

## 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 downtrodden everywhere. In this we strive for our parish community to be a caring, sharing, and loving family.

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

### Contact / Contacto:

2700 19th St S, Arlington VA 22204  
703-979-5580, [office@olqpva.org](mailto:office@olqpva.org)  
Parish Office Building is now Open!  
¡El edificio de la oficina parroquial  
está nuevamente abierto!

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

### Live Stream Mass Schedule:

August 14 - 5:30pm & August 15 - 1pm  
August 22 - 8am & 1pm

### 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)

### 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

August 15, 2021

## SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

My soul magnifies the Lord

*Luke 1:46*



Mi alma glorifica al Señor.

*Lucas 1,46*

NEXT WEEKEND'S SECOND COLLECTION:  
MISSIONARY COOPERATIVE: MISSIONNHURST  
SEGUNDA COLECTA DE ESTE FIN DE SEMANA:  
COOPERATIVA MISIONERA: MISSIONNHURST



NUESTRA SEÑORA REINA DE LA PAZ

15 de agosto 2021

SOLEMNIDAD DE LA ASUNCIÓN  
DE LA SANTÍSIMA VIRGEN MARÍA

**SACRAMENTAL PREPARATION /  
PREPARACIÓN SACRAMENTAL**

***Baptism / Bautizo:***

Please email Baptism Coordinator Sandra Rivera,  
srivera@olqpva.org.  
Por favor mande un correo electrónico a la coordinadora de los  
bautizos, Sandra Rivera, srivera@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 4:15-4:45pm & by appointment  
*Los sábados: 4:15-4:45pm y por cita previa.*

**SUNDAY COLLECTIONS / COLECTAS DEL DOMINGO**

Sunday Collection / Colecta del pasado domingo: \$7,504  
Faith Direct (July Average /  
promedio del mes de julio): \$14,401

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

Today's readings can be found on page 1154.  
Las lecturas de hoy se encuentran en la página 1155.

**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, Suri Barahona, Gene Bétit, Grace Bialecki, Cindy Bianga, Francis Bilgera, Joseph Leopold Bissonnette, Precious Bowens, April Brassard, Dave Brassard, Evie Brown, Lynne Burgh, Marty Butner Covington, Brody Carroll, Reggie Carter, Louise Chambers, Carmen Rosa Claire, Jeff Cory, Mary DaLuca, Cheryl Darby, Jim Davis, Adrienne DiC-erbo, Ernest Donatto, Patricia "Pat" Dowd, Irene Fitzpatrick, Yvette Francois, Anne Fullerton, Iva Futrell, Karen Gammache, Trishann Ganley, Francine Gemmill, Fred Gladbach, Yolanda Gregorio, Harris Family, Sally Harrs, Linda Hawkins, Clare Hayden, Dee Hickey, Margaret Hodges, Margaret Howe, 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 Morrissey, Bob Morsches, Chelsea Murray, Dorothy Myrtle, Mario Amel Najarro, Bruyce Niligis, Julie O'Brien, Peggy O'Brien, Patrick Ogden, Janet O'Neil, Delfima Pacheco-Choque, Roy Paco, Catherine Parr, Mary Pasquarella, Mark Pazich, Minnie Pazich, Paul Ramirez, Mad-die 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, Nancy Urquizo, Stephen Utley, Robin Vogel, Kate Witkowski, Midge Wholey, Mary Woods, Claudia Zapata, Kate Zopp.

**SOLEMNITY OF THE ASSUMPTION OF THE  
BLESSED VIRGIN MARY**

**SOLEMNIDAD DE LA ASUNCIÓN DE LA  
SANTÍSIMA VIRGEN MARÍA**

Revelation 11:19a, 12:1-6a, 10ab (622B); 1 Corinthians 15:20-27; Luke 1:39-56  
Apocalipsis 11,19a, 12,1-6a, 10ab (622B); 1 Corintios 15, 20-27; Lucas 1,39-56

**TWENTY-FIRST SUNDAY IN ORDINARY TIME**

**VIGESIMOPRIMER DOMINGO EN EL TIEMPO ORDINARIO**

Joshua 24:1-2a, 15-17, 18b (122B); Ephesians 5:21-32 or 5:2a, 25-32; John 6:60-69  
Josué 24,1-2a, 15-17, 18b (122B); Efesios 5,21-32 or 5,2a, 25-32; Juan 6,60-69

**MASS INTENTIONS, AUGUST 14-20**

**SOLEMNITY OF THE ASSUMPTION OF THE  
BLESSED VIRGIN MARY**

**INTENCIONES DE LAS MISAS, 14-20 AGOSTO**

**SOLEMNIDAD DE LA ASUNCIÓN DE LA  
SANTÍSIMA VIRGEN MARÍA**

**Saturday August 14th**

5:30 pm Gerri Noble Martocci (D) by her husband Joe Martocci

**Sunday August 15th**

8:00 am the Parish

9:30 am the Parish

11:15 am Thaddenia West (D) by The Family

1:00 pm Virgin of Urcupina (Feast Day) por la parroquia

6:00 pm María Luisa Enriquez & Olga Victoria Muñoz Alvarado (D)  
by Luiz Muñoz

**Monday August 16th**

12:00 pm Sara Buford (D) by Kerry Knowles

**Tuesday August 17th**

12:00 pm the Parish

**Wednesday August 18th**

12:00 pm Beatrice R. Francia (D) by the Francia Family

**Thursday August 19th**

12:00 pm the Parish

**Friday August 20th**

12:00 pm the Parish

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

This weekend we welcome one new Christian. Este fin de semana  
le damos la bienvenida a dos nuevos cristianos:

**Matthew Gibraham Vado Romero & Conor Kyle Tong Sanchez**  
Baptized August 14 / bautizados el 14 agosto

**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

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

*Youth & Young Adult Minister / Ministro de Adolescentes y Jóvenes Adultos:*

**Rebecca Grant Jenkins**, rgrantjenkins@olqpva.org

*Faith Formation Director / Director de Formación de Fe (bilingüe):*

**Cecilia López Oetgen**, clopez@olqpva.org

## A Consistent Ethic of Life Catholic Community

### **JustFAITH -- BE THE CHANGE!**

**JustFAITH** is an inspiring and energizing, small-group program of **JustFAITH** Ministries that invites participants to live more simply and compassionately. Through engaging reading, thought-provoking dialogue, relationship building around today's issues, and engagement with Catholic social teaching, you'll share a journey of faith that invites you to consider how you can "be the change" (*Mahatma Gandhi*) in our world. If you would like more information about **JustFAITH** contact Sally Diaz-Wells: [sdiazwells@olqpva.org](mailto:sdiazwells@olqpva.org)

### **Plan Ahead -- SEPTEMBER IS HUNGER ACTION MONTH (HAM)**

Please join me in helping end food insecurity. During the month of September, several activities are planned involving food and food insecurity. In two weeks, you will find a calendar in the bulletin that will help make you aware of what small and big things that you can do to help end hunger in our community. There will be parish wide opportunities to engage in and there will be things that you can do with your families at home. Watch for the HAM bulletin insert the weekend of August 28-29!

### **OLQP MOMENT**

Join the parish community on Thursday at 1:39pm to reflect on the topic of **Signs**. 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](mailto:patjulius@verizon.net) to receive the information in a calendar request. Please specify if you want the reminder in Spanish.

### **RESERVE YOUR TICKETS FOR OLQP OUTING TO THE MUSICAL WORKING ON BLM PLAZA**

The producers of *Working: A Musical* ([workingindc.org](http://workingindc.org)) have reserved 30 seats for its outdoor showing at BLM Plaza on Saturday 9/11 at 7:30pm for the OLQP Labor Team and fellow parishioners. It is about Studs Terkel's conversations with workers, and features new music by Lin Manuel Miranda, James Taylor, and others, with cast conversation following the show. Free will offering accepted. RSVP now to Laura Bandini at [HTLaura1@gmail.com](mailto:HTLaura1@gmail.com) to reserve your tickets (limit 2 per family to start; first come first served).

### **NEWS FROM MEDOR**

Alcy Cinéus has been teaching in Notre Dame de Médor College, Medor's secondary school, since it was founded in 2004. He wrote this message to OLQP, "Thank you so much for all the service you provide to the community of Medor. You have helped us benefit greatly in both agriculture and education. Through your support of Medor's secondary school the community has been able to produce a priest, doctor, nurse, lawyer, agronomist and those who develop other talents. Thank you for helping the peasants overcome difficulties. Thank you for caring for the needs of the Haitian people. My gratitude will never end. May God continue to protect you and keep you healthy."



### **JustFAITH – ¡SEA EL CAMBIO!**

**JustFAITH** es un programa de pequeños grupos de los Ministerios de **JustFAITH** que inspira y da energía e invita a los participantes a vivir de manera simple y compasivamente. A través de lecturas interesantes, diálogos que invitan a la reflexión, a la construcción de relaciones alrededor de los temas actuales y el compromiso con la doctrina social católica, usted compartirá una jornada de fe que le invita a considerar cómo puede "ser el cambio" (*Mahatma Gandhi*) en nuestro mundo. Si quisiera más información acerca de **JustFAITH**, contacte a Sally Díaz-Wells: [sdiazwells@olqpva.org](mailto:sdiazwells@olqpva.org)

### **Planifique – SEPTIEMBRE ES EL MES DE LA ACCIÓN CONTRA EL HAMBRE (HAM por las siglas en inglés)**

Por favor únase a mi para ayudar a eliminar la inseguridad alimentaria. Durante el mes de septiembre, se han planeado varias actividades relacionadas con la comida y la inseguridad alimentaria. En dos semanas, va a encontrar un calendario en el boletín que le ayudará a sensibilizarle de las cosas pequeñas y grandes que puede hacer para ayudar a eliminar el hambre en nuestra comunidad. Habrá oportunidades en la parroquia para participar y habrá cosas que podrán hacer con sus familias en sus hogares. ¡Busque la hoja suplemento HAM del boletín el fin de semana del 28-29 de agosto!

### **MOMENTO SEMANAL DE OLQP**

Únase a la comunidad parroquial el jueves a la 1:39pm para reflexionar sobre el tema de las **Señales**. 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](mailto:patjulius@verizon.net) para recibir la información en una solicitud para el calendario. Por favor especifique si quiere el recordatorio en español.

### **RESERVE SUS BOLETOS PARA OLQP PARA EL MUSICAL WORKING EN BLM PLAZA**

Los productores de *Working: A Musical* ([workingindc.org](http://workingindc.org)) han reservado 30 asientos para su espectáculo al aire libre en BLM Plaza el sábado, 9 de septiembre a las 7:30pm para el Grupo de trabajo de OLQP y compañeras/os feligreses. El musical es acerca de las conversaciones de Studs Terkel con trabajadores y presenta la música de Lin Manuel Miranda, James Taylor y otros. Habrá conversaciones con los artistas del musical después de la función. Se aceptan donaciones. RSVP a Laura Bandini ([HTLaura1@gmail.com](mailto:HTLaura1@gmail.com)) para reservar su boleto (límite 2 por familia para empezar – primer llegado, primer servido).

### **NOTICIAS DE MEDOR**

Alcy Cinéus ha estado enseñando en Notre Dame de Medor College, la escuela secundaria de Medor desde que se fundó en el 2004. Él le escribió este mensaje a OLQP, "Muchas gracias por todo el servicio que le proporcionan a la comunidad de Medor. Nos han ayudado mucho en la agricultura y la educación. A través de su apoyo, la comunidad de la escuela secundaria de Medor ha podido producir un sacerdote, un doctor, un enfermero, un abogado, un agrónomo y otras personas que desarrollan otros talentos. Gracias por ayudar a los campesinos a sobrepasar dificultades. Gracias por ocuparse de las necesidades de las personas de Haití. Mi gratitud es eterna. Que Dios continúe protegiéndolos y manteniéndolos saludables".

## MISSION COOPERATIVE PLAN APPEAL 2021:

### Missionhurst

The weekend of August 21-22 our second collection will support the annual Mission Cooperative Plan Appeal for our diocese. **This year our parish mission organization is Missionhurst.** This appeal helps our brothers and sisters who do not have access to basic pastoral services that support and grow their faith, like Mass, the sacraments, religious education as well as basic needs – like food, shelter and healthcare. You can support these organizations through the 2nd Collection. If donating by check, please make your check payable to our parish and put “MCP” in the memo line. Through your support, the MCP Appeal helps these mission organizations form vibrant faith communities and strengthens the global Church. Please be generous.

**FATHER ED KELLY SERIES BEGINS THIS FALL** – Our discussion topic this fall is: Spirituality. Do you want to hear why you should come to church on Sunday or why it is important to be in a right relationship with God? Come learn and join in the conversations. See future bulletins for more details.

## PLAN COOPERATIVO DE MISIONES 2021:

### Missionhurst

El fin de semana del 21-22 de agosto nuestra segunda colecta va a apoyar la petición anual a favor del Plan Cooperativo de Misiones para nuestra diócesis. **La organización de nuestra misión parroquial es Missionhurst.** Este llamado ayuda a nuestras hermanas y hermanos que no tienen acceso a servicios pastorales básicos que apoyan y nutren su fe, como la Misa, los sacramentos, la educación religiosa al igual que necesidades básicas como la comida, el albergue y la atención médica. Usted puede apoyar a estas organizaciones a través de la 2da colecta. Si dona con un cheque, por favor hágalo a nombre de nuestra parroquia y escriba “MCP” en la línea del asunto. Por su apoyo, el MCP ayuda a estas organizaciones misioneras de comunidades de fe dinámicas y fortalece a la Iglesia global. Por favor sea generosa/o.

## LAS CHARLAS DEL PADRE ED KELLY EMPIEZAN ESTE OTOÑO

– Nuestro tema para la discusión este otoño es: la Espiritualidad. ¿Quiere escuchar por qué debe venir a la iglesia los domingos o por qué es importante tener una buena relación con Dios? Venga, aprenda y únase a las conversaciones. Vea más detalles en boletines en el futuro.

**Congratulations Fr. Tim Hickey on your 22nd anniversary to the priesthood!!**  
**¡Felicitaciones P. Tim Hickey en su 22do aniversario del sacerdocio!!!**

**OLQP BACKPACK DISTRIBUTION:** The backpacks are all packed and ready to go, 640 of them! We have them for all grade levels - elementary, middle and High School. We will be distributing them on **Thursday, August 19, from 9am - 11am** and **Saturday, August 21, from 2pm - 4pm**, from the side entrance of Father Ray Hall. Please note correction to times that were incorrectly published last week.

**DISTRIBUCIÓN DE LAS MOCHILAS EN OLQP:** Las mochilas ya están empacadas y listas. Las tenemos para todos los grados escolares – escuela elemental, escuela media y escuela superior. Vamos a distribuir las mochilas **jueves, 19 de agosto, de 9 - 11 am** y **sábado, 21 de agosto, de 2 - 4 pm**, en la entrada lateral de Father Ray Hall. Por favor, fíjese en la corrección de la hora que se publicó erróneamente la semana pasada.

## CARPENTER'S SHELTER SUPPER – Thursday, Aug 19

This month's meal is enchiladas, rice, beans, salad, brownies and lemonade. Contributions can be brought to Fr. Ray Hall kitchen on the day of dinner from 12pm – 5pm and placed in fridge, freezer or on counter as required. If you have a hardship delivering, please let us know and we'll find a way. Please use labels on the counter to indicate what item is and the date of dinner, or you can bring food to the Shelter on the day of dinner, labeled the same. See Carpenter's website for delivery protocol. Email mary to sign up, or the signup sheet will be posted for previous donors: 703-462-4841, mary.resnick@gmail.com. Jane Oates will coordinate the service this month, janeoates2001@yahoo.com, 202-262-0974. Thank you!

## LA CENA REFUGIO DEL CARPINTERO – el jueves, 19 de agosto

La cena este mes va a ser enchiladas, arroz, frijoles, ensalada, brownies y limonada. Puede traer las contribuciones a la cocina de Fr. Ray Hall el día de la comida entre las 12pm y las 5pm y ponerlas en el refrigerador, congelador o el mostrador. Si se le dificulta traer la contribución, por favor déjenos saber y le ayudaremos. Por favor use las etiquetas del mostrador para indicar lo que contribuye y la fecha de la comida. También puede traer la comida directamente al Refugio e identificarla de la misma manera. Vaya al sitio web del Carpenter Shelter para ver el protocolo de entrega sin contacto. Mándele un correo electrónico a Mary para apuntarse y también va a haber una hoja para que las personas que han donado antes se apunten: mary.resnick@gmail.com, 703-462-4841. Jane Oates va a coordinar el servicio este mes, janeoates2001@yahoo.com, 202-262-0974. ¡Gracias!

## OLQP ANNUAL PICNIC SUNDAY, SEPTEMBER 26, 1-5PM

All are welcome! OLQP's Annual Picnic is fast approaching and we hope to see all your beautiful faces at **Barcroft Park** for a day of fun, food, community, music and more as we celebrate a much delayed 75th Anniversary of our beloved parish. We'd love to hear whether you'd like to help set-up, clean-up, manage activity or food stations, or share any other talents to make this day a success. Please contact Leah Tanyag, lenrique33@gmail.com to volunteer.

## PICNIC ANUAL DE OLQP EL DOMINGO, 26 DE SEPTIEMBRE, DE 1-5PM

¡Todos serán bienvenidos! El picnic anual de OLQP tendrá lugar pronto y esperamos ver todas sus caras sonrientes en Barcroft Park para pasar un día divertido, con comida, comunidad, música y mucho más al celebrar el muy retrasado 75 aniversario de nuestra querida parroquia. Nos encantaría saber si quisieran ayudar con las preparaciones, la limpieza, las actividades, los puestos de comida o al compartir otros talentos para que el día sea un éxito. Por favor contacte a Leah Tanyag: lenrique33@gmail.com para ofrecerse de voluntaria/o.

## RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)

**Are you ready to take your next steps on your journey of faith?** RCIA provides a personal journey leading to transformation of mind and spirit, in which we consider and deepen our relationship with God and consider how we can serve others. Guided by the Gospel and by the examples provided by church members and fellow journeyers, you can be baptized or become fully integrated into the Catholic community of believers through the RCIA process. If you are looking into enhancing your faith walk, you are invited and encouraged to participate. The journey begins on Thursday, September 30, at 7 pm., either in person or virtually (as circumstances dictate). For more information, contact Kevin and Alice Curtin ([acurtin947@aol.com](mailto:acurtin947@aol.com) or 703-461-3082).

## FAITH FORMATION REGISTRATION For 2021-2022 NOW OPEN

The registration form is on the parish website ([olqpva.org](http://olqpva.org) >> our faith >> registration) or you can call the Faith Formation office to receive a copy by mail. We are registering for all 2021 - 2022 programs including first year sacramental programs (First Communion and Confirmation are 2-year programs). There is a family book fee for Foundations of \$20; one fee per family. Program/book fees are also in place for the sacramental programs. Fees can be paid on-line through Faith Direct ([Faithdirect.net](http://Faithdirect.net), parish code VA271, note "foundations") or families can mail in a check with "foundations" on the memo line. Details on all the programs being offered for 2021-2022 school year are available on the parish website under "our faith" tab. Please contact our new Director of Faith Formation, Cecilia ([clopez@olqpva.org](mailto:clopez@olqpva.org)), with any questions or call 703-979- 5580 to leave a message for a return call.

## RITO DE INICIACIÓN CRISTIANA DE ADULTOS (RICA)

**¿Está lista/listo para dar sus próximos pasos en su jornada de fe?** RICA provee una jornada personal que conduce a la transformación de la mente y el espíritu y en la cual consideramos y profundizamos nuestra relación con Dios y pensamos como podemos servir a los demás. Guiados por el Evangelio y por los ejemplos que los miembros de la iglesia y compañeras y compañeros en la jornada, se puede bautizar o pertenecer plenamente a la comunidad de católica de creyentes por medio del proceso del RICA. Si está buscando mejorar su jornada de fe, está invitada/o y animada/a a participar. La jornada comienza el lunes, 27 de septiembre a las 7 p.m., en persona o virtualmente (según las circunstancias). Para obtener más información y reservar un espacio u obtener el enlace, contacte a Cecilia López Oetgen – [clopez@olqpva.org](mailto:clopez@olqpva.org) -- o llame al 703-979-5581.

## LA MATRÍCULA PARA LA FORMACIÓN DE FE PARA EL 2021-2022 ESTÁ ABIERTA AHORA

El formulario de inscripción está en el sitio web de la parroquia ([olqpva.org](http://olqpva.org) >> our faith >> registration) o puede llamar a la oficina de Formación de fe para recibir una copia por correo. Estamos matriculando para todos los programas del 2021-2022 incluyendo los sacramentales del primer año (Primera comunión y Confirmación ahora son programas de 2 años). Algo nuevo para el año escolar del 2021-2022 es una cuota por familia de libros de \$20. Hay también cuotas adicionales para programas/libros para los programas de los sacramentos. Las cuotas se pueden pagar en línea por Faith Direct ([Faithdirect.net](http://Faithdirect.net), código de la parroquia VA271, "foundations") o las familias pueden enviar un cheque por correo con "foundations" en la línea del asunto. Detalles acerca de todos los programas que se ofrecen para el año escolar del 2021-2022 están disponibles bajo la pestaña (tab) "our faith" del sitio web de la parroquia. Por favor contacte a nuestra nueva directora de la Formación de fe, Cecilia ([clopez@olqpva.org](mailto:clopez@olqpva.org)), si tiene alguna pregunta o llame al 703-979-5580 para dejar un mensaje para que le

### ***JUST A THOUGHT...OR TWO...***

This Sunday we celebrate the Solemnity of the Assumption of the Blessed Virgin Mary...and we recall the wondrous words of Mary spoken to her cousin Elizabeth... "My soul proclaims the greatness of the Lord; my spirit rejoices in God my Savior for he has looked with favor on his lowly servant...the Almighty has done great things for me...

These words have always touched me very deeply... they speak of a deep and profound love between Mary and God. Imagine your spirit "rejoicing in God" your savior! Imagine your soul proclaiming the greatness of God!

These profound words of Mary are the very heart of the Christian mystical tradition...to be so in love with God that your very "being" explodes with joy...with an inability to contain this love. This proclamation of

Mary's love has become known as the "Magnificat" and is prayed each evening by Christians throughout the world at evening prayer. Even after all the years I have prayed these words they still touch me deeply...and call me to open my heart, ever more, to God.

Can I list one or two "great things" God has done for me? How does my soul proclaim the greatness of God? The ways of God are not the ways of the world: scattering the proud, casting down the mighty, lifting up the lowly, giving to the hungry, and sending the rich away empty. Clearly the arrival of the messiah means that business-as-usual is no longer the order of day. How can my daily schedule reflect God's agenda for the world?

Blessings,  
Fr Tim

# To Tell the Truth

How communities around the world are addressing and redressing societal wrongs.

BY COLLEEN MURPHY

ON A SUNDAY MORNING in Atlanta in April 1899, white churchgoers, dressed in their finest, filled the pews to hear the word of God. As the postlude concluded, the congregants poured out of their houses of worship, bought sandwiches for lunch, and crammed onto trains heading toward Newnan, Ga., to watch the gruesome extrajudicial murder of Sam Hose.

Hose, a 21-year-old Black farmhand, had been pulled off a train by a white mob and was later murdered while thousands watched his lynching. “Sweet Jesus!” Hose was heard to exclaim, and these were believed to be his last words,” writes Philip Dray in *At the Hands of Persons Unknown*.

The relationship between religion and injustice in the United States is complicated. U.S. Christians tend to emphasize the role of Christianity in *contesting* injustice, while forgetting images such as churchgoers going seamlessly from worship to an extrajudicial execution.

In the wake of George Floyd’s murder, the U.S. witnessed the largest protests in our history. This new moment in the long movement for human freedom arises in response to high-profile police and white vigilante killings of Black men and women; it demands an end to police violence and redress for centuries of racial injustice. This “reckoning” has pushed local, state, and national efforts to reform police practices, hold individual police officers accountable for abusive violence, repair the injustice caused by policies such as redlining, and establish the truth about lynching.

As in the past, there has been backlash to this movement, animated predominately by white Christians. Today, some want to ban discussion of race and racism in classrooms and in church. Then-president Donald Trump issued Executive Order 13950 to remove “divisive concepts”—such as that “the United States is fundamentally racist or sexist”—from all federal literature, contracts, and speech.

Critical race theory (CRT), a body of legal scholarship that examines how institutions such as law empirically operate in ways that maintain racial inequality, has become a particular target for the Southern Baptist Convention (as well as for Republicans in several states, such as in Tennessee where Gov. Bill Lee signed a bill banning the teaching of CRT in public schools). In response, some Black pastors publicly severed ties with the Southern Baptist Convention. As pastor Joel Bowman put it, “I can’t sit by and continue to support or even loosely affiliate with an entity that is pitching its tent with white supremacy.”

## A background of inequality

THE INTERSECTION OF religion and race in the United States is complicated. It pulls in opposing directions—revealing deepening divisions in the U.S. as well as countervailing calls for unity.

In this context, efforts led by Rep. Barbara Lee are underway to establish the U.S. Commission on Truth, Racial Healing, and Transformation (TRHT, or truth commission) “to properly acknowledge, memorialize, and be a catalyst for progress toward jettisoning the belief in a hierarchy of human value, embracing our common humanity, and permanently eliminating persistent racial inequities.” In an April letter to President Joe Biden, some Christian religious leaders, including from Sojourners, requested an executive order to establish a truth commission to “examine the systems in place that lead to the disenfranchisement and marginalization of Black people and [to] shed light on the legacy of institutional racism and how it continues to impact every aspect of American life.”

The theory and practice known as transitional justice provides invaluable resources on which the truth commission movement can draw. The starting point of transitional justice is that the repair of damaged relationships requires that wrongs be acknowledged and redressed. From the perspective of transitional justice, attempts in the U.S. to silence

speech about white supremacy, critical race theory, and systemic racialized abuse are ineffective at best and counterproductive at worst. Silence will not end racism or heal the deep divisions and fractures in the United States. Burying history does not remove the impact of historical wrongs on contemporary relations.

In recent decades, more than 40 countries have heeded the central insight of transitional justice, establishing a wide range of processes to address widespread wrongdoing. Transitional justice was a central part of the transition from communism to democracy in Central and Eastern Europe in the 1990s, from apartheid to multiracial democracy in South Africa in 1994, and from conflict to a commitment to peace in 2016 to end more than 50 years of warfare between the Colombian government and the Armed Revolutionary Forces of Colombia.

Processes of transitional justice take many forms. Domestic, international, hybrid, and ad hoc criminal trials have held perpetrators to account for human rights violations. The International Criminal Tribunal for the former Yugoslavia and a similar tribunal for Rwanda were ad hoc criminal procedures that led to the formation of the now-permanent International Criminal Court.

Truth commissions (official, temporary bodies established to document specified human rights abuses, name perpetrators and victims, and identify both the underlying causes and consequences of such violations) have been used in dozens of countries, including Canada, the Philippines, Morocco, and South Korea.

Material and symbolic reparations have been offered in Malawi, Brazil, and Haiti. In Malawi, for example, the National Compensation Tribunal processed claims for monetary compensation to victims of wrongdoing such as wrongful imprisonment and exile during the autocratic regime from 1961 to 1993. Post-communist countries in Central and Eastern Europe pursued lustration (or “cleansing”), a process of vetting officials

for ties to extremist organizations. In Poland, lustration limited the participation of former communist secret police informants from positions in the successor government and civil service. All are part of transitional justice processes.

By addressing and redressing wrongdoing, transitional justice seeks justice for victims and the transformation of political relationships. To transform relationships is to fundamentally alter how members of a political community interact both with each other and with government officials. Transformation is needed when wrongdoing is widespread, with state officials complicit in (and in some cases perpetrators of) wrongdoing. Widespread wrongdoing characteristically occurs with impunity, which is a product of weak state institutions, the absence of political will to hold perpetrators to account, and/or distrust of state institutions, which renders them ineffective. Background inequality often results in members of marginalized communities being more vulnerable to wrongdoing, as their rights claims are less recognized and protected.

These features are present in the American context, as police abuse disproportionately targeting Black, brown, and Indigenous people occurs without meaningful accountability and against a background of racialized inequality.

### **The five pillars of transitional justice**

BECAUSE IT IS concerned with the repair of damaged relationships, transitional justice is linked with reconciliation, a fundamental concept for many faith communities. But the reconciliation pursued in political contexts is not identical to theological understandings of what reconciliation entails. Importantly, forgiveness is not a necessary part of the process of repair and transformation that transitional processes pursue. Nor is forgiveness a goal that such processes should aim to facilitate.

Calls to forgive—understood as the forswearing of resentment and anger stemming toward one’s wrongdoer—make sense against a background of a valuable and morally defensible

relationship. In such relationships, a refusal to forgive can obstruct the possibility of maintaining a relationship and reflect an individual’s failure to recognize his or her own fallibility.

However, when the relationship in question is abusive, forgiveness is less compelling. Urging a victim of domestic violence to forgive, for example, does not address the abusive structure of the interaction, can reflect a failure to take seriously the claims of victims to better treatment, and can implicitly encourage a victim to capitulate to her own abuse.

Transitional justice is pursued where political relationships are abusive. Urging forgiveness in response to widespread wrongdoing can reflect a failure to take seriously the claims of victims and their experiences and may implicitly be asking victims to become complicit in their own oppression. Forgiveness by victims will not address the underlying social and institutional conditions that made widespread human rights abuses possible. Yet it is precisely those conditions, and the broader structure of political interaction, that are the root problem and must change.

The repair and transformation that transitional justice requires is built on five pillars: truth, justice, reparations, nonrecurrence, and memorialization. Importantly, transitional justice requires the pursuit of all five together. For example, truth is no substitute for justice. Reparation will not by itself ensure conditions for nonrecurrence.

TRUTH: Documenting and acknowledging the occurrence of human rights violations, their consequences for victims, responsibility for them, and conditions that facilitated their occurrence is necessary. There is a basic right to such truth, and this information provides the foundation for understanding what must change to prevent wrongdoing in the future.

JUSTICE: Holding perpetrators to account for wrongdoing matters for its own sake and contributes to institutional reform efforts by underscoring that no individual is above the law. Respect for human rights is binding on all members.

REPARATION: The harm victims

experienced has a moral claim to repair. The sources of harm are multiple: not only the material and physical losses suffered, but also the harm stemming from the denial of the respectful treatment that victims merit. Through redress, communities acknowledge that victims are members of the political community and rights holders.

NONRECURRENCE: It’s essential to alter the underlying social and institutional conditions that explain how wrongdoing became widespread. One common condition is the absence of the rule of law due to corruption or politicization of the judiciary and impunity for abuses by police or security agents.

MEMORIALIZATION: This “fifth pillar of transitional justice” requires communities to commit to remembering the past, including past atrocities, as part of a broader effort to honor victims, understand wrongdoing, and prevent the recurrence of wrongdoing. Memorialization efforts contribute to democratic societies by providing a framework for debating the specific causes of, responsibility for, and present-day effects of the wrongs that are remembered.

TRANSITIONAL JUSTICE PROCESSES are not entirely foreign to the United States. There are past and ongoing efforts on which the U.S. Commission on Truth, Racial Healing, and Transformation could build.

For instance, the 1981 Commission on Wartime Relocation and Internment of Civilians was a national effort that focused on reparations for Japanese American relocation and incarceration during World War II. The Wabanaki-State Child Welfare Truth and Reconciliation Commission in Maine and the Maryland Lynching Truth and Reconciliation Commission are examples of state-level efforts. At the city level, the Greensboro (N.C.) Truth and Reconciliation Commission investigated “the context, causes, sequence, and consequence” of the events surrounding Klan-related killings on Nov. 3, 1979.

While every country’s experience is unique, there are invaluable insights to be gained from the experiences of other



countries and regions. Heeding those insights requires overcoming a common form of American exceptionalism that holds up the United States as only a model for others, and not the other way around.

Comparative experiences from other countries provide lessons of the importance of both local and national truth-seeking efforts. They underscore the importance of calibrating expectations appropriately for what any single truth commission or reparations program can achieve. Transformation does not occur overnight; it is a generational undertaking. Another key insight is that, given the ways religion and racial injustice are interwoven in the United States, churches and faith communities should be part of the process of transitional justice.

Whether looking at dictatorships in South America, genocide in Rwanda, apartheid in South Africa, or the Troubles in Northern Ireland, the story of religion and its place in conflict, repression, and genocide is complex: It's a story of religious actors who are implicated in, resistant to, victims of, and also perpetrators of political injustice. The Troubles in Northern Ireland fueled conflict between ethno-national communities aligned along religious lines (Catholic and Protestant). Catholic nuns and priests were implicated in the Rwandan genocide against the Tutsis. Catholic Archbishop Óscar Romero was assassinated by government operatives while saying Mass because of his commitment to documenting human rights abuses and speaking against violence during the civil war in El Salvador.

Religious leaders also lead and animate transitional justice efforts. Anglican Archbishop Desmond Tutu was chair of the South African Truth and Reconciliation Commission. In Guatemala, Bishop Juan Gerardi formed a truth commission, while in East Timor Catholic Bishop Carlos Filipe Ximenes Belo played a central role in calls for reconciliation.

Transitional justice is also useful as a lens for critically evaluating the complicity of religion in upholding racial *in*justice in

the United States. The South African truth process provides a model for the form such critical evaluation might take. While most truth commissions have not focused specifically on the complicity of faith communities in *in*justice, the South Africa Truth and Reconciliation Commission (TRC) did. As part of its process, the TRC held special hearings on the role of faith communities (ranging from African Traditional Religion to numerous strands of Christianity, Islam, Judaism, Hinduism, Buddhism, and Baha'i) in both supporting and resisting apartheid.

Faith communities were asked to categorize themselves as "agents," "victims," and/or "opponents" of apartheid in their submissions to the TRC. Agents of apartheid reflected on how "the system of apartheid was regarded as stemming from the mission" of the church and how churches "gave the apartheid state tacit support, regarding it as a guarantor of Christian civilization" or, in the case of the Dutch Reformed Church, as required by the Bible, as prominent South African human rights leader Glenda Wildschut reports. They acknowledged the legitimizing role that church chaplains ministering to the South African Defense Forces played through their presence, and the ways in which white churches benefitted from apartheid, able to buy confiscated lands and buildings from Black congregations at reduced prices.

Other faith communities, including the South African Council of Churches, mosques, synagogues, and temples contested, resisted, and suffered under apartheid, according to the final South Africa truth commission report. Black South African religious communities who were victims of apartheid lost land through state confiscations, were forced to sell land at low prices under the Group Areas Act, and had religious activities disrupted, religious buildings bombed, and their leaders targeted for detention, phone tapping, torture, and in some cases murder.

In addition to being partners to and supporters of transitional justice processes that take up human rights abuses committed by state actors or with state complicity, the South Africa

example indicates the vital importance of churches being open to interrogating their own roles, as agents or victims of injustice. Publicly documenting and officially acknowledging these roles can provide the foundation for churches to be partners in the broader pursuit of relational transformation in American society.

To be sure, the role of religion in American racial injustice is not entirely unknown. But knowing is not the same as formally and officially acknowledging. Part of what transitional justice does is counter the denial that enables silence about the past to persist and that undermines efforts to redress past and ongoing wrongs.

The centenary this past May of the 1921 white mob's attack on the Greenwood district of Tulsa helps us remember Christian complicity. First Baptist Church in Tulsa has a prayer room set aside to "provide a place for our church and our community to explore the history of the Tulsa Race Massacre of 1921 and to prayerfully oppose the sin of racism in our world, in our churches, and in our heart." President Biden noted in his commemoration of the Tulsa attack, "Just because history is silent, it does not mean that it did not take place."

Biden continued, "We can't just choose what we want to know, and not what we should know. I come here to help fill the silence, because in silence wounds deepen."

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