



## “The Several Faces of Microcredit”

By Jack Sullivan

A good idea can have multiple manifestations. One such idea is that small amounts of money loaned to individuals of good reputation but little collateral has the potential to improve lives and make entire communities more prosperous. That is the basic premise behind credit unions such as the one at OLQP and microcredit programs in Haiti and other developing countries.

Too often unserved and underserved populations have had to rely on risky and expensive informal financial services from money lenders, loan sharks or – in our era - payday and car title lenders. Credit unions, which first sprang up in Germany in the 1850s and 1860s, soon spread to other countries, including the United States. The Queen of Peace Arlington Federal Credit (AFC) Union dates from the 1960s and has processed thousands of small loans through the years.

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**Editor's Note:** This issue of The Advocate explores several facets of global poverty and what can be done – at least on a small scale – through microfinancing, education and nutrition projects. This issue spotlights parishioner Cecilia Braveboy and the Liturgy and Worship ministry (Where do those banners and floral arrangements come from?) Also be sure to check out the latest news from Medor, Haiti, and our Parish Advisory Board update. Finally, OLQP lost one of its most treasured church members, Thaddenia West, on May 4, 2012. The Advocate pays special tribute to its final founding member on page 5.

-- Paula Cruickshank, Editor, The Advocate

In the mid-1970s, the U.S. Agency for International Development (USAID) initially took the microcredit idea to the fledgling country of Bangladesh, later funding several different models of microcredit. The NGO eventually focused its support on the Grameen Bank, generally considered the first modern microcredit institution.

The Grameen Bank was founded by Muhammad Yunus. Yunus began the project in a small Bengali town called Jobra, using his own money to deliver small loans at low-interest rates to the rural poor. From there the concept has grown into a worldwide movement.

Working with OLQP and our sister parish in Medor is Fonkoze, which is known as “Haiti’s Alternative Bank for the Poor.” It was founded in 1994 by a Haitian Spiritan, Father Joseph Phillipe, using the Grameen model of solidarity group lending. Fonkoze currently serves more than 56,000 borrowers, principally women who live and work in rural areas of the country. The NGO targets women because its priest founder declared: “Women are the backbone of the Haitian economy and the doorway into the family unit.”

Fonkoze has a network of 46 branches, covering every region, including one not far from Medor. As with many of these microcredit organizations, it offers a range of services. They include savings accounts with more than 250,000 account holders, currency exchange, literacy and business training, insurance, and money transfer. The organization is OLQP’s conduit for transmitting money to Medor. Fonkoze is able to make the currency exchange between U.S. dollars to the Haitian “gourde” and is a reliable agent for transferring the funds to the remote mountain parish.

Although microlending in developing countries has its critics, more rigorous recent evaluations have found that while the effects on average monthly household incomes varied among participants, microcredit significantly increased the numbers of small business ventures in the countries studied. Much depends on the integrity and quality of management of the microcredit institution itself.

The cycle bends around from the Third World to ours. Dan Morrissey, who manages the Queen of Peace AFC, said that loans made to parishioners have enabled them to buy a vehicle or equipment to start or expand a small business. In effect, a century-old idea is renewed each time a productive small loan occurs here, in Haiti, or elsewhere around the globe. †

Members of OLQP often look beyond parish boundaries to respond to Jesus's directive to care for those who suffer and are outcasts in their own land. Since 2003, Shari Zamarrá, a long-time parishioner of OLQP, has been committed to the TEACH (Toward Educating America's Children) program in Guatemala.

Guatemala is a beautiful country in Central America with a violent history of civil war in which an estimated 200,000 Mayans either have been killed or have disappeared. These indigenous people who have been victims of horrendous violence are descendents of the Mayans whose exalted empire ruled in the early 16th Century. A history of poverty, persecution, and cultural isolation has left these Mayans as impoverished outcasts in their own land.

TEACH was founded in 2002 by a Claretian missionary, Father Thomas Moran, pastor of Saint Mary of Sorrows parish in Fairfax, VA, to respond to the educational needs of underserved Mayan communities in Guatemala. In the intervening years, TEACH has drawn upon volunteer efforts of many secular and non-

secular groups from all over the world as well as local Guatemalan partners including the local Catholic Diocese. Shari said: "The amount of good that is accomplished through TEACH is enormous. It brings hope to Mayans who have endured great suffering for centuries." The vision of TEACH volunteers is to help empower Mayan communities to achieve greater social and economic self-sufficiency through opportunities for education while respecting their cultural norms. Neither religious nor political factors impact the efforts of TEACH. Catechism is not an influence in the TEACH experience, although most of the communities served are Catholic. TEACH works directly with local leaders and the children's schooling is based on Mayan cultural standards, not those of North America.

TEACH supports eight educational sites in Eastern Guatemala in the Department of Izabal. There are primary and middle schools in small villages, and two of the middle schools offer boarding facilities for students who must travel into town to be educated. The children in TEACH range in age from 5 to 13. Vocational

training, such as sewing and farming, is provided to middle school students, and those who board actively participate in the day-to-day maintenance of their schools.

TEACH is a 501 (c) (3) charity. It fundraises through annual sponsorship of individual children (\$30 a month per year) and mission appeals to dioceses throughout the country. Computers are now in great demand, and laptops are being collected to bring to TEACH facilities in Guatemala. Twice a year TEACH takes delegations to Guatemala for first-hand experience touring the schools and meeting the children who thrive in the program. The next delegation will travel to Guatemala in July. TEACH delegates travel by boat and bus to enjoy the beauty of Guatemala and to see how education empowers children whose lives are marked by poverty, persecution, and isolation.

To learn more about TEACH and opportunities to participate in its work, contact Shari Zamarrá, 703.323.9367, sharizamarra@yahoo.com, and check the TEACH website at [www.teacham.org](http://www.teacham.org). †



"The Spirit of the Lord is upon me,  
for He has anointed me,  
to bring the good news to the afflicted.  
He has sent me to proclaim liberty to captives,  
sight to the blind,  
to let the oppressed go free,  
to proclaim a year of favor from the Lord"  
(Luke 4:18-19)

Pentecost is a great feast day for the Spiritans as they were founded on Pentecost Sunday in 1703 in Paris, France. Each Pentecost through the world in over 68 countries the Spiritans celebrate their founding with the local communities in which they work and live. At the heart of our charism is what, one of the founders, Fr. Libermann, called "docility to the Spirit". It means placing yourself at God's disposal. Making oneself available to the Holy Spirit can have amazing results. We worship in one of those amazing results...the parish of Our Lady Queen of Peace! As we celebrate this great feast day in the church let us offer our gratitude for those fourteen Black Catholic families along with Fr. Hackett, who led by the Spirit, founded our parish. While we remember and celebrate our founding (both Spiritans and OLQP) let us recall Fr. Libermann's instructions to his missionaries to always discern where the Spirit is calling us today.

**Mr. Joseph Bowman, Mr. Clarence Brown, Mrs. Selena Brown,  
Mrs. Alice Butler, Mr. Lawrence Butler, Mrs. Jessie Butler, Mrs. Irma Carter,  
Mrs. Hattie Ellis, Mrs. Mary Fernanders, Mrs. Cosntance Spencer Lantier,  
Mr. Edward Marshall, Mrs. Grace McGwinn, Mrs. Alice Moorman,  
Mr. Edward Moorman, Mrs. Sophia Terry, Mrs. Thaddenia West,  
Fr. Joseph Hackett, CSSp**

*May they all rest in peace...*



## Spotlight on... CECILIA BRAVEBOY

By Veronica Dabney

Most people who come to OLQP and stay any length of time learn something about its unique history. The first thing they learn is that the church, founded by Blacks in 1945, is, in a historical sense, quite young. All of the 16 original founders have died. The last, Mrs. Thaddenia West, just passed away on May 4, 2012. (See related article on page 2.) But a few of the founders' children, and the children of the elders who joined the church soon after its founding, are still around and telling the story of the early years and the evolution of our small church.

One of the dwindling numbers of descendants of the elders who is known for her activism is Cecilia Thomas Braveboy. OLQP has been Cecilia's church home for all of her life, and she works hard to make sure that the story is told of how far we've come since those difficult early days.

Cecilia is one of the five children of elders Joseph Lee and Marguerite Thomas. Both parents were devoted to OLQP and participated in several ministries over the years, particularly the music ministry. They passed on their love of the church to their children. Cecilia and her brothers, Keith and James, were the first African Americans to attend St. Thomas More (now Cathedral) elementary school. They integrated the school in 1954, the same year as the landmark Supreme Court decision, *Brown v. the Board of Education*. (The public schools in Arlington would not integrate fully until some years later, between 1959 and 1964.) In 1961, she and two other students became the first African Americans to attend Bishop Denis J. O'Connell High School.

After graduating from Immaculata College (Washington, D.C.) in 1967, Cecilia worked for Fr. Geno Baroni, the Director of the Archbishop's Office for Community Relations for the Archdiocese of Washington D.C. Cecilia states that Fr. Baroni became, "my mentor and it was

the best training ground for me in terms of the church, social justice and my spiritual formation....Seminarians and priests volunteered their time in that office as a part of their training for inner city parish work....We played an integral role in developing church and community programs to reduce poverty and discrimination."

In 1971 Cecilia married Wilfred Braveboy and had two children, Gena and David. While still working full-time in the '70s, Cecilia worked with Rev. Tilden Edwards at an ecumenical training center for Christian and Jewish clergy—rabbis and laity. In 1979 she provided leadership in retreats and long-term groups at the Shalem Institute for Spiritual Formation. She also directed a three-year grant study of faith formation groups in local churches. Those early assignments in the '70s and into the '80s are credited as the learning experiences that informed her activist spirit over the years and at OLQP even to this day.

In the early '80s, Fr. David Ray invited Cecilia and Wilfred to participate in a week-long conference of the National Office of Black Catholics (NOBC). She referred to this as yet another, "refreshing, life-changing event for me." Using her earlier experiences and those at the NOBC conference, she played a major role in drawing up a strategic plan for developing a Black Catholic ministry at OLQP. She stated, "I think it is important for African Americans not to have to leave their culture at the door in order to fully participate and to lead in the church....Much enculturation work still needs to be done to include our spirituality, our traditions, and our general way of doing things, which is usually different from the predominant culture where we find ourselves."

Those early efforts to infuse an African American cultural context into the life of a church founded by African Americans, led to many concrete achievements, including: the establishment of a gospel

choir (initially with Cecilia as the director and her brother James as the pianist); and Fr. Jim Healy's Parish Advisory Board (first chaired by Cecilia), which formulated the parish mission statement and recommended the purchase of the *Lead Me, Guide Me* hymnals.

African American members of OLQP provided the parish and diocesan leadership at the National Black Catholic Congress held in Washington, D.C., in 1987. This experience inspired Cecilia to found the Black Dimensions Committee (which later became the UJAMAA Committee). She also served as music coordinator of the 6 PM Saturday mass for 15 years.

In 1997, Cecilia began the Minkisi ministry for which she acts as facilitator/coordinator. Minkisi is a contemplative prayer group that meets monthly for scripture, prayer, reflection, and interracial dialogue and holds an annual retreat day in November. Currently the group includes parishioners: Joan Brown, Barbara Harris, Celestine Person-Green, Gail Meighan, Veronica Ong, Bob Rohde, Heather Salt, Rock Salt, Jackie Smith, Marguerite Thomas and Cecilia Braveboy.

Besides contemplative prayer, the Minkisi ministry collects non-perishable foods for the parish food pantry. In November 2009, Minkisi launched a seven-year prayer focus on vocation, especially Black vocations to the priesthood, permanent deaconate, and women and men in religious communities. Articles on vocations can be found on the back page of the bulletins throughout the year.

Cecilia's many contributions to the life and culture of OLQP are invaluable. Not only



**Braveboy**, Continues on page 4



## Ministry Watch: Art and Environment

by Veronica Dabney

It is one of the most visible ministries at OLQP, yet its volunteers are among those who do the most behind-the-scenes work. It wasn't until I was asked to write about the Art and Environment (A & E) ministry at OLQP that I realized - like many parishioners - I rarely comment on the church decorations - the flowers, the banners, the linens, and other aesthetics that contribute so much to our worship experience. It's not that we don't notice the beauty and symmetry of the décor in the sacristy and church, it's that we sometimes take it for granted even though we know that SOMEBODY has to be doing all of that good work. So here is a brief word about the ministry and the people who decorate our church.

An excerpt from the Ministries Handbook says, "This ministry is responsible for the design and selection of materials, and the construction of vestments, altar and ambo cloths, banners, and other artistic decorations appropriate to the liturgical seasons of the Church Year." The A & E mission is currently being carried out primarily by Alice and Kevin Curtin, Christina Kozyn and, of course, Fr. Tim Hickey, who assists in every aspect of the work and also approves everything they do.

In a recent conversation, Alice Curtin said she has been a part of the ministry for five years, and that about three years ago, her husband, Kevin, became interested in the work, volunteered, and has

been part of the group ever since. The duties they perform do not necessarily require any special artistic or design knowledge or talent—though those abilities help. Just working with this ministry you will become more knowledgeable about the church's liturgical calendar, symbols, colors, vestments, and more.

What is required most is a high level of commitment, with the highest commitment being availability throughout the liturgical year. You can also volunteer just for the labor-intensive seasons of Advent, Christmas, Lent and Easter. The ministry is also responsible for decorating the sacristy and the church appropriately for weddings, funerals and other special occasions.

Other duties include: ironing linens, vacuuming, the placement of flowers and banners (which sometimes involves the use of ladders and other tools). Some of those activities may require a larger crew - perhaps two or three more volunteers and the help of the OLQP maintenance staff.

The core group meets periodically to collaborate on design ideas, especially for the most important days on the liturgical calendar. Design and decorating ideas range from elaborate to quite simple and often come from sources such as the artwork and decorations that are shared with parishioners by Katie Remedios' Sunday school classes.

The A & E ministry tries to tie in and blend whatever the theme or color palette is for a specific Sunday or celebration throughout the church so that the congregation can feel the spirit of the day or season: Ordinary time—green; Advent—purple; Pentecost—red; and, Easter—white. Therefore, many times

*Braveboy, Continued from page 3*

does she work tirelessly for the church through her primary ministry, Minkisi, but she also coordinates the Lector Ministry and is active in the Worship Committee, the Communion ministry and the Funeral Planning Ministry.\* Throughout the brief history of OLQP, it has been important to remember the stories of those founders and elders who shaped the "personality" of this church and to continue to evangelize to the African American community. Cecilia - as much as anyone who has ever attended this church - continues to tell that story in her own faith-filled and compelling way.

\*For information about Minkisi or any other ministries listed, contact Cecilia at [jsaac3@verizon.net](mailto:jsaac3@verizon.net). †

you will see identical banners hung throughout the church and candles or small vases of flowers on each window sill.

The A&E ministry is also responsible for purchasing, caring for and feeding the flowers and plants in the church, including the poinsettias at Christmas and the lilies at Easter time.

Just talking to Alice brings back memories of the darkened Church on Christmas Eve, Christmas candles—their look and smell—the rows of bright red poinsettias, deep green holly and small white Christmas lights flickering on the altar. What would Christmas or any other season on the liturgical calendar be without those images? In fact, what would any ordinary Sunday be without the lovely decorations the A & E ministry provides?

If you'd like to volunteer for this important ministry, whether you'd like to assist only during the seasons of Advent, Christmas, Lent, and Easter, or want to lend a hand or your "liturgical expertise and artistic skills" throughout the year, you can either sign up during the next commitment Sunday, or contact Christina Kozyn—703-892-2197, [ckozyn@gmail.com](mailto:ckozyn@gmail.com). †



## Thaddenia West: The Remaining Founder of OLQP is Laid to Rest

A Mass of Christian Burial was celebrated on May 10, 2012, for Mrs. Thaddenia West the last living founder of Our Lady Queen of Peace Catholic Church. Mrs. West died in the Lord on May 4, 2012, and leaves to mourn not only a large loving family, but also the entire OLQP congregation and the surrounding Arlington community. Reprinted below in its entirety is her obituary for those who were unable to attend the Funeral Mass.



### OBITUARY OF THADDENIA HAYES WEST (1914-2012)

Thaddenia Juanita Hayes was born August 14, 1914, in Washington, D.C., the eldest child of John and Mary (nee Davis) Hayes. Tady, as she was known to family and friends, was followed by her siblings, Helen, John, and Arthur, all now deceased. Her formative years were spent in Washington, D.C., and she attended DC Public Schools, including the prestigious Dunbar High School. After she finished high school, the family moved to then rural Arlington, Virginia, to help her sister Helen recover from asthma. Tady was soon married to Clifton West, Sr. and had three children: Raquel Patricia ("Pat"), Beverly Veronica, and Clifton Norris Jr. ("Skeeter"). In 1937 she began a temporary job folding sweaters at Woodward & Lothrop, and over the next 57-1/2 years worked her way up to the executive office, retiring at 80 as an IT communications specialist. She was passionate about her career at Woodies, and was honored quite often by the company during her tenure. On March 9, 1992, the Washington Post featured her story, titled "55 Years at Work – and No

Desire to Retire; Woodies' Thaddenia West Has Zest for Customers and Her Job."

Although she was dedicated to her work, the most important thing in her life was family. That loving commitment was manifested in the rearing and support of her three children on her own and the care of her father John in the last years of his life. Tady's love and devotion for her family spilled over to her many friends and the community. In 1945, she along with her parents and other brave Catholics decided that they had enough of the humiliation of worshipping in a segregated Catholic Church. Tady was the youngest adult in 16 families who petitioned Bishop Peter L. Ireton of Richmond (Arlington at that time was part of the Diocese of Richmond) for permission to form a parish that would be a home for African American Catholics in Arlington.

Bishop Ireton gave his approbation for the parish to be established. The Holy Ghost Fathers (Spiritans) agreed to staff it, but the hard part was building the church. By the grace of God's Providence, combined with the donations, ingenuity and hard work of parishioners like Thaddenia, money was raised by means of bake sales, lawn parties and sales of used clothing. On Pentecost Sunday 1947, the church of Our Lady Queen of Peace was blessed by Bishop Ireton. Thaddenia would be the last surviving founder of the parish.

At that time, there were not many activities for Black children in Arlington. So even with three teenagers under her wing, and a full time job, Thaddenia helped establish teen clubs in Arlington for colored children, clubs which were under the auspices of the YMCA. She made sure that these teen clubs were not just for entertainment but to promote good manners and deportment in studies. Many Black professionals in the coming decade were alumni of these clubs.

Thaddenia also made sure that her children were raised properly in the Roman Catholic faith to which they still adhere. Pat, Beverly, and Skeeter were married in the Catholic Church, had their children baptized Catholic, and remained married, committed to their vocation as parents. Every place Thaddenia went, she made it an event. All her life, she loved a party and never needed a reason to host one. Most weekends involved some kind of celebration, a birthday, an anniversary, a First Holy Communion, Confirmation, a club meeting, Sodality, and all holidays; of course her best parties were those thrown on general principle. For Thaddenia, a simple family breakfast was multi-courses of sumptuous meats, fish, game, and fowl. The family still talks about the luau she threw in the 1960s and the hog she roasted in a pit dug in the backyard. These affairs lasted well into the night, then the real party began for the Sunday dinner. Tady lived to give - and to love.

She leaves to mourn her passing her children: Raquel (Pat) Hall, Beverly Goode, Clifton (Skeeter) West, Jr. (Carole); her grandchildren Virginia Goode Waters (Emory), Adrian Hall Carpenter, George Goode (Stephanie), Steven Goode (Connie), Cheryl Goode McGlotten (Robert), Harold Goode (Gail), Robert Hall (Susan), Clifton West, III, Alison West Huges (Michael), sixteen great-grandchildren, 3 great-great grandchildren, and numerous relatives and friends. †



## News from Medor, Haiti

by Sue Carlson, M.D.

Two major construction projects are underway in Medor. They were delayed due to changes in personnel and bad weather that made it nearly impossible to transport supplies up the mountain to the remote area.

### School Construction

The primary school buildings were damaged beyond repair from the aftershocks of the January 2010 earthquake that devastated Port au Prince. About 850 children must now attend class in the condemned classrooms, cram into the library of the secondary school building or learn outside under tarps. With grant funding obtained by our Haiti Committee from Food for the Poor, the parish hired a local engineering company and began building a new primary school earlier this year.

The plan for the new school includes four phases:

- Phase 1: 7 classrooms
- Phase 2: 8 classrooms
- Phase 3: library, office, teachers' room
- Phase 4: kitchen and cafeteria

There are enough funds to complete Phase 1 and to begin Phase 2. If all goes according to schedule, the first seven classrooms will be ready this fall. A delegation from OLQP plans to visit Medor this fall to attend the dedication of the new primary school classrooms and to attend Mass in the repaired church. Sharing in the celebration of these special occasions helps strengthen the bond between our two parishes.

### Church Repairs

Aftershocks of the 2010 earthquake damaged the foundation of St. Joseph church causing several large vertical cracks. An engineer determined that, without extensive repair, the church was in danger of falling down. The repair is now in progress, thanks to donations from several OLQP parishioners and grant funding obtained by our Haiti Committee. The renovation should be completed in the next several months.

St. Joseph church is large and beautiful, more like a cathedral than a rural parish church. Dedicated in 2007, it replaced the much smaller church building, which the community outgrew. It is the hub of community life for the people in the 74-square-mile parish. Everyone congregates there not only for Mass but also for meetings and every imaginable type of gathering. On OLQP's last medical mission to Medor, the eye clinic and the dental clinic were held in the church.

Pere Luckson and the Haiti Committee members send their heartfelt gratitude to the members of OLQP for their amazing dedication to our brothers and sisters in Medor. The Haiti Easter Drive was extremely successful and will allow the people of Medor to continue their work on education, clean water, sanitation and reforestation. The support and kindness of OLQP parish enhance the lives of this community of 40,000 people. Thank You, Thank You, Thank You!!!



## "Interfaith Response to the Continuing Crisis in Sudan"

By Bill Casey

Drawing upon active support by the OLQP Social Justice Committee and the Youth Group, members of the OLQP faith community enthusiastically responded to a local interfaith call to stand witness in the face of the unceasing humanitarian crisis in Sudan. At the end of each of the masses on April 21-22, members affixed about 300 signatures to three posters and contributed over \$700. Several members then attended a rally the following Sunday in concert with members of Jewish, Christian and Muslim congregations in the D.C. metropolitan area. It started at the historic AME Church near the White House and moved to Lafayette Park where about 200 people stood in solidarity with the past and present victims of this tragedy. Refugees from Sudan and on-the-ground advocates called upon faith communities, other organizations, and the U.S. Government to keep the plight of the countless victims in the spotlight of prayerful and political action.

For over five decades, innocent children, women and men have endured civil war, slavery, mass atrocities, neglect and oppression, particularly in the Darfur region of Sudan. After the people in the south part of the country declared their independence from the north and formed a new country of South Sudan in a free election last summer, the Sudanese Government has inflicted the same atrocities it unleashed on the people of Darfur to the residents of the border regions between Sudan and South Sudan. As the rally took place, Sudan and South Sudan stand on another outbreak of war—with all the horrible suffering that will fall upon more innocent victims.

The money contributed by congregations will go towards a goal of \$20,000 set by the rally organizers to help complete a school kitchen in the Turalei village of South Sudan. Without the kitchen, the nearly 800 children of diverse tribes, religious traditions, and nationalities cannot use the school. With it, they can qualify for a daily meal provided through the U.N. World Food Program—a meal that for most will be their only food each day.

The school project is part of a larger initiative and dream of former Washington Wizards' player, Manute Bol, a Sudanese native. Before he died suddenly last year, he launched a project to build 41 schools around the most devastated areas where he grew up in order to provide education, nutrition, and hope to the devastated ranks of children. Funds collected will enable one of these schools to begin helping children very soon. ✚



By Bill Barbieri

OLQP's voice in the community: In response to Fr. Tim's encouragement [his letter in the OLQP Bulletin], various members of the Parish Advisory Board (PAB) not only attended the VOICE Action on Affordable Housing in Arlington on March 24 but were active in organizing it. They generously responded to what Fr. Tim had pointed out in his letter, namely that attendance was an opportunity for OLOP to manifest support [i.e. love] for our neighbors needing housing that is affordable in Arlington.

Luis Hernández and Odalis Barrios deserve special recognition. Of the 30-plus OLQP parishioners that attended the event, thanks to their untiring efforts, over half were from the 1:00 pm Mass.

Luis, Odalis, and other PAB members who attended the event, know that OLQP's presence in the wider Arlington community is most effective when it is bolstered by the other 40 Churches involved in VOICE [Virginians Organized for Interfaith Community Engagement]. They also know that OLQP is a founding member of VOICE and its participation in the action puts a face on Arlington's affordable housing problem.

VOICE Action's Agenda: The "Action" was to ask each of the three candidates for the Arlington County Board, if elected, for their commitment to:

- ◆ identify public land for affordable housing;

- ◆ explore a revenue stream to support it; and
- ◆ redefine "affordable" to half of what it now is.

VOICE got that commitment. "Affordable" is understood as 60% of median income. In Arlington, that is \$60,000. That means that anyone who doesn't make \$60,000, can't afford housing in Arlington. As a Voice member, OLQP wants to change that. The PAB wants to support OLOP in doing just that.

Social Justice and Outreach Ministry (SJOM): During PAB's January meeting, former OLQP Social Justice Minister Greg Staff described the latest SJOM activities.

They included:

- financial assistance for utility bills: [\$2,000 a month];
- food pantry: [bags for 110 families a week];
- sandwiches for SEEC day laborers [35 every Tues and Thur];
- Just \$\$ [proceeds support food pantry & Orphans of AIDS];
- Carpenter Shelter [every third Thursday prepare and serve supper for 75 homeless residents]; and
- Thanksgiving food baskets [200 neighbor families].

Commitment: With all that it is learning about the many OLQP ministries, PAB members are more committed than ever to find ways to support these activities in any way possible. †

## Meet Michelle Knight OLQP's New Social Justice and Outreach Minister



Michelle Melcher Knight was an advocate for the justice, peace and integrity of creation priorities for the Columban Fathers before coming to Our Lady Queen of Peace parish. She addressed the issues of climate change, migration, economic justice and peace/conflict resolution, among others. She has been particularly active in the area of environmental justice, including work opposing the Keystone XL pipeline.

Before working with the Columbans and while earning her master's degree in social work from The Catholic University of America, she advocated for the needs of children for the Child Welfare League and worked directly with families at risk

for abuse and neglect in South West Washington DC.

Michelle first understood the power of citizen advocacy many years ago through her active membership in Bread for the World. Prior to her studies, she was a stay-at-home mom and an active volunteer in Harrisonburg, VA, including working at the parish food pantry, as a member of the parish council, and serving on several PTA boards.

Michelle and her family have lived in Arlington for seven years. She is married to Ivor Knight and they have one daughter, Abby Knight. In addition, Ivor and Michelle have 2 adult sons and 2

daughters-in-law. The Knights were members of St. Charles Borromeo and served in the marriage mentoring ministry there. Michelle also served on the social justice committee.

Michelle particularly looks forward to becoming involved in direct service ministry once again, while continuing work to change the systems that cause the need for direct service. She is excited to be able to serve the vibrant community and generous people of Our Lady Queen of Peace. †



**JUNE 2012**

- Sat, 2nd...** "The Giving Tree" Musical, 5 pm, Hall
- Sat/Sun, 2/3...** Bread for the World - Postcard Writing Cmpng.
- Fri, 8th...** Youth Lock-In, 8 pm, Hall
- Sun, 10th...** Food Pantry Food Drive Weekend
- Sat, 16th...** OLQP/UJAMAA Prayer Breakfast, 9:30 am, Hall
- Thur, 21st...** Carpenter's Shelter Supper  
Capital Area Food Bank Distribution, Hall, 10am

**July 2012**

- Wed, 4th...** Office Closed - Independence Day
- Sun, 8th...** Food Pantry Food Drive Weekend
- Sat, 14th...** OLQP Yard Sale -- Matt 25 Prayer Group, 9-4 pm
- Thur, 19th...** Carpenter's Shelter Supper  
Capital Area Food Bank Distribution, Hall, 10am

**August 2012**

- Sun, 5th...** Back To School Backpack Project
- Sun, 12th...** Food Pantry Food Drive Weekend
- Wed, 15th...** Feast of the Assumption of Mary  
Masses: 8 am & 7 pm

- Thur, 16th...** Carpenter's Shelter Supper  
Capital Area Food Bank Distribution, Hall, 10am

**September 2012**

- Mon, 3rd...** Office Closed - Labor Day
- Sun, 9th...** Annual Parish Picnic, Parish Grounds, 1- 5 pm  
Special Mass Schedule on Picnic Sunday:  
8 am, 9:30 am, 12 noon bilingual, 6 pm  
Food Pantry Food Drive Weekend
- Thur, 20th...** Carpenter's Shelter Supper  
Capital Area Food Bank Distribution, Hall, 10am
- Fri/Sat, 29/30...** Water Into Wine, Founders Room

**MASS SCHEDULE**

**Daily Mass:**

**Monday - Friday at 12 Noon**

**Weekend Masses:**

**Saturdays 5:30 PM Vigil**

**Sundays 8 AM, 9:30 AM, 11:15 AM  
1 PM in Spanish  
6 PM Young Adult Mass**

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



Email Addresses:

- Pastor/Fr. Tim: [thickey@olqpva.org](mailto:thickey@olqpva.org)
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- Fr. Joe Nangle: [j.nangleofm@yahoo.com](mailto:j.nangleofm@yahoo.com)
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- Social Justice & Outreach/Michelle: [gknight@olqpva.org](mailto:gknight@olqpva.org)
- 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 for preparation arrangements and the upcoming schedule.

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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Parish Website:

**[www.olqpva.org](http://www.olqpva.org)**