just after the Communist North had conquered the entire country, Father Martin was the son of a farmer who with many other Catholics had fled south when the French departed Vietnam in 1954. Now that sanctuary was gone.

In a period when many South Vietnamese sought to depart the country, Father Martin's father was assisting a group leaving by sea when authorities closed in. In order to avoid arrest, he jumped on a departing boat. The family would not hear from him again for years. A month after the father's departure, Father Martin's mother, already with three children, would have a baby. A photo here shows the Vu family in Vietnam. Father Martin is the boy at right.

During ensuing years, the fatherless family avoided starvation by eking out a living growing rice on their small plot. Early in life, Father Martin provided stoop labor in the fields. "Americans work hard," he said with a smile, "but really hard is working in a rice paddy in the hot sun." He was able to receive elementary and two years of secondary education in state-run schools where communist indoctrination was heavy.

Seventeen years after Father Martin's birth, a communication came from his father. By now the senior Vu was living in Houston, Texas, and running a grocery store. He could arrange for

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**Fr. Martin Vu**, continued from page 1

the entire family to come to the United States. With the teenager's arrival in 1992 came a shock: "I was faced with enormous change," Father Martin said, "different language, different culture, different clothing, different food." Enrolled in a Houston high school for two years and gradually acclimating to American life, Father Martin's life took a new turn when he left for the minor seminary.

"Even while I was growing up in Vietnam, I knew I had a vocation to the priesthood," he said. Despite their communist orientation, Vietnamese authorities have allowed Catholics relative freedom to practice their religion. Father Martin's first seminary experience was with the (now named) Congregation of the Mother of the Redeemer, an order predominantly of Vietnamese priests who have a monastery in Carthage, Missouri.

After graduation from the minor seminary, however, Father Martin left that congregation in order to join the Spiritans. "I wanted missionary work and work with the poor that is the mission of the Order," he said. The Spiritans sent him first to Houston for training in philosophy and then to Chicago for theology. He was ordained in 2010 in Houston, with his parents and siblings, now adults running businesses, gathered for his first Mass.

Fr. Martin's first assignment was in Helena, Arkansas, a town of some 6,000 along the Mississippi River and distinctly different from the big city environments of

Houston and Chicago. "Three Spiritans are assigned to a mission parish there to serve five churches over a broad geographic area. It meant long drives each Sunday and lots of time on the road," Father Martin explained. He spent almost six years in Arkansas before being sent to Mexico in 2017 to learn Spanish, a language he continues to try to master because upon occasion he says the 1 p.m. Mass in Spanish.

Although his assignment to OLQP is different from his previous assignments, Father Martin says he has felt comfortable here, admiring the many ministries, the active volunteering and the evident commitment to the poor. "The parish fed four hundred families with turkey dinners," he noted with some awe, in reference to the donations for Thanksgiving. In addition to his pastoral duties, Father Martin has been elected by members of the order to a three-year term to the American Spiritan Provincial Council, a small body that meets regularly to provide advice to the Order's provincial. ♦

## Becoming a Proud Potawatomi

By Kathy Desmond

Adele Crump's growing identification as a member of the Citizen Potawatomi Nation contributes to our diverse community at OLQP. "Growing up in Oklahoma in the 1940s and 1950s and being a Catholic and Indian was something you didn't talk about," said Adele. Her mother didn't talk about it.

Adele was born and raised in the small town of El Reno, not far from Oklahoma City. She was baptized in St. Benedict Church in Shawnee, where her parents were married and went to Sacred Heart School in El Reno. She was aware she was Indian and knew of discrimination against Indians. Her father was German and worked with the railroad workers union after losing his job with the railroad during the Depression.

Adele was the only Indian in her Catholic high school class of nine. Her four brothers attended the same school. One, James Kastner, entered the seminary, was ordained in Rome in 1959, and served in the

**Adele Crump**, continued on page 3



**Adele Crump**, continued from page 2

Oklahoma diocese until he died in 2003. Right after graduation Adele landed a job with benefits with the public electric utility in El Reno. She met Don Crump, who worked at the weekly paper down the street. He was Cheyenne, not Catholic.

The couple married two and a half years later and moved to Ponca City, where Don was employed at the newspaper and a local bank hired Adele. Soon they moved to Columbia, Missouri, when Don began a Master's program in journalism at the University of Missouri aided by the GI Bill. State Farm Mutual hired Adele.

Don won the award for outstanding student in journalism, which led to a summer internship at the National Geographic Society in Washington, followed

by a job offer. When their first child was three months old, in early 1961, the family moved to Washington, DC.

Adele's next years were filled with raising three sons, volunteering at St. Michael School and with the parish music program, and then working. Over time she sought to learn about her family's history and became proud of her Indian heritage. During this time, the Citizen Potawatomi Nation began to offer university scholarships to its young people and encouraged them to return and lead the tribe. They acquired more resources, including from a casino, a hotel, a national bank and a grocery store, so the Nation now offers programs and benefits for its 35,000 members throughout the U.S. ([www.potawatomi.org](http://www.potawatomi.org)).\*

Adele's Oklahoma-focused family story begins in spring of 1871, when 14 covered wagons left Kansas and entered Indian Territory (which became the state of Oklahoma in 1907). The group included Adele's great-grandparents, Amabel and Mary Toupin, and five children, including her grandmother, Adele.

Adele showed me a 1903 photo of the large Toupin "French-Potawatomi family." The Citizen Band of Potawatomi Indians had accepted U.S. citizenship and allotments of land in the Indian and Oklahoma Territories in treaties in the early 1860s, in exchange for their forced removal from lands in Kansas, lands that prior treaties had recognized as theirs. Originally from the upper Great Lakes region, the Potawatomi were hunters and fishermen who also farmed corn, beans, squash, and tobacco. They established friendships and business relationships with French-speaking fur traders and monks from Canada whom they met in the mid-17th century.

They allied with the French and fought the British and later allied with the British against the Americans. During the 1830s and 1840s the Potawatomi signed numerous treaties and were forcibly removed from their homelands to reservations in Missouri, Iowa, and Kansas. For example, the Potawatomi Trail of

**Adele Crump**, continued on page 4

\* Membership is recognized based on documenting one's lineage directly to an enrolled ancestor. (The Nation rejects enrollment by "blood quantum," a set percentage of Potawatomi blood).



Adele with her sons, daughter-in-law, and two grandchildren honored at the Citizen Potawatomi Nation 2018 Family Reunion Festival

**Adele Crump**, continued from page 3

Death was a forced march led by American soldiers over two months in 1838. Forty-two Potawatomi died along the 660-mile march from Indiana to Sugar Creek, Kansas, in the cold fall weather.

Like the prior treaties, the 1860s treaties were broken to foster western expansion of white people. Promised funds (averaging \$680) from sale of their tribal lands in Kansas to start farms never arrived, so many were forced to sell their land to white settlers. Others lost their land plots (160 acres or less) by chicanery and forced sales to pay taxes on the land. In 1867, the Citizen Band petitioned the U.S. government and accepted a small reservation (30 sq. mile) in Oklahoma Territory. Adele's family was among the first to arrive, in 1871, and members were assigned plots on that reservation land. By 1900, the total Potawatomi population in the Indian and Oklahoma Territories was approximately 1,600.

Today's Citizen Potawatomi Nation (the name was changed by vote of the people in 1996), like Adele's family, shares its history with Catholic missionaries, who built schools and churches among them. The French Jesuits sought to "Christianize and civilize" the tribe over two centuries, and the Benedictines, also from France, led the effort in the Indian and Oklahoma Territories from the 1870s onward.

Adele reflects that over time the awareness of her Potawatomi history became part of her identity. "Because the tribe is so much

more active now, my mother would just love what they have accomplished. They developed educated leadership and learned how to deal with the government to get things done for the tribe."

"We are a sovereign nation." Adele is proud that her Nation has funds to help tribal members with education and health services and housing for the elderly. "It is amazing to see what the Heritage Center is doing." Each year the Nation sponsors a six-week leadership conference for young people. Participants learn how the Nation governs itself, and explore tribal history, culture, and language. There was nothing like this when she was young. "It makes me so proud. I wish my mother could see this."

In June 2018, Adele attended the annual Family Reunion Festival at the Heritage Center in Shawnee, OK. Her family was one of six of the original families being honored that year. ♦

Note by author: Adele and Eva Marie Carney, Representative, Citizen Potawatomi Nation Legislative District #2, contributed much to this article.

## The Kuhn-Core Story

By Jack Sullivan

"Mixed marriage" once was the name given to a Catholic who wed someone of a different faith community. "Unthinkable" at that time might have been the marriage of Nick Kuhn, a Eucharistic minister at OLQP, and Sharon Core, an ordained Presbyterian minister. Despite doctrinal differences, however, the Kuhn-Cores have made their marriage work for 17 years.

A Northern Virginia realtor, Nick is a cradle Catholic and a longtime parishioner who also is involved in the "Care for Creation" ministry. Sharon is a lifelong Presbyterian who after attending the denomination's seminary in Columbia, South Carolina, was ordained in 1991. She has held various positions in the Presbyterian Church since her ordination.

The couple was married in a Presbyterian church presided over by a minister and con-celebrated by Father Jeffrey Duaime, CSSp., then pastor of OLQP and now the Spiritan Provincial for the United States.

The couple both agree that religious differences have not been an issue in their marriage and their families were in favor of the nuptials. "Moreover, when I was a pastor," Sharon recounted, "my parishioners were very welcoming to Nick when on occasion he would

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**Kuhn-Core**, continued from page 4

be present for services.” Whenever Sharon comes to Mass at OLQP, she finds a similar reception among the parishioners she has come to know.

Asked about what differences she sees among the two faiths, Sharon noted the “international scope” of the Catholic Church and its hierarchical structure. An example herself of the ordination of women to the ministry, Sharon also referenced the different roles of women in the two churches.

She also pointed out theological differences: “The Catholic Church has seven sacraments, the Presbyterians have only two: Baptism and the Lord’s Supper.” The concept of the “real presence” in the Lord’s Supper also differs.

Because of an “anti-alcohol” view among Presbyterians, grape juice often is substituted for wine at the Lord’s Supper service, she explained.

Sharon and Nick also feel it is helpful for each of their respective faith communities to be aware of the traditions and practices that are important to each faith expression. Nick suggested this as an opportunity for the OLQP community to learn more about our sisters and brothers of different faiths.

The couple agreed that Vatican II in 1959 changed the atmosphere among Christian denominations, allowing more interfaith dialogue, and easing the prejudice against “mixed marriages.”

Sharon and Nick are active in

“Water into Wine,” a parish marriage preparation program for engaged couples offered three weekends per year. The program consists of talks and workshops presented by a team of married couples on such topics as children, daily living, and life challenges. The participation of Nick and Sharon provide living proof that by melding respective faith traditions, such marriages can work.

The couple agreed that Vatican II in 1959 changed the atmosphere among Christian denominations, allowing more interfaith dialogue, and easing the prejudice against “mixed marriages.” ♦

## **Pere Franz Aime**

**New Pastor of St. Joseph Parish of Medor, A Country Boy Who Wakes Up Singing**  
By Susan Carlson, M.D.

Pere Frantz Aime was named the pastor of St. Joseph parish of Medor in September 2018, taking the place of Pere Luckson Chery, who was granted a sabbatical after serving as the pastor in Medor for ten years.

Several of the people on the Haiti Committee at OLQP were able to spend a week in Medor with Pere Frantz in October 2018, his first week in the parish. They accompanied him as he met the primary school teachers and students.

The OLQP delegation also were a part of the congregation as he

**Pere Franz Aime**, continued on page 6



Sharon & Nick

**Pere Franz Aime**, continued from page 5

celebrated his first Mass as pastor. They witnessed his energy and the way he easily engages with everyone. They stayed with him in the rectory and saw firsthand that he is a man who wakes up singing.

Pere Frantz Aime was born in Opto, Haiti, on October 1, 1982. He is the oldest of five children, all boys. His parents are farmers, growing rice, corn, grain and hot peppers on their small plot in Opto.

He attended primary and secondary school in Opto and taught second grade there for two years after graduating from secondary school.

His love for music began when he was quite young. Throughout his time in Opto he played guitar, tambourine, drums and piano with the church choir. And singing is engrained in this life. He serenades those hiking with him on the path to and from Medor, saying that singing makes the trek easier. It sure makes it nicer for the people walking with him!

He was the only one of the six applicants from the Artibonite Department to be accepted into St. Paul Seminary in Henche. He completed his seminary studies in seven years, served St. Pierre parish in Desdunes as its seminarian for six months and was ordained on December 13, 2015. He is a diocesan priest, serving in the Diocese of Gonaives.

After ordination he served for two years as Associate Pastor at St. Pierre in Desdunes. He was then assigned to be the Associate Pastor at St. Jerome parish in Petite Riviere, where its Pastor, Pere Isaac Previlon, groomed him to become a pastor himself.

Pere Frantz served in St. Jerome parish for one year before being named pastor of St. Joseph's in Medor. Lucky for everyone involved, Pere Frantz considers himself a country boy! He says he feels at home in rural Medor.

Pere Frantz always knew he wanted a life of service

and decided when he was a young boy that being a priest was the best way for him to serve God and others. He is delighted to be working with the people of St. Joseph parish and hopes to continue strengthening its twinning relationship with OLQP.

At his first Mass as Pastor of St. Joseph's he told his congregation and members of our Haiti Committee, "There are many things about our parish that I do not know, but I am young and energetic and I will learn. Please bear with me as I get my feet on the ground."

St. Joseph parishioners and our Haiti Committee are welcoming Pere Frantz with open arms. ♦



Pere Frantz Aime at his first Mass as pastor of St. Joseph parish of Medor



# Thank You Note to Pere Luckson Chery: December 2018

By Sue Carlson, M.D.

Dear Pere Luckson,

We are delighted that you have been granted a sabbatical to attend classes in France. How wonderful that you are studying Rural Development and the Theology of Social Justice, subjects that should enrich your work when you return to Haiti!

We would like to thank you for your ten years of service in Medor. There are so many amazing things that were accomplished under your leadership. Here are a few of the highlights:



Pere Luckson with kindergarten children at Our Lady of Perpetual Help of La Source, one of the chapel schools the and the community founded.

## Education:

The number of children being educated in St. Joseph parish grew from around 700 when you came to Medor in 2008 to well over 3,000 today. You opened chapel schools in La Source, Guerin, Altary and Marinette, enabling children who live too far from Medor's primary school to receive an education. You were there in 2011 when Our Lady of Medor's secondary school celebrated its first graduation. And now there are dozens of Medor graduates at university! Awesome and thank you!



One of the 3,000+ students in St. Joseph parish receiving a daily school lunch.

## School Lunch:

Your hard work enables all the school children to receive a school lunch. Food is provided by the UN's World Food Program for Medor's primary school and the chapel schools in La Source, Guerin and Altary; by Food for the Poor for the chapel school in Marinette, and by OLQP for Medor's secondary school. Thank you for hiring the cooks at each school and for arranging for the food to be transported up the mountain paths to each location. The logistics of having the food transported by hand or mule are not easy. Thank you for organizing this!

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Pere Luckson, continued from page 7

### Agro-forestry:

Under your watch the parish's agro-forestry program was initiated in 2010 and grew to include eight tree nurseries spread over the 74-square-mile parish, each with at least 50 supporting farmers. So far, the program has transplanted 691,000 tree seedlings from the nurseries to the mountainsides, initiated a seed co-op and an animal sharing program, started two student garden initiatives and conducted regular training sessions on improved agro-forestry techniques. None of these things would have been possible without your endorsement.

Farmers tend the tree seedlings at the nursery in La Source.



Boys pose by their family's arbor-loo.

### Sanitation:

The parish has built composting latrines for 332 families over the last few years. Thank you for being the contractor for this initiative, helping to choose the beneficiaries, purchasing the building materials, arranging their transport to Medor and preparing the financial reports.

### Clean Water:



Pere Luckson climbed on the rectory roof to be photographed with the solar panels.

Although the parish had started a clean water program before you became pastor of St. Joseph, you were at the helm when the Klorfasil clean water program was initiated. The number of families using Klorfasil has grown steadily since its inception in 2011 and your encouraging participation in the program has likely saved many lives.



Clean Water Committee members demonstrate how to use the spigot on the 5-gallon bucket water purification system.

### Solar Program:

Thank you, Pere Luckson, for being a strong proponent for solar energy. Because you prioritized this initiative, the parish now has solar electricity powering the secondary school's computer lab, the rectory, convent, parish clinic and the secondary school office. Wonderful!

Pere Luckson, continued on page 9



### Reconstruction after the Earthquake:

The Jan 12, 2010 earthquake was a big crisis for St. Joseph parish. The primary school buildings were destroyed and the foundation of the newly constructed church was severely damaged. Through your advocacy, funds were raised to rebuild the primary school and to repair the church. Then you mobilized the community to carry stones, sand and other building supplies to the construction sites. Without you the beautiful new primary school buildings in Medor might not exist and the church repair might not have taken place.



Students carry stones from the riverbed to the primary school and church constructions sites.

Pere Luckson, thank you for your leadership in these and so many other development initiatives over the last ten years.

We are especially thankful for the deepening of the twinning between St. Joseph's and OLQP over the ten years you were pastor in Medor. Thank you for completing all the reports we need to be good stewards of our funds. We know that the Internet in Medor is poor and that you often had to work on the reports in the middle of the night in order to send them to us. Thank you.

Merci, Merci, Merci for your kindness and your friendship. You may be studying in France now and will probably be working in different parishes in Haiti in the future, but you will always be in our hearts.

With Gratitude and Love,

Sue Carlson, the Haiti Committee at Our Lady Queen of Peace and all the Queen of Peace parishioners ♦

## JustFaith Deepens Understanding of Catholic Social Teaching and How to Live It

By Sally Harris

*"Master, which is the greatest commandment in the law?"*

*Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment.*

*And the second is like unto it; Thou shalt love thy neighbor as thyself.  
On these two commandments hang all the law and the prophets."*

From First Communion preparation through adult years as Christians, we are challenged to evaluate how we live as Christians. But how does the day-to-day life of a Christian become a reality?

What must a Christian do to be proud of the label "Christian?" The hardest question Christians confront: what does it mean to be a Christian – how does the greatest commandment apply to me?

JustFaith, continued on page 10

JustFaith attempts to answer this question by linking spirituality and social mission. The program invites participants to look at contemporary issues through the lens of Christian faith by engaging in reading, prayer, thought-provoking dialogue, encounter, and lasting relationships with a small group. JustFaith exists in 4,000 programs in 40 states with approximately 50,000 participants.

JustFaith is available in a 24-week program or in three eight-week phases that can be done individually or together. The activities are arranged in three phases:

**Phase I: Living Compassionately – Caring for the Poor;**

**Phase 2: Living Justly – Caring for Each Other;**

**And Phase III – Caring for the Earth.**

To broaden perspectives, each of the three phases include an immersion where participants visit local organizations and connect with those living and working on the margins of society. Each phase also contains a retreat that provides a foundation for community building.

Resources include the community formed through the JustFaith process and in-depth reading of several books, and viewing a number of online materials.

Participation is ideally eight-to-twelve people who are a faith-sharing group that is connected through deep listening, dialogue, and trust.

JustFaith grew in the Arlington Diocese, beginning initially with twelve parishes and growing eventually to 1,000 participants.

It offers supportive bonding in discipleship and the establishment of spiritual relationships with others in the JustFaith experience.

The words of participants in JustFaith are the highest recommendation for membership in this program which seeks to identify the commitment to life-affirming issues.

Below are testimonies, some gathered from the JustFaith website:

*“JustFaith ignites fervor for the theological basis of discipleship and inspires bonding in the ongoing exploration of God.”*

—Anne Murphy, Our Lady Queen of Peace Catholic Church

*“What is different since I completed JustFaith? The way I pray; the way I eat; the way I shop; the way I parent; the way I serve; the way I view community; the way I view neighbor; the way I view enemy; the way I participate in church and community; the way I participate in policy issues; the way I begin and end my day.”*

—Marisol H, Virginia Beach, VA

*“JustFaith was a major conversion in my life. The lens through which I look at the world – politics, economics, relationships, etc. – changed. I now see the world through eyes of those who live on the margins and ask myself how I can better serve my fellow members of my human family. Every segment of JustFaith awakened something deep within me that helped me to form me in new ways, ways that were noticeably more compassionate than what I had previously been living.”*

—Jack K., Austin, TX

*“I discovered many treasures during my JustFaith experience. One was the rich reading materials and powerful books educating me about the systems which perpetuate injustice. The second was the spiritual richness experienced in a small group of people exploring the call to Christian social gospel. The group-sharing and prayers were a true gift.”*

—Rev. John D., DesMoines, IA

For more information about JustFaith, call Sally Diaz Wells, Social Justice Outreach Minister (703-979-5580) or Anne Murphy (703-536-4106). Internet resources can be found at [JustFaith.org](http://JustFaith.org). ♦



## OLQP/UJAMAA 26th Annual Scholarship Awards Prayer Breakfast

By Veronica Dabney

The 2018 annual Scholarship Awards Prayer Breakfast sponsored by OLQP's UJAMAA ministry was held on June 16, 2018. This year's program was dedicated to the memory of longtime OLQP/UJAMAA member Dorothy "Dottie" Williams, who died on March 11, 2018. A special scholarship award was presented in her memory. Among the other awards this year were 20 scholarships and two community service awards. UJAMAA also presented a special award of Appreciation to Tyra Newman who has provided tireless assistance in furthering the goals of the Committee for all of its 26 years.

Inspiring words of encouragement were offered by the 2018 student spokesperson and past scholarship recipient, Joanna Lovo, who received an OLQP/UJAMAA scholarship in 2015 to attend Marymount University. Joanna is a longtime active member of OLQP and will be embarking on her chosen career as a teacher this coming fall. OLQP's Pastor, Fr. Timothy Hickey CSSp., was keynote speaker, and delivered an impassioned call for courage and compassion, as well as community and civic engagement in these times of increased divisiveness.

As in previous years, UJAMAA received donations for its scholarship program. The donations in 2018 were received from: Mrs. Madelyn Humenay in memory of OLQP elder, Warree Green; Maj. Gen. Robert C. Gaskill, Sr., U.S. Army, Ret.; and, Bob and Gail Meighan. OLQP and UJAMAA acknowledge and thank them all for their generosity.



Caption: 2018 Scholarship and Community Service Award Winners

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**Scholarships**, continued from page 11

**Scholarships and Awards:**

In its 26 years, OLQP/UJAMAA has awarded, with funds granted by the Diocesan Black and Indian Fund, more than 340 scholarships, valued at over \$320,000. Through a panel review process, the Committee has provided tuition assistance to college and university students, as well as to students of Catholic elementary and high schools and technical schools.

The 2018 Awards included: 15 scholarships to students attending colleges/universities throughout the country; three scholarships to Catholic high school students in the Virginia/Maryland/D.C. region; one scholarship to the Virginia Military Institute; and one to Rensselaer Polytechnic Institute.

Of those 20 scholarship awards, two recipients received special awards for submitting outstanding applications: Tyrus C. Pincham, Morgan State University, and Janae Moore, North Carolina A&T.

The 2018 recipients of the Warree Green Memorial Award were: Jordan Downtin-Dorsey, Univ. of Maryland, College Park; and Tiara Marie Jones, University of Cincinnati. The additional award in memory of OLQP/UJAMAA member Dottie Williams was presented to Jorden Ivy White, North Carolina A&T.

The 2018 recipients of OLQP/UJAMAA Community Service Awards for outstanding contributions to OLQP and the Arlington community, were OLQP members Koube Ngaaje and Sally Diaz-Wells. ♦

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