



## Pax Christi Pentagon Area – Witnesses for Peace

By Paula Cruickshank

Under sunny, blue skies in early November, about thirty people stood shoulder-to-shoulder beside the front gate of CIA headquarters in Langley, Virginia, many of them holding signs opposing the use of military drones in Pakistan, Afghanistan, Somalia and Yemen. The November gathering marked the first anniversary of monthly witnesses against Unmanned Aerial Vehicles held by several peace groups, including the Dorothy Day Catholic Workers, the National Campaign for Nonviolent Resistance and Pax Christi Pentagon Area (PCPA).

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#### Editor's Note:

The theme of this issue of The Advocate is peace, a fitting topic to mark the 50th anniversary of Pope John XXIII's renowned work, *Pacem in Terris*, in 1963. Articles exploring the message of peace include: 1) "Pax Christi Pentagon Area-Witnesses for Peace," 2) "Martin Luther King, Black History and Peace," and 3) "The New Challenge of Peace – Relevance of *Pacem in Terris* for the 21st Century." The newsletter also includes a feature on OLQP member, Andres Tobar, and our regular updates on Haiti, social justice advocacy, and religious education.

The PCPA, which meets monthly at OLQP, was established in the spring of 2006 to respond to an increasing demand in Northern Virginia for an active, nonviolent Christian witness against all forms of violence. There are currently about twenty members of PCPA, which is one of many chapters (including Pax Christi Metro DC/Baltimore) that are part of Pax Christi USA.

**"most critical is the lack of ability ... to make moral judgments over life and death, to respect human rights, and to comply with the principal of humanity."**

In its mission statement, Pax Christi USA "strives to create a world that reflects the Peace of Christ by exploring, articulating and witnessing to the call of Christian nonviolence. This work begins in personal life and extends to communities of reflection and action to transform structures of society." Pax Christi USA "rejects war, preparations for war, and every form of violence and domination [and] advocates primacy of conscience, economic and social justice, and respect for creation."

The Catholic peace organization "commits itself to peace education and, with the help of its bishop members, promotes the gospel imperative of peace-making as a priority in the Catholic Church in the United States." The U.S. is one of fifty countries with the peace organization within its borders. Together, the groups comprise Pax Christi International.

For its part, PCPA members at their monthly meeting – which is welcome to all – are currently holding a book discussion on *The Nonviolent Life* by John Dear. At the December 2013 meeting, PCPA member Nuala Cohen said her goal for reading the book is "to find some hope, peace and discernment. I don't know how to speak out about peace in a nonviolent way ... when to talk, when not to talk and how to talk." Members are also encouraged to participate in many peace and justice events that occur in the DC area.

## SPECIAL MASS SCHEDULE -- PALM SUNDAY, HOLY WEEK AND EASTER

- Palm Sunday, April 13: 5:30 pm Vigil; 8 am, 9:30 am, 12 noon, 2 pm (in Spanish) & 6 pm
- Holy Thursday, April 17: 7 pm Bilingual Mass
- Good Friday, April 18: 3 pm Service, 6 pm Stations of the Cross in Spanish, 8 pm Tenebrae Service
- Holy Saturday, April 19: 8:30 pm Easter Vigil Mass
- Easter Sunday, April 20: 8 am, 9:30 am, 9:45 am (Hall),  
12 noon, 12:15 pm (Hall), 2 pm (Spanish) & 6 pm



PCPA, continued from page 1

### A few upcoming opportunities include:

- March 21-24th-Ecumenical Advocacy Days. The annual Ecumenical Advocacy Days (EAD) will focus on ways to transform policies that promote violence to policies that enable peace, all culminating with Lobby Day on Capitol Hill on Monday, March 24. The conference will be held at the Doubletree Hotel in Crystal City. For further information, see [www.advocacydays.org](http://www.advocacydays.org).
- April 13 through Good Friday, April 18 – The Norfolk Catholic Worker, Hampton Roads Pax Christi, Huntington Mennonite Church (Newport News) and the Episcopal Peace Fellowship during Holy Week will participate in a five-day, 53-mile Stations of the Cross, stopping at 14 area military bases in the Hampton Roads, Virginia area. The pilgrimage will end on Good Friday at Langley Air Force Base. For more information, contact: Steve Baggary at [williamsbaggary@gmail.com](mailto:williamsbaggary@gmail.com)

Which brings us back to the CIA vigil and why the PCPA feels it is of paramount importance to have a presence there. Jack McHale, a OLQP member and one of the original members of PCPA, spoke at the November action. He called the regular gathering “a testament to our continuing resolve to end the armed drone program.” He pointed out that two accomplishments of the vigil so far have been

“talking truth to power and education” about the use of military drones.

The London-based Bureau of Investigative Journalism estimates that U.S. drone strikes killed as many as 3,337 people in Pakistan from June 2004 to September 2013. Peace groups at the November vigil said nearly 200 children were among the fatalities.

A recent statement (November 14, 2013) issued by H.E. Archbishop Silvano M. Tomasi, Permanent Representative of the



Vatican to the United Nations, raised several questions of “grave ethical concerns” about the use of “lethal autonomous weapons and drones.” Tomasi noted that “most critical is the lack of ability for pre-programmed, automated technical systems to make moral judgments over life and death, to respect human rights, and to comply with the principal of humanity.”

*Pax Christi USA Ambassador of Peace Rev. Joe Nangle, ofm*, in a recent statement to *The Advocate*, said the armed droned program “violate(s) virtually every condi-

tion cited in Catholic/Christian moral teaching for the achievement of a Just Peace:

**Just Cause:** there is no justifying reason to use drones in far-off places like Yemen or Somalia as a defense of the United States.

**Last Resort:** drone attacks fall entirely far short of a last resort in keeping us safe.

### Proportionality Between Threat and

**Response:** the indiscriminate drone killings are exponentially out of proportion to any imagined threat to our national territory.

In *The Nonviolent Life*, “John Dear states “if we are sons and daughters of a loving Creator, then every human being is our sister and brother, and we can never hurt anyone on earth ever again, much less be silent in the face of war,

starvation, racism, sexism, nuclear weapons, systemic injustice and environmental destruction.”

Pax Christi USA, on its website, notes that “wherever they live throughout the world, members ... are united by their purpose, which is expressed in the international statutes: “to work for peace for all humankind, always witnessing to the peace of Christ.” PCPA – like Pax Christi members around the globe – aim to be peacemakers through “prayer, study and action.” ✝



# Catholic Social Teaching: Key to CRS Work Abroad

By Jack Sullivan

Although the public largely sees the overseas work of Catholic Relief Services (CRS) as primarily humanitarian in nature, it is grounded in the Church's teaching on nurturing peaceful and just societies. That was the message delivered to an attentive audience at the final Fr. Kelly lecture on Friday evening, January 31. The speaker was Aaron Chassy, a senior technical specialist for governance and civil society at CRS.

Supplementing his remarks in the parish Ministry Center with a PowerPoint presentation, Chassy emphasized that CRS is often required to act in conflict situations that require justice and peacemaking efforts and skills. He said "CRS generally works in five areas that can involve conflict: extractive industries, civic engagement, interfaith cooperation, gender equity, and youth issues." In all such efforts, he emphasized, CRS plays the role of catalyst, working with and through local partners, both Catholic institutions and structures as well as non-Catholic organizations.

Chassy returned from the Philippines where he participated in the final evaluation

of the CRS program of peace governance on the island of Mindanao where Moslem vs. Christian tensions have existed for years.

He believes that the CRS and other efforts have made progress there as violence among religious groups has subsided.

A former Peace Corps volunteer in Mali, Mr. Chassy also has had considerable experience in peace and justice efforts in Africa. Discussing the work of CRS on that continent, he emphasized the challenges existing in such conflict zones as the eastern zone of the Democratic Republic of Congo (formerly Zaire), Nigeria, and South Sudan.

CRS currently works in 43 countries, carrying out some 130 projects, many of them funded through the U.S. Agency for International Development. Although only a portion of CRS projects are directed at fostering peace and justice, he said, those present the most challenges. "In many such situations, building a peace can take ten years or longer," Chassy noted.



Guest speaker Aaron Chassy (far right) speaks with Fr. Tom and Bill Larne

Key "tools" used by CRS specialists in their efforts at justice and peace, Chassy said, are "promoting democratic local governance, participatory policy reform, development of civic society and strengthening systems of national integrity."

The CRS official fielded a number of questions from the audience, who numbered about twenty. A reception followed where he responded more informally to inquiries. Mr. Chassy's talk was the last in the Father Kelly Lecture Series for 2013-2014 which over the past year has been commemorating the 50th Anniversary of the encyclical *Pacem in Terris*. ✦

## My Lenten Commitment Almsgiving -- Prayer -- Fasting

The tree pillars of Lent come directly from Jesus' words in the Gospel Matthew. These three practices are all signs of repentance and a desire to return, in our hearts, to God. During the upcoming Easter season, commit to follow Jesus' example of service. Pledge to serve your brothers and sisters. Purple Lenten Commitment cards can be found in the pews throughout Lent. Take one home as a reminder that you've made a pledge to serve.

*Here are just a few ideas...*

### Almsgiving -- what will I give to those in need?

- Giving to the Haiti Lenten Appeal
- Visiting someone who is sick or lonely
- Participate in Operation Rice Bowl
- Provide food for the OLQP Food Pantry

### Prayer -- what will I do for prayer?

- Set aside twenty minutes each day to spend with God.
- Focus my prayer on the needs of others
- Pray for peace and justice throughout the world



### Fasting -- from what will I fast?

- Unnecessary use of electronics
- Gossiping about others
- Over consumption of goods
- Holding grudges

### What will your Lenten Commitment be?



# Martin Luther King, Black History and Peace

By Veronica Dabney

As OLQP joined with the nation to celebrate the 50th anniversary of the most transformative era in the history of civil rights in America, the theme that kept emerging was “Where Are We Now?” How effective and lasting have been the hard fought for victories of the 1950s and 60s?

OLQP also adopted this theme in its various commemorations of the civil rights era. Members of our faith community joined thousands on the Mall for the 50th anniversary of the March on Washington for Jobs and Freedom on August 28, 2013. OLQP’s 2014 Martin Luther King Day celebration and the Black History Month program also adopted the “Where Are We Now” theme. Father Tim Hickey added the dedication of the newly acquired Peace Pole to the Martin Luther King celebration. That additional element blended seamlessly with the MLK program theme and the reading of Dr. King’s message of non-violence, love, brotherhood, and peace. In fact, Dr. King lost favor in many quarters when he publically expressed opposition to the Vietnam War. His impassioned plea for peace was to be one of his last campaigns.

Following is a brief retrospective of the 2014 programs to date, told in words and pictures:

## **The Martin Luther King Program**

The formal theme of the Martin Luther King program was, “Embracing the Dream: Civil Rights 50 Years Later”. With Monique O’Grady as Mistress of Ceremonies; uplifting music by the 9:30 Choir and Combined 11:15 and 1:00 Choirs; and, a stirring homily by Fr. Tim, the program struck just the right note for a celebration of the life of Dr. King. A cross section of OLQP members, representing the diversity of our membership, read words from the Bible and quotations from the speeches of Dr. King. With each reading they asked the question, “Where are we now, 50 years later?” The issues chosen for the 2014 agenda were: Gun Violence, Immigration; Voting Rights; Poverty and Inequality; and, Unemployment/ Underemployment” On each issue, the answer to the question, “Where Are We,” had to be, “Not Far Enough.”



## **The MLK Program Concluded with a Processional to Dedicate the Peace Pole**



*The Peace Pole Dedication*

*“Lord Make Me An Instrument Of Your Peace”*



With prayer, song and the reading of the Word, Fr. Hickey

blessed and dedicated the Peace Pole, which joined OLQP with communities across the globe in proclaiming the prayer, “May Peace Prevail on Earth.” Each pole is inscribed with those words in several different languages. Peace Poles can be found on all the continents around the world.

The four-sided OLQP Peace Pole displays the peace prayer in eight languages, including: Haitian Creole; Arabic; Aramaic; Spanish; English; Swahili; Algonquin; and American Sign Language. (Aramaic is the language spoken by Jesus. Swahili is in honor of the African heritage at OLQP. Algonquin was spoken by the “first peoples” living in this region.)

For more information visit: <http://peacepoleproject.org/>

## **Black History Month Program**

The 2014 Black History program, sponsored by the UJAMAA Committee, featured guest speaker Dr. Frank Smith, Founding Director of the African American Civil War Memorial and Museum in Washington, D.C. Dr. Smith delivered a riveting account of the early 1960s and his days as a youthful member of the Student Nonviolent Coordinating Committee (SNCC). SNCC (pronounced “snick”) was the grassroots organization to which many iconic civil rights pioneers belonged, including Congressman John Lewis, Fanny Lou Hamer and Ella Baker. Dr. Smith, as a SNCC Field Secretary, was for several years engaged in the dangerous task of registering black citizens to vote in Mississippi.

Dr. Smith told of the extraordinary bravery and commitment of the thousands of young black and white students who traveled

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## Spotlight on Andres Tobar: *Life is a Series of Chances*

by Shea Wishard

If you participate in the Just\$ program, you may have met Andres Tobar. An active member of OLQP since 2003, he has spent much of his life reaching out to others in need. Before he became a member of OLQP, he visited other churches in the area and witnessed a common devotion among congregations in their faith and love for their fellow man. He wanted to be a part of a church where membership was more than just showing up each Sunday, a church that followed the tenets of Matthew 25. He ultimately found a home in OLQP. "I like how alive it is and how it helps the community," says Tobar.

Helping the community has long been important to Tobar, a resident of Arlington for the past 31 years. Previously, he lived in Texas and studied at California State University, Fresno, where he earned his BA in Spanish, and Sacramento, where he earned his MA in Social Science. He began working in Sacramento, but relocated to DC where he worked for the Department of Education for 23 years. With an obvious passion for education, Tobar believes, "If young people receive a good education, they will see success; otherwise, success will be very difficult to achieve." To help youth reach their potential, Tobar administered several programs, including the well-known TRIO Programs (Upward Bound, Talent Search, and Special Services) which focus on preparing minority and low-income youth for college. He also administered programs in the Division of Institutional Development, which provided grants to colleges and universities (including historically minority institutions).



Tobar has always remained deeply involved in the community. For five years, he was the Executive Director and CEO of the National Association of Hispanic Publications. He has also been active in the African-American Hispanic Coalition, Leadership Arlington, Immigrant and Educational Rights Coalition, Virginia League of United Latin American Citizens, Arlington County Democratic

Committee, Arlington Food Assistance Center, South Arlington Kiwanis, Virginia Coalition of Latino Organizations, and LEAD Virginia. Tobar even ran for the Virginia House of Delegates. "Life is a series of chances," he says. "I've had a chance to do a lot of things. Some failed, but we learn from our mistakes."

Now, Tobar is the Director of the Shirlington Employment and Education Center (SEEC), which provides a safe environment to match day laborers with employers. Tobar helped start the center and has been involved in its operation since 2000. In 2004, he was asked to fill the vacant Director position, and he accepted with the caveat that it would be "just for a year." Ten years later, he is still SEEC's Director.

"The job offers flexibility made possible by a great staff and the oppor-

*Tobar, continued on page 6*

*MLK & Peace, Continued from page 4*

to Mississippi and other southern states in that era of Sit-ins and Freedom Rides. It was a perilous time for activists who dared to go from door to door registering voters. The voters themselves faced violence when they attempted to vote. All around them the activists and the potential voters were seeing or reading about the dangers. In 1963, within months of each other,

Medgar Evers was murdered in Mississippi; four



young girls were killed in a bomb

blast in Birmingham; and President John Kennedy was assassinated in Dallas. Just months later in 1964, three civil rights workers, James Chaney, Andrew Goodman and Michael Schwerner were murdered in Philadelphia, Mississippi.

While acknowledging the difficulties of those days, Dr. Smith recognized that the country has come a long way since then (today blacks vote in disproportionate numbers), but he said we still have a way to go to preserve the progress that was made. It was a powerful, thought-provoking presentation and was well received by the audience. During the Q&A session, several audience members asked probing questions about the civil rights movement and current attempts to ramp back the gains made during that era. ✦

*Photographs courtesy of:*

MLK Program and Peace Pole—Phyllis Johnson  
Black History Program—Michelle Hill

*Read More About:*

SNCC: [http://mlk-kpp01.stanford.edu/index.php/encyclopedia/encyclopedia/encstudent\\_nonviolent\\_coordinating\\_committee\\_sncc/](http://mlk-kpp01.stanford.edu/index.php/encyclopedia/encyclopedia/encstudent_nonviolent_coordinating_committee_sncc/)  
The African American Civil War Memorial & Museum: <http://afroamcivilwar.org/>

## The New Challenge of Peace:

### *The Relevance of Pacem in Terris for the 21<sup>st</sup> Century*

By Marie Dennis

The context for Pope John XXIII's great work, *Pacem in Terris*, written in 1963, was profoundly different from our context 50 years later. The geopolitical reality and even the global economy (at least those dimensions of both that were visible in the US and European media) were then largely bi-polar – shaped by the Cold War and the nuclear arms race. People living behind the Iron Curtain could hardly imagine an end to the status quo. At the same time, seeds of liberation were germinating in Africa; the civil rights movement was strong and effective in the United States; and other signs of change were on the horizon.

When I returned to *Pacem in Terris* in preparation for this fiftieth anniversary, I was struck by several characteristics of the document that I had not remembered: its scope and its optimism. In addition, Pope John XXIII underscored two specific points that remain particularly pertinent today: the need for an effective international body to ensure the universal common good and the need to end the arms race.

The first is its scope – the sweeping content of *Pacem in Terris* says remarkably little directly about war, concentrating instead on describing the kind of political, social, economic and cultural conditions that generate peace/shalom on earth – right relationships based on justice, respect, love and solidarity - from the interpersonal to the national to the global.

The “rights and duties” the document holds up as “universal and inviolable and therefore altogether inalienable” are incredibly far-reaching. Many of them, including the most basic, are in need of urgent attention in these times. A few examples:

- the right to live, to the means necessary for the proper development of life (food, clothing, shelter, medical care, rest, necessary social services, the right to be looked after in the event of ill health, disability, old age, unemployment).
- the right to seek truth, to be accurately informed about public events, to receive a good education.
- the right to work, to decent conditions for work, to a wage “determined in accordance to the precepts of justice.”
- the right to emigrate and immigrate.
- the social obligation that qualifies the right to own private property.

*Pacem in Terris* also emphasizes the right role of government - based upon the principal of subsidiarity. Its challenge is enormous to a contemporary global economy increasingly shaped to benefit a few very wealthy and powerful people, while leaving millions in dire poverty, workers and migrants vulnerable, and the earth at great risk.

The second characteristic of *Pacem in Terris* that caught my attention was its optimism. For example, paragraph 40 talks about the “*progressive improvement in the economic and social condition*” of workers; paragraph 42 says “*soon no nation will rule over another and none will be subject to an alien power*”; paragraph 43 – “*nor is any nation nowadays content to submit to foreign domination*” and “*The longstanding inferiority complex of certain classes because of their economic and social status,*

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*Tobar, Continued from page 5*

tunity to be out in the community,” says Tobar. Over the past ten years, he has found the job both encouraging and frustrating. Before the recession, approximately 500-800 jobs were available a month; during the recession, the number dropped to 150-200. “When there’s no work, we try to make life tolerable. Some people don’t get any jobs, but some former clients now have full-time jobs.”

In addition to matching services, SEEC provides education in English, vocational skills, job safety, and interview preparation. One particularly successful initiative is its GREEN Housecleaning Training Program, which has trained over 60 women experienced in housecleaning on how to use “green” products. This training allows the graduates to be more competitive in the market, keep themselves safer, and contribute to a more “green” environment.

“Women are holding their families together,” says Tobar, “and they need opportunities to allow them to fulfill their responsibilities to their families.”

SEEC also acts as an advocate for its clients. It has a good relationship with the police department, which helps provide a safe environment. With Spanish-speaking clients, SEEC employees and volunteers use the *usted* form of verbs to show respect. If a worker does not receive payment for a job because it was not performed as expected, SEEC acts as an intermediary to come to a suitable solution for both parties.

“Life is not fair,” says Tobar. “But you do your best and keep trying. It may take a long time, but eventually you will get your break.”

If you can use help with cleaning, landscaping, moving, or other temporary jobs, SEEC has many talented individuals who are looking for an opportunity to work. The website ([www.seecjobs.org](http://www.seecjobs.org)) also lists current donations and volunteer opportunities for those interested, as well as videos and additional information on the Center. ✦

sex, or position in the State, and the corresponding superiority complex of other classes, is rapidly becoming a thing of the past.”

That kind of optimism was amazing – and points to the inherent optimism of our Christian tradition. And Pope John XXIII had not seen the amazing nonviolent revolutions that would eventually take down the Berlin Wall and reshape the global political reality.

At the same time, I’m afraid I am not convinced that the reality is so much better now:

- though world wars are less frequent and statisticians claim there are fewer wars, I look at Iraq, Afghanistan, DR Congo, Sudan/South Sudan, Syria, Israel-Palestine – not to mention resource wars - with a heavy heart.
- the arms race remains extremely dangerous (drones, killer robots, slowed efforts toward nuclear disarmament, small arms the weapons of mass destruction etc.).
- while globalization has a positive side, it has been enormously destructive to many communities – especially its unregulated financial side.
- earth may well be irreversibly damaged.

Pope John XXIII also insisted on the inadequacy of the modern state to ensure the universal common good: *“Today the universal common good presents us with problems which are world-wide in their dimensions; problems, therefore, which cannot be solved except by a public authority with power, organization and means co-extensive with these problems, and with a world-wide sphere of activity. Consequently the moral order itself demands the establishment of some such general form of public authority...But this general authority equipped with world-wide power and adequate means for achieving the universal common good cannot be imposed by force. It must be*

*set up with the consent of all nations. If its work is to be effective, it must operate with fairness, absolute impartiality, and with dedication to the common good of all peoples.”* (Paragraphs 137,138)

The role of the United States in relation to this is particularly egregious, having refused for years to support the United Nations financially or politically and attempting to manipulate opinion within the UN to serve US interests. For too many years, the US held a position of extreme unilateralism. Although that has shifted significantly now, the damage done by abrogating the Anti Ballistic Missile Treaty, undermining the Nuclear Non-Proliferation Treaty and the Comprehensive Test Ban Treaty, blocking negotiations to improve international mechanisms to prevent the production of biological and chemical weapons, repudiating the Kyoto Protocol on global warming, renouncing the US signature on the treaty to create an International Criminal Court is very slow to repair. Furthermore, targeted assassinations using drones, the continued existence of the US prison at Guantanamo Bay, recent revelations about US spying on other nations’ leaders, etc., don’t help us build the kind of relationships necessary for trusted multilateral cooperation. At the same time, the strong role that the UN has played in response to the use of chemical weapons in Syria is encouraging.

Finally, *Pacem in Terris* speaks directly to the arms race. Forty years later, the need for disarmament is just as urgent. While there are fewer nuclear weapons ready to launch, the possibility of nuclear terrorism is very real; more countries possess nuclear weapons than did 50 years ago and not all are signatories to the NPT; deterrence has become a permanent state of affairs, etc. And, we are entering into an era of new lethal technologies (drone warfare) that is shifting the very concept of a battlefield with limits and undermining international law.

We still live in a world that is wracked by violence, though of a different nature. For too many people and nations, a major component of the fabric of life is war - preparing for war, struggling to survive in the context of war, and dealing with its consequences.

The human and environmental cost is enormous: millions of refugees roam the earth (look at Syria), despite the land-mines and cluster bombs treaties, a sea of these weapons make many communities uninhabitable; psychological trauma resulting from war destroys families and communities; the environmental impact of war is tremendous; and the economic cost is a huge burden on the backs of the poor.

In the past 50 years Catholic thinking about war and peace has evolved in significant ways, increasingly emphasizing non-violence. We believe that the recent, powerful statements and global witness of Pope Francis are urging us to build on this movement, to develop and articulate an ethic and a theology of nonviolence and sustainable peace. And the Syrian crisis is teaching us that practical, effective nonviolent strategies and instruments must be developed as alternatives to military action if the international community is going to take seriously our responsibility to protect in situations of horrific violence.

To embrace nonviolence as a global ethic will require a very long-term commitment, a rebuilding of the foundation on which international relationships are built. Rather than defining security in terms of higher walls and stronger fighting forces – rather than orchestrating fear - we will have to develop the concept of security in terms of community, access to food, water, decent jobs, education, health care, re-creation ...for all people everywhere, as Pope John XXIII so eloquently did in *Pacem in Terris*.

We will have to embrace this concept of human security — or better yet, human

Dennis, continued on page 8



## Catholic Advocacy Day

By Michelle Knight

The weather, although cold, was good for the Catholic Advocacy Day on Jan. 30. Bill Larme and I were the only parishioners to find ourselves at the Cathedral on a very cold and dark morning. We were pleased to find that John Horejsi was also on the bus. He is the director of Social Action Linking Together and has been advocating for social justice issues in Richmond for many years. He invited us to attend a few committee meetings with him, telling us that the “real advocacy” was accomplished at these meetings. We readily agreed to accompany him.

I was a little unsure of what he meant by “real advocacy”. In my advocacy experience at the federal level, committee hearings were certainly informative in many ways, but you could not say that you had a chance to do any advocacy there, unless you were an invited witness. I quickly learned that committee meetings are very different in Richmond!

We attended one meeting where a bill was introduced that would reduce phone calling charges for people in detention. Currently, prisoners are charged exorbitant rates to make calls. After the bill was introduced by its patron (a legislator who initiated the bill), the committee chair asked if anyone would like to speak for the bill. At that point, anyone could come to the podium and speak their peace about the bill. John, along with several others, took advantage of that opportunity. What a great way to let our voices be heard to all of the committee members present!

I also learned two other differences concerning state-level advocacy: timelines and relationships. At the state level all of the bills must be passed or rejected while the assembly is in session. The session lasts only a few months, which makes everything move very quickly!

At the state level, there are not as many legislators and fewer staff people. One can very quickly get to know many people involved in the legislative process and find what is happening. Because each legislator represents a smaller number of people than at the federal level, every letter, phone call, email or visit has much more impact. One person can make a difference!

So, try to pay attention to what is happening in Richmond and send those emails and letters! And plan to visit Richmond next winter for an advocacy day. You'll be glad you did! ✝

*Michelle is OLQP's Social Justice & Outreach Minister, mknight@olqpva.org*

## The Light is On for You!

The Sacrament of Penance is offered Wednesday evenings from 6:30 to 8 pm during Lent.

In additional, also on Wednesday evenings during Lent:

### Sung Stations of the Cross

Apr 4 & 16 at 7 pm

*Join us for a meditative style of Taize, sung Stations of the Cross. Music and reflections were composed by Andrew Howley and Ed Patrick, and will be led by Monica Perz-Waddington and music ministers from OLQP as well as St. Charles Borromeo Church.*

### Reconciliation Services

Bilingual Service on March 26 at 7 pm

Family Service on April 9 at 7 pm (open to all)

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and earth security – rather than national security; invest our resources in and learn to use tools to transform or resolve conflict; support peace education; commit ourselves to inter-religious and cross-cultural cooperation; find ways to take the profit out of war and production for war; and forego the use of military action to defend economic interests or access natural resources. Pax Christi is advocating for the integration of peace building and violence prevention as core elements in the post Millennium Development Goals framework.

I believe that our role as followers of Christ – as Catholic Christians - is to insist on the development of nonviolent strategies and the international institutions capable of managing them as practical alternatives to violent force in life-threatening situations. We will have to strengthen the prophetic imagination necessary to make nonviolence real. The fact that we have failed to do the work necessary to prepare a nonviolent ethic that can be consistently applied at a societal as well as an interpersonal level in different situations, is no excuse for dismissing the possibility that one exists. In fact, we have seen ample demonstrations to the contrary, including very recently in Syria.

Nonviolence is not non-response. We have simply excused ourselves from the moral and ethical imperative of finding a nonviolent way to respond to tyranny and humanitarian emergencies. And so we have not.

We also believe it is time for Catholic moral theologians and people of faith to stop referring to the ethical criteria designed to limit war as the “just war theory.” The expression itself, “just war theory,” seems to suggest that war can be readily justified, rather than that war is virtually indefensible in our times.

Clearly, on this 50th anniversary of *Pacem in Terris* (and the 30<sup>th</sup> anniversary of the US bishops’ 1983 pastoral letter on peace), there is a “New Challenge of Peace” confronting the human community. It keeps these rich and powerful documents as relevant as they were decades ago. ✝

*Prepared remarks by Marie Dennis, Co-President of Pax Christi International, who was a speaker at OLQP's Father Kelly series of talks on peace, Fall 2013.*



# Dedication of Eight New Classrooms for the Primary School in Médor

By Mary Sue Carlson, MD

Medor, Haiti, February 2014

Eight new classrooms for the new primary school were dedicated in January 2014. These complement the 7 classrooms, principal's office, library, teachers' work room, kitchen and multipurpose room that were dedicated in January 2013. Try to imagine the following interactive speech given at the dedication. After each brief statement, the 1,400 students in attendance shouted, "BON BAGAY!" ("Something good!")

*"Père Luckson, pastor of St. Joseph's, principal of the secondary school and master organizer!"*

**"BON BAGAY!"**

*"Sister Raymond, principal of the primary school!"*

**"BON BAGAY!"**

*"Sister Elita, clinic nurse and school nurse!"*

**"BON BAGAY!"**



*"Sister Theresa, principal of the professional school where girls learn to cook and sew!"*

**"BON BAGAY!"**

*"All the teachers!"*

**"BON BAGAY!"**

*"Elie Saint-Cyr, architect and engineer of the beautiful new primary school!"*

**"BON BAGAY!"**



*"Beth Carroll from Food for the Poor, who climbed the mountain to attend the dedication!"*

**"BON BAGAY!"**

*"The new primary school!"*

**"BON BAGAY!"**

*"The new solar energy-powered computer lab in the secondary school!"*

**"BON BAGAY!"**

*"The students of Médor's primary and secondary schools!"*

**"BON BAGAY!"**

*"All the parents!"*

**"BON BAGAY!"**

*"The twinning relationship between St. Joseph parish and Our Lady Queen of Peace!"*

**"BON BAGAY!"**

*"Our Lord God Who provides all that is good!"*

**"BON BAGAY!"**



The dedication was a day of celebration, thanksgiving and joy.

Thanks to all who helped make this great day a reality.



## Spotlight on Circle 15

by Mikey O'Grady, of Circle 15

The Family Circle is OLQP's model of Religious Education designed to support parents as first and best teachers of the faith. Participating families choose from two options: Home Based studies, gathering three hours per month as an individual family unit, or Group Based studies, consisting of six to eight families who gather for three hours per month working together to pass on the faith. The dynamic Circle 15 consists of ten very energetic 4th grade boys and one very confident, precocious 4th grade girl. They've been meeting together for four years and decided that this year they would really get to know Jesus by traveling back in time, witnessing firsthand the adventures of the man we call "Lord".

Katie Remedios, Religious Education Director

My fellow Circle 15 friends and I have been reading a book series called *The Gospel Time Trekkers* by Sister Maria Grace Dateno. We have currently read books one, two, and five. If you are wondering, the book is about three siblings: Caleb, Noah, and Hannah that go back into the time of Jesus. On their journey they make new friends, and ... they stay back in time for about three days. [When] they go back home, only about ten minutes go by.

They are trying to find JESUS!!! They have been to the cities of Jericho, Bethlehem, and Cana. In *Courageous Quest* the three siblings were watching a two-year-old named Garrett who traveled with them to the land of Jericho. They met a man who was blind but cured by Jesus. They also met a tax collector who

climbed up a tree and Jesus noticed him. Jesus said to the tax collector that he would be coming to his house to eat dinner with him.

In *Shepherds to the Rescue* the kids met a shepherd boy whose grandfather told a story about when tons of angels told his group of shepherds to go look in a manger and they will see Christ.

In *Braving the Storm* the three children went to a vineyard during a storm. At the vineyard they met a person who told them a story about when Jesus turned water into wine at a wedding. They went to Cana to try to find Jesus, but it was too late. Jesus had left.

At our February Circle 15 meeting the author of *The Gospel Time Trekkers* came to talk to us about what we thought



about the books. I thought it was cool and creative. ✨

(Mikey is the nine-year-old son of Monique and Mike O'Grady, long-time members of OLQP. If you would like to read the *Gospel Time Trekkers* series, you can borrow the books from the church library. Just see Katie Remedios. You can also download the series or buy them at the Pauline book store in Alexandria. You may even see Sister Maria Grace there!)

### OLQP Calendar: [www.calendar.olqpva.org](http://www.calendar.olqpva.org)

#### 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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Youth & Young Adult Minister/Mike: [mshsheehan@olqpva.org](mailto:mshsheehan@olqpva.org)

#### 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) or call 703-979-5580 to receive an information packet.

#### Mass Schedule:

**Weekdays during Lent, Monday through Thursday - 12 Noon**  
**Fridays during Lent -- 6 pm**  
**Saturdays - 5:30 PM Vigil**  
**Sundays - 8:00 AM, 9:30 AM, 11:15 AM, 1:00 PM (Spanish) and 6 PM Young Adult Mass**

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