



## Labor Day Statement

*Archbishop Thomas G. Wenski of Miami, Chairman, Committee on Domestic Justice and Human Development United States Conference of Catholic Bishops September 1, 2014*

This year Pope Francis canonized Saint John XXIII and Saint John Paul II. Both made immense contributions to the social teaching of the Church on the dignity of labor and its importance to human flourishing. St. John Paul II called work “probably the essential key to the whole social question” (*Laborem Exercens*, No. 3) and St. John XXIII stressed workers are “entitled to a wage that is determined in accordance with the precepts of justice” (*Pacem in Terris*, No. 20).

Pope Francis added to this tradition that work “is fundamental to the dignity of a person.... [It] ‘anoints’ us with dignity, fills us with dignity, makes us similar to God... gives one the ability to maintain oneself, one’s family, [and] to contribute to the growth of one’s own nation.” Work helps us realize our humanity and is necessary for human flourishing. Work is not a punishment for sin but rather a means by which we make a gift of ourselves to each other and our communities. We simply cannot advance the common good without decent work and a strong commitment to solidarity.

Labor Day gives us the chance to see how work in America matches up to the lofty ideals of our Catholic tradition. This year, some Americans who have found stability and security are breathing a sigh of relief. Sporadic

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## Labor Priests Continue Their Advocacy for Worker Rights



By Fr. Robert Richter

American labor priests are like fish in the sea. They swim at all levels and everywhere in society. They began with the American experience of the industrial revolution and the waves of immigration and the refugee workers it required. And more recently they walked arm-in-arm with Cesar Chavez and Delores Huerta in the fields organizing farm workers.

The history of the American working class is intertwined with the history of American Catholics. The rise of factory production in the United States required vast numbers of workers. The Irish, Italians, Hungarians, Russians, Poles along with others, and more recently from across our Southern borders, came to work.

As Catholics played a crucial role in our nation’s working class, so they played a vital role in the labor movement as labor leaders. All were raised in Catholicism. All were influenced by its teachings on the rights of workers. It is no surprise that Catholic priests were an important part of the story.

The issues faced by workers early on and the values animating early labor priests who learned from workers and walked with them have cascaded into the circumstances of our own day. Wages, working conditions, racism, collective bargaining, safety, healthcare, and wage-theft dogged workers early on and continue to dog them today... only in updated forms.

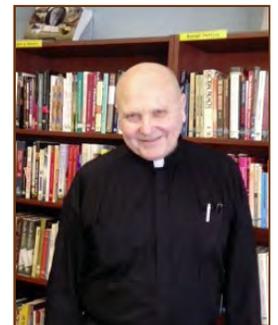
Pioneering labor priests were well acquainted with hardships faced by the working class from their experience as chaplains in the Civil War and in urban and rural parishes serving the poor and new arrivals in America. As these men walked with their people they did foundational pioneering work, comforting, advising, instructing, initiating, and lending the moral authority of the Creator to these budding labor leaders.

Labor Schools established at the parish and diocesan level — many by the Jesuits at their colleges, universities and parishes — helped workers who desired change to learn U.S. labor law, Catholic Social Justice Doctrine, public speaking, and parliamentary procedure.

Labor Priest activity diminished in the 1960s due, in part, to workers’ successful efforts from the 1920s through the 1950s peaking in 1955. As a result of this advocacy work, labor schools graduated informed labor union leadership who then took their place in the movement.

More recently, however, labor priests have begun to reappear on the national scene and now number about one hundred. They have taken education and training provided by the Priest Labor Initiative of the National Federation of Priest Councils (NFPC).

Several factors sparked this growing activism, including increased union-busting activity and anti-union legislation, such as the Wisconsin Act 10 or Wisconsin Budget Repair Bill



Fr. Bob Richter

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which effectively blocked unions and their ability to collectively bargain for wages and benefits. On the national level, *Citizens United vs. Federal Election Commission* has increased the political influence of corporations relative to that of unions.

Labor priest reappearance is also driven by a shrinking middle class and fraying of the safety net for workers and the poor

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**Editor's Note:** -- *This edition of The Advocate focuses on unfair labor practices and income inequality. In the words of Pope Francis, work is "fundamental to the dignity of a person.... [It] 'anoints' us with dignity, fills us with dignity, makes us similar to God... gives one the ability to maintain oneself, one's family, [and] to contribute to the growth of one's own nation." We examine employment issues in several articles. Also, be sure to read about the newly established Justice, Peace and Integrity of Creation (JPIC) Committee; our quarterly Haiti mission progress report; the Just\$-sponsored Orphan AIDS program; the upcoming Minkisi retreat in November; and the OLQP/UJAMAA 22nd Annual Prayer Breakfast and Scholarship Awards Program. — Paula Cruickshank, Editor*

as well as the growing need for immigration reform.

Today they are standing on the shoulders of the pioneer labor leaders and their priests and are now more likely found with workers protesting corporate policies at Walmart, McDonalds, and the hospitality industry.

Labor priests can be seen taking a stance against plundering pensions and the elimination of collective bargaining as well as standing in support of integrity of creation, civil rights and peace demonstrations.

In her book, *Retirement Heist: How Corporations are Plundering Pensions and Profiting from the Nest-Eggs of American Workers*, Ellen E. Schultz presents a compelling picture of how corporate America has hijacked our hard-earned retirement benefits for their own use and profit, (2010). A complex set of maneuvers by Peabody and Arch Coal, another major player in the coal industry, and the bankruptcy of Patriot Coal, a business spinoff, shed costly pension and health care liabilities.

The values of company owners cascaded down through time as well. Viewing the worker as a commodity very much like materials, machines, buildings and materials at the cheapest possible cost led to gross abuse of the worker and their families basically unprotected by labor law.

As for the law, well-funded lobbyists with large infusions of cash to legislators tipped the scales of justice against the worker to diminish hard won rights before the law.

In this time of income inequality, the tendency to privatize public institutions like public hospitals, schools, prisons and the Post Office is funneling tax dollars to private, for-profit corporations with little or no evident benefit and possibly degraded service to the tax-paying public. Well-trained, educated and experienced workers are the first to go, often replaced by entry-level low-wage workers.

Given the tenuous status of workers today, what is the task of the priest or bishop who would step into the Labor Priest role?

Perhaps Monsignor George Higgins (d. 2002) says it best: "The key to the Labor Movement is the worker."

From a religious and spiritual point of view what we do in life is our ministry. For Catholic women and men our work is our ministry based on the call and gifts we have received from our God.

***As for me, a Catholic priest, my role and job is that of every other religious leader — to go to the worker, to stand with the worker, to help protect our vocations, our ministries, our work, to seek fair and safe working conditions, a living wage, collective bargaining, and the dignity and respect every worker deserves, based on our God-given vocation.***

Labor Priests hear a call to tug forward in the circumstances of our own day, much like what Father John Corridan SJ, "The Waterfront Priest," was up to on the New York docks and in the 16th Street Labor School of 1945. (You may remember Carl Malden playing his character in the film "On the Waterfront" with Marlin Brando, Eva Marie Saint, Rod Steiger and Lee J. Cobb.)

Pope Francis provides visionary overhead cover for all workers in his action plan, "The Joy of the Gospel". His guidance is that the joy of the Gospel is for all people: no one can be excluded (23). An evangelizing community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself, if necessary, and it embraces human life, touching the suffering flesh of Christ in others (24).

More than by fear of going astray, Pope Francis hopes that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, with rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving....(49). †

*(Fr. Richter is a retired priest-in-resident at OLQP. He was ordained a priest in 1967 for the Catholic Archdiocese of Milwaukee, Wisconsin, where he served in parishes for five years. He served a full career as a chaplain in the U.S. Army and has been an active member of the Catholic Relief Service's Global Fellows speaking at parishes throughout the U.S. about his experiences in some of the world's poorest countries and the need to end global poverty.)*

economic growth, a falling unemployment rate, and more consistent job creation suggest that the country may finally be healing economically after years of suffering and pain. For those men and women, and their children, this is good news.

Digging a little deeper, however, reveals enduring hardship for millions of workers and their families. The poverty rate remains high, as 46 million Americans struggle to make ends meet. The economy continues to fail in producing enough decent jobs for everyone who is able to work, despite the increasing numbers of retiring baby boomers. There are twice as many unemployed job seekers as there are available jobs, and that does not include the seven million part-time workers who want to work full-time. Millions more, especially the long-term unemployed, are discouraged and dejected.

More concerning is that our young adults have borne the brunt of this crisis of unemployment and underemployment. The unemployment rate for young adults in America, at over 13 percent, is more than double the national average (6.2 percent). For those fortunate enough to have jobs, many pay poorly. Greater numbers of debt-strapped college graduates move back in with their parents, while high school graduates and others may have less debt but very few decent job opportunities. Pope Francis has reserved some of his strongest language for speaking about young adult unemployment, calling it “evil,” an “atrocious,” and emblematic of the “throwaway culture.”

The situation is even worse in other parts of the world, with young adult joblessness reaching up to three and four times the national average even in places like England and Australia. In some countries, three-fourths of young people who work have resorted to the unstable and sometimes dangerous informal economy in an attempt to make ends meet. Pope Francis has said young people “call us to renewed and expansive hope, for they represent new directions for humanity and open us up to the future.” (*Evangeli Gaudium*, No. 108). We need to do more to nurture this hopefulness and provide our young adults with skills, support, and opportunities to flourish.

Meaningful and decent work is vital if young adults hope to form healthy and stable families. Work and family life “must be properly united and must properly permeate each other. In a way, work is a condition for making it possible to found a family, since the family requires the means of subsistence which man normally gains through work” (*Laborem Exercens*, No. 10). Research is bearing out the consequences of neglecting this relationship: marriage rates have declined by close to 20 percent in the last 40 years, and the birth rate is the lowest on record. Among young adults, the decline in marriage has been steeper, at 40 percent. Although not the only reason, many young adults, because they are unable to find decent work, are delaying marriage and starting a family.

Our challenge this Labor Day is to rise to the challenge of solidarity posed by Jesus when he commanded, “[L]ove one another. As I have loved you, so you also should love one another” (Jn 13:34). The *Catechism of the Catholic Church* teaches, “Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples” (No. 1941). Since each of us is made in the image of God and bound by His love, possessing a profound human dignity, we have an obligation to love and honor that dignity in one another, and especially in our work.

What would our communities, parishes, and country look like if we all recommitted to each other and the common good? If, instead of lamenting the dwindling hopes of our young people, we create institutions, relationships, and an economy that nurture human flourishing? If, instead of bickering about ideologies, people acknowledged the human dignity of others and worked together?

At their best, labor unions and institutions like them embody solidarity and subsidiarity while advancing the common good. They help workers “not only *have* more, but above all *be* more... [and] realize their humanity more fully in every respect” (*Laborem Exercens*, No. 20). Yes, unions and worker associations are

imperfect, as are all human institutions. But the right of workers to freely associate is supported by Church teaching in order to protect workers and move them—especially younger ones, through mentoring and apprenticeships—into decent jobs with just wages.

As a nation of immigrants, we recognize that a vibrant and just economy requires the contributions of everyone. Those who come seeking decent work to support their families by and large complement, rather than displace, American workers. But we need to fix our broken immigration system to stop the exploitation and marginalization of millions of people as well as address the development needs of other countries. In doing so we would also level the playing field among workers, provide more opportunity for all who can work, and bring about a needed “change of attitude toward migrants and refugees” (Pope Francis, *Message for the World Day of Migrants and Refugees*).

Supporting policies and institutions that create decent jobs, pay just wages, and support family formation and stability will also honor the dignity of workers. Raising the minimum wage, more and better workforce training programs, and smarter regulations that minimize negative unintended consequences would be good places to start.

In doing this we follow the lead of Pope Francis in rejecting an economy of exclusion and embracing an authentic culture of encounter. Our younger generations are counting on us to leave them a world better than the one we inherited. †



**DISCIPLESHIP IN ACTION  
THANK YOU CELEBRATION  
WEEKEND -- OCT 18/19th**

DON'T MISS THE FUN as the community at OLQP comes together during Stewardship Month to celebrate YOU following all masses on October 18 and 19th! All events are FREE and will feature live music. Whether you volunteered five or five hundred hours this past year, we want to celebrate and thank you for your commitment to being a disciple in action!



## Tom Donahue on the U.S. Labor Movement

By Jack Sullivan

Thomas Reilly (“Tom”) Donahue, a parishioner at OLQP, has been called “one of the most influential leaders of the post-World War II American trade union movement.” He served as National President of the AFL-CIO in 1995 and was the Secretary-Treasurer of that organization for the preceding 16 years. Long a leading voice for the American labor movement, *The New York Times* called him “an intelligent man with clear opinions.” For this labor issue of *The Advocate*, staff writer Jack Sullivan posed several questions to Mr. Donahue about the current status of the union movement in America and he responded as follows:

**Q. Thirty years ago you were quoted about your hopes for the labor movement. What has occurred since?**

**A.** Thirty years ago I said that my hope for the labor movement was “growth dynamism, militancy.” The years in between have not been kind to those hopes. Instead we’ve seen the growth of employer opposition to workers who seek a voice in the workplace thru their union, increasing restrictions placed on workers by state legislatures, and the rise of a formidable



Tom Donahue

fund-raising apparatus on the right which is dedicated to electing right-wing legislators at state, city and national

levels. All of that went hand-in-hand with the terrible economic collapse of the early part of this century, with unemployment reaching and maintaining historically high levels for several years, and workers — seeing scarce job opportunities around them, not able to take steps to protest against bad conditions or to improve their status.

Interestingly though, in the past five years there has been a developing movement

which has excited the concerns of average citizens about the bad or exploitative conditions workers have been forced to accept. And so you’ve seen the emergence of social action groups — some church-connected, some fostered by advocacy groups — acting on behalf of workers trying to bring their working conditions to the attention of the general public and to raise public consciousness of the need for increasing minimum wages and improving conditions.

And now, in the last three or four years we’ve seen evidence of increasing union organizing in hospitals and schools, particularly among public employees and now increasingly in the private sector. And much of that is taking place among the lowest paid workers – car washers, taxi drivers, janitorial workers, and farm workers. And on Labor Day, news stories reported record recoveries by federal and state officials of millions of dollars employers had cheated their workers of. The federal agency charged with the enforcement of wage and hour laws has recovered nearly a billion dollars in illegally unpaid wages in the last four years. A whole movement to fight “wage theft” by unscrupulous employers cheating workers of tips, or overtime hours, has grown up around the country — much of which flowed from the publication of several books and studies on these illegal practices by the Interfaith Worker Justice Committee.

**Q. The recent *Harris v. Quinn* decision by the Supreme Court seems to call into question the future of the “union shop” concept. Your view?**

The Supreme Court decision in *Harris v. Quinn*, which invalidated certain aspects of the “union shop” system, represented the latest “chiseling away” at union security arrangements agreed to between unions and employers — in that case, a “fair share” arrangement under which workers covered by a contract with the State of Illinois and the certified union representing home health care aides was declared illegal by the court. In effect, the “fair share” clause required that workers

who chose not to join the union were required to pay their “fair share” of the cost of the collective bargaining negotiations which set their terms and conditions of work and brought them regular wage increases.

In effect, the Court applied to employees of Illinois the rule of “Right to Work” laws which provide that workers who don’t wish to join the union must pay their fair share of the costs of bringing them benefits. Under federal law, that matter was delegated to the states, and twenty-one states, mostly in the South and Midwest, have enacted such laws, which, in high turnover employment situations, weaken the union’s ability to maintain itself. The likely effect of this decision is probably limited to state government employees, but it is one more “chipping away” at union strength by forces that seek to keep employees divided, unions weak and wages low.

**Q. What has the movement away from manufacturing to services in the U.S. done to unions?**

**A.** One of the major causes of labor union decline has been the movement from a manufacturing economy to one based on services, but sadly, it didn’t have to be that way. Throughout all the trade negotiations American unions insisted that manufacturing would flee and the American economy would be badly hurt, unless trade agreements required that our “trading partners” maintain safe and decent conditions of employment for workers in their countries. Sadly, that never happened and American employers fled the U.S. to manufacture in Mexico, in China and elsewhere in Asia where they could take advantage of low wages and a compliant workforce and not bother about environmental or safety and health concerns. Unfortunately, the trade openings were an opportunity to aid the conditions of workers around the world and maintain some US manufacturing employment, but the opportunity was missed and low-wage, unsafe jobs have proliferated

*Donahue, Continues on page 5*



# Helping the Poor through Labor Advocacy

By Jack Sullivan

The OLQP “preferential option for the poor” is moving in a new direction: advocacy for low-wage men and women workers. This new Labor and Income Inequality Ministry Team is being spearheaded by Laura Bandini whose passion for social justice brought her back to the Catholic Church and to our parish community.

An attorney for the U.S. government, Ms. Bandini asserts that the objective of the ministry is to assist the members of Queen of Peace “listen to the issues, learn, and stand up with those actively opposing income inequality.” The group already has met several times. In June it sponsored a discussion of the wage situation at Walmart, which was attended by some 29 parishioners. They heard presentations



Laura Bandini

from a Walmart worker and a union organizer. Days later, members joined a demonstration aimed at Walmart that occurred at Union Station in DC.

“The net worth of the Walton family that owns Walmart is estimated to equal in wealth the bottom 40% of Americans. They are the largest employers in the world and their employment practices should be more respectful of workers as human beings, in accord with Catholic social teaching,” Ms. Bandini said.

She cited as particularly harmful a practice called “the labor optimization model,” used by Walmart and other large U.S. employers. It means that workers are not guaranteed any set number of hours, but are subject to being called to work on an “as needed basis.” The

result of this practice, Ms. Bandini explained, is “disruption of normal family life and the inability of low-income employees to take a second job since they can be summoned at any time.” She noted that the Walmart employee protest has been aimed at simply obtaining a guaranteed annual income of \$25,000, just above the poverty level.

A second labor abuse that Ms. Bandini cited was wage theft, a problem recently highlighted by a study from the National Employment Law Project and allied groups. The report showed that 26 percent of workers responding were paid less than the legally required minimum wage in the previous week. Of those who had worked overtime, 76 percent had been denied the legally required overtime rate by their employers. “The abuse is particularly rampant in the fast food industry where 90 percent of workers have reported wage theft,” Ms. Bandini noted.

Studies indicate that foreign-born Latino workers have the highest minimum wage violation rates of any racial/ethnic group. But among U.S. born workers, African-Americans had a violation rate three times that of their white counterparts. Women were significantly more liable to be subject to wage abuses than men.

Ms. Bandini said that the new labor ministry is preparing events in the early fall. One would be a discussion with a representative of the Inter-Faith Worker Justice Organization, headquartered in Chicago, to which all parishioners would be invited. No date has been set. Another would be joining with the Employment Justice Center in DC in a picketing activity to support worker rights.

Right now the new ministry is only a small group and Ms. Bandini is hoping to grow it as OLQP parishioners become aware of its objectives of ending abuse of workers and addressing income inequality. Future activities will be announced in the parish bulletin and interested persons may contact Ms. Bandini directly at [htlaura1@gmail.com](mailto:htlaura1@gmail.com). †

*Donahue, Continued from page 4*

around the developing world. The current trade negotiations with “Trans-Pacific” partners appear to be following the same route and can only exaggerate the harm done to the U.S. economy.

**Q. Your biographers consistently have noted the importance of Catholic social teaching to your approach to labor issues. Please elaborate.**

***No one has more eloquently made the case for Catholic social teaching than the current pontiff — who joins a long line of his predecessors, who have addressed the conditions of life and work in a society dominated by capitalism and the profit motive.***

From the earliest gospels through centuries of Papal Encyclicals the Church has argued for respect of the rights of workers and for their fair treatment, noting that man is fulfilled and his nature defined by work and the ability to support his family – stressing nonetheless “a fair day’s pay for a fair day’s work” within this capitalist system or “market economy” and calling for a “living, saving, family wage.” Successive Papal encyclicals have said that labor unions were useful, “important” and finally, “essential” in securing social justice for working people.

Some of the best employers have been similarly inspired by Catholic social teaching or similar ethical and moral preachments and have sought and achieved a mutually supportive environment in their workplace, where the cooperation of workers and management can produce the greatest gains and benefits for all. †

## CAPITAL PROJECTS UPDATE AS OF OCTOBER

The rebuilding of the retaining wall and rear part of the parking lot, including replacing the patio and side steps of the Ministry Center has begun. Given a 15% contingency we expect total cost of the project will finish out at about \$310 thousand dollars. We will temporarily lose about 32 parking spaces until the project is completed. They estimate the project will take 60 days.

Many updates have been completed in the Ministry Center interior, including some new flooring, and wall board to replace water damaged walls.

The next project will focus on Fr. Ray Hall.

# Federal Government Employment and Training Programs: Veronica Dabney's View from the Inside

By Kathy Desmond

Veronica Dabney, a member of OLQP and staff member of *The Advocate*, worked at the Department of Labor (DOL) for more than 40 years, including 25 years in the Division of Indian\* and Native American Programs. The program was part of DOL's Employment and Training Administration (ETA).

The current federal job training programs began as part of President Lyndon Johnson's War on Poverty in the 1960s, and encompassed programs for Indian and Native Americans, older workers, farmworkers, youth (including Job Corps), dislocated workers, veterans and persons with disabilities. These programs have earned enough bipartisan support in Congress to survive to this day.

Veronica first worked in DOL's Employment Service, and then moved to ETA's legislative office, which was drafting the *Comprehensive Employment and Training Act* (CETA). President Nixon signed the bill in 1973. The job training law aimed to offer persons who were unemployed or underemployed opportunities to find full-time employment. Community-based entities who received CETA grants were to offer a range of programs to prepare applicants for work, including classroom training, on-the-job training, apprenticeships, work experience, summer youth job opportunities and public service employment.

Republicans in Congress were strongly opposed to CETA, especially its provision for public service employment (subsidized government jobs, usually temporary, at the local and national level). "The battle to eliminate Obamacare today is reminiscent of the battle to end CETA at that time," she observed.

Veronica moved to the Division of Indian and Native American Programs in late 1979, during the Carter presidency when funding for these programs increased significantly despite being under constant attack.

She loved her new position.

"I liked the people I was working with. I

liked helping people directly," Veronica said.

As an Indian and Native American (INA) Project Officer/Federal Representative, she worked with tribal officials and directors of urban Indian organizations to administer grant programs. The job was challenging, with 30 percent of her time on travel, many times to remote, rural reservations, often by herself.

*In her travels, she witnessed the difficulties Indian families faced, many stemming from illness, malnutrition, dire poverty, and racism.* Her trips took her from the White Mountain Apache Tribe four miles up Mt. Baldy in Arizona to the Saulte St. Marie Tribe in Michigan's Upper Peninsula; south to the Shawnee tribe in Oklahoma; and the Tigua Tribe in El Paso, Texas, across the border from Juarez, Mexico. Her travels to urban Indian programs included those in Chicago and Los Angeles and small and medium cities in between.

Her job was to monitor grants and contracts and provide assistance to tribes and Indian organizations. The program directors and staffs worked mightily to develop jobs for their clients, often in remote locations where few job opportunities exist. So, when reviewing quarterly reports using performance measures to evaluate projects, success rates were much lower on remote reservations than for organizations in urban areas.

Many programs successfully led to employment or raised incomes, such as training members of tribes in Arizona and New Mexico to make and market turquoise jewelry, woven rugs, and hand-made pottery. Grantees on reservations with casinos developed jobs for participants as dealers, cooks, waiters, and clerks. One tribe contracted with Pendleton to make blanket designs; another to make uniforms for the Army. The White Mountain Apache provided job opportunities in its Fort Apache Lumber Company, which sells timber products throughout Arizona. A grantee in Eureka, CA, placed Indian youth in tech schools.

Graduates subsequently obtained jobs in Silicon Valley. Many programs enabled participants to study at tribal and other colleges.

The battles in Washington continued. President Reagan (1981-89) aimed to eliminate CETA by cutting its budgets deeply and replacing direct grants with block grants to states. Veronica remembers the year they had to take funds back after grants were signed because their budget was cut in half. She said the funding cutback was "an awful experience."

Congress eventually replaced CETA with the *Job Training Partnership Act* (JTPA). The legislation, co-sponsored by Senators Ted Kennedy and Daniel Quayle, passed in 1982. It continued decentralization of federal job training to the state and local levels. Though much of CETA's core was retained, JTPA effectively eliminated public service employment jobs.

By the early 1990s, Veronica, now a supervisor, was managing other INA Federal Representatives. She also helped organize annual conferences for INA grantees, and worked closely with the INA Advisory Council of 15-20 tribal representatives, who advised the Secretary of Labor on the overall operation of INA programs.

When JTPA began in the early 1980s, there were more than 200 INA grantees, with total grants awarded averaging \$150-\$200 million a year. By the end of the 1980s, INA grant funds had been gradually reduced to \$48-58 million a year for approximately the same number of grantees. The funding has remained at or below that level for the past 25 years, despite changes in the job market and economic outlook. Current funding is approximately \$47 million. Overall performance levels for programs have fluctuated depending on the programs and the health of the economy.

Congress replaced JTPA with the *Workforce Investment Act* (WIA) in 1998, during President Bill Clinton's second term after the controversial welfare

*Dabney, Continues on page 7*

## Justice, Peace and Integrity of Creation (JPIC) Committee Established



By Michelle Knight

Justice, Peace and Integrity of Creation (JPIC) – What does it mean? Where did it originate? Why are we talking about it? Just a few of the questions you might have as you hear this phrase beginning to be used in the parish. The title is used by religious organizations around the world, particularly congregations of Catholic religious men and women. It was first used by the World Council of Churches many decades ago and continues to be used today. The Spiritans use this terminology and our own Fr. Tim is chair of the JPIC committee for the Spiritans in the U.S.

The term encompasses all that we think of when we speak of “social justice” and, perhaps, broadens our understanding. Here at OLQP we are strongly in touch with Catholic Social Teaching and the social justice mission of the church. Our mission statement of Matt 25: 35 helps us to focus on serving the needs of all of God’s people. Using the term “justice, peace and integrity of creation” can help us bring together the social service activities of the parish and our advocacy and organizing activities. It draws in our concern for all of God’s creation: people, animals, plants, and planets!

We will now be using this term and employing a new structure in place of the former social justice committee. Nothing will change in the activities already ongoing. For example, we will continue to feed the hungry through our Food Pantry, Brown Bag lunches and Carpenter’s Shelter dinner, as well as advocate for legislation that will get food to hungry people. We will continue to educate the parish about Catholic Social Teaching and how we might respond to injustice in the world.

However, instead of one central committee, we will have teams of people who are passionate about specific issues working together on programs for the parish. In addition, there will be a Justice Peace and Integrity of Creation Team that will function as a conduit of communication and collaboration for the issue-based teams. This will be a committee consisting of the Pastor, the social justice and outreach minister, one member from the Parish Advisory Board, and four members from the issue-based teams and/or from the social service activities. They will foster communication between the teams for the collaboration of parish activities.

Currently, a concept paper is being prepared to better explain the new structure. It will be disseminated to all involved in justice, peace and integrity of creation in the parish. In some ways, this new effort is an experiment. We will try it on for size and have plenty of opportunities for tweaking the structure. The name, Justice, Peace and Integrity of Creation, however, will continue to be employed. †

### Excerpt:

**OLQP Mission Statement: ...to nurture the spirit and to encourage the potential of those we serve through ... social ministries. ... we will seek to promote ... social justice. ... we will also work to provide for the well-being of the downtrodden everywhere. In this we strive for our parish to be a caring, sharing, and loving family.**

*Dabney, Continued from page 6*

reform bill passed. The Act aimed to induce businesses to participate in local delivery of workforce development services.

On July 22, 2014, President Obama signed the bipartisan *Workforce Innovation and Opportunity Act*, which replaces WIA, and authorizes the same core DOL training and employment programs featured under all the earlier legislation. The Obama Administration proposed an increase in funding for these programs, but Congress has yet to pass appropriations bills.

As one who was present at the drafting of all of DOL’s employment and training legislation since the late 1960s and now viewing the new legislation — this time from the sidelines in retirement — Veronica sees no substantive change in the past 35 years in the government’s approach to increasing job opportunities in the U.S. She says that unless government and business deal with not only an untrained workforce, but also with growing poverty, outsourcing, and income inequality and declining unionization, the problem of high unemployment and underemployment will persist. †



*Veronica Dabney (third from right, back row) in 1995 with a few of her co-workers in the Dept. of Labor’s Division of Indian Native American Programs (DINAP) [www.doleta.gov/dinap/](http://www.doleta.gov/dinap/)*

*\* The Department of Labor uses the term “Indian” to include tribes, bands and groups in the lower 48 states, and “Native American” to distinguish those who are Alaskan Natives (Eskimos) and Native Hawaiians.*

### Our Lady Queen of Peace November Food Collection Supporting the OLQP Food Pantry and Thanksgiving Food Program

Thanksgiving is almost upon us and once again, OLQP will furnish over 200 Thanksgiving meals to our neighbors in need. We will also be re-stocking our Food Pantry, remembering that hunger is a year-round reality for too many people in our community.

#### Thanksgiving Food List

- Canned vegetables
- Canned cranberries
- Gravy (jar or can)
- Boxed stuffing mix
- Boxed instant potatoes
- Can of pumpkin or fruit pie filling
- Turkey (less than 15 lbs.; on or after Nov 20)



*Please see bulletin for complete list of food items needed.*

# Medor Fights Poverty with Education

By Sue Carlson, M.D.

Initiatives in OLQP's sister parish of Medor in Haiti aim to provide both short-term and long-term improvements in livelihoods for the community. These include the agro-forestry program, adult education, a vocational school for girls, and primary and secondary schools, which offer a chance for some to go on to university. This is no small task given the economic challenges facing the country.

Haiti has the highest rate of poverty in the world, with 77 percent of the population living below the poverty line. Its gross national income per capita is less than half that of Nicaragua, the second poorest country in the Americas.

According to the World Bank, over 50 percent of Haiti's population of 10.32 million lives on less than \$1.00/day ("extreme poverty") and about 80 percent lives on less than \$2.00/day ("poverty").

In rural Haiti, home to 52 percent of Haiti's population, including those in Medor, 88 percent are poor and 67 percent are extremely poor. Per capita income for rural people is about one third that of people living in urban areas. In addition, a large segment of the rural population lacks access to basic services such as electricity and clean drinking water.



In rural Haiti, agriculture and commerce are the principal activities, employing about 85 percent of the economically active rural population. The World Bank estimates that 80 percent of Haiti's

farms fail to produce enough to feed household members so most farmers must rely on non-farm activities to supplement their income.

Poverty rates are related, in part, to low educational levels and limited social capital. In remote Medor, which has no gov-

ernment-supported schools, Père Luckson, pastor of St. Joseph's parish, is a strong proponent of education at all levels. He states emphatically that education is critical for long-term poverty reduction for both individuals and the community.



Medor's agro-forestry program, based on a "forest-garden" approach, provides extensive training to the community's farmers. Farmers learn how to use the soil without abusing it, grow different food products for different seasons, and achieve ecological balance by planting trees with agricultural crops. Education, coupled with the distribution of seeds for cash crops, the planting of fast-growing trees that can be pruned for fuel and the planting of fruit trees, aim to increase farmers' incomes.

The adult education program was started several years ago by Père Luckson. Classes are taught each afternoon by primary and secondary school teachers. Several of the adult students have passed the Sixth Grade National Exam, which increases their employment potential. Père Luckson believes that the program "is a good initiative that I took for Medor. The adults acquire skills and a new way of learning, with instruction adapted to their needs, all of which requires me to adjust the teachers' salaries so that the teachers' standard of living also improves."

The vocational school in Medor teaches cooking,



sewing and basic reading and math skills to young women who did not have the opportunity to attend primary school. This three-year program, run by Sister Theresa, teaches marketable skills. Graduates have found work cooking for families in town, for religious communities, or in a rectory. For graduates who start a family, the skills learned at the school help them with their family responsibilities.

Père Luckson tells us that graduates who want to sew cannot, because they lack the means to buy sewing machines. We are exploring ways to provide Sister Theresa with several machines that she can rent to graduates, improving their ability to earn a living while bringing in small fees to the vocational school.

Medor's primary and secondary schools enroll 1,450 students. The students do well on the National Exams. Those that pass are allowed to continue their education.



Girls and boys have equal access to Medor's schools, important because educating girls is known to be a major factor in reducing poverty. Compared to uneducated girls, those with a secondary school education are likely to be healthier, marry later and have fewer children, with lower child mortality. They are more likely to send their children to school and keep them there. They will earn more money and reinvest 80-90% of their wages back into the family and community. As more girls graduate from Medor's secondary school, the community will benefit.

The education provided in Medor has

*Medor, Continues on page 9*

## Just\$ and Orphans and Vulnerable Children in Mweiga, Kenya

By Frances Michalkewicz

For nearly a decade, OLQP has been taking advantage of corporate giving programs to support its social justice mission. Through the **Just\$** program, OLQP purchases Giant, Safeway and Shoppers gift cards at a five percent discount and makes them available at face value to parishioners who then redeem them at face value. For every \$1,000 in cards purchased, OLQP earns \$50 – at no cost to you.

Half the net proceeds are designated for the Orphans of AIDS in Africa program — the other half goes to the OLQP Food Pantry. In Kenya we work with the Brothers of St. Joseph HIV/AIDS Self-Help Support Group to address the many needs of the children in their community. The HIV/AIDS epidemic has been devastating on children in Kenya, where UNAids/Unicef estimates that there are about one million orphans due to AIDS and about 200,000 children between the ages of 0 to 14 living with HIV.

About 5,000 children in and around Mweiga have lost one or both parents, or are vulnerable because they live in an environment impacted by HIV/AIDS. When affected parents can no longer work, children may drop out of school to care for ill or younger family members or to work. Children associated with HIV/AIDS can be stigmatized or discriminated against – both socially and legally – and many live in fear about their own health.

The Brothers collaborate with the Kenyan government and the Archdiocese of Nyeri to carry out a multi-faceted program in support of the HIV/AIDS affected people in their community. They provide testing and counseling, distribute antiretroviral therapies that are provided by the government, facilitate self-help groups in the villages, and focus on major-at-risk populations, such as truck drivers.

Of particular interest to us is the specific help the Brothers provide to orphans and vulnerable children. Our Just\$ funds have recently been devoted to meeting educational needs, primarily for girls. As elsewhere in the world, girls must struggle for their rights to an education. While primary – but not secondary – education in Kenya is free, children must still purchase books, uniforms and pay other fees.

Additional funds generated from OLQP events, grant programs, and private donors have been used by the Brothers to set up a laboratory so that community members can be tested for diabetes and TB much closer to their home villages; to purchase two dairy cows for a school run by the Brothers; and to establish a breeding herd of dairy goats. Goat milk is good for immune-deficient community members, and baby goats are given to village members who can breed them and sell extra milk and newborns. You can see some pictures at <http://www.ourladyqueenofpeace.org/goatproject.pdf>

If you patronize Giant, Safeway or Shoppers, please consider taking advantage of Just\$ as a no-cost-to-you way of helping these orphans and vulnerable Kenyan children. Cards are available after masses and at the Credit Union. †

*Medor, Continued from page 8*

allowed some secondary school graduates to attend university. A young man named Beaugeste David, a student from Medor's first graduating class (2011), has been in medical school since 2013. His performance in the state competitive exams



earned him a full government scholarship. Two other Medor graduates are studying management and administration at Notre Dame University in Gonaives. Both scored well on the law school exam and are receiving government scholarships to study law. They take their undergraduate courses each morning and law classes in the afternoons.

One graduate is studying modern languages and preparing to return to Medor to teach English at the high school for the 2014-2015 school year. There are also four students at the nursing sciences school in Gonaives.

This year, 19 Medor students took the National Philo Exams (for 13th graders). Sixteen were successful (84.2 percent) and two of the students who failed were invited to re-take portions of the exam the following month. There is a chance that some of these students will be offered government scholarships to university.

These educational accomplishments in Medor are possible because of the incredibly hard work of many: those attending classes and the family members who encourage them, the teachers, and all who help with logistics. The children carried stones on their heads to help construct their own school. Now some are at university. Amazing for a community that did not have a secondary school until 2004!

Père Luckson reminds us that some of these accomplishments are due to our help. He wrote, "I hope this education information will give people a clear picture of the progress made here, thanks in part to the support of Our Lady Queen of Peace. The partnership between our two parishes provides many blessings." †

### OLQP Religious Education 2014-2015

#### Foundation Class Field Trips –

#### Let's explore our faith!!!



Join us each month as we adventure out to explore our faith and put our discipleship in to action.

Watch the bulletin for sign up times and destinations.

November 1 ~ December 6 ~ January 19 ~ February 7 ~  
March 7 ~ April 11 ~ May 30

Underground Railroad hike ~ Clara Barton's first ministry ~  
afternoon at the movies ~ book box building

Basilica of the NSIC ~ places where Jesus walked ~

OLQP Tour ~ Anniversary celebration

## Have Hope in Abundance!

### Minkisi's Upcoming Retreat Day with Therese Wilson Favors

By Cecilia Braveboy

For the last several years, Spiritan Father Freddy Washington has led the Minkisi annual mini-retreats on the second Saturday in November. A retreatant recalled:

*"Thank you for a beautiful day. I loved the prayer cards and keeping a person – previously, a stranger—but now, a brother or sister—in prayer for the whole day. Fr. Washington had a lot of true things to say—the image of the mustard seed spreading like wildfire will stick with me. I also enjoyed sharing stories in our small group."*



Photos by Phyllis L. Johnson



On Saturday, November 8, 9 a.m. - 3 p.m., the Minkisi ministry will hold its 17th annual mini-retreat at the parish entitled "*Have Hope in Abundance.*" You



are invited to this day of reflection that will include a Mass, quiet prayer, songs and small-group discussions. For many present, it will be their first experience with retreat director **Therese Wilson Favors.**

Therese is an author, professor, administrator, evangelizer, wife, and a catechetical and spiritual leader. She exemplifies a true contemplative in action. For 19 years she was the director of the African American Catholic Ministries - Archdiocese of Baltimore. She is an adjunct professor for Loyola Marymount University (Los Angeles) and for Xavier University's Institute for Black Catholic Studies (New Orleans). In 2007 she was awarded the Papal Honor of Pro Ecclesia Et Pontifice by Pope Benedict XVI.

At the Black Catholic Symposium *Walking with the Saints* (March, 2014, Xavier University, LA), Ms. Favors said: "...The sweeping hand of God has no limits. The hand of God stretches out to the least expected, it bends down to touch those who seem most likely not to succeed and it lifts up those who once they know their purpose as being divinely designed and divinely defined by the Creator are trans-

formed...for their time."

Therese compared the mountaintop experience of the Transfiguration of Jesus with the three ordinary men (Peter, James and John) to the mountaintop experiences of four saint-to-be candidates: Servant of God Mother Mary Lange; Servant of God Fr. Augustus Tolton; Venerable Mother Henriette Delille; and Venerable Pierre Toussaint. "These four candidates went to the mountaintop with Jesus ... recognized that God wanted a relationship with them .... They had the audacity to hope!"

All four candidates on the road to canonization were freed women and men of color who ministered in the peak of their lives in the vestiges of slavery or during the time when harsh Jim Crow laws were rampant in the U.S. In New York, many works of charity were evident in the life of Haitian-born **Pierre Toussaint.** On his owner's deathbed in 1807, he became a freedman. He continued a lucrative hair-dressing business that enabled him to shower monetary gifts on the poor, open his home to orphans and refugees, and secure employment arrangements for many.

In 1829, Haitian immigrant **Mother Mary Lange** formed the Oblate Sisters of Providence, the first religious order for women of color in the Catholic Church. She persevered in the work of teaching the faith to adults and educating Black

children in new schools in several cities across the country. Similar ministries came from **Mother Henriette Delille**, born free in New Orleans in 1812. In 1846 she was the foundress of the Sisters of the Holy Family, who educated and provided nursing services for many enslaved and freed Blacks.

Born a slave at Brush Creek, Missouri, **Fr. Augustus Tolton** is the first Black diocesan priest in the U.S. Ordained in Rome in 1886, he discovered upon his return to the U.S. that no diocese in the country would accept him in their parishes. Appointed the pastor of St. Joseph's in Quincy, Illinois, his gift of preaching attracted black and white parishioners and caused neighboring white pastors to be envious. A few years later he was assigned in Chicago to form a new parish, St. Monica's.

Lange, Delille, Tolton, and Toussaint were all "divinely designed and divinely defined by the Creator" and "transformed...for their time". We, too, are just ordinary people challenged to follow in the footsteps of Jesus to become disciples and witnesses for extraordinary things that reflect the goodness of God. Let us pray for the Amazing Grace to answer the call of our mountaintop experiences. *So may God, the source of hope, fill you with all joy and peace in believing so that through the power of the Holy Spirit you may have hope in abundance.*" (Romans 15:13) ✠

# OLQP/UJAMAA 22nd Annual Prayer Breakfast and Scholarship Awards Program

By Veronica Dabney

This year the annual Prayer Breakfast sponsored by the OLQP ministry, UJAMAA, was held on June 20, 2014, in Fr. Ray Hall. Twenty scholarships were awarded, and two community service awards. Two of the scholarships were special awards to college students who submitted outstanding applications.

UJAMAA often receives donations to be used for its scholarship program. This year OLQP received a generous donation in memory of Warree Green, an early member of the church, who attended for over 40 years before her death. This is the fourth year that a generous memorial donation has been made by Ms. Madelyn Humenay, who was one of Warree Green's many OLQP helpers and caretakers. As in the past, OLQP and UJAMAA acknowledged and thanked Ms. Humenay for her generosity.

The 2014 program was dedicated to the Oblate Sisters of Providence (OSP). The Order was founded in 1829 in Baltimore, Maryland, and was the first founded for women of African descent. Mother Mary Lange is recognized as the foundress of the Oblates and was its first Mother General. At the time of its founding, there was no free public education in Baltimore for African American children, so the Oblates dedicated themselves to the education of children of African descent. The Order went on to open schools in several U.S. states and in the Caribbean. In fact, many current and deceased members of OLQP (some now UJAMAA members) were taught by the Oblates in the 1950s and 1960s at St. Joseph's elementary school in Alexandria. A small, but enthusiastic community of Oblates still continues its work under the leadership of Superior General, Sister Mary Alexis Fisher, OSP. For more information about the Oblates, visit their website at <http://www.oblatesisters.com/>

Attendees were inspired by the message presented by this year's student spokesperson and past scholarship recipient, Bryan Hill, who received OLQP/UJAMAA scholarships over a decade ago

while attending Georgia Tech. Mr. Hill is the son of Lavern Green Hill and grandson of Raymond and Velma Green (all now deceased), who were among the earliest members of OLQP. He is now the head boys' basketball coach at T.C. Williams High School in Alexandria, Virginia.

This year's guest speaker was Lyndon J. Batiste, a 2006 graduate of Morehouse College, who is the Lead Minister and CEO of Batiste Ministries of Riverdale, GA. He is also recognized in his home state as a Youth Leader, Minister and Counselor for several groups,



Lyndon J. Batiste  
Batiste Ministries  
Riverdale, GA

including for Most Blessed Sacrament Catholic Church in Atlanta, GA. Mr. Batiste delivered a heartfelt and moving speech to the OLQP audience, which he dedicated to the memory of his father, Lionel Batiste, Jr., who passed away suddenly in February of this year. He encouraged our recipients to stay strong in faith, respect their elders, take advantage of every opportunity, and call on God often. Along with his work as a youth minister, Mr. Batiste is also an accomplished musician and vocalist and favored the audience with two inspirational songs, one a duet with his wife, Jessica.

Over the years, OLQP/UJAMAA has awarded more than 270 scholarships, valued at over \$175,000. Through a panel review process, the Committee has provided student recipients with tuition assistance to attend the schools listed below for 2014, as well as, over the past 22 years, other Catholic elementary and high schools, trade schools, colleges and universities throughout the country. †

Mother Mary Lange  
Foundress & First Superior General  
Oblate Sisters of Providence (OSP)  
Founded July 2, 1829



## 2014 UJAMAA Scholarship Awardees

- Jamila Alfred**  
*Bowie State University*
- Maya Alfred**  
*Montgomery College*
- Jasmine Craig**  
*Clinton Christian School*
- Terry Davis**  
*Hampton University*
- Sierra Douglas**  
*Barnard College*
- Adam Y. Edwards**  
*University of Maryland, BC*
- Isabella Esquivel**  
*Siena Academy*
- Crystal Johnson**  
*George Mason University*
- Nicole McEaddy**  
*Spelman College*
- Anamaria Mingo**  
*St. Thomas More Elementary*
- Anthony Mingo**  
*St. Thomas More Elementary*
- Sophia Ofosu**  
*St. Bernadette's Elementary*
- Brittany O'Grady**  
*Pepperdine University*
- Jesse Remedios**  
*Duke University*
- Joao Remedios**  
*Duke University*
- Alexandra Roberson**  
*Spelman College*
- Jordan Stewart**  
*Parsons New School for Design*
- Indya Weaver**  
*Hampton University*

### Special Awardees

- Shaun Herbert Award**  
*Jasmine Barbour*  
*Virginia Commonwealth University*
- Anthony Smith Award**  
*Caitlin O'Grady*  
*Pepperdine University*

### Community Service Awardees

- Thomas Dickinson**
- George Stewart**

### Warree Green Awardees

- Crystal Johnson**
- Jesse Remedios**

## Disciplement in Action



### Every October parishes across the country celebrate “Stewardship Month!”

Stewardship Month focuses on how a parish community shares its “time, talent and treasure”. Since we are only half way through our 3 year capital campaign most of our focus will be on “time and talent”. While I don’t like to talk about money, it is important since without it we cannot operate the parish. And we do want those who may not have joined the capital campaign to reflect on their level of giving to the parish and see if they are able and willing to increase what they give. But this year we will once again focus most on sharing our time and talent with our OLQP community and with the world around us. The way we share our time, treasure and talent with one another and with those most in need is how we live out our discipleship...it is our “discipleship in action!” Living our discipleship, putting it into action, is exactly what Jesus continually challenged his disciples to do. Jesus made it clear that it was not enough to just say “Lord, Lord” and call out to him! But rather we are called to show our discipleship by feeding the hungry, sheltering the homeless, welcoming the stranger, clothing the naked, forgiving 70 times 7...and the list goes on! And it can all seem just too much...life is so busy and full of so many commitments...there is family, work and friends...so where and how do I fit in “my discipleship?” That is the challenge! Our discipleship is not just something we do...it is how we live...it is what we set as our priorities in life. During this month I invite the entire parish community to join me in reflecting on “how I share my time, talent and treasure with my family, my parish community and the world around me?” Then at the end of the month we will all be invited to make a pledge of sharing our gifts and talents with our parish community and with the world around us. There are a multitude of gifts and talents that each one of us has been given by God to share with the world...and it is through sharing those gifts and talents that we put our “discipleship in action!” *Blessings, Fr Tim*

#### Pastoral Staff:

Rev. Timothy J. Hickey, C.S.Sp., Pastor  
Rev. Thomas Tunney, C.S.Sp., Associate Pastor  
Rev. Joseph Nangle, OFM, Ministerio Latino  
Christina Kozyn, Parish Office Administrator  
Katie Remedios, Religious Education Director  
Michelle Knight, Social Justice & Outreach Minister  
Mike Sheehan, Youth & Young Adult Minister

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#### Marriage Preparation:

Please contact Fr. Tim at least six months prior to your wedding date.

#### Reconciliation:

Saturdays - 5 PM and by appointment

#### Baptism:

Please contact the office at [office@olqpva.org](mailto:office@olqpva.org) for the upcoming schedule and for information on the process.

#### Mass Schedule:

Weekdays Monday through Friday - 12 Noon  
Saturdays - 5:30 PM Vigil  
Sundays - 8:00 AM, 9:30 AM, 11:15 AM, 1:00 PM (Spanish) &  
6 PM Young Adult Mass

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