

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

Office Hours

Horas de oficina

Monday-Friday — 8:30am to 4:30pm
Lunes a viernes — 8:30am a 4:30pm

Website / sitioweb:

www.ourladyqueenofpeace.org

Live Stream Mass Schedule:

Horario de Misas de transmisión en directo:

Jan 18-19— 8am and 1pm Spanish
18-19 enero 8am y 1pm en español

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

January 19, 2025

SECOND SUNDAY IN ORDINARY TIME

Mass Honoring Dr. Martin Luther King, Jr.

Monday, January 20, 11:00am

Misa para honrar al Dr. Martin Luther King, Jr.

Lunes, 20 de enero, 11:00am

Jesus performed this first of his signs at Cana in Galilee.

John 2:11



Esto que hizo Jesús en Caná de Galilea fue el primero de sus signos.

Juan 2:11

NEXT WEEKEND'S SECOND COLLECTION:

CHURCH IN LATIN AMERICA

COLECTA DEL FIN DE SEMANA PRÓXIMO:

LA IGLESIA EN AMÉRICA LATINA

NUESTRA SEÑORA REINA DE LA PAZ

19 enero de 2025

Segundo Domingo en el Tiempo Ordinario

SACRAMENTAL PREPARATION / PREPARACIÓN SACRAMENTAL

Baptism / Bautizo:

Please email Baptism Coordinator Mary Ann Suhocki, baptism@olqpva.org.

Por favor mande un correo electrónico a la coordinadora de los bautizos, Mary Ann Suhocki, baptism@olqpva.org.

Marriage Preparation/ Preparación para el matrimonio:

Please contact the parish office at least six months before your 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

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

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

SUNDAY COLLECTIONS / COLECTAS DEL DOMINGO

Sunday Collection / Colecta del pasado domingo: \$6,027

Faith Direct (December Average / promedio del mes de diciembre): \$13,506

WORD & EUCHARIST MISSALETTE/

MISAL PALABRA Y EUCARISTÍA

Today's readings can be found on page 842

Las lecturas de hoy se encuentran en la página 843

BULLETIN DEADLINE / PLAZO PARA EL BOLETÍN

Wednesday 9am — office@olqpva.org

OUR SICK AND HOMEBOUND STRENGTHEN US /

NUESTROS ENFERMOS Y CONFINADOS NOS FORTALECEN

PLEASE PRAY FOR / POR FAVOR OREMOS POR: Suri Barahona, Grace Bialecki, Cindy Bianga, Francis Bilgera, Joseph Leopold Bissonnette, Precious Bowens, April Brassard, Dave Brassard, Evie Brown, Lynne Burgh, Brody Carroll, Louise Chambers, Carmen Rosa Claire, Chris Comer, Jeff Cory, Adele Crump, Mary DaLuca, Cheryl Darby, Jim Davis, Adrienne DiCerbo, Calista Downey, Tim Felker, Elizabeth (Bunny) Foster, Yvette Francois, Anne Fullerton, Joseph Funk, Iva Futrell, Trishann Ganley, Francine Gemmill, Fred Gladbach, Nancy Gormley, Yolanda Gregorio, Jo Marie Griesgraber, Fr. Tuck Grinnell, Melanie Guitreaux, Joe Harrington, Harris Family, Sally Harrs, Linda Hawkins, Clare Hayden, Dee Hickey, Pamela Hoeft, Patrick Hynes, Pat Johnson, Sharon Jourdan, William Kahl, Ruth Klarman, Carmen Andrea Lara, Patrick Lawrey, John Lawyer, Kathleen Love, 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, Betty Mills, Yvonne Mockler, Carmen Montijo, Dorothy Moran, Dan Morrisey, Rosemary Morrisey, Luis R. Muñoz, Zoe A. Muñoz, Chelsea Murray, Connie Murray, Ellen Murray, Paul Murray, Dorothy Myrtle, Mario Amel Najarro, Karen Newman, Stephen Nutter, Julie O'Brien, Peggy O'Brien, Patrick Ogden, Carol Pacello, Roy Paco, Neil Parent, Catherine Parr, Mary Pasquarella, Mark Pazich, Minnie Pazich, Paul Ramirez, Santos Ramirez, Jeanna Reynolds, Jacob and Jaxson Rivera, Maritza Roldan, Marco Cristiaan Rufolo-Roger, Josefina Salgado, Carolyn Santos, Jane Shepard, Donna Smith, Jeffrey Smith, Mary E. Smith, Lora Smolenski, Eva Souza, Grace Starbird, Nina Stewart, Michael Arthur Sweat, Carmelita and Roy Tucker, Nancy Urquizo, Stephen Utley, Alma Reyes Valentin, Carina Vaquez, Robin Vogel, Robert & Maureen Wallace, Jim Webster, Kate Witkowski, Lauren Wolfe, Mary Woods

SECOND SUNDAY IN ORDINARY TIME

SEGUNDO DOMINGO EN EL TIEMPO ORDINARIO

Isaiah 62:1-5 (66C); 1 Corinthians 12:4-11; John 2:1-11

Isaías 62,1-5 (66C); 1 Corintios 12,4-11; Juan 2,1-11

THIRD SUNDAY IN ORDINARY TIME

TERCER DOMINGO EN EL TIEMPO ORDINARIO

Nehemiah 8:2-4a, 5-6, 8-10 (69C); 1 Corinthians 12:12-14, 27;

Luke 1:1-4; 4:14-21

Nehemías 8,2-4a, 5-6, 8-10 (69C); 1 Corintios 12,12-14, 27;

Lucas 1,1-4; 4,14-21

MASS INTENTIONS, JANUARY 18-24

SECOND SUNDAY IN ORDINARY TIME

INTENCIONES DE LAS MISAS, 18-24 ENERO

SEGUNDO DOMINGO EN EL TIEMPO ORDINARIO

Saturday, January 18th

5:30 pm Joseph Fratus, Jr. (Birthday) (D) by Ann Flack

Sunday, January 19th

8:00 am For The Parish

9:30 am Luis H. Francia (L) by Judith Francia-Reyes

11:15 am Julie Donahue (D) by Adena & Brian Williams

1:00 pm The Black Christ of Esquipulas (Feast Day) by the parish

6:00 pm Emmet Connolly (D) David & Julie Ibinson

Monday, January 20th

11:00 am Mass- Dr. Martin Luther King, Jr.

Tuesday, January 21st

12:00 pm Elsa & Rosa Molina (D) by Lilia Koechlin

Wednesday, January 22nd

1:00 pm Funeral—Colette Arntson

Thursday, January 23rd

12:00 pm Padre José Nangle by the Francisco Clariana Group

Friday, January 24th

12:00 pm For The Parish

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

Parochial Vicar / Párroco Asociado: **Fr. Pontien Kenfack, CSSp**, pkenfack@olqpva.org

Deacon / Diácono: **Dcn. Tony Remedios**, tremedios@olqpva.org

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 Díaz-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

Faith Formation Assistant: **Carly Onopa**, conopa@olqpva.org

Office Manager (bilingüe): **Ligia Loza**, lloza@olqpva.org

Administrative Support: **Jeannette Gantz Daly**, jgantzdaly@olqpva.org

Mike Leahy, mleahy@olqpva.org

Maintenance Department Support (bilingüe):

Mel Cabrera, mlvncabrera@gmail.com

Michael Hill, mgdvet53155@yahoo.com

Zulema Ramallo and Henry Nguyen

JUST A THOUGHT... or two...

This weekend we hear about Jesus' first public miracle, an important moment that speaks to his identity as the Messiah, the Son of God.

As the scene of the Wedding Feast at Cana unfolds, Mary seemingly "pushes" Jesus out into his public ministry, ignoring his reticence to perform a miracle in the midst of the crowd of guests gathered for the wedding feast.

It seems to me that it was a moment when Mary called on Jesus to let his true identity shine forth for people to see! Jesus may well have felt that it was not the time, but he eventually responds to her request.

In the Gospel of John, "signs" like the turning of the water into wine are very important as they point to the identity of Jesus as both human and divine.

John clearly states in the second to last chapter of the Gospel that he has written about all these signs that "you may come to believe that Jesus is the Messiah, the Son of God and through believing you may have life in his name." Coming to know who Jesus is and believing in him brings us eternal life.

St. Paul is also interested in identity – he writes passionately about *our identity* as members of the living Body of Christ. Paul challenges each one of us to reflect on, what is our gift?...what is our charism?

The gifts that each of us are given are given to us specifically by God! The gifts that are given to us are not for ourselves, but for the sake of the whole – to help build up the Body of Christ!

On this Dr. Martin Luther King, Jr. weekend, I cannot but help to think his gifts: of charismatic leadership, bold vision, a deep faith and ultimately sacrificing his life for the cause of racial equality...a man who shared all he had, including his actual life, **for the sake of the very soul of our nation.**

As the struggle for racial justice, equality, and recognition of the human dignity of **all persons** continues, we must ask ourselves **what are my gifts** that God has given me for the sake of this struggle, and for the building up of the Body of Christ, and how will I put those gifts into action in the coming weeks and months?

Blessings,

Fr. Tim

PARISH ADVISORY BOARD – CALL FOR NOMINATIONS!

Did you know OLQP has elected lay leadership that supports Fr. Tim and parish activities? Parish Advisory Board (PAB) members commit to attend bimonthly meetings (currently 2nd Thursday of the month), serve on committees as needed, and listen to and present parishioners' views. The PAB strives to represent the many backgrounds, ages, mass cohorts, and ministry groups of the parish. Six (6) seats are up for election, with new members serving a two-year term. Registered parishioners who have been active for at least two years are eligible and encouraged to consider the PAB – nominate yourself or a fellow parishioner. Nomination slips are available in the sanctuary, or you may submit nominations via email to carlsonbsa@gmail.com. (Please include the nominee's full name, phone number, and email address). The nomination period closes at the end of the day on Sunday, February 2.

JUNTA CONSULTORA DE LA PARROQUIA – ¡LLAMADO DE CANDIDATURAS!

¿Sabía que OLQP ha elegido un liderazgo de personas laicas que apoya al Padre Tim y las actividades parroquiales? Los miembros de la junta consultora de la parroquia (PAB por sus siglas en inglés) se comprometen a asistir a reuniones bimensuales (actualmente el 2do jueves del mes), a servir en comités cuando es necesario y a escuchar a las personas de la parroquia y a presentar sus opiniones. La PAB se esmera por representar las muchas experiencias, edades, grupos de Misas y grupos de ministerios de la parroquia. Hay seis (6) puestos para llenar y las personas nuevas sirven un término de dos años. Feligreses inscritos que han sido miembros activos por un período mínimo de 2 años son elegibles y se les anima a considerar la PAB – puede nominarse o nominar a otra persona. En el santuario hay boletas para nominaciones o puede someter las nominaciones por correo electrónico – carlsonbsa@gmail.com. (Por favor incluya el nombre completo de la persona nominada, número de teléfono y correo electrónico.) El período de nominación cierra al final del día el domingo, 2 de febrero.

YOUTH MINISTRY NEWS:

- **Youth Ministry Teen Night** -- Reminder, there will be no Teen Night this week due to the MLK Holiday. See you next week.
- **Catholic Heart Work Camp** spaces are filling, sign up soon! We are heading to Morganton, North Carolina, near Asheville, July 13-19th for a week of service, faith development, and fun for rising 9th - 12th graders! Our work there will help the area which is still recovering from the devastating hurricanes which swept through the region. Adult volunteers are also needed! Apply, here: <https://tinyurl.com/OLQPVACHWC2025> or scan the QR code:



NOTICIAS DEL MINISTERIO DE ADOLESCENTES:

- **Noche de adolescentes del Ministerio para adolescentes** – Recordamos que no vamos a tener Noche de adolescentes esta semana debido al día de Martin Luther King. Les veremos la próxima semana.
- Los espacios para el **Catholic Heart Work Camp** se están llenando, ¡apúntate rápido! Vamos a ir a Morganton, North Carolina, cerca de Asheville, del 13 al 19 de julio para pasar una semana ofreciendo servicio, desarrollando la fe y divirtiéndonos. ¡Es para futuros estudiantes de los grados 9 al 12! Nuestro trabajo allí va a ayudar al área afectada por los terribles huracanes a recuperarse. ¡Se necesitan personas adultas a servir de voluntarias! Insíbete aquí: <https://tinyurl.com/OLQPVACHWC2025> o escanea el código QR:

MATTHEW 25 -- Please review your outerwear closets and donate gently used or new jackets for men, women, and children. Car-coat lengths work best for our predominantly petit client base; longer length coats tend to linger in the store. Thank you for your continued support.

NEWS FROM MEDOR

Mrs. Bijoux Monique is 48 years old and has four children. She lives in Dodard, one of the chapel areas in St. Joseph of Medor parish. Mrs. Monique joined the parish's agroforestry program in 2019. She states that her economic situation has improved because of it. In the last six months her work planting trees allowed her to borrow 27 pounds of black bean and pigeon pea seeds. She is currently harvesting her crops and says that the harvest is generous. She will return 27 pounds of seeds plus 10% to the seed bank so that other farmers will be able to borrow seeds for the next planting season. Mrs. Monique says that the agroforestry program allows her to earn funds to better care for her children. Thank you to the Smallholder Farmers Alliance for implementing the program. Thank you to all who participate. Thank you to all who support it financially. Please pray for peace and security in Haiti.

MATEO 25 – Por favor, revise sus **roperos/armarios** y done chaquetas nuevas o poco usadas para hombres, mujeres, niñas y niños. Las chaquetas menos largas son mejores para la clientela menudita porque las chaquetas y abrigos más largos suelen permanecer en la tienda. Gracias por su continuo apoyo.

NOTICIAS DE MEDOR

La Sra. Bijoux Monique tiene 48 años y tiene cuatro hijas e hijos. Ella vive en Dodard, una de las áreas de capilla en la parroquia St. Joseph de Medor. La Sra. Monique se unió al programa agroforestal en 2019. Ella dice que por eso su situación económica ha mejorado. En los últimos seis meses su trabajo de sembrar árboles le ha permitido tomar prestadas 27 libras de semillas de frijoles negros y guandú. Actualmente ella está cosechando sus cultivos y dice que la cosecha es abundante. Ella va a devolver 27 libras de semillas más un 10% al banco de semillas para que más agricultores puedan tomar semillas prestadas para la próxima siembra. La Sra. Monique dice que el programa agroforestal le permite ganar dinero para poder cuidar mejor a sus hijos. Gracias a la Alianza de pequeños agricultores por implementar el programa. Gracias a todas las personas que participan. Gracias a todos ustedes que lo apoyan financieramente.

Por favor recen por paz y seguridad en Haití.

FAITH DIRECT ONLINE GIVING

The new year is filled with hope and promise as we seek to respond to the needs of our vital ministries, explore new ways to share the good news of Christ's love, and reflect His care and mercy to those in need throughout the community. To continue to make a difference in 2025, Our Lady Queen of Peace is reaching out to you, our parishioners.

Begin the new year with eGiving to help sustain and build ministries throughout 2025 that reflect the steadfast promise of God's love. The need is great in our community, and your generous online gifts will help people all around us.

We prayerfully request that you consider signing up for eGiving. You can set up a recurring donation for Sunday Offertory or make a one-time gift to any number of our ministries by visiting faith.direct/VA271 or calling 866-507-8757. Thank you for your continued support of our parish family. Blessings, Fr. Tim, Fr. Martin and Fr. Pontien

DONACIÓN EN LÍNEA POR FAITH DIRECT

El nuevo año está lleno de esperanza y promesa al nosotros tratar de responder a las necesidades de nuestros ministerios vitales, al explorar nuevas maneras de compartir las buenas nuevas del amor de Cristo y reflexionar sobre su cuidado y misericordia hacia las personas necesitadas por toda la comunidad. Para continuar marcando una diferencia en 2025, Nuestra Señora Reina de la Paz se dirige a ustedes, nuestros feligreses. Empiece el nuevo año con eGiving para ayudar a mantener y edificar ministerios durante 2025 que reflejen la promesa constante del amor de Dios. La necesidad es grande en nuestra comunidad y sus generosas donaciones en línea van a ayudar a personas a nuestro alrededor. Solicitamos en oración que considere apuntarse para eGiving. Puede programar una donación recurrente para el Ofertorio del domingo o donar solo una vez a cualquiera de nuestros muchos ministerios al ir a faith.direct/VA271 o llamar al 866-507-8757. Gracias por su continuo apoyo de nuestra familia parroquial.

Bendiciones, Padre Tim, Padre Martin y Padre Pontien

**HOLY HOUR
SONG – SILENCE – SCRIPTURE**

Please join us in the church for Holy Hour on the fourth Thursday of the month at 7pm. We will gather this month on the 23rd. We will meditate on Scripture readings, (in Spanish and English), sing Taizé style songs and sit quietly in prayer in the presence of the Blessed Sacrament. A wonderful opportunity to slow down and sit with God in the midst of our busy lives.

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

MERRY CHRISTMAS FROM YOUR PARISH FAMILY!

2025 Josephite Calendars are available at the back of church. Please take one for you family's use at home.

ADVOCATES for JUSTICE

There are two key sites that allow us to learn about the 2025 Virginia General Assembly work and monitor the progress during the current Session. The sites also provide opportunities for our responsibility to take action as appropriate.

The general information site is

viriniageneralassembly.gov. Use it to *LEARN* about all things government in the Commonwealth of Virginia. Also, find information about the administration and the legislature — the who, what, where, etc.

The legislative site, lis.virginia.gov, provides the details of all of the activity happening in the 2025 General Assembly — bills, patrons and co-patrons, detailed information about the progress of each piece of legislation, etc. The search function allows for various means of learning specific information. For example, search by your state legislator, search by the issues that interest or concern you the most. The Legislative Information System (LIS) is the vehicle for *ACTION*. Knowing what a bill says and purports to do and who is carrying it can provoke you to contact your own representatives to urge support or opposition.

Let us remember also to *PRAY* for our state's administrators and legislators — and for discernment and guidance from the Holy Spirit to direct our Discipleship in Action.

**REGISTER WITH THE PARISH //
UPDATE YOUR INFORMATION
LET US KNOW YOU'RE MOVING**

If you have not officially registered with the parish, we invite you to do so. Updated, accurate information is very useful to us, especially in communicating important news like a weather-related closure. Visit the parish website (www.olqpva.org) click on About Us >> Register >> Register With Us.

If you have had an addition to your family, if you have had a change of address or if you would like to know what information we have on file for your family, please send a message to Jeannette Gantz Daly in the parish office: jgantzdaly@olqpva.org

**HORA SANTA
CANCIÓN – SILENCIO – ESCRITURAS**

Por favor únase a nosotros en la iglesia para una Hora Santa el cuarto jueves del mes a las 7pm. Este mes nos reuniremos el 23. Meditaremos las lecturas de las Escrituras, (en español e inglés), cantaremos canciones al estilo Taizé y nos sentaremos en silencio en oración en presencia del Santísimo Sacramento. Esta es una oportunidad maravillosa para tranquilizarnos y pasar unos momentos con Dios en medio de nuestras vidas ajetreadas.

SPIRITUAL CARE VOLUNTEERS NEEDED

Inova's Alexandria and Mount Vernon Hospital Volunteer Chaplain programs are inviting people of all faith traditions to join their team to help provide spiritual and emotional support to a diverse population of patients and family members. Lay or ordained members are welcome to apply. A thorough orientation and training are provided, along with regular ongoing education opportunities. Be assured that your safety and wellbeing are paramount. We function in ways that maximize your wellbeing and safety.

We are seeking:

- Compassionate, emotionally healthy individuals.
- Openness to supporting people of diverse spiritual, ethnic, lifestyle backgrounds. (Proselytizing, witnessing or attempting to convert are never permitted.)
- Are comfortable working with computers.
- A commitment of four hours per week. (Daytime/weekday only. No evening or weekend options at this time.)

Please contact us with any questions and/or to request an application form. For Inova Mount Vernon Hospital, contact refia.tonguc@inova.org and for Inova Alexandria Hospital, contact William.Tweedley@inova.org. Application deadline is February 15, 2025.

MENTOR WITH BEFRIEND-A-CHILD

If you are looking for a fun way to fill your time while also making a positive impact on a child in your community then this opportunity is for you! The Department of Family Services is seeking mentors throughout Fairfax County to mentor a child between the ages of 5 to 12 years old. Mentors must be able to make a two-year commitment, spend at least eight hours every month with their mentee and participate in monthly group outings. To learn more or to apply, visit <https://bit.ly/DFSBC>. For more information, please contact one of the Befriend-A-Child Program Coordinators Tiffani Peguese or Paula Severiche at DFSBefriend-A-Child@fairfaxcounty.gov or 703-324-7072.

ECO-TIP from the Integrity of Creation Ministry: Getting solar panels at home or joining a community solar program are great ways to support renewable energy. But if these options are not available, you can still support renewable energy through your electric company. Ask them about their renewable energy programs. Dominion Energy, for example, offers several: dominionenergy.com/virginia/renewable-energy-programs.

Mass Honoring the Life and Work of Dr. Martin Luther King, Jr.

OLQP's UJAMAA Committee invites you to attend Mass on
Martin Luther King Day

Monday, January 20, 2025

Mass at 11am

With OLQP's Gospel Choir and
A reading from one of Dr. King's
memorable speeches



Remembering and honoring Dr. King...

**"I Have a Dream" speech delivered Aug. 28, 1963
on the steps of the Lincoln Memorial
by Rev. Dr. Martin Luther King, Jr.**

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

But 100 years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. And so we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check.

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men — yes, Black men as well as white men — would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro

people a bad check, a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt.

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

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the



Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

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

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny.

And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back.

There are those who are asking the devotees of civil rights, when will you be satisfied? We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating: for whites only.

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters, and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

So even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and

live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal.

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

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

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

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

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

This is our hope. This is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning: My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrims' pride, from every mountainside, let freedom ring.

And if America is to be a great nation, this must become true. And so let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that, let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

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

White America has a selective memory of MLK's dream

Martin Luther King Jr.'s landmark "I Have A Dream" speech is a masterpiece of public religious discourse, yet its radical force is often diluted and suppressed.

Father Bryan Massingale

Sixty years ago, on August 28, 1963, a young Black minister addressed what was the largest assembly of civil rights protesters in the nation's history. He recounted the country's legacy of broken promises over racial equality, which he described as checks returned marked "insufficient funds." He described the "great trials and tribulations" that so many had endured: harassment, beatings, and the horror of being crammed in dank, narrow jail cells for their convictions. Yet he implored them to continue their grinding, treacherous, and dangerous work for justice: "Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed." And then, at the urging of a gospel singer, Mahalia Jackson, he shared a dream: a litany of inspirational visions of what one day will be because of what they dared to do now. Martin Luther King Jr. dreamed while Black.

People study King's landmark "I Have A Dream" speech as a masterpiece of public religious discourse. The speech is a powerful melding of the highest aspirations of the nation's ideals with the Judeo-Christian tradition's prophetic conviction of the equal human dignity of all people, without exception.

And yet, today the radical force of this seminal address is often diluted and suppressed. Most know only the final three minutes of this 20-minute speech. Many of us can recall King's hope that his children will one day live in a country where they will be judged

by their character not their skin color. But few know the searing critique that preceded his expression of hope. We pass over his denunciation of a nation whose deeds rarely match its professed creeds and whose commitment to justice for Black and poor people is too often tepid, anemic, and half-hearted at best. We forget his scathing criticisms of those who would settle for a false peace that suppresses the terrible realities of inequitable housing, employment, education, and health care. *[Read Dr. King's entire "I Have A Dream" speech on the preceding pages, 6 and 7.]*

Our memory of King is selective. Jonathan Eig, in his recent biography of King, observes that people hear of his dream of universal brotherhood but not his call for "fundamental change in the nation's character, not his cry for an end to the triple evils of materialism, militarism, and racism."

In a growing number of places, King's speech and especially his later writings cannot be taught in public schools. His uncompromising critique of the nation's deeply embedded structural racism is rejected as a form of "critical race theory"—which is the label some give to any racial analysis that makes too many white people uncomfortable.

In our Western culture, with our overly rational educational systems, we tend to disparage dreams and visions as being impractical. We dismiss them as idle distractions. But I have long been obsessed with the power of the human imagination, especially the imagination of the despised, disdained, and stigmatized. I am inspired by how, despite all that they have been through and still endure, people dream of new worlds. We persist in the hope that reality not

only should—but will—be other than it is. Dreams are what propel people to do risky and dangerous things for the sake of justice.

Anniversaries are times of remembrance and rededication. We must remember King more fully and accurately. He summons us to dare to dream boldly, audaciously, even subversively. For in the face of ongoing wars, xenophobic nationalisms, and anti-Black violence, we don't need less imaginative hope. The need for animating visions, sustaining dreams, and motivating imaginations is more, not less, urgent.

Like King, we must dream of and work for a world animated by true Christian love for all, especially the least among us. As he said in 1967, near the end of his life, "I still have a dream, because, you know, you can't give up in life. . . . I still have a dream that one day justice will roll down like water, and righteousness like a mighty stream. . . . I still have a dream today."

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