

The ADVOCATE

Queen of Peace Quarterly Newsletter

WINTER 2020



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Editor's Note: *There are many facets to racism. The Winter issue of The Advocate looks at the personal toll of systemic racism, the unconscious bias underlying white privilege, and the impact of police violence on human dignity. To commemorate OLQP's 75th Anniversary, there are personal stories about the Poor People's March on Washington (1968) and March on Washington (1963); the Family Activity Center as a community hub and Montessori school; the history of OLQP's twin parish in Medor, Haiti; Spotlights on Reggie Carter and Peter and Jackie Smith; and the 100th Anniversary of Women's Suffrage.*

*Paula Cruickshank
Editor, The Advocate*

Facing the Reality of Systemic Racism

By Veronica Dabney

As our nation — along with the rest of the world — suffers through the COVID-19 pandemic, another crisis has emerged. Several tragic, racially-tinged incidents — sometimes violent — have swept parts of the country. Although the pandemic is new, racism is not. In the 1950s and 60s, television opened the eyes of a sleeping, complacent America to a small glimpse of the plight of the “invisible” people no one wants to talk about. Recently eyes were once again opened, not only on television, but on our iPhones, YouTube, Facebook, and other social devices and platforms. We couldn't escape it. We couldn't help see it.

But, officially, instead of intelligent, unifying solutions, these events have been met with chest-thumping derision and dangerous, divisive rhetoric. Incredibly, even with so much evidence to the contrary, we are also told that systemic racism no longer exists. It ended when slavery was abolished with the Emancipation Proclamation; Or, it ended with the desegregation of the military in 1948; or the desegregation of public schools in 1954 with *Brown v. Board of Education*; or with the passage of the

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JUST A THOUGHT, OR TWO

**Twenty-Third Sunday in Ordinary Time
Pastor: Fr. Timothy Hickey C.S.Sp.**

Reading 1 EZ 33:7-9
Reading 2 ROM 13:8-10
Gospel MT 18:15-20

Today's readings overturn our presumptions about the relationships between “insiders” and “outsiders”. From the Prophet Isaiah to Psalm 67, from Paul's letter to the Romans to the Gospel of Matthew, we are treated to God's vision of who is “in” and who is “out”. Some of us may feel a bit disconcerted by what we encounter in today's readings. It seems there is something inately human about drawing boundaries between those who are like us and those who are different — “insiders and outsiders”.

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Systemic Racism

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Civil Rights Act of 1964, the Voting Rights Act of 1965, and the Fair Housing Act of 1968.

*The truth is, racism has never ended. It is systemic. We all know that passing legislation changes laws, but it doesn't change hearts or minds, or the very human instinct to favor your "own" or to hold on to privilege no matter how it was obtained. Ever mindful that other peoples and countless generations have borne similar deprivations, Black people have borne the brunt of this truth in America. Their predicament was punishment for some wrong that nobody can quite define. Stolen, owned, deprived of freedom for centuries, there were generations of ancestors who were, from cradle to grave, waking each morning with no hope of ever being their own person, no hope of breathing air that belongs to them and nobody else. They were suffocating, working from "see to can't see," but owning *nothing*. And, nobody believed they wanted anything else, because believing that, would make them human beings with thoughts and feelings. How often were/are their thoughts or feelings considered?*

Then comes "freedom," but a "freedom" that leaves multitudes with *nothing* to show for 250 years of labor but the rags on their backs and years of dark memories. Most, because they weren't allowed to study while enslaved and couldn't even read the papers that loosened their chains. Yet after decades of atrophy, and then attempting to "catch up," their endeavor is dismissed as an innate inability to learn and a lack of basic intelligence. Never mind that for over a century *after* emancipation, the freed people were, among many other deprivations, relegated to the poorest and most underfunded schools and educational facilities in the nation.

The insidiousness of the invisibility of Black and other marginalized people has led to a vast chasm between how most American Black people see the world, and how others, even Blacks from other countries, but especially Whites, see the world. I don't presume to speak for all Black people—the individual members of a group can never think or feel the same. And I certainly cannot speak for all White people – the majority. They are not the same either. But what I can

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Systemic Racism

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give is my perception of the overall expressed vision of both groups, and my perception of what it means to the possibility of a reconciling moment for our beleaguered country.

We have undoubtedly suffered major setbacks recently in our 50+ years attempt at some form of racial reconciliation. It seems that the voices of skepticism, derision, disrespect and White superiority have regained a foothold in our nation. The resurgence is fueled by the fear of losing their centuries long perceived status as superior to other people who are not like them, especially Black people. I don't think this is, for most in the majority, a top of mind, overt mindset. It is an innate belief born of decades, even centuries, of unconscious notions of superiority. It is so subtle that even today most people — even many Black people — especially those who have experienced the most overt racism — like Southern Blacks — accept without question. On the other hand, many who experience the least overt racism can also be lulled into a sense that racism doesn't exist, that is until a man is murdered on TV right in front of our eyes, or a woman dies after being shot five times in her own home, and knowing it's very possible that nobody will be held accountable.

With those dynamics happening *today*, how could racism *not* be systemic? It has *never* gone away. It has been an integral part of the American experience. Black people have been talking and praying about it for centuries. We told you during slavery with our songs in the fields: "*Oh, Freedom*" and "*Let My People Go.*"

The insidiousness of power was expressed by black abolitionist Frederick Douglass when he said in 1857, before the civil war: "Power concedes nothing without a demand. It never did and it never will." The difficulty of the dual life that Blacks were forced to lead was revealed in 1897 by black poet Paul Lawrence Dunbar in his poem, "*We Wear the Mask,*" which reads in part, "We wear the mask that grins and lies.... We smile, but, O great Christ, our cries."

The "dual consciousness" of Blacks and a prediction of the racism—the color-line—to come in the 20th century was expressed by Black intellectual and activist W.E.B. DuBois in his seminal 1903 work, "*The Souls of Black Folk.*" Another prediction, by black poet Langston Hughes in his 1951 poem, "*Harlem,*" (later immortalized in the 1959 play and film, "*A Raisin in the Sun*" written by Lorraine Hansberry) reads in part, "What happens to a dream deferred? Does it dry up like a raisin in the sun? Or fester like a sore?...or does it explode?" Noted 1960s writer and poet James Baldwin said, "The most dangerous creation of any society is the man who has nothing to lose."

And, Martin Luther King, Jr. said in 1966 at the height of the civil rights movement about the anger and violence that was erupting on both sides, "A riot is the language of the unheard."

So, let's Listen. We know that racism is systemic in America, because in 400 years, it has *never* gone away, and unfortunately, it probably never will—not completely. But the world is getting smaller every day, and we *must* find a way to live together and understand each other. We cannot let loud talking demagogues diminish our resolve.

One initial and small concession in America today would be to get past the hypocrisy over the meaning of the "Black Lives Matter" mantra and movement. I do not believe for one moment, that most people don't understand what it means, any more than I believe people don't know that taking a knee has nothing to do with the flag. Blacks are fully aware that "all lives matter," but the current discussion is focused on lives that have been historically undervalued. Why can't people concede that fact as a beginning to racial reconciliation? And since when was taking a knee (genuflecting) anything other than a sign of respect? (That's always what it meant when I went to Mass as a kid.)

So, Racism *is* systemic, especially when it's happening to *you*. We ignore it and all its various disguises, at our own risk.

A Thought or Two

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Down through the centuries, wars have been fought, nations destroyed and societies pulled apart in efforts to protect social boundaries that delineate who are the insiders and who are the outsiders. Slavery would be a perfect example of a social construct that delineated between peoples and that destroyed individual human lives, families, and entire nations! All based on social constructs of what made a human life matter and be of value.

Today's readings call on us to reflect on our own social constructs ... who we treat as insiders and who we treat as outsiders ... whose lives we believe matter and whose lives we believe don't matter! What scripture makes clear is that we are called by God to work to eradicate all social structures and attitudes that exclude and marginalize "the other". In today's Gospel we see that even Jesus is challenged by the Canaanite woman to "revision his mission" and to proclaim the Reign of God so that it goes beyond the People of Israel and includes absolutely everyone! Because each one is a child of God and, yes, even the Canaanites are included!

There is no place for racism or bigotry or xenophobia or misogyny in the Reign of God because we are all God's children — and racism, bigotry, anti-Semitism, xenophobia, homophobia and misogyny are all sins against the Reign of God! Everyone is invited and as St. Paul reminds us "the gifts and the call are irrevocable"! The Word has gone out ... all are invited to be part of the Reign of God ... and the Word of God once spoken cannot be called back! I believe that all of us who call ourselves Christians do well to reflect on all of this in light of the racism, bigotry, anti-Semitism and outright hatred displayed in the violence in what we saw three years ago in Charlottesville and the violence we have seen today against the Black Lives Matter protesters, protesting for racial justice, perpetrated by our very own government. We have to ask ourselves: Are there people I exclude? ... How could I be more inclusive in my life? What socio-political and religious structures does the Gospel call me to work to change to be more inclusive so that no one is left out? In order to more faithfully follow the call of Jesus Christ what idols to slavery, exclusion, hatred, marginalization and war do I need to work to pull down in my life?...In this nation? ... In the world?



White Privilege: Hidden in Plain Sight

By Paula Cruickshank

The brutal killing of George Floyd by a police officer on May 25, 2020, sparked demonstrations across the globe. It also intensified the call for racial justice and the need for all of us, individually and collectively, to acknowledge and examine the root causes of racial discrimination and how it has permeated all aspects of society.

In confronting systemic racism, it is also essential to understand what is meant by "White Privilege" and the advantages it affords those who identify themselves as White over people of color. Many of these advantages have existed for so long and are so embedded in our culture as to seem invisible.

Some have likened White Privilege to our global COVID-19 pandemic. Its invasiveness in our lives can occur, like the virus, without our awareness — an "unconscious bias." The question is how do we recognize it and what can we do to end it?

In November 2019 — nearly six months before George Floyd's murder — OLQP offered a program called "Community Listen and Reflect." Participants discussed the 14-part podcast series, "Seeing White," <http://www.sceneonradio.org/seeing-white/> which was taught by Michele Chang, who is a facilitator and program designer of conversations on race and belonging. She is also a member of OLQP.

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White Privilege

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The program produced and hosted by John Biewen focuses on whiteness, its origin, and how it has shaped American institutions. It's unique in its focus, which is not so much on the victims of racism as White people who knowingly or unknowingly are accorded advantages in life based on the color of their skin.

"White people ourselves are not very good at seeing whiteness and have blind spots about the way it works. We need to own our whiteness, including the way it benefits us every day. The little ways, the life-and-death ways, the ways in which the very structures of society were set up to our advantage," Biewen stressed.

To begin to understand and identify White Privilege, Chang said it was important for class participants to build trust and relationships so that they felt it was safe to speak up — especially on a subject that is bound to make a White person feel uncomfortable in doing so.

"If we are to come in with an attitude of grace and humility, at some point, we must be prepared to share something that might offend," Michele explained. She noted that White individuals too often decide not to share any instances of how the color of their skin has given them an advantage either because they don't want to acknowledge it or they are in denial about it. Unfortunately, she noted, "the more privileged, the more invisible racism can be."

Perhaps one of the best examples (and probably among the most egregious) is an incident that took place in New York City's Central Park. A young White woman, Ann Cooper, called 911 after a birdwatcher politely asked her to leash her dog as required by park regulations. The young man, Christopher Cooper, was Black. He also wisely recorded what happened while he spoke calmly to her and kept his distance. Her words spoke volumes, identifying Christian Cooper as "an African American man" who was "threatening and recording her and her dog." After giving her false narrative over the phone, the woman called for the police to come immediately.

A commentary by Bryan N. Massingale in the *National Catholic Reporter* (June 1, 2020) examined what occurred in the context of White entitlement. Massingale contends that Amy Cooper "knew what she was doing. And so, do we. What did she and the rest of us know? Why did she act as she did?"

The author lists several assumptions that he believes led Amy to behave the way she did. Among them, he said, she assumed:

- Her lies would be more credible than his truth.
- She would have the presumption of innocence.
- A Black man would have a presumption of guilt.
- The police would back her up.
- Her race would be an advantage.
- He would not be believed because she is White.
- If he protested his innocence against her, he would be seen as "playing the race card."
- No one would accuse her of "playing the race card."
- A Black man had no right to tell her what to do.
- The police officers would agree.
- Even if the police made no arrest, a lot of White people would take her side and believe her and Christian Cooper could and would understand all of the above."

"And she was right," Massingale added. "Christian Cooper clearly knew what was at stake, which is why he had the presence of mind to record what happened."

White privilege, Massingale said, is something we "absorb just by living ... taking in subtle clues such as what the people in charge look like. Whose history you learned in school. What the bad guys look like on TV. The kind of jokes you heard. How your parents, grandparents and friends talked about people that didn't look like you."

To get this point across in her OLQP program, Chang said she asks participants to set aside an evening to watch television and observe what they see through the lens of whiteness. "Are you seeing a world that is only White issues, White language? Are you wishing there was a more diverse cast or topics that aren't so "vanilla?"

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White Privilege

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Asked to define “White Privilege,” OLPQ class participant Dee Dee Tostanoski, said she sees whiteness as “the reality that [she] and other White folks ... started the race — academic, health, professional, economic - way ahead of our sisters and brothers of color.... Our history and the people who make up our history are far more complex than we’ve been taught in our schools, and so many events and people have been left out of that official history.” On education equity, participant Veronica Bartlett added, “schools need to open up all sorts of doors and use a more open, inclusive curriculum.” Lisa Soronen noted, “We have been told a narrative about Black people and how they are treated that is not a fact.”

Finnie Caldwell described White Privilege as “the unearned benefits I have received and continue to receive.” She added that “Seeing White” deepened her understanding of the ways in which she continues to benefit from it and how she is called to use this privilege to stand with people of color to facilitate change and equity.

At a recent Zoom session on racism, guest speaker Fr. Tuck Grinnell, emphasized that “if we want a different society, we have to act and move beyond the denials. And that begins with White people feeling uncomfortable and staying uncomfortable the rest of their lives.”

Massingale wrote that “only when a critical mass of White folks is outraged, grieved and pained over the status quo and become upset enough to declare, ‘This cannot and will not be!’ — only then will real change begin to become a possibility.” That means that we have to read more and learn more from the perspectives of people of color. That means we have to talk about race with our family and friends and have the courage to speak out when necessary.

At the end of the “Seeing White” program, Michele Chang asks participants how the discussions had impacted them. The responses varied. Some mentioned becoming active in organizations seeking racial equality or engaging in peaceful protests. For many it was plans to read more books and articles or attend more webinars and virtual sessions on racism. Others said they planned to discuss the issues of White Privilege and racism with their family. One participant is on a racial equity team at work and facilitates a group where employees discuss the ways the current racial climate informs their ability to be present and of service at work.

Like all of us, no matter where each person might be in the long journey, with prayer and determination, all of us can continue moving forward.



Is There A Tipping Point for Ending Police Violence Against People of Color?

By Gene Betit

In July 2015, 28-year-old Sandra Bland on her way to work was arrested for not using her turn signal and not putting her cigarette out as state trooper Brian Encinia directed. The exchange escalated, resulting in Bland’s arrest and a charge of assaulting a police officer. The arrest was recorded by Encinia’s dashcam, by a bystander’s cell phone, and Bland’s own cell phone. After authorities reviewed the dashcam footage, Encinia was placed on administrative leave for failing to follow proper procedure.

Bland was found hanged in her jail cell in Waller County, Texas, three days after her arrest. Her death was ruled a suicide, but protests followed, disputing the cause of death and alleging racial prejudice. The FBI and Texas authorities conducted an investigation, determining that the Waller County jail did not follow required policies, including time checks on inmates and ensuring that employees had mental health training. In December 2015, a grand jury declined to indict the county sheriff and jail staff for a felony

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Tipping Point

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relating to Bland's death. In January 2016, Encinia was indicted for perjury for making false statements and subsequently fired. In September 2016, Bland's mother settled a wrongful death lawsuit against the county jail and police department for \$1.9 million.

In July 2016, Philando Castile, a 32-year old school nutrition worker, was pulled over by police officer Jeronimo Yanez in a suburb of Minneapolis, Minnesota. His girlfriend Diamond Reynolds and her five-year-old daughter were also in the car. Castile informed the officer that he had a licensed weapon, but before he could get out his license, Yanez shot him seven times and killed him. Reynolds live-streamed footage of the shooting on social media, causing weeks of protest. Yanez was charged with second degree murder, but during his trial, the police officer said he feared for his life because he smelled marijuana and "someone willing to risk the life and lungs of a five-year-old likely had no care for him." Yanez was acquitted, but was fired the same day.

Violence Begets Violence

The deaths of Bland and Castile set off a violent chain reaction. During a July 2016 protest in Dallas, Texas, Micah Xavier Johnson, an Army reservist and Afghanistan war veteran, ambushed a gathering of police officers, killing five and wounding eleven others, including two civilians. Johnson was killed by a robot-delivered bomb.

The Bahamian government issued a travel advisory warning against traveling to the U.S. due to racial tensions, and similar advisories were issued by the governments of United Arab Emirates and Bahrain. The United Nations Working Group of Experts on People of African Descent issued a statement strongly condemning the Sterling and Castile's

killings, declaring that they demonstrate "a high level of structural and institutional racism," adding "The United States is far from recognizing the same rights for all its citizens. Existing measures to address racist crimes motivated by prejudice are insufficient and have failed to stop the killings."

Since George Floyd's murder on May 26, Americans of every race are signaling that they have had enough contempt, spite, insult, and daily disregard of Black lives. Indeed, Floyd's death set off protests around the world. According to the FBI, "justifiable homicide" by law enforcement means "the killing of a felon by a peace officer in the line of duty." Clearly, very few of the police killings (and these are a minute example) described above involve infractions that come close to meeting this qualification, although that has not deterred police from attempting to justify them. These results of latent racism will continue at regular intervals unless drastic changes are made.

(Editor's Note: Gene Betit is a former Deacon and Social Justice Outreach Minister at OLQP. He is the author of War's Cost: The Hites' Civil War, and Collective Amnesia: America Apartheid, African Americans' 400 Years in North American, 1619–2019. He is currently working on a third book entitled, African Americans in American History, 1526–Present. One of the many themes of his book-in-progress, Gene explains, is that "it is not 'Black history,' but ... describes those portions of American history that the white power structure thought too unimportant, and later, embarrassing, to mention." Hardbound copies of Collective Amnesia can be ordered on genebetit.com (Author discount: \$10.00). Also available on Amazon (but at a much higher price). Gene invites everyone to visit his website and read his blog posts. Comments and reviews are welcome on genebetit.com and Amazon.)

By Kathy Desmond

The Child Development Program, housed in what is now Father Ray Hall, was set up to meet the needs of the community. In the 1950s and early 1960s, the rigidly segregated African American neighborhood was majority non-Catholic. Schools were segregated and pre-school programs for Black children did not exist. Fr. David Ray C.S.Sp. became pastor in 1958 and responded to the changes taking place in society and the church by promoting neighborhood programs to help the poor. The Child Development Program began as a small day care activity for neighborhood children. Mary Batiste, the rectory housekeeper, had been approached by low-income mothers seeking to find childcare so they could go to work. At first, she cared for the children in the basement of the rectory. Soon, she, her husband Alvin Batiste and Father Ray realized this was not adequate. They set up an official preschool program so that when the new Family Activities Center (FAC) building was completed in 1965 there were three classrooms and an open space for other educational, social, and community activities as well. Classrooms were soon filled to the capacity of 75 children. The FAC was the vibrant center of the neighborhood and parish during Father Ray’s 25 years as pastor.

The Child Development Program reflected Father

Ray’s commitment to empowering pre-school age children, especially African American children, with an education that enabled them to read and write and do basic arithmetic to high standards. “The sky is the limit,” he often said. He’d been a military chaplain in World War II and after the war was influenced by Dorothy Day and Peter Marin, Maria Montessori, and Martin Luther King, Jr. The Vatican Council and Head Start program of the War on Poverty confirmed his approach. When OLQP was designated a territorial parish for all Catholics in its boundaries in 1963, he recruited white Catholics in the area and military families from Fort Myer where he also said Mass. Matt 25:31-46 became the mission statement that supported the community-oriented programs.

He promoted parishioner Mrs. Alberta Thurmond to be full-time director of the expanding Child Development Program in 1974. She believed that “every child had the right to learn regardless of their socio-economic status and stressed the importance of each child knowing how to read and write by the time they went to elementary school.” The same year Father Ray hired Rosemarie Adikaram, a certified and experienced Montessori teacher, to conduct the learning program and train teacher aides to help carry it out. The

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Alberta Thurmond, Director of the Child Development Program and Early Learning Center



Rosemarie Adikaram with one of her many beloved students

Father Ray's Dream

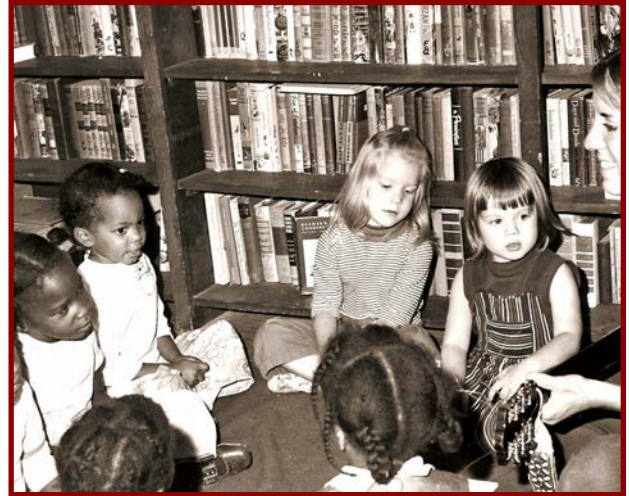
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building was upgraded the next year, adding a classroom. County and State governments licensed it to care for 100 students from 2.5 to 6 years old.

The Montessori program and materials stressed using the five senses in math, language, sensorial and practical life. In the 1960s, Bishop John Russell allowed the parish to use the farm, Our Acres, for the Child Development Program and other parish programs. Father Ray and others drove students to the farm twice a week, at first in a red van, later in a school bus. The young students learned about farming by doing real life work. They planted, weeded, and harvested fruits and vegetables, which were brought to the school kitchen or sold. They also ate lunch, napped, and played. This activity ended when Father Ray died in a car accident returning alone from the farm in October 1983. The FAC building was renamed Father Ray Hall the following year. Father Healy was named the new pastor and the program continued.

The typical school day started at 7:30 am with the Pledge of Allegiance to the Flag and ended at 6:30 pm. After prayer and breakfast, students sat in a circle with the teachers for roll call. The morning consisted of education and life skills activities and recess. Lunch was followed by a nap, snack, outdoor activities, and arts and crafts. Pageants – for Halloween, Thanksgiving, Christmas, Spring Fashion Show, Easter parade, May Day (with a May Pole dance), and Graduation – were exciting affairs. Fr. Ray insisted that every student participate. The parish hall was decorated and filled to overflowing with some 200 proud parents. Niza Klopenstein, a teacher, remembers creating large props of elephants and trees and costumes for the extravaganzas. The FAC was recognized as the most innovative integrated facility in the area, racially, religiously, and economically.

Fundraising was a constant struggle. The parents paid tuition and the parish rented the hall for many weekly local events, from bazaars to cabarets. The second collection at Mass was for the program when Fr. Ray was pastor. Tuition and fees were on a sliding



Students in learning circles

scale, so that those who could afford to pay more helped subsidize those who couldn't afford the regular tuition.¹ The Spiritan Fathers provided grants. At first the teachers were volunteers. Arlington County provided grants that enabled the Center to pay teacher salaries.

Current parishioners whose children attended the preschool² believe its main accomplishments were that their children obtained an unparalleled start to their education by learning to read and write and an enduring lesson in equality and social justice by learning together with students of other races, ethnic and economic groups. Many graduated from college and have successful careers because of their great start. Matthew 25, making a difference.

¹ The FAC was established in the 1960s as an independent non-profit under the auspices of OLQP in part to help with fundraising. In the 1990s, it became the Early Learning Center when the bishop said that parishes could not have independent corporations and all ministries had to be part of the parish. At the same time, the County began to provide free preschool education and so the ELC, adapting to declining enrollment, eventually included infants from the age of six weeks.

² Cecilia and Wilfred Braveboy, Bob Efimba, Sheila Harmon Martin, Patrick and Mary Hynes, Ralph and Debra Johnson, Wayne and Niza Klopfenstein, C.C. and Dianne Jenkins, Dan and Rosemary Morrisey, and others active in OLQP now.

Queen of Peace and the Poor People's Campaign

By Jack Sullivan

On a Sunday morning in May 1968, parishioners arriving for Mass at OLQP were greeted by a sight few, if any, expected. Sitting outside the parish hall, now Father Ray Hall, were a half dozen or so elderly African-American women and men in rocking chairs,

economic justice was due all Americans as income disparities between rich and poor in the country continued to widen despite President Lyndon Johnson's declared "War on Poverty." Dr. King called for a second March on Washington from a coalition of Blacks, Latinos, Native Americans and Whites.



chatting and enjoying the morning sunshine. Inside the building, dozens more people were still slumbering on cots and in sleeping bags. OLQP was hosting visitors from the Poor People's Campaign.

Sometimes called the Rev. Martin Luther King, Jr's "last dream," the Poor People's Campaign was recognition by Dr. King and other civil rights activists that erasing the racist laws in America was only a partial answer to inequality. He declared that

Nation's Capital.

Meanwhile in Arlington, Fr. David Ray, pastor of OLQP was keeping a close eye on events. Working with an activist named Floyd Agostinelli, he was in touch with local March organizers to offer hospitality to participants. A history of the parish recounts that parishioners, Mr. and Mrs. Robert Young, were given charge of the effort. And so the people came, young and old, from all parts of America. An estimated 130 marchers were given a place to sleep and something to eat that weekend. Someone donated rocking chairs.

Memories are hazy about whether the church rented one or more buses to take parishioners — and perhaps visitors — to the mass meeting on the Washington mall, but it is believed likely by longtime members. They joined tens of thousands of marchers rallying around and in a drained Reflecting Pool.



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Poor People's Campaign

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The rally did not end the campaign. From May 15 to June 24, an encampment of poor people and anti-poverty activists from all over the country occupied and camped on the National Mall just south of the Reflecting Pool between the Lincoln Memorial and what is now the World War II Memorial. They lived in a community made up of canvas and plywood shelters to provide a visible example of protest and solidarity. The site was known as Resurrection City. At its height it held 2,700 people and had a barbershop, a city hall, a mess tent, day care — even its own ZIP code.

Susann Cooney Trinkka, then a teacher in the parish Montessori school and now living in Chicago, had these memories to share: “I remember going with Fr. Ray and Floyd Agostinelli to Resurrection City on a number of occasions ... When we went to Resurrection City we were invited into tents to meet with people that Floyd seemed to know. We would discuss a variety of issues with leaders in the movement. I remember how honored I felt to participate in these discussions.”

The Poor People's Campaign had five core demands:

- A meaningful job at a living wage for every employable citizen;
- A secure and adequate income for all who cannot find jobs or for whom employment is inappropriate;
- Access to land as a means to income and livelihood;
- Access to capital as a means of full participation in the economic life of America; and
- Recognition by law of the right of people affected by government programs to play a truly significant role in determining how they are designed and carried out.

After 1968, however, all attention was on the Vietnam War, a conflict that drew its own protests, often violent. The promise of the War on Poverty and the message of the Poor People's Campaign seemingly were buried in that struggle. Current protests show how there is still a long way to go to fulfill that “last dream” of Dr. King.



Spotlight on Peter and Jackie Smith

A Lifetime of Service

By Veronica Dabney

There are few married couples who have offered as many years of service to OLQP than Peter and Jackie Smith. They have been active in many church ministries for more than six decades.

Peter became a church member in 1950 and Jackie in 1952. They are natives of South Arlington County, Virginia. Jackie grew up on South Kemper Road and Peter on South Nelson Street. They both attended and graduated from St. Joseph's elementary school in Alexandria. Peter subsequently graduated in 1960 from Hoffman Boston High School, the segregated high school for blacks in Arlington, while Jackie was one of the first black students to attend St. Mary's Academy High School in Alexandria, graduating in 1960. Later she earned a BS degree in Business from the University of Maryland.

It was on the day, August 28, 1963, when she heard the Rev. Martin Luther King, Jr. deliver his historic "I Have A Dream" speech at the Lincoln Memorial, that Jackie said her commitment to fight for equal rights, including voting rights, changed dramatically — just like so many others in the crowd of 250,000.

In an article that appeared in *The Catholic Herald* on August 29, 2013, Jackie recounted her experience at an event commemorating the 50th Anniversary of the Great March on Washington. She spoke movingly about the difficulties of growing up during the era of segregation and about attending the March on Washington with a group from OLQP.

According to the *Herald*, "She [Jackie] stood next to the Reflecting Pool...surrounded by people of all

colors and faiths from across the country. Although too short to see the speakers, she was moved by their powerful words. But when the Rev. Martin

Luther King Jr. took the microphone, she had to see his face. "So, she climbed a tree, "and I got to hear and see him. It was just an awesome experience."¹

In her professional life, Jackie worked for the U.S. government for 28 years, retiring from the Department of Agriculture, Forest Service, as an Information Specialist. After her government service ended, Jackie worked for three years at the front desk at

the Baileys Cross Roads homeless shelter.

After spending four years in the United States Air Force, Peter worked as a cartographer for the Defense Mapping Agency (Department of Defense), retiring after 30 years. Following his retirement, Peter worked in his cousin's upholstery shop as an antique furniture restorer and retired in 2016.

Jackie and Peter were married at OLQP on May 1, 1965, by Father David Ray. From that union, they had two sons Anthony (deceased), and Reginald. They celebrated their 55th wedding anniversary on May 1, 2020.

Over the years their services to the church individually and as a couple have been many, but currently their work includes:

For Peter, he is a member of breakfast crew; the picnic committee; brown bag ministry for day



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Peter and Jackie Smith

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workers; the Carpenter Shelter crew; and honorary member of the Ujamaa committee.

In his free time Peter enjoys: listening to jazz music and attending jazz shows; watching and attending tennis matches; cooking; spending quality time with family; attending antique furniture shows; and traveling.

For Jackie, her volunteer work for OLQP includes: extraordinary minister of the Eucharist; Carpenter Shelter crew; member of OLQP's Ujamaa Committee — treasurer, and the Minkisi ministry — hospitality chair. She also works on the brown bag ministry for day workers and the pantry ministry.

True to the commitment she made on that fateful day in August 1963, Jackie has also maintained many other related affiliations. She holds, or has held, memberships in: the Arlington Diocese' Office of Black Catholic Ministries; lifetime member of the National Council of Negro Women; lifetime member of Federally Employed Women; member of a women's book club; coordinator of the 1990's OLQP youth choir; and past member of the OLQP Credit Union Committee. (Jackie was the first Credit Union secretary and, until the recent credit union change, held account #2, her mother, Lena Alfred, held account #1.)

Jackie's pastimes include: reading; watching old movies; listening to music; playing Scrabble with Peter; traveling; sightseeing; and hanging out with family members.

Together, Jackie and Peter have provided Thanksgiving and Christmas baskets for the needy. They are also known for lovingly assisting several family members and friends — most notably OLQP member Dottie Williams(d) — through their illnesses and sometimes through their transitions.

Peter and Jackie's lifetime of Christian service to church and community is what must have been envisioned when OLQP's mission was defined as a commitment to Matthew 25: 35-40, which reads in part: "For I was hungry and you gave me food; I was thirsty and you gave me drink; a stranger and you welcomed me; naked and you clothed me; ill and you cared for me; in prison and you visited me...."

¹ Katie Collins, *That Day Set the Course of My Life*, 8/29/13, *Arlington Catholic Herald*

(Editor's Note: Veronica Dabney is the sister of Jackie Smith and participated in the Great March on Washington with her and other members of the church.)

The Memories of Queen of Peace First Altar Server

A Lifetime of Service

By Jack Sullivan

Reggie Carter, 86, and a longtime resident of South Arlington, has the distinction of being the first altar server at OLQP. A tall, distinguished veteran of two wars, until recently he was chief usher at the 9:30 a.m. Mass. Reggie's memories of the origins of the parish take us back to a time in Virginia when segregation was the norm.

"African-Americans were not welcome in white Catholic churches," Reggie recalled. "To go to Mass we had to take a bus, then transfer to a second bus,

to attend St. Joseph's in Alexandria." It was the only black church in Northern Virginia. "Occasionally the diocese would send a priest to say Mass in a home," he continued. "My Uncle Charles Butler's house often was the site and my father would pick up and return the priest."

"When the possibility of having our own Catholic church was proposed," Reggie recalled, "there was lots of excitement in our home." Due to the

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Reggie Carter

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tremendous effort by a few black Catholic families, including Reggie's, they founded and built our current church. Reggie was designated the first altar boy at a time when that role demanded Latin responses. "My father every Saturday would take me to a man named Mr. Hicks to learn the language." He still remembers the Latin Mass.

The first Spiritan pastor arrived in 1945. He was Father Joseph B. Hackett, followed in 1948 by Father Michael Kanda. "The church was built larger than the congregation needed, Reggie recalled. "Father Kanda decided to use it also as a basketball court. There were bleacher seats on the side, four pews and some folding chairs. We played only other Catholic schools."

"Near the side door at the back was a kitchen," Reggie recalled, explaining that the former serving windows are now the front wall of the vestibule. "On Saturdays when confessions were being heard, we wheeled the confessional to the rear of the church in front of the kitchen."

The first thirteen years of Queen of Peace saw four different Spiritan pastors. They were followed by the twenty-five year pastorate of Fr. David Ray, a period of intense growth and change. Initially designated as a "Negro mission parish," the status was changed by



Bishop Sullivan of the Diocese of Richmond to a geographical parish that resulted in an influx of white and Hispanic parishioners.

"Father Ray was a great politician," Reggie said with a smile. "He could persuade people to help him with his projects." Under the pastor's leadership the hall was built, now named for him. Over time, Reggie recalled, Father Ray sponsored a Montessori school for local preschoolers, the first homeless shelter in Arlington, an extended family of Vietnamese refugees, and participants in the 1968 "Poor People's March on Washington." He recalled the pastor opening the hall to shelter some of the marchers, providing rocking chairs for the elderly.

Thinking over the changes he has seen in the parish over his lifetime, Reggie is particularly struck by the numbers of Catholics from Virginia, D.C., and Maryland who have made OLQP their parish of choice. "The original congregation couldn't fill up half the church," he noted. "Now people have a problem getting in the door."

(This interview was done before the COVID-19 virus stay-at-home order was issued.)

Twinned Parishes

Our Lady Queen of Peace and St. Joseph Parish in Medor, Haiti, 1997 – Present

By Sue Carlson, M.D.

For 23 years OLQP has been joined in a twinning relationship with St. Joseph's parish in Medor, Haiti, a mountainous area so remote that, until 1995, it didn't even have a priest of its own. It is precisely because of that remoteness that the relationship came about.

Père Daniel Romulus was Medor's first resident priest. Shortly after becoming pastor in 1995 he contacted the Parish Twinning Program of the Americas (PTPA), (<https://www.parishprogram.org/>),

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TWINNED PARISHES

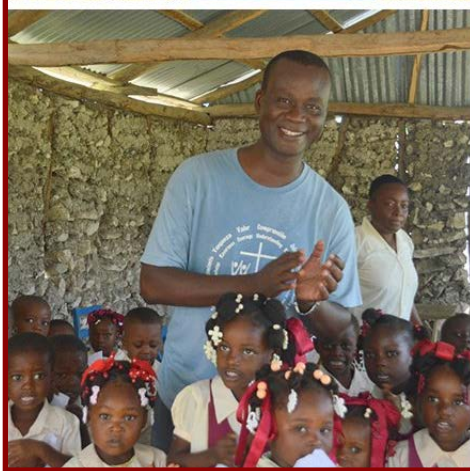
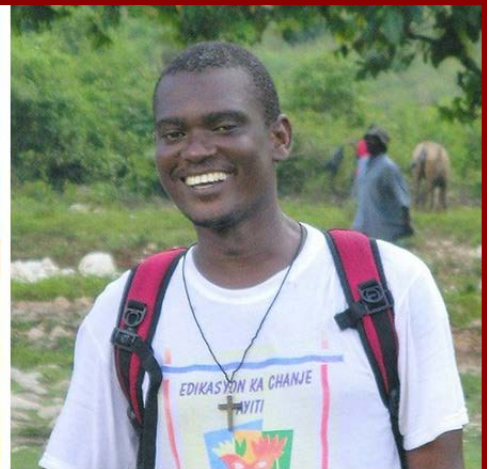
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whose goal is to develop linkages of Catholic parishes in North America with parishes in Haiti and Latin America. He asked that St. Joseph of Medor parish be twinned with a parish in the United States.

In 1997, Father Jeff Duaine, OLQP pastor at the time, asked parishioners to form a Haiti Committee. Father Jeff had worked in Haiti and was aware of the many difficulties faced by parishes there. Seeking to live out OLQP's gospel values beyond its walls, he and the newly formed committee enrolled the parish in the PTPA.

True to the charism of the Spiritans, which includes serving those who are most in need and in places where the Church struggles to find workers, OLQP's Haiti Committee asked to be paired with the parish in Haiti with the most challenges: one that other U.S. parishes would find difficult to respond to and support over a long period of time. Father Jeff and the committee knew that the hardy souls of OLQP would be able to climb the mountain, literally and figuratively, to St. Joseph's in Medor, among the most remote parishes in the PTPA.

Over the years, many delegations from OLQP have climbed that mountain, on foot or on mules, carrying suitcases packed with donated medications and eyeglasses, solar light bulbs, soccer balls and refurbished computers, and bringing the love and fellowship of the parish.



Pastors of St. Joseph Parish of Medor

Père Daniel Romulus, top left, requested that St. Joseph parish be twinned with a US parish. The photo was taken in 2017 when he visited Medor to celebrate the 20-year anniversary of the twinning between St. Joseph parish and OLQP.

Père Leroy Jean Baptiste, top right, became pastor of St. Joseph parish when Père Daniel was transferred in 2001.

Père Luckson Chery, bottom left, became St. Joseph's pastor in 2008.

Père Frantz Aime, bottom right, became pastor in September 2018, when Père Luckson was granted a sabbatical to study the theology of social justice in France.

In the first few years of the twinning relationship, the projects in Medor were modest. But as the relationship deepened, the partners began working together on programs they could scarcely have imagined when the relationship began in 1997: a secondary school; a new church building; a new 15-classroom primary school to replace the buildings

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Twinned Parishes

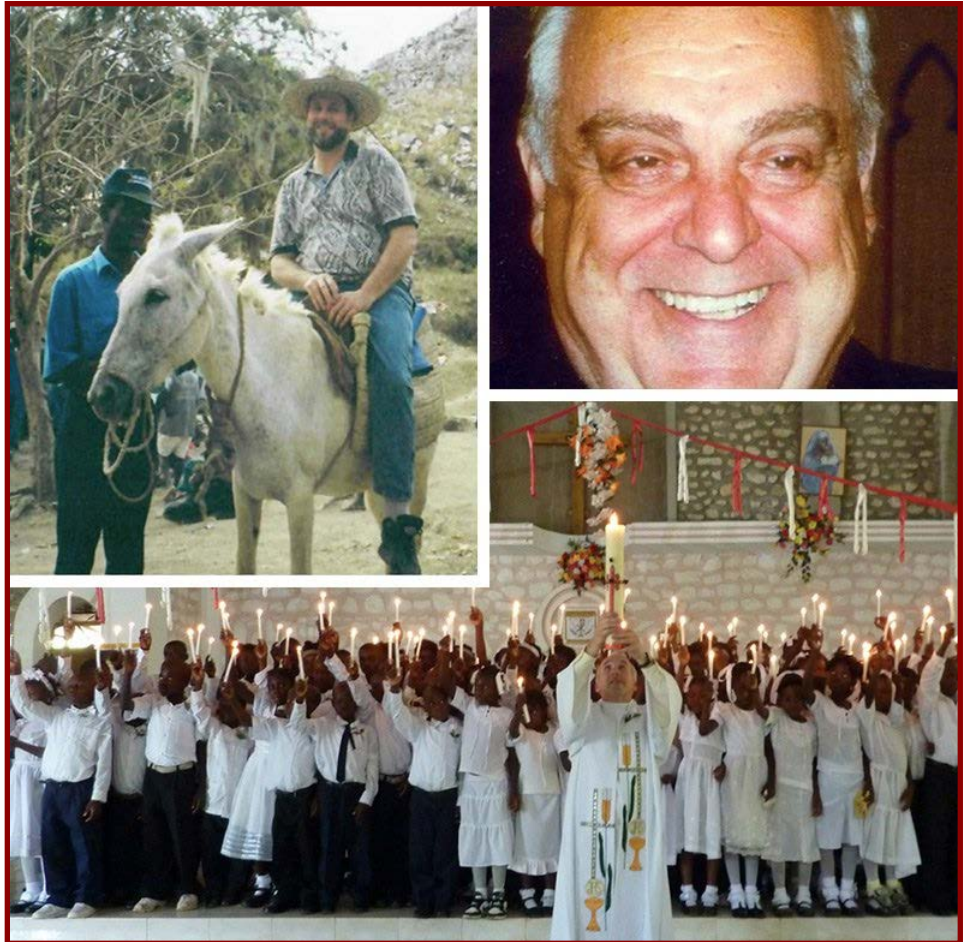
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destroyed in the 2010 earthquake; a solar-powered computer lab where all secondary school students receive weekly instruction; the planting of 743,700 saplings on the treeless hillsides around Medor, and more!

In 1997, St. Joseph's had only about 250 children in its primary school, and no one in Medor went beyond the sixth grade. Today, OLQP helps support the education of 3,000 K-13th grade students in four primary schools and one secondary school. The first secondary school graduation was in 2011, and some graduates have gone on to university, pursuing degrees in such programs as agronomy, medicine, business management, and veterinary studies.

Throughout the 23 years of twinning, each pastor in both parishes and each chair of our Haiti Committee has recognized that the heart of the relationship is prayerful solidarity and mutual respect. All of our initiatives in Medor have been requested by St. Joseph's pastor and the Parish Council. All of the work is supervised and carried out by Haitians, from the engineers who design earthquake-resistant buildings to comply with current standards to the school children who carry stones on their heads from the river bed to the construction sites. In addition to providing labor, the people of Medor provide what funds they can for tuition, school lunches, and water chlorination supplies.

OLQP parishioners are extremely generous in their support of our sister parish, particularly during the



Twining Pastors of Our Lady Queen of Peace

Father Jeff Duaine, top left, encouraged OLQP to join the Parish Twining Program, asking to be twinned with a Haitian parish. He traveled to Medor, 1997.

Father Tuozzolo, top right, pastor of OLQP after Father Jeff, was very supportive of the twinning relationship.

Father Tim Hickey, bottom, became pastor of OLQP in 2009 and visited St. Joseph parish in 2010. During that trip, Father Tim concelebrated a baptismal Mass with Père Luckson Chery, and together they baptized over 100 children.

annual Christmas Card Drive and the Haiti Easter Drive. Most of these funds are used for education, but they also contribute to agro-forestry, sanitation, clean water, and health initiatives. St. Joseph parishioners generously lavish OLQP with their prayers.

As the partners have taken on larger and more complex projects, the Haiti Committee has sought

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Twinned Parishes

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additional resources from outside OLQP. The World Food Program now provides food for the four primary schools. Food for the Poor provided major funding for the construction of the new primary school. The Sisters of Loretto and the Sisters of Charity of the Blessed Virgin Mary have been supportive of the chapel schools, and some foundation grants helped kick start the sanitation and agro-forestry projects.

More than programs or projects, the mission of the twinning between OLQP and St. Joseph's is

strengthening the relationship between our two parishes, as we love and serve one another. It is a true partnership between sisters and brothers in Christ.

Discussing Haiti-USA twinning relationships, Chibly Langlois, Haiti's first cardinal, said, "There is a solidarity that opens horizons and makes the church become one large family whose boundaries exceed not only the limits of the parishes and dioceses, but reach to the ends of the earth....I assure you that the Church in Haiti is particularly sensitive to this gospel of love that is preached as part of this experience.



OLQP Haiti Committee Chairs

Jeanette Herbert, top left, pictured here with Père Daniel in Medor, was the first person to chair OLQP's Haiti Committee.

Ralph Johnson, top right, rode a mule to Medor. He and his wife, Debra, became co-chairs of the Haiti Committee when Jeanette stepped down in 2001.

John Kozyn, bottom left, pictured hiking up the long road to Medor, became chair of the OLQP Haiti Committee in 2003.

Sue Carlson, bottom right, pictured here with children in Medor, became chair of the Haiti Committee in 2004 and still holds the position.

The 100th Anniversary of the Passage of the 19th Amendment

Women's Suffrage

By Veronica Dabney

Almost lost in the tumult of the 2020 corona virus worldwide pandemic is the fact that this year, 2020, marked the 100th year since the ratification of the 19th Amendment granting women the right to vote. The process had many iterations, and progress was

slow, but it was steady. The Amendment was finally passed on June 14, 1919, and was ratified on August 18, 1920. The amendment reads: "**The right of citizens of the U.S. to vote shall not be denied or**

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Women's Suffrage Parishes

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abridged by the U.S. or by any state on account of sex.”

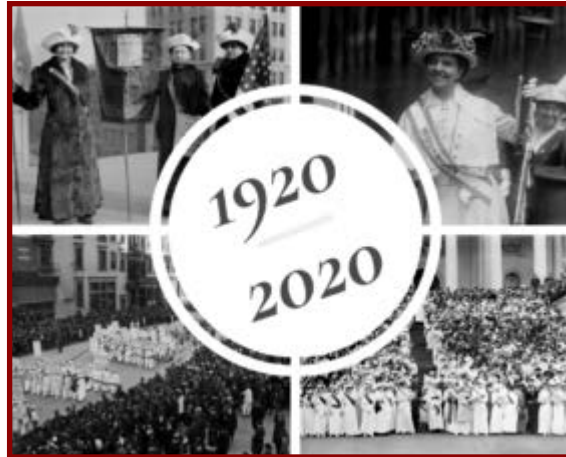
The suffrage movement began in the 1840s when married women still had no right to property or ownership of their wages. They were shut out of most professions and the domestic sphere was considered their rightful place.

Twenty years later, just as the movement was gaining traction, the end of the Civil War created a new obstacle — racial division. Though many white suffragists had gotten their start in the abolition movement, now they were told that it was what the white abolitionist Wendell Phillips called the “Negro’s hour.” That meant women should stand aside and let Black men proceed first to the polls. That dynamic impeded progress for a century of struggle. Founding suffragists, Elizabeth Cady Stanton and Susan B. Anthony, would have to leave the completion of their crusade to another generation of women.¹

So, on January 10, 1918, Jeannette Rankin, a Republican House member from Montana — the first woman elected to Congress — opened debate on the Susan B. Anthony Amendment, to prohibit discrimination against women when it came to voting.¹ Thus began the path to ratification.

“The ratification of the 19th amendment ended the battle for the vote for white women. But blacks in the Jim Crow south remained excluded from the political process.”² For those women and others, full voting rights did not come until decades later, with the passage of the Voting Rights Act in 1965. Many states had found loopholes in the 19th Amendment that they believed allowed them to levy poll taxes or

demand literacy tests from prospective voters — primarily African-Americans. “Native-Americans weren’t recognized as U.S. citizens until 1924, but also have endured discrimination at the polls, as recently as the mid-term elections of 2018...”³



In 1918, after fighting for women’s rights for 70 years, (and some for another 50 years), with victory in sight, and World War I ending, the Spanish flu hit, and the movement had to regroup again to continue the fight as the deadly pandemic raged. However, they persevered and won. Today, 102 years later, that period is eerily being replayed, and the country

appears to be as unprepared now as it was then to handle the emergency.

Today, despite much progress, women’s representation in office remains small. As of this writing, just 57 women have served in the Senate and 366 in Congress overall. However, a record 131 women are serving in Congress currently. A woman wields the House Speaker’s gavel, and five women ran for president in 2020.⁴ One of them, Kamala Harris, who is of Black and Indian heritage, has been elected vice president.

We’ve come a long way. But there is still a way to go.

¹ <https://www.smithsonianmag.com/smithsonian-institution/long-battle-womens-suffrage-180971637/>

² Rosalyn Terborg-Penn, *African American Women and the Vote*. Amherst: University of Massachusetts Press, 199

³ <https://www.smithsonianmag.com/smithsonian-institution/how-women-got-vote-far-more-complex-story-history-textbooks-reveal-180971869/>

⁴ <https://www.nytimes.com/2019/08/15/arts/design/womens-suffrage-movement.htm>

Racial Justice Resources

U.S Conference of Catholic Bishops:

Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism
(November 2018)

<https://www.usccb.org/issues-and-action/human-life-and-dignity/racism/upload/open-wide-our-hearts.pdf>

Articles

- 1 Brookings — The Intersection of Race, Policing, and COVID-19
- 2 *The New Yorker* — The Frustrations Behind the George Floyd Protests
- 3 Trevor Noah — George Floyd and the Dominos of Racial Injustice
- 4 The Conversation — Riot or Resistance? How media frames unrest in Minneapolis will shape public's view of protest
- 5 *The New Yorker* — Of Course There Are Protests. The State is Failing Black People
- 6 Barack Obama — How to Make this Moment the Turning Point for Real Change
[<https://obama.medium.com/how-to-make-this-moment-the-turning-point-for-real-change-9fa209806067>]
- 7 75 Things White People Can do for Racial Justice

Books

- 1 *Just Mercy* — Bryan Stevenson
- 2 *The New Jim Crow* — Michelle Alexander
- 3 *The Warmth of Other Suns* — Isabel Wilkerson
- 4 *Caste* — Isabel Wilkerson
- 5 *The Souls of Black Folk* — W.E.B. DuBois
- 6 *Where Do We Go From Here* — Martin Luther King, Jr.
- 7 *The Immortal Life of Henrietta Lacks* — Rebecca Skloot
- 8 *Between the World and Me* — TaNehisi Coates
- 9 *Becoming* — Michelle Obama
- 10 *The Fire Next Time* — James Baldwin

Videos

- 1 “Culture Shock: Who is an “American?” Fr. Brian Massingale
[<https://youtu.be/3gMhujZKxeM>]
- 2 “Seeing White”
[<http://www.sceneonradio.org/seeing-white/>]
- 3 Congressman John Lewis: A Legacy of Good Trouble — Virginia Interfaith Center (July 23, 2020)
[<https://www.facebook.com/vainterfaith/videos/213131036639179/?t=19>]
- 4 “White Privilege — Virginia Interfaith Center (June 25, 2020)
[https://www.facebook.com/watch/live/?v=560902014863517&ref=watch_permalink]

Source: The Center for Public and Nonprofit Leadership
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