

**"And behold,
the star that they had seen at its rising preceded them,
until it came and stopped over the place where the child was."**

Matthew 2:9



**“Ellos, después de oír al rey,
se pusieron en camino, y la Estrella que habían visto en
oriente los guío hasta que llegó y se detuvo encima de
donde estaba el niño.”**

Mateo 2-9

The Epiphany of the Lord

January 2-3, 2021

Solemnidad de la Epifanía del Señor

2-3 de enero 2021



Our Lady Queen of Peace Catholic Church — Nuestra Señora Reina de la Paz
2700 19th Street South, Arlington VA 22204 — 703-979-5580 — www.olqpva.org — office@olqpva.org

**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:

Fr. Ray Hall Library
Biblioteca Fr. Ray Hall
Saturdays 3:15-3:45pm & by appointment
Los sábados: 3:15-3:45pm y por cita previa.

SUNDAY COLLECTIONS / COLECTAS DEL DOMINGO

Sunday Collection / Colecta del pasado domingo:
Faith Direct (November Average /
promedio del mes de noviembre): \$12,970

BULLETIN DEADLINE / PLAZO PARA EL BOLETÍN

Wednesday / miércoles —9 AM — office@olqpva.org

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

PLEASE PRAY FOR / POR FAVOR OREMOS POR: Catherine Algeri, Lousie Aust, Suri Barahona, Gene Bétit, Cindy Bianga, Francis Bilgera, Joseph Leopold Bissonnette, Precious Bowens, April Brassard, Dave 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, Yvette Francois, Anne Fullerton, Iva Futrell, Karen Gammache, Trishann Ganley, Francine Gemmill, Fred Gladbach, Yolanda Gregorio, the Harris Family, Sally Harrs, Linda Hawkins, Clare Hayden, Dee Hickey, Margaret Hodges, Patrick Hynes, Beatriz Uribe Jaramillo, Lillian Jay, Pat Johnson, Sharon Jourdan, Cindy Kernick, Sally Krahn, 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, Frances Mierzwa, Arthur Miller, Mary Miller, Yvonne Mockler, Carmen Montijo, Dorothy Moran, Rosemary Morrisey, 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, Nancy Urquizo, Stephen Utley, Kate Witkowski, Mary Woods, Claudia Zapata, Kate Zopp.

**THE EPIPHANY OF THE LORD
SOLEMNIDAD DE LA EPIFANÍA DEL SEÑOR**

Isaiah 60:1-6 (20B); Ephesians 3:2-3a, 5-6; Matthew 2:1-12
Isaías 60,1-6 (20B); Efesios 3,2-3a, 5-6; Mateo 2,1-12

**MASS INTENTIONS, JANUARY 2-8
EPIPHANY OF THE LORD**

**INTENCIONES DE LAS MISAS, 2-8 ENERO
SOLEMNIDAD DE LA EPIFANÍA DEL SEÑOR**

Saturday January 2nd
4:00 pm for the Parish
Sunday January 3rd
10:00 am Albert Bulik (D) by John & Anne Cullather & Kathleen Brown
2:00 pm Indira Murillo (D) de la familia Lovo
Monday January 4th
12:00 pm Patricia Janes (D) by Francesca Kearney
Tuesday January 5th
12:00 pm Michael Aust (D) by Barbara Kenefake & Family
Wednesday January 6th
12:00 pm for the Parish
Thursday January 7th
12:00 pm Melissa Mae Evans Desmond (D)
by Kathy Desmond & Family
Friday January 8th
12:00 pm Indira Murillo (D) de Liz Murillo

**MISAL PALABRA Y EUCARISTÍA /
WORD & EUCHARIST MISSALETTE**

Today’s readings can be found on page 152.
Las lecturas de hoy se encuentran en la página 153.

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

Business Manager / Gerente de Negocios: **Christina Kozyn**, ckozyn@olqpva.org
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
Youth & Young Adult Minister / Ministro de Adolescentes y Jóvenes Adultos:
Rebecca Grant Jenkins, rgrantjenkins@olqpva.org

A Consistent Ethic of Life Catholic Community

WEEKLY OLQP MOMENT

Join the parish community on Wednesday at 2:38pm to reflect on the topic of Miracles. There is no time requirement for your reflection and no virtual meeting to join. Wherever you are, whatever you are doing, please pause for your reflection knowing you are with others from the OLQP community.

Anyone wishing to add the OLQP moment to their calendar can email "OLQP Moment" to Patrick Julius at patjulius@verizon.net to receive the information in a calendar request. Please specify if you want the reminder in Spanish.

MATTHEW 25 – Closed for the Holidays

The store will be closed for the holidays from December 17th until January 5th. During that time, we will not be able to accept donations as our volunteers will not be available. We will accept donations once again beginning Saturday, January 16, 2021. Thank you for all your continued support.

FOOD PANTRY -- The volunteers and I would like to thank all of you who volunteer, bring in food, donate money over and over again to help support the efforts of fighting food insecurity. We could not be more grateful to each and every one of you for all your support! *Sally Diaz-Wells, Social Justice and Outreach Minister*

IT'S THE OLQP 75th ANNIVERSARY FURNITURE & FLY AWAY RAFFLE!

Starting Monday, December 14th, we will be raffling off end tables (multiple designs available) and bookcases made from the church pews that were removed during the renovation – You could win a piece of OLQP history of your very own! We are also raffling off four pairs of JetBlue® plane tickets to anywhere they fly. Tickets may be used between 03/01/2021 and 03/01/2022. Please note that upon booking a credit card will be required for taxes and fees.

All proceeds benefit OLQP Covid-19 Relief Services.

- Raffle entries accepted from 12:00am, Monday, December 14, 2020 to 11:59pm, Monday, January 11, 2021 **(Entries before or after these dates and times will not be accepted.)**
- \$25 per entry for each raffle item – multiple entries per item permitted
- Please use the designated button on **Faith Direct** to pay for entries. **(Entries will not be included in drawings unless payment has been received.)**
- Winners will be posted to the OLQP website on Thursday, January 14, 2021

Enter Raffle, [here!](#) - Good Luck!



MOMENTO SEMANAL DE OLQP

Únase a la comunidad parroquial el miércoles a las 2:38pm para reflexionar sobre el tema de los Milagros. No se requiere que se reflexione por un tiempo específico y no hay que asistir a una reunión virtual. Dondequiera que esté, sin importar lo que está haciendo, por favor pare para reflexionar sabiendo que está unida/o a otras personas de la comunidad de OLQP. Cualquier persona que desea añadir el momento a su calendario puede mandarle un correo electrónico "Momento de OLQP" a Patrick Julius – patjulius@verizon.net para recibir la información en una solicitud para el calendario. Por favor especifique si quiere el recordatorio en español.

MATEO 25 – La tienda estará cerrada durante los días festivos del 17 de diciembre hasta el 5 de enero. Gracias a su generosidad y la cantidad de ropa que recibimos, no vamos a aceptar donaciones hasta el sábado, 16 de enero de 2021. Gracias a todos por su continuo apoyo.

LA DESPENSA DE ALIMENTOS – Los voluntarios y yo queremos darles las gracias a todos los que trabajan de voluntarios, traen comida, donan dinero una y otra vez para ayudar a apoyar los esfuerzos de la lucha contra la inseguridad alimentaria. ¡No podríamos estar más agradecidos a cada uno de ustedes por todo su apoyo! *Sally Díaz-Wells, Ministro de Justicia Social y Acercamiento*

¡ES LA RIFA DE MUEBLES Y DE VIAJES DE OLQP

Empezando el lunes, 14 de diciembre, rifaremos mesitas de sala (varios diseños disponibles) y libreros hechos de los bancos de la iglesia que se eliminaron durante la renovación. ¡Usted podría ganarse y tener algo que es parte de la historia de OLQP! También vamos a rifar cuatro pares de boletos para viajar en avión de Jet Blue®. Puede viajar a cualquier lugar donde [viaja](#) la compañía. Tiene que usar los boletos entre 03/01/2021 y 03/01/2022. Por favor tenga en mente que al hacer la reservación se le va a pedir una tarjeta de crédito para pagar los impuestos y las tarifas.

Todas las ganancias son para beneficio de los servicios de socorro COVID-19 de OLQP.

- Las entradas para la rifa se aceptarán de las 12:00am, el lunes 14 de diciembre a las 11:59pm, el lunes, 11 de enero de 2021. **(No se aceptarán las entradas sometidas antes o después de estas fechas y horas.)**
- \$25 por cada entrada para cada artículo de la rifa. Puede comprar múltiples entradas por artículo.
- Por favor use el botón designado en [Faith Direct](#) para pagar por las entradas. **(No se van a incluir entradas en la rifa si no se ha recibido el pago.)**
- Los nombres de los ganadores se publicarán en el sitio web de OLQP el jueves, 14 de enero de 2021.

Entre en la rifa, [¡aquí!](#) -- ¡Buena suerte!

Just a thought...or two...

The word epiphany comes from the Greek; meaning to “appear”...or to be “revealed”. In some cultures the feast of Epiphany is referred to as “Little Christmas” or “the Feast of the Three Kings”, and is a day of exchanging gifts with friends and loved ones. Regardless of what we call it, it is a day on which we tell the story of the arrival of the magi, or the three kings, who have come from afar to see the newborn king and to offer gifts.

Epiphany is a time of celebrating the acknowledgement of “a new beginning”...a time to celebrate the Reign of God bursting forth in the midst of creation! For sure we dwell for a while on the visit of the magi and the wonder of their journey, led only by a star that shown brightly in the deepest of the night sky. It is a time of wonder and awe...a time to allow ourselves to enter into the story and reflect on our own journey...our spiritual journey.

For the magi the signs were in the heavens...a star that led them to Bethlehem, to a shabby little stable...where our God came among us as one of us. Perhaps the magi’s

real wisdom was that they knew that they didn’t know everything... they valued learning, they looked for signs, they paid attention to dreams...they **expected** God to talk to them... **they believed that they encountered God in their daily lives.**

Ultimately the story of the magi is a story of encounter, an encounter of the *greatest kind...an* encounter with God. So we must ask ourselves, am I open to “following a star” ...to paying attention to the signs of God’s presence in my daily life? Where do I encounter God in the ordinary routine of my daily life, even in the midst of all the chaos of our national and international life, in the midst of this pandemic?

The magi came bearing gifts...what gift of self might I offer to God and others? Do I see and accept the gifts of those coming from foreign lands, like the magi who came from afar to honor the birth of Jesus?

I pray you all a most healthy and blessed New Year!

Fr. Tim

IN MEMORIAM — CANDY HILL

Died in the Lord December 24, 2020

Candy was a long time faithful member who attended the 8am Mass with her husband (staff member) Michael Hill. She worked with Catholic Charities USA for many years. Please keep the Hill family in your thoughts and prayers during this difficult time.

Arrangements: Mass of Christian Burial will be celebrated at OLQP on Thursday, January 14, at 11am. The Mass will be live-streamed, closed to the public (and will take the place of the 12 noon daily Mass on 1/14).

IN MEMORIAM — BILL HOLLAND

Died in the Lord December 28, 2020

Bill was a long-time, active member who attended Mass with his husband Paul Pisano. Bill’s membership dates back 25 years — he served on many ministries, volunteered with the Food Pantry and the parish office, and endeared himself to so many with his kind and gentle nature. Please keep his family and friends in your thoughts and prayers.

Arrangements: Mass of Christian Burial will be celebrated at OLQP on Saturday, January 9, at 11am. The Mass will be live-streamed and closed to the public.

MINKISI’S PRAYER and REFLECTION

All are invited to Minkisi’s Epiphany Scripture Prayer and Reflection, 6:45 pm, Monday, January 4. Jesus is the Light of the World! Cecilia Braveboy will lead the meditation on 1 Peter 2:9-10. Register for this Zoom video/phone session by Friday, Jan. 1: jisaac3@verizon.net.

FAITH DIRECT ON-LINE GIVING

So much is different this Christmas season, yet the focus and dedication of our parish ministries remains constant – as people in need throughout our community turn to OLQP for food, comfort, and shelter during the holidays, our Matthew 25 mission demands we be there for them ... which is why we are reaching out to our parishioners.

Your generous online donations are needed now to help sustain outreach ministries that reflect the promise of God’s love. The upheaval and distress caused by COVID-19 creates a need that requires special funding beyond parish resources -- and your kindness will help families in our community who are most severely impacted.

We prayerfully request that you consider signing up for eGiving (thank you to those who have already done so). You can set up a recurring donation or make a one-time gift to the Covid-19 Fund. Sign up today by visiting faith.direct/VA271. Thank you for your continued support of our beloved OLQP!
Christmas Blessings, Fr. Tim and Fr. Martin

Mass signups for January are now posted:

<https://www.ourladyqueenofpeace.org/mass-sign-ups.html>

The threat from the coronavirus continues to worsen, with increasingly higher numbers of new cases throughout the country. The CDC has painted a very grim picture for the next several weeks. And even with the good news of the vaccine, wide distribution will likely not reach most of us until late spring, possibly even early summer for younger people.

This is why we are adjusting our schedule and rules for Mass gatherings. The number of parishioners allowable in the Church at each Mass is being lowered, down from 50 to 25. We are making these changes to lower the odds of inadvertent transmission.

OUTDOOR COMMUNION SERVICE *after* each Mass
(Please distance-gather at Church entrance)

All Masses are LIVE-STREAMED:

reúnanse con distanciamiento
en la entrada de la iglesia

Todas las Misas se transmitirán en vivo, durante la
semana y los fines de semana

SERVICIO DE COMUNIÓN después de cada Misa,

<https://www.facebook.com/OLQPArlington>

All the faithful of the Diocese of Arlington are dispensed from the obligation to attend Mass.

Todos los fieles de la Diócesis de Arlington están dispensados de la obligación de asistir a Misa los domingos y los días de precepto.

OUTDOOR COMMUNION SERVICE *after* each Mass

Holy Day – Mary, Mother of God

Thursday, December 31: 5pm Vigil Mass

Friday, January 1, 2021: 11am Bilingual

Servicio de Comunión después de cada Misa

Día de precepto - María, Madre de Dios

Jueves, 31 de diciembre: Misa de vigilia a las 5pm

Viernes, 1 de enero de 2021: 11:00am bilingüe

Creation Care Corner



*“All of us can cooperate
as instruments of God
for the care of Creation.”*

— Pope Francis

NEW YEAR’S RESOLUTION: FOR CARE FOR CREATION!

- ◆ **The Pope’s encyclical, *Laudato Si’*, is a text of landmark significance in Catholic Social Teaching. He challenges us to rethink our relationship with nature.**
- ◆ **Pope Francis reframes the environmental dialogue from a political discussion into language of faith. Creation, the natural world around us, is recognized as a precious gift from God to be revered by all.**
- ◆ **The Holy Father invites us to become aware and reflect deeply on the unsustainable environmental degradation around us and its consequences.**
- ◆ **Francis extends an “urgent challenge to protect our common home... to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.”**
- ◆ **The Pope asks us to examine our lifestyles through sound ecological virtues, strive for greater simplicity and to focus less on material things.**
- ◆ **Through active stewardship and reducing excessive consumption/waste we demonstrate our care for Creation and gratitude for this great gift from God.**



MESSAGE OF HIS HOLINESS POPE
FRANCIS
FOR THE CELEBRATION OF THE
54th WORLD DAY OF PEACE
1 JANUARY 2021

A CULTURE OF CARE AS A PATH TO PEACE

1. At the dawn of a new year, I extend cordial greetings to Heads of State and Government, leaders of International Organizations, spiritual leaders and followers of the different religions, and to men and women of good will. To all I offer my best wishes that the coming year will enable humanity to advance on the path of fraternity, justice and peace between individuals, communities, peoples and nations.

The year 2020 was marked by the massive Covid-19 health crisis, which became a global phenomenon cutting across boundaries, aggravating deeply interrelated crises like those of the climate, food, the economy and migration, and causing great suffering and hardship. I think especially of all those who lost family members or loved ones, and all who lost their jobs. I think too of physicians and nurses, pharmacists, researchers, volunteers, chaplains and the personnel of hospitals and healthcare centres. They have made, and are continuing to make, great sacrifices to be present to the sick, to alleviate their sufferings and to save their lives; indeed, many of them have died in the process. In paying tribute to them, I renew my appeal to political leaders and the private sector to spare no effort to ensure access to Covid-19 vaccines and to the essential technologies needed to care for the sick, the poor and those who are most vulnerable.^[1]

Sad to say, alongside all these testimonies of love and solidarity, we have also seen a surge in various

forms of nationalism, racism and xenophobia, and wars and conflicts that bring only death and destruction in their wake.

These and other events that marked humanity's path this past year have taught us how important it is to care for one another and for creation in our efforts to build a more fraternal society. That is why I have chosen as the title of this year's Message, *A Culture of Care as a Path to Peace*. A culture of care as a way to combat the culture of indifference, waste and confrontation so prevalent in our time.

2. *God the Creator, the source of our human vocation to care*

Many religious traditions have accounts of the origin of human beings and their relationship with the Creator, with nature and with their fellow men and women. In the Bible, the Book of Genesis shows from its very first pages the importance of *care* or *protection* in God's plan for humanity. It highlights the relationship between man (*'adam*) and the earth (*'adamah*), and among ourselves as brothers and sisters. In the biblical account of creation, God entrusts the garden "planted in Eden" (cf. *Gen* 2:8) to Adam's care, to "*till it and keep it*" (*Gen* 2:15). This entails making the earth productive, while at the same time protecting it and preserving its capacity to support life.^[2] The verbs "till" and "keep" describe Adam's relationship to his garden home, but also the trust God placed in him by making him master

and guardian of all creation.

The birth of Cain and Abel begins a history of brothers and sisters, whose relationship is understood – even by Cain, however mistakenly – in terms of *protection* or "*keeping*". After killing his brother Abel, Cain answers God's question by saying: "Am I my brother's keeper?" (*Gen* 4:9).^[3] Cain, like all of us, was called to be "his brother's keeper". "These ancient stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationship with nature is inseparable from fraternity, justice and faithfulness to others".^[4]

3. *God the Creator, a model of care*

Sacred Scripture presents God not only as Creator, but also as one who cares for his creatures, especially Adam, Eve and their offspring. Albeit cursed for the crime he committed, Cain was given a *mark of protection* by the Creator, so that his life could be spared (cf. *Gen* 4:15). While confirming the *inviolable dignity* of the person created in God's image and likeness, this was also a sign of God's plan to preserve the harmony of his creation, since "peace and violence cannot dwell together".^[5]

Care for creation was at the heart of the institution of the *Sabbath*, which, in addition to ordering divine worship, aimed at the restoration of the social order and concern for the poor (cf. *Gen* 1:1-3; *Lev* 25:4). The celebration of the Jubilee every seventh sabbatical year provided a respite for the

land, for slaves and for those in debt. In that year of grace, those in greatest need were cared for and given a new chance in life, so that there would be no poor among the people (cf. *Deut* 15:4).

In the prophetic tradition, the biblical understanding of justice found its highest expression in the way a community treats its weakest members. Amos (cf. 2:6-8; 8) and Isaiah (cf. 58), in particular, insistently demand justice for the poor, who, in their vulnerability and powerlessness, cry out and are heard by God, who watches over them (cf. *Ps* 34:7; 113:7-8).

4. *Care in the ministry of Jesus*

Jesus' life and ministry represent the supreme revelation of the Father's love for humanity (cf. *Jn* 3:16). In the synagogue at Nazareth, Jesus showed himself to be the one consecrated by the Lord and "sent to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (*Lk* 4:18). These messianic actions, associated with the Jubilee year, bear eloquent witness to the mission he received from the Father. In his compassion, Christ drew near to the sick in body and spirit, and brought them healing; he pardoned sinners and gave them new life. Jesus is the Good Shepherd who cares for his sheep (cf. *Jn* 10:11-18; *Ezek* 34:1-31). He is the Good Samaritan who stoops to help the injured man, binds his wounds and cares for him (cf. *Lk* 10:30-37).

At the culmination of his mission, Jesus gave the ultimate proof of his care for us by offering himself on the cross to set us free from the slavery of sin and death. By the sacrificial gift of his life, he opened for us the path of love. To each of us he says, "Follow me; go and do likewise" (cf. *Lk* 10:37).

5. *A culture of care in the life of Jesus' followers*

The spiritual and corporal works of

mercy were at the heart of charity as practised by the early Church. The first generation of Christians shared what they had, so that no one among them would be in need (cf. *Acts* 4:34-35). They strove to make their community a welcoming home, concerned for every human need and ready to care for those most in need. It became customary to make voluntary offerings in order to feed the poor, bury the dead and care for orphans, the elderly and victims of disasters like shipwrecks. In later times, when the generosity of Christians had lost its initial fervour, some Fathers of the Church insisted that property was meant by God for the common good. For Saint Ambrose, "nature poured out all things for the common use of all... and thus produced a common right for all, but greed has made it a right for only a few".^[6] After the persecutions of the first centuries, the Church used her newfound freedom to inspire society and its culture. "The needs of the times called forth new efforts in the service of Christian charity. History records innumerable examples of practical works of mercy... The Church's work among the poor was to a great extent highly organized. There arose many institutions for the relief of every human need: hospitals, poor houses, orphanages, foundling homes, shelters for travelers ..."^[7]

6. *The principles of the Church's social doctrine as the basis for a culture of care*

The *diakonia* of the Church's origins, enriched by the reflection of the Fathers and enlivened over the centuries by the active charity of many luminous witnesses to the faith, became the beating heart of the Church's social doctrine. This doctrine is offered to all people of good will as a precious patrimony of principles, criteria and proposals that can serve as a "grammar" of care: commitment to promoting the dignity of each human person, solidarity with

the poor and vulnerable, the pursuit of the common good and concern for protection of creation.

Care as promotion of the dignity and rights of each person

"The very concept of the person, which originated and developed in Christianity, fosters the pursuit of a fully human development. Person always signifies relationship, not individualism; it affirms inclusion, not exclusion, unique and inviolable dignity, not exploitation".^[8] Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness. Persons are created to live together in families, communities and societies, where all are equal in dignity. Human rights derive from this dignity, as do human duties, like the responsibility to welcome and assist the poor, the sick, the excluded, every one of our "neighbours, near or far in space and time".^[9]

Care for the common good

Every aspect of social, political and economic life achieves its fullest end when placed at the service of the common good, in other words, "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily".

^[10] Consequently, our plans and projects should always take into account their effects on the entire human family, and consider their consequences for the present and for coming generations. The Covid-19 pandemic has shown us the truth and timeliness of this fact. In the face of the pandemic, "we have realized that we are in the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together",^[11] since "no one reaches salvation by themselves"^[12] and no state can ensure the common good of its population if it remains isolated.^[13]

Care through solidarity

Solidarity concretely expresses our love for others, not as a vague sentiment but as a “firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all” .[\[14\]](#) Solidarity helps us to regard others – whether as individuals or, more broadly, as peoples or nations – as more than mere statistics, or as a means to be used and then discarded once no longer useful, but as our neighbours, companions on our journey, called like ourselves to partake of the banquet of life to which all are equally invited by God.

Care and protection of creation

The Encyclical *Laudato Si'* is fully aware that all creation is interconnected. It also highlights our need to listen to the cry of the poor and, at the same time, to the cry of creation. Constant and attentive listening leads in turn to effective care for the earth, our common home, and for our brothers and sisters in need. Here I would once again point out that “a sense of deep communion with the rest of nature cannot be authentic if our hearts lack tenderness, compassion and concern for our fellow human beings” .[\[15\]](#) “Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism” .[\[16\]](#)

7. A compass pointing to a common path

At a time dominated by a culture of waste, faced with growing inequalities both within and between nations, [\[17\]](#) I urge government leaders and those of international organizations, business leaders, scientists, communicators and educators, to take up these principles as a “compass” capable of pointing out a *common direction* and ensuring “a more humane future” [\[18\]](#) in the process of globalization. This will enable us to esteem

the value and dignity of every person, to act together in solidarity for the common good, and to bring relief to those suffering from poverty, disease, slavery, armed conflicts, and discrimination. I ask everyone to take this compass in hand and to become a prophetic witness of the culture of care, working to overcome the many existing social inequalities. This can only come about through a widespread and meaningful involvement on the part of women, in the family and in every social, political and institutional sphere.

The *compass* of these social principles, so essential for the growth of a culture of care, also points to the need for relationships between nations to be inspired by fraternity, mutual respect, solidarity and the observance of international law. In this regard, we must recognize the need to defend and promote fundamental human rights, which are inalienable, universal and indivisible. [\[19\]](#)

Likewise urgent is the need to respect humanitarian law, especially at this time when conflicts and wars continue uninterrupted. Tragically, many regions and communities can no longer remember a time when they dwelt in security and peace. Numerous cities have become epicentres of insecurity: citizens struggle to maintain their normal routine in the face of indiscriminate attacks by explosives, artillery and small arms. Children are unable to study. Men and women cannot work to support their families. Famine is spreading in places where it was previously unknown. People are being forced to take flight, leaving behind not only their homes but also their family history and their cultural roots.

While such conflicts have many causes, the result is always the same: destruction and humanitarian crises. We need to stop and ask ourselves what has led our world to see conflict as something normal, and how our hearts can be converted and our ways

of thinking changed, in order to work for true peace in solidarity and fraternity.

How many resources are spent on weaponry, especially nuclear weapons, [\[20\]](#) that could be used for more significant priorities such as ensuring the safety of individuals, the promotion of peace and integral human development, the fight against poverty, and the provision of health care. Global problems like the present Covid-19 pandemic and climate change have only made these challenges all the more evident. What a courageous decision it would be to “establish a ‘Global Fund’ with the money spent on weapons and other military expenditures, in order to permanently eliminate hunger and contribute to the development of the poorest countries” ![\[21\]](#)

8. Educating for a culture of care

Promoting a culture of care calls for a *process of education*. The “compass” of social principles can prove useful and reliable in a variety of interrelated contexts. Let me offer a few examples:

- Educating people to care begins in the *family*, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect. Yet families need to be empowered to carry out this vital and indispensable task.

- Together with the family, *schools and universities* – and, in some respects, the *communications media* – are also responsible for education. [\[22\]](#) They are called to pass on a system of values based on the recognition of the dignity of each person, each linguistic, ethnic and religious community and each people, as well as the fundamental rights arising from that recognition. Education is one of the pillars of a more just and fraternal society.

- Religions in general, and reli-

gious *leaders* in particular, can play an indispensable role in handing on to their followers, and to society at large, the values of solidarity, respect for differences, and concern for our brothers and sisters in need. Here I think of the words spoken in 1969 by [Pope Paul VI to the Ugandan Parliament](#): “Have no fear of the Church; she honours you, she educates honest and loyal citizens for you, she does not foment rivalries and divisions, she seeks to promote healthy liberty, social justice, and peace. If she has any preference at all, it is for the poor, for the education of little ones and of the people, for the care of the suffering and abandoned”.^[23]

- Once more I encourage all those engaged in public service and in international organizations, both governmental and non-governmental, and all those others who in various ways are involved in the areas of education and research, to work towards the goal of a “more open and inclusive

education, involving patient listening, constructive dialogue and better mutual understanding”.^[24] It is my hope that this appeal, made in the context of the *Global Compact on Education*, will be broadly acknowledged and accepted.

9. *There can be no peace without a culture of care*

The *culture of care* thus calls for a common, supportive and inclusive commitment to protecting and promoting the dignity and good of all, a willingness to show care and compassion, to work for reconciliation and healing, and to advance mutual respect and acceptance. As such, it represents a privileged path to peace. “In many parts of the world, there is a need for paths of peace to heal open wounds. There is also a need for peacemakers, men and women prepared to work boldly and creatively to initiate processes of healing and renewed encounter”.^[25]

At a time like this, when the barque of humanity, tossed by the storm of the current crisis, struggles to advance towards a calmer and more serene horizon, the “rudder” of human dignity and the “compass” of fundamental social principles can enable us together to steer a sure course. As Christians, we should always look to Our Lady, Star of the Sea and Mother of Hope. May we work together to advance towards a new horizon of love and peace, of fraternity and solidarity, of mutual support and acceptance. May we never yield to the temptation to disregard others, especially those in greatest need, and to look the other way;^[26] instead, may we strive daily, in concrete and practical ways, “to form a community composed of brothers and sisters who accept and care for one another”.^[27]

From the Vatican, 8 December 2020

Franciscus

En español:

http://www.vatican.va/content/francesco/es/messages/peace/documents/papa-francesco_20201208_messaggio-54giornatamondiale-pace2021.html

[1] Cf. [Video Message to the Seventy-fifth Meeting of the General Assembly of the United Nations](#), 25 September 2020.

[2] Cf. Encyclical Letter [Laudato Si'](#) (24 May 2015), 67.

[3] Cf. [“Fraternity, the Foundation and Pathway to Peace”, Message for the 2014 World Day of Peace](#) (8 December 2013), 2.

[4] Encyclical Letter [Laudato Si'](#) (24 May 2015), 70.

[5] PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, No. 488.

[6] *De Officiis*, 1, 28, 132: PL 16, 67.

[7] K. BIHLMEYER-H. TÜCHLE, *Church History*, vol. 1, Westminster, The Newman Press, 1958, pp. 373, 374.

[8] [Address to Participants in the Conference organized by the Dicastery for Promoting Integral Human Development to mark the Fiftieth Anniversary of the Encyclical Populorum Progressio](#) (4 April 2017).

[9] [Message for the Twenty-second Session of the Conference of the Parties to the United Nations Framework Convention on Climate Change \(COP22\)](#), 10 November 2016. Cf. INTERDIOCESEAN ROUND TABLE OF THE HOLY SEE ON INTEGRAL ECOLOGY, *Journeying Towards Care for Our Common Home: Five Years after Laudato Si'*, Libreria Editrice Vaticana, 31 May 2020.

[10] SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World [Gaudium et Spes](#), 26.

[11] [Extraordinary Moment of Prayer in Time of Epidemic](#), 27 March 2020.

[12] *Ibid.*

[13] Cf. Encyclical Letter [Fratelli Tutti](#) (3 October 2020), 8; 153.

[14] SAINT JOHN PAUL II, Encyclical Letter [Sollicitudo Rei Socialis](#) (30 December 1987), 38.

[15] Encyclical Letter [Laudato Si'](#) (24 May 2015), 91.

[16] EPISCOPAL CONFERENCE OF THE DOMINICAN REPUBLIC, Pastoral Letter *Sobre la relación del hombre con la naturaleza* (21 January 1987); cf. Encyclical Letter [Laudato Si'](#) (24 May 2015), 92.

[17] Cf. Encyclical Letter [Fratelli Tutti](#) (3 October 2020), 125.

[18] *Ibid.*, 29.

[19] Cf. [Message to Participants in the International Conference “Human Rights in the Contemporary World: Achievements, Omissions, Negations”](#), Rome, 10-11 December 2018.

[20] Cf. [Message to the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards their Total Elimination](#), 23 March 2017.

[21] [Video Message for the 2020 World Food Day](#) (16 October 2020).

[22] Cf. BENEDICT XVI, [“Educating Young People in Justice and Peace”, Message for the 2012 World Day of Peace](#), (8 December 2011), 2; [“Overcome Indifference and Win Peace”, Message for the 2016 World Day of Peace](#), (8 December 2015), 6.

[23] [Address to the Parliament of Uganda](#), Kampala, 1 August 1969.

[24] [Message for the Launch of the Global Compact on Education](#), 12 September 2019.

[25] Encyclical Letter [Fratelli Tutti](#) (3 October 2020), 225.

[26] Cf. *ibid.*, 64.

[27] *Ibid.*, 96; cf. [“Fraternity, the Foundation and Pathway to Peace”, Message for the 2014 World Day of Peace](#) (8 December 2013), 1.

December 15, 2020

Dear Parishioners,

Happy Advent! I pray you and your loved ones are staying safe and are all well in the midst of this pandemic. I am writing because as the threat from the coronavirus worsens, with the highest number of new cases this past week in Virginia, we feel compelled by conscience to respond. The CDC expects that over the next three to four weeks, the situation will only get more dire. The number of new cases will rise, as will the number of deaths. The CDC has painted a very grim picture for Christmas and New Years. And even with the good news of the vaccine coming out, wide distribution will likely not reach most of us until late spring, possibly even early summer for younger people.

This is why we are adjusting our schedule and rules for Mass gatherings. The Christmas Mass schedule is being adjusted, and the number of parishioners allowable in the Church at each Mass is being lowered, down from 50 to 25. We are making these changes to lower the odds of inadvertent transmission. The change in number is to decrease the amount of aerosols put into the air in the Church during and after Mass. This will help keep you all as safe as possible, in the closed-room setting. We are not the only parish who is doing this. Others are as concerned as we are about the safety of parishioners, musicians, Readers, Eucharistic Ministers, and clergy. As the virus surges, we know now that the spreaders are, more and more, asymptomatic. And it is to address this reality, that we believe we must respond. The situation today is not what it was even 2 months ago.

Please also remember, the Bishop has lifted the obligation for all Catholics Arlington Diocese to attend Mass on Sundays and on holy days of obligation until further notice.

With all this in mind, I respectfully ask you to prayerfully reconsider attending the Mass you signed up for on Christmas Eve or Christmas Day. Let me invite you to consider joining us in song, word and praise online via our livestreaming Masses. One of our staff members looked at it from a spiritual point of view and said we could make staying home, when we really want to be here, our "Christmas spiritual offering". If you are able to prayerfully come to that decision, please call the office or email us at office@olqpva.org to let us know you will be joining us via livestreaming and not physically present in the church. At that time, perhaps you could also inform us if you will be coming to the communion service after the Masses.

To summarize the changes we are making:

- We have cancelled the 3pm Christmas Eve Mass and the 9am Christmas Day Mass. Neither Mass time would leave a sufficient time-interval to thoroughly sanitize and ventilate the church before the next Mass.
- We have reduced the number of people allowable in the Church for a Mass. It is now, and will remain at, 25.

There is light at the end of the tunnel. But until the situation actually changes for the better, we must do all we can to stay safe, especially as we gather indoors. The Governor of Virginia reduced the number of people who can gather in indoor public places from 25 down to 10. Although religious gatherings are exempted, as a matter of law from this new rule, he pointed out that a lot of the spread he is trying to respond to, is coming from houses of worship. Let's do what we can to make things better, not worse.

OLQP will continue to offer Communion Services, outside, after each Mass. Some parishioners are watching the Mass on their phones, in their cars, in the church parking lot, and then coming to the outdoor Communion Service after the Mass ends.

I pray that you will accept these OLQP schedule and rule changes, in the spirit in which they are made, a spirit of love, for each one of you. Please reflect on what we ask, and embrace it as a loving act we can do to keep all our sisters and brothers safe within these COVID days. With hope and willing sacrifice, let's move carefully and lovingly toward the light, a light we know is there and can now see, if only dimly. Your family's safety is at the heart of this very difficult decision!

Advent blessings,

Fr. Tim

15 de diciembre de 2020

Queridos feligreses,

¡Feliz Adviento! Estoy rezando por ustedes y sus seres queridos para que se mantengan sanos y salvos en medio de esta pandemia. Les escribo porque la amenaza del coronavirus va en aumento, con el mayor número de casos nuevos esta semana pasada en Virginia, y nuestra conciencia nos obliga a responder. El CDC (Centro para el Control y la Prevención de Enfermedades) cree que durante las próximas tres a cuatro semanas, las cosas solo van a empeorar. El número de casos nuevos aumentará, al igual que el número de muertes. El CDC ha pintado un cuadro sombrío para la Navidad y el Año Nuevo. Y hasta con las buenas noticias de la llegada de la vacuna, una amplia distribución no llegará a la mayoría de nosotros hasta fines de la primavera, y posiblemente principios del verano para las personas más jóvenes.

Por eso es que estamos adaptando nuestro horario y reglamentos para asistir a Misa. Se está ajustando el horario de las Misas de Navidad y el número de feligreses que puede estar en la iglesia para cada Misa ha disminuido de 50 a 25. Estamos haciendo estos cambios para disminuir las posibilidades de una transmisión accidental. El cambio en el número es para disminuir la cantidad de aerosoles que llegan al aire en la iglesia durante y después de la Misa. Esto ayudará a mantenerlos tan sanos en un salón cerrado, como sea posible. No somos la única parroquia que está haciendo esto. Otras están tan preocupadas como nosotros por la seguridad de sus feligreses, músicos, lectores, ministros de la Eucaristía y el clero. Al virus aumentar, ahora sabemos que quienes lo transmiten, son más y más, portadores asintomáticos. Y para dirigirnos a esta realidad creemos que tenemos que responder. Hoy día la situación no es lo que era ni hace 2 meses.

Por favor, recuerden también que el Obispo ha suspendido la obligación de asistir a Misa los domingos y días de precepto para todos los católicos de la Diócesis de Arlington hasta nuevo aviso.

Con esto en mente, respetuosamente les pido que recen y reconsideren su asistencia a la Misa para la que se apuntaron el día de Nochebuena o el de Navidad. Los invito a unirse a nosotros al cantar, rezar y ofrecer alabanza en línea por medio de nuestras Misas en vídeo en directo. Una persona que es parte de nuestro personal vio esto desde un punto de vista espiritual y dijo que podíamos “hacer un ofrecimiento espiritual” – quedarnos en casa cuando verdaderamente queremos asistir a la Misa. Si ustedes pueden tomar esa decisión después de haber rezado, por favor llamen a la oficina parroquial o mándenos un correo electrónico: office@olqpva.org para dejarnos saber que se va a unir a nosotros por vídeo directo y no en la iglesia. Quizás también nos podría decir si va a venir al servicio de comunión después de las Misas.

Para resumir los cambios que estamos haciendo:

- Hemos cancelado la Misa de Nochebuena de las 3pm y la del día de Navidad de las 9am. Ninguna de las dos Misas nos permitiría suficiente tiempo para desinfectar y ventilar a fondo la iglesia antes de la próxima Misa.
- Hemos reducido el número de personas que pueden estar en la iglesia para asistir a Misa. Ahora es, y seguirá siendo, 25.

Vemos la luz al final del túnel. Pero hasta que la situación mejore, tenemos que hacer todo lo posible para mantenernos sanos, especialmente al reunirnos en el interior. El Gobernador de Virginia redujo el número de personas que se pueden reunir en el interior en lugares públicos de 25 a 10. Aunque, como cuestión de ley, las reuniones religiosas están exentas de esta regla nueva, él indicó que una gran parte de la propagación viene de lugares de culto. Hagamos todo lo posible por hacer que las cosas mejoren, no que empeoren.

OLQP continuará ofreciendo servicios de comunión, afuera, después de cada Misa. Algunos miembros de la parroquia “asisten” a Misa por sus teléfonos, en sus autos, en el estacionamiento de la iglesia y entonces reciben la comunión después que la Misa termina.

Rezo para que acepten estos cambios del horario y las reglas de OLQP, con el espíritu con que se hicieron, un espíritu de amor, por cada uno de ustedes. Por favor reflexionen lo que le pedimos y acéptenlo como un acto de amor para que todas nuestras hermanas y hermanos se mantengan sanos durante estos días de COVID. Vayamos adelante con esperanza y un sacrificio voluntario hacia la luz, una luz que sabemos está ahí y que, aunque tenue, podemos ver ahora. ¡La seguridad de sus familias está en el centro de esta decisión difícilísima!

Bendiciones de Adviento,

Padre Tim