



Building a Culture of Life

When in the 13th century the dualistic heresy of Albigensianism disdained the bodily-ness of human existence, attacked the sanctity of marriage and human sexuality, and dismissed the sacramentality of the created order, Dominic de Guzman defended the orthodoxy of the faith. Today, we face modern beliefs that deny the dignity of the human body as the expression of reciprocal self-giving love, and we face medical practices that threaten the dignity of each human person as a precious gift from a loving Creator.

Our holy father St. Dominic has bequeathed to us a legacy of defending Gospel truth, and recent popes have been bright lights in the cultural darkness that seems to surround us. We see this light in Pope Paul VI's benchmark encyclical *Humanae Vitae* in 1968; in Pope John Paul II's pontificate prolific with its defense of human dignity; and we experience it now within the pontificate of Pope Benedict XVI. In his first homily he reminded us, "We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God," these popes have responded to cultural challenges of our own times with clarity and courage.

continued on page 3...



150th Jubilee: "A call to fidelity and unity in our Lord"



In the year 1860, four Dominican sisters came to Nashville, Tennessee at the invitation of Bishop James Whelan, O.P., to begin a new foundation and to serve in the apostolate of teaching. In 2010, the 235 members of the Dominican Sisters of St. Cecilia will celebrate the 150th Jubilee of their founding with a variety of events spanning the calendar year.

In her remarks to the entire community on the morning of Christmas Eve, 2008, Mother Ann Marie Karlovic, Prioress General, formally announced the 150th anniversary celebration and the upcoming year of preparation.

"The 150th anniversary celebration of our congregation and the simultaneous establishment of St. Cecilia Academy will begin in December 2009. This will be a year-long celebration that will end in December 2010," she said. "However this will be more than a simple anniversary, or a time to rejoice in some success or simply a marketing opportunity. This is above all a spiritual event..." *continued on page 15...*

From the Desk of Mother Ann Marie Karlovic, O.P., Prioress General

Dear Friends,

“To live means to be desired and loved by God, moment after moment...” I remember being very struck by these words when I heard them in a talk recently. Is this not a beautiful truth about the worth of each individual person? Does not this statement, at once simple and profound, draw us to gratitude for the gift of life – our own lives and that of others?

This spring issue of *Veritas* will find us nearing the Easter season with its celebration of new life in Christ. It is above all in considering the suffering and death of God’s Son for our sakes that we realize how precious human life must be to God. It seems appropriate that we share with you in this spring issue of *Veritas* some of the ways in which our sisters are blessed to participate in the Church’s mission to build “a Culture of Life”. I have had the opportunity over the last several months to visit many of our schools in various parts of the country, and I have witnessed first-hand how the classroom is a privileged place for nurturing a Civilization of Love, the atmosphere in which the human heart can flourish.

We are also happy to announce to our friends at this time an important event in the life of our Congregation. In the year 2010 the Dominican Sisters of St. Cecilia will celebrate 150 years of life. During the current year of preparation, we wish to respond to God’s grace to be more deeply what He calls us to be. Please join us in that prayer, even as we invite you to join us in celebrating.

In these days when disregard for human life threatens our culture, and economic distress tends to make us anxious about the future, may we return to the simple and profound reality that we are **“desired and loved by God, moment after moment....”** Know that we continue to thank Him for your generous presence in the life of the Dominican Sisters of St. Cecilia, and that we lift to Him in prayer all the intentions, all the anxieties and all the joys you hold in your hearts.

Sincerely in Christ,

Mother Ann Marie, O.P.



Dominican Laity receives newest members



(left) Mother Ann Marie congratulates Eddie Sells on his reception into the Dominican Laity. Mr. Sells has been facilities manager of St. Cecilia Motherhouse for over 30 years, and was baptized in the motherhouse chapel in 1998. This February he was one of five new members formally admitted to the St. Cecilia Chapter of the Dominican Laity.

Lay Dominicans are committed to striving for holiness, giving themselves to works of charity, and being part of the preaching mission of the Order, in accord with their own state of life.

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Building a Culture of Life

(continued from page 1...) Following the lead of our Holy Fathers, the Dominican Sisters of St. Cecilia strive to do their part in spreading the culture of life, love, and truth, especially in the areas of medical and sexual ethics. At the congregation-owned Aquinas College in Nashville, students—many of them future nurses—analyze the morality of social issues and medical practices based on both natural law and divine revelation. Topics such as marriage and divorce; contraception, abortion, euthanasia, and embryonic stem cell research are addressed in light of an integral vision of man and his ultimate goal of happiness with God.

Similarly, students at Pope John Paul the Great, the newly-opened high school in the Diocese of Arlington, Virginia, benefit from a bioethics curriculum based on the teachings of its namesake. Prior to any discussion of “controversial” issues, these high schoolers learn the positive and more fundamental truth about the human person as “gift”.

The insights and contributions of Pope John Paul II on other topics are integrated into the classes as well. His revolutionary work *Theology of the Body* is the basis for chastity programs in many of our high schools. At Knoxville Catholic High School, the *Theology of the Body* was recently systematically incorporated into religion courses for each grade level, not only in the senior year. But when a senior—upon discovering the full force of its meaning—exclaimed, “Why didn’t you tell us this before?!” the *Theology of the Body* became systematically incorporated into each grade.

Pope John Paul II’s apostolic letter *On the Dignity and Vocation of Women* has also been a strong reference for fostering purity and self-respect among young women in our schools and communities. A partnership with ENDOW Program (Educating on the Nature and Dignity of Women), which originated several years ago in the Archdiocese of Denver, is providing tools for both young women and their mothers to grow in the understanding of the richness of Church teaching on women.

Students in our schools also take practical steps to live out their witness to the sanctity of life. Each year in January, representatives from our high schools in Nashville, Memphis, Knoxville, Birmingham, Catonsville, Northern Virginia, and Denver attend the March for Life in Washington, D.C. On the Aquinas College campus, hundreds of crosses are set up to remember the millions of unborn babies killed in our country since *Roe v. Wade*, and many of our grade schools hold prayer services on this anniversary.

To prepare themselves for battling the culture of death, students in our junior high and high schools often enter essay contests and debates or write speeches and research papers on top-



ics related to current life issues. Such experiences give them skill and courage in articulating the Church’s position on these issues to their peers.

Service projects also frequently revolve around respect life issues. These include such projects as gathering baby supplies, raising money for pro-life causes, praying rosaries during 40 Days for Life. Middle schoolers in Greenville, South Carolina, have spiritually adopted those whom society often dismisses or neglects and seek ways to reverence them. The sixth grade make crafts with residents in a local nursing home; the seventh

grade visit mentally and physically handicapped children; and the eighth grade collect supplies for an orphanage in Africa and make rosaries for hospital patients and prisoners.

In January the sisters and the students of Aquinas College knit over a hundred caps for newborns in Africa through a program called “Knit One, Save One”.

Because creating a God-centered culture requires the formation of the mind and the heart, many of our

schools have incorporated virtue education into the curriculum. This helps in the fostering a reverence for God’s image in others through daily acts of such virtues as courtesy, generosity, forgiveness, and gentleness. These repeated actions form habits that positively shape a culture of respect for life.

No act of love is small in God’s eyes. In our classrooms, students are greeted personally, reminded that they are “a precious child of God.” Through such gestures, big and small, students learn Pope Benedict’s message: “Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.”

This unconditional love of God for each human person was expressed in our very creation in His image and likeness, was renewed by the shedding of His priceless Blood in our Redemption, and remains the foundation of any civilization or culture that hopes to promote a true humanity.



Reflection on *Humanae Vitae*: A personal love letter

by Father Aquinas Guilbeau, O.P.

In his authorized biography of Pope John Paul II, *Witness to Hope*, George Weigel describes the late pontiff's "theology of the body" as a "theological time bomb." The image is certainly provocative. With it, Weigel laments that years after the pope's death his biblical reading of the "language of the body" still lies undiscovered and underappreciated. But not without hope, Weigel argues.

Like a land mine, its discovery will necessarily trigger an explosion. Here, the image gets a little violent, but Weigel means this hoped-for detonation to be something good for the Church.

More provocative is Weigel's narrative describing the theology of the body's conception. As Weigel explains it, Cardinal Wojtyla felt compelled,

first as Archbishop of Krakow and later as Bishop of Rome, to salvage the Church's teaching on responsible parenthood from *Humanae Vitae*'s "pastoral and catechetical failure." Here, Weigel treads lightly and carefully nuances his remarks. While honoring Pope Paul VI as a "deeply pastoral man," he nonetheless repeats the commonly told story that *Humanae Vitae*'s natural law argument regarding the two ends of the sexual act, albeit true in itself, failed to speak to modern Catholics in terms of their own experience. That is to say, the encyclical's poorly chosen style contributed to the wholesale rejection of its substance. In response, Wojtyla sought to develop a less technical and more personal way of explaining the Church's sexual teaching.

But does this narrative adequately describe the sad events of 1968? Can *Humanae Vitae*'s widespread rejection be reduced simply to its style of argumentation? Careful rereading of the 40-year-old encyclical can help us appreciate the intensely personal character of its reasoning. In crafting his argument, Paul VI shrewdly enveloped the Church's traditional ban on artificial contraception within a compassionate and acute reading of the drama of modern life. Two examples from the encyclical illustrate this point.

First, Pope Paul begins *Humanae Vitae* by acknowledging the complexity of modern life, and he lists several realities as bearing particular weight on the question of responsible parenthood: overpopulation and a low food supply in certain

regions, difficulties in meeting housing and educational needs, the changing role of women in society, and man's increasing mastery over nature through technology. Need and ability, the pope recognizes, make the use of contraception



attractive for modern couples. But he goes on to explain that this apparent solution is illusory, for it does not provide for the couple's most basic need, which is to share total love.

And this leads us to our second example. Pope Paul's description of responsible parenthood in light of the demands of married love is the most beautiful part of *Humanae*

Vitae. There, the pope describes the self-giving of married love as total, which is to say fully human. As such, it is physical and spiritual, free and committed, selfless and self-sacrificing, faithful and exclusive, fruitful, and it leads to happiness

when practiced in accord with the providence God has written into human nature. This description of married love appears before *Humanae Vitae*'s natural law argument against contraception, and thus it creates a personal and dramatic context within which to understand the Church's traditional teaching.

Perhaps Pope Paul's sensitivity to the drama of human love was not apparent to *Humanae Vitae*'s reader in 1968. Or maybe familiarity with John Paul's theology of the

body helps us to look back and recognize these themes more clearly. If so, then greater familiarity with the theology of the body—we still await its detonation—will only lead to a better reading of *Humanae Vitae*, Pope Paul's personal letter of love.

Father Aquinas Guilbeau is currently assigned to the Church of St. Vincent Ferrer in New York City. In 2002, he was ordained for the Diocese of Lafayette (Louisiana). He entered the Dominican novitiate in 2005 and professed his simple vows in 2006. Before joining the Order, Father Guilbeau obtained his Master of Divinity and Master of Arts degrees from St. John's Seminary in Boston, and a Licentiate in Sacred Theology (STL - Patristic Theology) from the Pontifical Gregorian University in Rome.



(above) The Clarke family after Sister John Peter's (second from left) First Profession of Vows. Their daughter Sister Beatrice (second from right) professed vows in July 2007.

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A Beauty in God's Sight: *The Story of Blessed Margaret of Castello*

Beholding their newborn daughter, Parisio and Emilia, prominent Italian nobles of the 13th century, stood aghast. The tiny child—hunch-backed, blind, and severely crippled—was hardly the picture of perfection that her parents had envisioned of their first child. While initial surprise at the child's defects might have been natural to any parents, this particular couple allowed their first impressions to color their thoughts of their daughter from that moment forward. Rather than looking beyond physical deformity to their baby's God-given dignity, they determined to banish her from public view and to spread the lie that death had claimed her at birth. In her parents' estimation, the child was unworthy even of a name, and so she was hidden, nameless, in the castle, with a maid as her only friend.

This one friend was a servant of good faith who desired the baby to share in God's life through Christian Baptism. Under her supervision, the daughter of Parisio and Emilia became also a daughter of God, receiving the baptismal name of Margaret. As Margaret grew, she often hobbled to the castle's chapel to pray. A visitor to the castle saw the blind hunchback limping along and inquired who she was. In fear that rumors would begin, Parisio and Emilia banished Margaret to a cellar in the forest where her only human contact would be with those who brought her food and her precious Blessed Sacrament.

The priest who brought Margaret Holy Communion soon found that in spite of her physical handicaps, she had a brilliant mind and a heart ablaze with love for God. The priest found no resentment or self-pity in Margaret, but only gladness at the opportunity to associate herself with the sufferings of Jesus. Twenty years after their child's birth and nearly fifteen years after her solitary confinement, Parisio and Emilia had all but forgotten Margaret when word reached them of miraculous healings taking place in Castello at the tomb of a Franciscan Third Order member, Fra Giacomo. Considering this news an opportunity to remedy their burden, the couple fetched Margaret and took her to the miraculous spot, thrusting her among a host of lame and sick people, ordering her to pray for healing. Ever obedient to her parents, Margaret asked God to heal her—if it be His will.

A day passed with no cure. Impatient and typically selfish, Parisio and Emilia abandoned their daughter at the tomb, reasoning that the poor creature was better suited to a life among cripples than she was to their own high society. It was nightfall by the time Margaret realized that her mother and father were not coming back for her. In the moment when utter despair and hateful resentment could have possessed Margaret's heart, she again proved her nobility of soul, embracing desertion as the Father's will for her.

Beggars in Castello befriended Margaret, and soon she was known and loved throughout the town. One group who welcomed Margaret was the monastery of cloistered Dominican

nuns. Margaret loved the nuns' life of prayer and strict observance of religious discipline. When, however, the major superior of the monastery died and some of the nuns began to be lax in their way of life, the ever-ardent Margaret was renounced by the community who felt threatened by her self-discipline.

In the streets of Castello, gossip flew that Margaret was morally unfit for religious life. As the truth became known, however, her reputation for sanctity grew more than ever. Margaret, unaffected by praise, was busy admiring a group called the Mantellata, Third Order Dominicans, who lived lives of penance and prayer and devoted themselves to serving the sick and poor. After insisting that she was not too young to join the ranks of the Mantellata, Margaret donned the white and black habit of the Dominican Order and began her ministry to the outcasts of Castello. Hers was a mission of hope, drawing sinners to repentance and assuring those rejected by society that they were indeed accepted and loved by their heavenly Father.

In Margaret's thirty-third year, her crippled frame could no longer endure her active apostolate. The little sister of Castello was ill, with no hope of cure. On April 13, 1320, Margaret died peacefully, surrounded by Dominican friars and Mantellata. As her body rested on its bier, a crippled child was brought forward to touch Margaret's hand. In that moment, the little girl experienced an astonishing change and went away free of deformity. Since then, over 200 miracles have been recorded at her tomb. To this day, Margaret's body remains incorrupt in Castello, Italy and is a testimony that the poor creature who was repulsive to her own father and mother was—and is for all eternity—a true beauty in God's sight.

Beatified in 1609 by Pope Paul V, Blessed Margaret is a patron for the current era in which countless children are rejected by their parents, often even before the parents see their little ones. Had Blessed Margaret been conceived in the age of technology and ultrasounds, there is little reason to think that she would have been allowed to be born at all. As we strive to see the dignity of the human person honored from conception to natural death, Blessed Margaret offers her mighty intercession that all "unwanted" persons, young and old, will come to be loved on earth and to know their genuine beauty as beloved children of God.



Building a “Civilization of Love”



This past August 25th the Diocese of Arlington, Virginia, opened the doors of its newest high school to an enthusiastic group of freshmen and sophomores. Two hundred and five students from 60 schools throughout the diocese make up the first student body of the new Pope John Paul the Great Catholic High School.

At the invitation of Bishop Paul S. Loverde, the Dominican Sisters of St. Cecilia assumed the school's administration and are currently striving to root the school in the Dominican tradition of prayer, study, community and service. Besides tackling the challenge of leading a school from its very beginning, the experience at Pope John Paul the Great is unique in two other significant ways.

First, John Paul the Great is the first high school in the United States to offer a 4-year bioethics curriculum. Designed specifically for this school, the bioethics program seeks to provide the ethical foundation the students will need to address the medical and biological issues of the 21st Century. As the Vatican's latest instruction on bioethics, **Dignitatis Personae**, has emphasized, there is an ever greater importance in today's world for this ethical reflection on biomedical research.

Entitled "Faith and Reason in Service of the Human Person," the bioethics curriculum begins with a semester course designed to help students understand the relationship between the human body and soul, the distinguishing powers of the human soul, and why it is reasonable to think the rational soul is immortal. From this foundational philosophical course, students will come to understand why the human person has a dignity above all other physical creatures.

After coming to this fundamental awareness regarding the dignity of the human person, students are introduced to the ethical principles that will enable them to make correct ethical evaluations of issues. Through this semester Ethics course, students learn the criteria used to judge good and evil acts. They come to see that such judgments are not based merely on a personal,



(top left) Father Matthew Zueberbueler speaks to students in the chapel at John Paul the Great Catholic High School in Dumfries, VA. (left) Sister Terese, shown here teaching a class. She wrote the bioethics curriculum for the new high school.

subjective view. Rather, they are based on an objective standard that all reasonable people should be able to acknowledge. Once the foundation is laid, the students are ready to delve directly into the bioethical issues during the final two years of their high school experience.

Because the students at John Paul the Great encounter throughout the curriculum the values, concepts, and issues studied in their bioethics classes, the faculty and staff are also receiving bioethical instruction. Eager to be a part of what John Paul called "The New Evangelization," they began receiving instruction in bioethics before the students began in August during several additional in-service days, and now they continue their learning throughout the school year in monthly seminars.

The hope is that this integrated approach will enable students to see the truth that is evident in one subject also manifested in others. For example, they should see that the dignity of the human person is pivotal not only to understanding bioethics but also to viewing rightly the atrocities of the Nazi Holocaust studied in history class. And, in reading Mary Shelley's "Frankenstein" in English class, students find a clear example of the dangers of manipulating human life, a topic discussed in bioethics class. The same is true in science. Students view the topics studied in biology and anatomy and physiology not from the perspective of science alone, but from the perspective of science enlightened by faith.

(continued on page 7...)

Building a “Civilization of Love,” continued...

(from page 6...) Simultaneous with the bioethical education the students are receiving, similar instruction is made available to their parents. In the first semester four evening parent seminars were offered in order to keep them abreast of what their sons and daughters are learning. The hope is that parents will be able to engage their children in meaningful conversations about the material as well as to learn it themselves. From the feedback received, this is indeed happening. The parents have been excited about these “bioethical sessions” that are being provided as well as additional “repeat sessions” open to the general public.

The second unique aspect is that this is the first time in our country that a high school is named after Pope John Paul II, invoking the title “the Great.”

Pope John Paul II, a witness to the horrors of Nazism and Communism, saw first-hand man’s inhumane treatment of his fellowman. He also observed the destructive impulses in the West through the steady increase of amorality, hedonism, abortion, and contraception. His response was to spend his life and his pontificate in defense of the worth and dignity of every human person and to challenge us all to do our part in building a civilization of love. In his address to the Youth of the World in 2002, Pope John Paul II said the following:

The aspiration that humanity nurtures, amid countless injustices and sufferings, is the hope of a new civilization marked by freedom and peace. But for such an undertaking, a new generation of builders is needed. Moved not by fear or violence but by the urgency of genuine love, they must learn to build, brick by brick, the city of God within the city of man. Allow me, dear young people, to consign this hope of mine to you: you must be those “builders”! You are the men and women of tomorrow. The future is in your hearts and in your hands. God is entrusting



to you the task, at once difficult and uplifting, of working with him in the building of the civilization of love.

The committed lay Catholics hired as faculty and staff at John Paul the Great, along with the school’s Chaplain Father Matthew Zuberbueler, and the three Dominican Sisters of St. Cecilia Congregation assigned there, all seem to be keenly aware of the need that exists in our world today to bring about the New Evangelization called for by Pope John Paul. Now more than ever before, the challenge is ours to cooperate with God in building a new civilization of love where every human person is revered as the gift that he is to our world. John Paul the Great exists to do precisely this work.

2009

For single Catholic women
ages 17-30

*St. Cecilia
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JESU CARITAS RETREAT

March 6th -8th
“The Year of St. Paul”

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May 20th-24th
“Discernment and the Consecration to
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GIFT PLANNING

**It’s Back...Opportunities for Charitable IRA
Donations extended through 2009**

- Originally a provision of the Pension Protection Act of 2006, it is now extended.
- Taxpayers 70.5 years and over are allowed to donate funds directly to charities from their IRA account.
- Distributions are tax-free and avoid the penalty on early withdrawals.
- Taxpayers are able to donate a maximum of \$100,000 per year from their IRA.
- Since the IRA distribution is not included in taxable income, individuals are not able to claim a tax deduction for the charitable contribution.
- Extension is retroactive applying distributions made throughout both the 2008 and 2009 tax years.

The information in this article and throughout this publication is not intended as legal, tax or investment advice. For such advice, please consult an attorney, tax or investment professional.

Witnessing to the Beauty of Life



(above) From the oldest to the youngest...The postulants visit with Sister Mary Jeanne who turned 100 years old on March 4th. When they ask for her wisdom about living the religious life, she says it all in one word: *Persevere!*



(above) Sister Maris Stella visiting the Miller family.

Procession...



Our Lady of Lourdes

Sister Anne Frances and the sisters in the infirmary organized a Lourdes Procession and blessing of the sick for the community on the evening of February 11, the Feast of Our Lady of Lourdes. The infirmary sisters arranged flowers which surrounded the statue of Our Lady and led the procession as the community prayed the rosary.



From our Missions near and far

(right) Sisters in St. Charles, Missouri enjoy the latest snowfall.

(below) The Dominican Sisters at the Domus Sanctae Mariae Guadalupe in Rome visit Siena, the home of St. Catherine of Siena.

(below, right) In Sydney, Australia, the sisters host retreats for young women several times a year.



Catholic Schools Week



(above, left) Sister Marie Hannah praying with students from St. Joseph School in St. Charles, Missouri.

(above) Sister Kateri Rose talking with students from Our Lady of Mount Carmel School, Carmel, Indiana after a Catholic Schools Week presentation.

(left) Sister Mary Juliana with students at Cardinal Hickey Academy, Owings, Maryland.



Fullness of Life

by Sister Kathleen Collins

I was raised in a Catholic home in southern California, the fourth of five children. Like many children, I experienced the presence of God at a young age. Having received the gift of faith, I slowly grew in knowledge and love of the Lord. My parents' example in prayer impacted me deeply, especially moments of spontaneous prayer in petition for some need, or in gratitude for blessings received. With my brothers and sister, I

attended public schools and enjoyed both learning and playing at recess. I felt most alive while running around, sitting at the top of a tree, or swimming in the ocean... and I discovered in the midst of these moments a deep stillness and peace in the presence God.

Throughout high school the Lord remained central in my life. He taught me to pray in different situations; while doing schoolwork, waiting for class to begin, running a 400m race; in moments of frustration and hurt, joy and gratitude. In due course I began college at Cal Poly, San Luis Obispo, where I studied History and played soccer. At Cal Poly the Lord gave me a wonderful group of friends, with whom I began to explore the Faith, to attend daily Mass, and to grow in prayer. The idea of daily Mass was new to me, and as I continued to seek the Lord, I found my heart yearning for His presence, particularly in the Eucharist. Kneeling on the floor of the Newman Center's chapel my heart cried out, and a person, Jesus Christ, answered time and time again, bringing His peace and abiding joy.

One day while driving down the freeway an idea entered my mind: I should be praying about my vocation. It was a quiet moment of clarity, but extremely startling as well. I recognized that my part was simply to be open to whatever the Lord desired for my life. But at the same time I deeply desired to be married and to have children. The more I learned about the beautiful vocation of marriage and family life, the more I longed for Mr. Right to come along and whisk me away to happily-ever-after. Yet I knew that my plans might not necessarily be God's

plans...and moreover, that my hopes and dreams apart from God could never bring me peace. But what if the Lord asked me to abandon my heart's deepest hope? Could I really trust God with my whole life?

All I needed to do was simply say Yes to Jesus; and trust that He is able and quite willing to take care of everything else.

He did, in fact, ask me to abandon myself, but only that He might set me free to receive greater joy and love in His plan. And what, after all, was keeping me from trusting One so completely worthy of all my love and trust? As long as fear closed my heart to the Lord and His plans for my life, I lived in heartache and exhaustion. But letting go in trust I found true freedom. The next three years may be described as a leap – fall, scramble, or slide – of Faith. The Lord patiently waited, drawing my heart in

faithfulness and love, longing to bestow the fullness of life upon His daughter.

As I began studying Theology at Franciscan University of Steubenville His grace turned my heart more completely to Himself. Attending daily Mass and praying the Rosary each morning, I begged Christ for what I needed most – to know Him! I found that my deepest desire was in fact, to be totally His...to love Him and to let Him do whatever He desires in and through my life.

Upon finishing at Franciscan University I began working at St. Mary's Catholic Center, Texas A&M. The Lord had worked miracles in my heart, drawing me to an openness and even a desire for the consecrated life. But I had massive student loans, a great new job, and no clear direction or time to visit communities. I anxiously wondered how the Lord's plan would take shape. Praying a consecration to the Immaculate Heart of Mary, I began to see the answer clearly. She said, all that Christ needs...and all that He is asking of you is one single word from the center of your heart. All I needed to do was simply say Yes to Jesus; and trust that He is able and quite willing to take care of everything else. What freedom there is in trusting His merciful love and providential care!

Shortly thereafter I accompanied a group of Aggie Catholics on a "Nun Run" trip visiting many different convents. At the Motherhouse in Nashville the Lord's will became clear, and in finally giving Him my entire heart, my joy overflowed.

St. Francis de Sales wrote, To believe is to be drawn. The story of my call to the religious life is a story of many moments of grace; moments in which the Lord drew my heart to Himself, and strengthened me in His joy to return love for love. (Nehemiah 8:10) May my life be a joyful and constant proclamation of His fidelity that others may also know the fullness of life offered to us in Jesus Christ the Lord.

Sister Mary Julius, O.P.

“One thing I ask of the Lord, this I seek; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to meditate in His temple.” – Psalm 27:4

In November 2008, Sister Mary Julius Loosbrock entered eternal life. Knowing Sister as they did, her sisters in community could say without hesitation that “to behold the beauty of the Lord” was indeed the “one thing” she sought in her religious life of over fifty years. Emanating a sense of humor and profound faith, Sister Mary Julius was an example to those who knew her of the joy characteristic of one longing for heaven and yet content in doing God’s will during her life on earth.

Born in Dubuque, Iowa, Sister Mary Julius and her five sisters attended St. Clara’s boarding school in Sinsinawa, Wisconsin run by the Dominican Sisters there. It was there that she first experienced the Dominican charism, and felt drawn to enter the Dominican Sisters of Sinsinawa at the age of nineteen. There Sister Mary Julius embraced Dominican life, professing her religious vows in 1953 and teaching elementary and secondary pupils for a number of years.

In 1992, Sister Mary Julius came to her new spiritual home in Nashville. Here she served as the registrar at Aquinas College for over ten years. At St. Cecilia, Sister Mary Julius also discovered that her artistic gifts found yet

another outlet in woodcarving. When the Prioress General asked her to carve ten crucifixes for benefactors of the community, Sister Mary Julius accepted the opportunity to contemplate the Cross and to depict in wood the beauty of her Lord.

Sister Mary Julius was a woman of deep prayer, with a great devotion to the Holy Eucharist. Even in the difficult days of her last illness, she made every effort to be present with the community at prayer.

Sister Mary Julius died on November 6, 2008, after suffering a painful illness. Two days later the community, clergy, family and friends gathered to celebrate Sister Mary Julius’ funeral Mass and burial. On a day touched with sorrow, those in attendance also felt joy, knowing that Sister Mary Julius had moved from her spiritual home at St. Cecilia to her spiritual home beyond this life. May she dwell in the House of the Lord for all eternity.



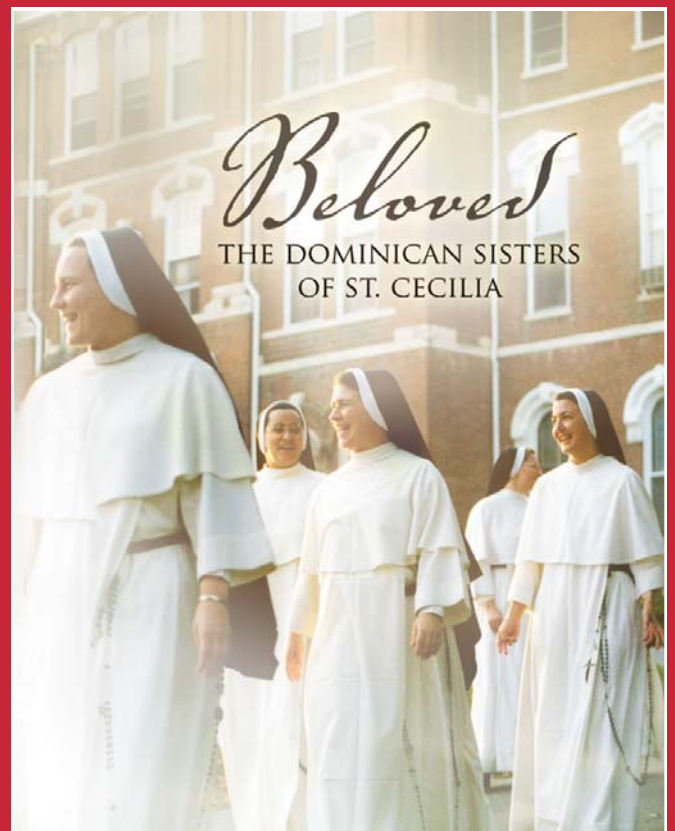
Opening the Doors to Salt and Light New documentary “Beloved” released

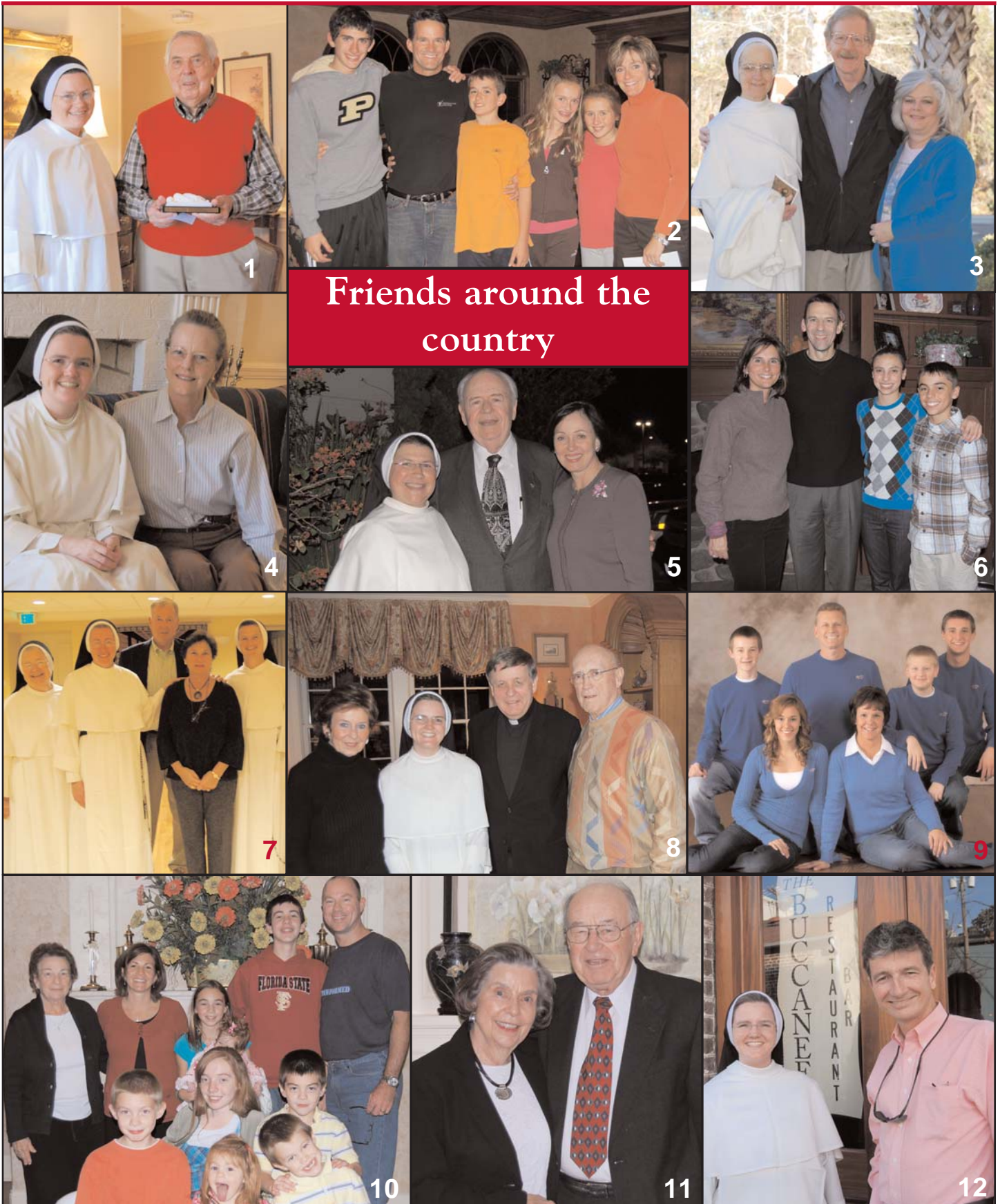
After a year and a half of communication and filming, Salt and Light Television Network has produced a documentary on the Congregation entitled *Beloved*. It was understood that by sharing the sisters’ story of God’s goodness to the community, religious life could be better understood and a message of hope could be effectively shared.

“The Dominican Sisters of St. Cecilia, commonly known as the Nashville Dominicans, continue to expand into new territory with a message of hope that the springtime of the New Evangelization is indeed in bloom. For almost 150 years, in the heart of the Bible belt in Tennessee, the Dominican Sisters of St. Cecilia have embraced God’s love in the living of their vows and apostolic vocation in the field of education. Now, with a median age of 36, the 235 Dominican Sisters of this congregation bring generations of young people the message of Christ in over 30 schools, and in more than 13 states and in Australia.” ~ Father Thomas Rosica, C.S.B., CEO, Salt and Light Catholic Media Foundation

Salt + Light Television, Canada’s first national Catholic television Network, was founded in July, 2003, through the leadership of Father Thomas Rosica, C.S.B. in the wake of World Youth Day in Toronto.

For more information or to order a DVD: on line at <http://www.saltandlighttv.org> or call 416-971-5353.





Photos on pages 12 & 13 are from visits the sisters have had with friends around the country and at the Motherhouse. 1) Chattanooga, TN: Sr. Mary Ellen and James Burkhart 2) Carmel, IN: Tim & Cathy Thoman family 3) Charleston, SC: Sr. Mary Herman, Bill and Maureen Horn 4) Lexington, SC: Sr. Kathleen Marie, Penney Ellison 5) San Antonio, TX: Sr. Mary Rose, Tom & Gayle Benson 6) Carmel, IN: Jerri & John Ramsey family 7) Sister Ignatius, Sr. Mary Catherine, Chris and Lorraine Haakon, Sr. Jane Frances 8) Louisville, KY: Norma Karibo, Sr. Kathleen Marie, Fthr. Francis Ralph, O.P., Dr. John Karibo 9) Evansville, IN: Tim & Sally Martin family 10) Carmel, IN: Bryan & Maria Bedford family 11) Stillwater, MN: Sally & Quentin Heimerman 12) Charleston, SC: Sr. Kathleen Marie, Gary Thornhill



1)Evansville, IN: Shirley & Harold Kempf and Sr. Mary Catherine 2) Fountain Inn, SC: Norman & Deborah Johnson, Sr. Kathleen Marie, Sr. Mary Herman 3) Chattanooga, TN: John, Julie & Kurt Schmissrauter 4) Isle of Palms, SC: Martha Jane Soltow, Sr. Kathleen Marie 5) Nashville, TN: Sr. Ann Hyacinth, Anita & Mike Shea, Sr. Anne Frances 7) Dr. Thomas & Sally McGovern family, Sr. Kathleen Marie 8) Isle of Palms, SC: Rick & Sandy Ferencz, Sr. Kathleen Marie; New Donum Ecclesiae Guild member, Sandy is presented with a St. Cecilia statue



Ways to Give...

- A gift or pledge to the Annual Fund assists the sisters with daily living expenses as well as larger areas of need, including education, formation of young sisters and maintaining the Motherhouse.
- Making a planned gift through a will, estate plan or another type of deferred gift, such as one given through an IRA or retirement fund, life insurance policy, or charitable trust, will greatly assist the future needs of the Congregation.
- Gifts may be made to the Dominican Sisters in memory or in honor of a special person in your life.

A GIFT FOR TODAY

Your annual contributions support...

- On-going formation and education of the sisters
- Almost 50 sisters in the novitiate in formation for religious life and training for their teaching apostolate.
- Maintaining the renovated and expanded Motherhouse
- Caring for the retired and infirm sisters
- Building endowment funds for future support

LEVELS OF GIVING

Contributors ~ Up to \$249

Mother Marie William MacGregor Society ~ \$250 to \$499

Mother Ann Hanlon Society ~ \$500 to \$999

Mother Frances Walsh Society ~ \$1,000 to \$2,499

St. Catherine of Siena Society ~ \$2,500 to \$4,999

St. Cecilia Society ~ \$5,000 to \$9,999

St. Dominic Society ~ \$10,000 to \$14,999

St. Joseph Society ~ \$15,000 to \$24,999

Marian Society ~ \$25,000 to \$49,999

Veritas Society ~ \$50,000 and above

Family Philanthropy Plan

Expressing philanthropic intent of entire family

by David Burleigh, Cincinnati, Ohio

Do you have a family philanthropy plan? If not, have you thought about creating one? Often charities talk with their supporters about planned gifts, such as gifts of life insurance policies, annuities, stocks, bonds, and real estate. These gifts are useful, and they certainly benefit the charity. But if they do not reflect a larger, deliberate, long-term plan by the donor, their usefulness is limited. If instead the donor takes a comprehensive approach, both donor and charity will derive substantially more benefit from the gift.

What is a family philanthropy plan? It is a formal plan, written down like a business plan, that expresses the philanthropic intent of an entire family – the intent of both spouses, not just one, and, depending on who is in the family, the intent of children and even grandchildren, not just a single generation. A family philanthropy plan reflects what the family stands for, what the family believes in, and what the family desires to leave as a legacy. To accomplish these ends, a family philanthropy plan calls upon the family members to work together, not separately. A family philanthropy plan thereby gets at the heart of how a family governs itself.

To some ears “philanthropy” sounds stuffy or even snobbish. But the word is important. It connotes serious, purposeful giving, not just tearing checks out of a checkbook.

What does a family philanthropy plan add to the typical planned gift? To the donor it brings clarity, peace, and a way of thinking that transcends a single transaction. To the charity it brings a deeper, more prayerful, less transactional relationship with the donor, the kind of relationship that illuminates the true meaning of Catholic “development.” Those who look to the bottom line may take heart: real Catholic development, which always is distinct from fundraising, results in higher levels of giving.

Since the Sisters of St. Cecilia are Dominican, let us consider the Dominican character of a family philanthropy plan. The Dominicans are the Order of Preachers. For a family that is willing, the design and execution of a family philanthropy plan offers a family a way of preaching. This

kind of plan puts a family’s resources to work in a way that God may speak through them. A plan puts forth the person and his or her resources, in humility. As the famous twentieth century Dominican friar,

“This kind of plan puts a family’s resources to work in a way that God may speak through them. A plan puts forth the person and his or her resources, in humility.”

Fr. Yves Congar, O.P., wrote, “I can only place myself faithfully before God, and offer the fullness of my being and my resources so that I can be there where God awaits me, the link between this action of God and the world.” So here is a Dominican question: do you have a family philanthropy plan?

David W. Burleigh is President of Sound Foundations Philanthropy Counsel, Inc., a Cincinnati-based philanthropy services company that designs and executes philanthropy plans for families. He is the brother of Sister Anne Catherine, O.P.

The information in this article and throughout this publication is not intended as legal, tax or investment advice. For such advice, please consult an attorney, tax or investment professional.



A Gift for Tomorrow

You can assist the Dominican Sisters in meeting tomorrow’s needs with charitable gift planning today.

Gift planning provides options and flexibility which may maximize tax savings for you.

To learn more about charitable giving through:

- Wills or bequests
- IRA or retirement funds
- Gifts of appreciated stocks
- Charitable trusts
- Or other estate planning vehicles, please contact the Development Office at 615-251-0053.

150th Jubilee, continued...

from page 1...The year 2009, Mother explained, is especially dedicated to preparation for the Jubilee. "This will be a time of community spiritual renewal, to prepare our hearts to celebrate our Jubilee in 2010. The year will provide opportunities for renewal to open us to receive more fully the effects of the Sacrament of Reconciliation and the reception of Our Lord in the Eucharist."

At the Motherhouse during this time of preparation, the Blessed Sacrament is exposed each afternoon prior to Vespers, to provide additional opportunities for Eucharistic adoration.

The 150th Jubilee celebrations themselves will begin in January 2010. The hallmark event of the celebrations will be the Jubilee Anniversary Mass held at St. Cecilia Motherhouse on Friday, June 25, 2010. Clergy, religious, family members, benefactors and friends are invited to the Holy Sacrifice of the Mass marking this historic occasion. Immediately following the 150th Jubilee Mass will be a reception on the Motherhouse grounds. That evening the celebration will continue with a Jubilee Dinner at a separate location.

A calendar of events has been included in this edition of Veritas on page 16. Planning for the 150th Jubilee Anniversary continues and is being chaired by Sister Mary Justin, Sister Helen Marie, and Sister Margaret Andrew. Updates will be included in future issues of Veritas as well as information provided on the website at www.nashvilledominican.org

The 150th Jubilee Anniversary celebrations will conclude on



December 23, 2010, the anniversary of the dedication of the Chapel of St. Cecilia. St. Cecilia Academy celebrations will begin in May 2010 and will conclude with graduation and alumnae events in June 2011.

In setting the tone for both the sisters' preparation in 2009 and for the celebration itself in 2010, Mother Ann Marie urged the sisters to: "Let this Jubilee year be a call to fidelity and unity in Jesus, Our Lord. May this communion that we live be shared with all whose lives we touch. May we grow in gratitude for the fidelity of those who have gone before us and in understanding of the responsibility to preserve and deepen so holy an enterprise."

New website launched

After twelve years of faithful service, the Dominican Sisters' original website is being updated. Indeed, the congregation has seen how effective a tool of evangelization the website has been. It has heightened awareness of the community, the joy and gift of religious life in the Church, and the beauty of Gospel living. The sisters pray that the new website will continue to serve the Church by meeting the culture where it is and leading it to Christ.

John Paul II described technological communication as "the first Areopagus of the modern age . . . for many the chief means of information and education, of guidance and inspiration in their behavior as individuals, families, and within society at large" (Redemptoris Missio, 37).

www.nashvilledominican.org

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2010



150th Jubilee Calendar of Events

January St. Cecilia Academy Choir and
Blair Choir

February Historical Lecture

April Youth Symphony

June

- 11-17 150 hours Adoration
- 18 Metro Center Business Reception
- 25 Jubilee Mass and Reception
Jubilee Dinner
- 26 Family Mass & Picnic

July Historical Lectures

October

- 10 Sacred Music Organ Recital
- 11 Sacred Music Lecture

November Historical Lecture

December

- 23 Closing of Jubilee Year

Please note, some events and dates may be subject to change.

Event Highlights

Historical Lectures A lecture series to provide the Dominican Sisters with historical perspectives on the founding of the Congregation and the history of Nashville and the local Catholic church.

150 Hours Adoration 150 consecutive hours of Eucharistic Adoration in the Chapel of St. Cecilia will begin on June 11 and will conclude on June 17, 2010. During this time of prayer, the sisters will remember their deceased sisters, pray for the living and deceased benefactors, and offer prayers of gratitude to God for His many blessings to the Congregation over the past 150 years.

Jubilee Mass and Reception Clergy, religious, family members, benefactors and friends are invited to the Holy Sacrifice of the Mass on Friday, June 25, 2010. A reception will immediately follow the 150th Jubilee Mass on the Motherhouse grounds. Please join us for the hallmark event of the 150th Jubilee celebrations.

Jubilee Dinner Guests are invited to continue the celebration following the Mass and reception on June 25, 2010. The dinner will be held at a separate location and all are invited to attend by paid reservations.

Family Mass & Picnic The sisters' family members are invited to the Holy Sacrifice of the Mass followed by a picnic on the grounds of the Motherhouse or at the Dominican Campus.