

OF MINORITIES, MEDIA AND MISINFORMATION: A FRAMING ANALYSIS OF THE
U.S. NEWS MEDIA COVERAGE OF THE WISCONSIN SIKH TEMPLE SHOOTINGS

by

SRAAVANI PERE

Dr. Debra Mason, Project Chair

Laura Johnston

Amy McCombs

MAY 2013

DEDICATION

I dedicate this work to some very important people in my life; I wouldn't have been able to achieve any of this without them.

Firstly, my parents, Ramakrishna and Shashi Pere, for all the moral, emotional and financial support they have given me, to help shape me into who I am today. I cherish you and love you more than you can ever imagine.

My sister Sneha and brother-in-law Saurabh, for loving me unconditionally and teaching me never to give up. They always reminded me how proud they are of me and reinforced my faith in myself. My nephew Laksh, who never fails to bring a smile to my face, with him around, there's never a dull moment.

My best friend Sharan, who made my two years of grad school a breeze. He is the definition of a true friend and has stood by me through everything; I truly and greatly value his friendship.

Finally, my fiancée Bhargav, the love of my life. He has been my support system, my driving force and my guiding light. These two years were stressful and tough for me, but he was always so understanding and stood behind me like a rock. He constantly reminded me of my goals and made my dreams his own. I treasure him and love him like no one else!

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to my committee chair, Prof. Debra Mason, for her continuous support, patience, wisdom and enthusiasm. She is one of the best people I have ever met and one of the best teachers I have ever had. Her constant guidance helped me sail through this project without any obstacles. I couldn't have imagined a better advisor and mentor for my project.

I would also like to thank the rest of my project committee, Amy McCombs and Laura Johnston, for readily agreeing to be a part of my committee and offering their valuable time and advice whenever I needed it. They were both extremely approachable and accommodating.

I thank the entire Religion News Service team for accepting me through the course of my internship and helping me in every way possible. They answered every question I had with utmost patience and made me a better copy editor.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	ii
LIST OF TABLES.....	iv
ABSTRACT.....	v
Chapter	
1. INTRODUCTION.....	1
2. WEEKLY FIELD NOTES.....	2
3. EVALUATION.....	23
4. ABUNDANT PHYSICAL EVIDENCE.....	24
5. ANALYSIS COMPONENT.....	68
APPENDIX	
1. ARTICLES ANALYZED.....	96
2. PROJECT PROPOSAL.....	227

LIST OF TABLES

Table	Page
1. Frames for coverage of attacks on Sikh temple.....	82

OF MINORITIES, MEDIA AND MISINFORMATION: A FRAMING ANALYSIS OF THE
U.S. NEWS MEDIA COVERAGE OF THE WISCONSIN SIKH TEMPLE SHOOTINGS

Sraavani Pere

Dr. Debra Mason, Project Chair

ABSTRACT

Religion reporting without the use of a controversy or conflict frame has become a rarity in the mainstream media. This study focuses on what frames the U.S. mainstream news media used to cover the Wisconsin Sikh temple shootings, which occurred on, August 5, 2012.

The study used a framing analysis to identify frames used to cover the incident in 10 hard news articles each from *The New York Times*, *Huffington Post* and *Milwaukee Journal Sentinel*, from August 5, 2012, the day of the shooting, to November 2012. Some of the frames that emerged from the analysis were Silk's established frames, while others were new frames identified by the researcher, specific to this study and incident.

This study also substantiates previous research to show that the conflict frame is the most dominant frame adapted by journalists to cover religion, and establishes that this event is no different. The conflict frame emerged as the dominant frame used by all three selected news outlets, in their news coverage of the Wisconsin Sikh temple shooting.

Introduction

For my professional project I did an internship with Religion News Service, a national, online wire service, headquartered at Missouri school of Journalism. On the completion of my internship, I believe the area of work and study I have chosen for my professional project will bolster my long-term career goals. My stint at RNS has also equipped me with the real-world experience that I need to fulfill my ambitions as a professional journalist.

The editorial office for RNS is in Washington, D.C., but I was stationed at Columbia, Mo., which is the administrative office of RNS. My internship spanned a period of 12 weeks, from January 28 to April 18, 2013. I worked for 40 hours a week, Monday through Thursday, and reserved Friday of every week for the research and analysis component of my project. Throughout the course of my internship, I was communicating with my supervisor, Kevin Eckstrom, via email and was granted administrative access to the RNS *WordPress* site, to carry out my copyediting responsibilities.

During the course of my project, I was vested with editorial responsibilities, specifically copyediting blog posts by the regular guest bloggers of RNS. Media monitoring was another major responsibility I had, where I had to identify stories from RNS' partner websites such as the Cleveland Plain Dealer and Newark Star Ledger, for publication on the RNS website. I also monitored several international news outlets like *Al Jazeera* and the *Economist's* websites for appropriate multimedia pieces on religion.

Weekly Field Notes

Week one Jan 28 - Feb 1

Religion News Service duties:

- Debra Mason introduced me to the RNS team at Columbia, Missouri. She explained to me my duties through the course of my internship and assigned me an office and a desk to work from.
- I had previously written a news story for Religion News Service on Indian American seniors so I spent a major portion of the week working on my story.
- I called up all my sources in the story to accuracy check the piece and update any information that had changed ever since I had written it. I worked on editing it and tightening the article to fit the requirements of RNS.
- I met with the Photo editor of RNS, Sally Morrow, to discuss possible artwork for my story and contacted my sources for the same.
- I was also given permission into the back-end of the RNS site to edit and contribute to the website. A log-in password and id was created for me and I explored and navigated through the Word press site, trying to figure out how to add stories, edit, add media and perform all the technical duties required of me.
- I assisted the photo editor with editing some media for the website. I learnt that RNS had recently (in December) transitioned into a Word Press site and

therefore some of the media on the website, especially pictures needed to be uploaded and hyperlinked on the Word Press site exclusively for users to be able to download them. I was assigned with the task of updating all the media from December 2012 to February 2013.

- Debra assigned me the post of 'Blog editor' for RNS and explained to me that I would have to edit all the blog posts on the website by various contributing bloggers. My duties would involve editing previously posted blogs as well as current ones as and when they are posted.

Reflection:

My first week was exciting and eventful at the same time. I was really excited about getting my story published on RNS. Going back and reworking the story after a semester gave me a sense of how much more I had learnt in just a semester. But it also gave me a sense that I need to work a great deal to improve my editing skills and really tighten my writing. I am sure with this internship will help me achieve those goals. I was pleasantly surprised that all my sources remembered me although I contacted them after such a long hiatus.

Navigating around the Word Press site with an editorial eye was an enriching experience. A lot of media outlets are making a transition to Word Press and I am sure mastering it will be a great asset in my future endeavors. The media industry transitions so quickly and I believe it is very important for journalists of today to keep abreast with these transitions. I also feel that although one is a writer or editor it is very important in this day and age to be able to deal with art and other forms of

media, especially photo and video. Working closely with Sally will help me develop some of those skills.

Research progress:

I did a preliminary search on the news websites of the three selected outlets – *The New York Times*, *Huffington Post* and *Milwaukee Journal Sentinel* for articles related to the Wisconsin Sikh temple shootings.

Week two Feb 4 - Feb 7

Religion News Service duties:

- My first story was published for RNS at the beginning of the week. The process of getting the story published dominated my duties around the first two days of the week. These involved a final accuracy check and copy editing after it ran through the concerned editors in RNS.
- Every Tuesday there is a guest commentary piece that features on the RNS website and is transmitted as a wire piece also. I was vested with the responsibility of editing this commentary. My duties involved basic copyediting and checking back with the author of the story, for any changes before transmitting the story.
- The rest of the week was spent in editing blog posts by the various bloggers that post directly on to the website. On an average RNS has a new blog post a day, sometimes even more than one. My duty involves checking the post and

copyediting it, and in case of any question or concern about accuracy, reverting back with the bloggers to confirm.

Reflection:

This week involved some real work. Coordinating with the senior editor and the guest commentator gave me some real world newsroom experience. Blogging is a relatively new form of media and owing to its immediate nature of transmission, it is prone to copyediting errors. Although the bloggers for RNS are all very accomplished writers, tiny errors manage to creep into the copy and fixing these errors is very important for the overall image of the media outlet, this was where I came in to play. I have been in editorial roles before but never for blog posts, so this experience is especially new and enriching for me. Having my story published on the RNS website and reading comments and responses to it, was a satiating feeling.

Research progress:

I identified the 30 articles I need to analyze for my research paper from three different news outlets. This was quite a task since I had to pick only hard news articles. I found that most of the articles in *The New York Times* and the *Huffington Post* were blog posts or Op-ed pieces.

Week three Feb 11-14

Religion News Service duties:

- The resignation of the Pope on Monday resulted in an extremely busy week for everyone at RNS. Stories, commentaries, blogs and photo slideshows about the Pope's resignation dominated all activities through the week.

- Six regular bloggers on RNS, on an average, write about one blog post a week, which I edit once they are posted. This week due to such a poignant religious occurrence, the bloggers wrote more than usual and I edited eight blog posts through the week.
- I copy edited Tom Ehrich's commentary on Tuesday, reverted back to the writer for approval and sent the edited version to Kevin Eckstrom for publication.
- I worked on putting together a photo slideshow, with Sally Morrow, the photo editor of RNS. The slideshow was about the most and least religious states in the USA, according to a survey conducted by Gallup.
- Putting together the slideshow involved selecting pictures from Flickr.com, writing captions, inserting hyperlinks and attributing them. I made separate folders for the most and least religious states and corresponding word documents with their captions.
- The Pope's resignation was such a significant world event and the timeliness resulted in producing a show on it, for Global Journalist. With the help of Debra Mason, I was able to rope in two religion reporters, David Gibson and Alessandro Speciale, of RNS, for Thursday's Global Journalist show on KBIA FM.

Reflection:

This week was probably one of the busiest weeks in RNS with all the reporting and buzz around the Pope's resignation. It was really an experience to see

how breaking news changes the dynamics and schedule of how the newsroom functions. All the staff had to put in extra hours and effort to accommodate breaking news. Copy editing Ehrich's commentary, sending it back for approval, making any changes requested by the author and finally sending it to the responsible authorities for publication gave me hands-on experience of being a copy editor. Editing blog posts on the other hand is a very different and less intensive process. This week's duties gave me a good understanding of the contrast between the two modes of editing and a taste of both. Putting together the photo slideshow was something very new for me but I came to realize how much I enjoyed working with multimedia. We are in a transitional period in journalism and multimedia is in the spotlight like never before. This experience helped make me a holistic journalist, with a working knowledge of multimedia, which I think is now a requirement for every journalist. Having the two RNS reporters on the Global journalist radio show served as an excellent collaborative opportunity, which was one of my aims through the course of this project. All in all this was a very eventful but productive week.

Research Progress:

I started analyzing the 30 articles I had picked last week. Managed to conduct an in-depth analysis of 12 articles out of the 30 and carefully highlighted specific words and made notes of stylistic devices and the tone used in reporting them. My agenda during this course was to try and figure patterns among the articles. I tried to deduce similarities, differences and comparisons between all the chosen articles. Apart from pre-existing frames as elucidated by Silk, I tried to decipher other frames that were common in some of the articles that I had picked. I was also mindful of

what to call these patterns and what names I was to give these new frames, just like Silk did.

Week four Feb 18-21

Religion News Service duties:

- As a part of my weekly duties, I edited all the blog posts that went on the site through the entire week.
- In addition to the regular blog posts, I also edited three commentaries this week. One of them is a regular commentary that features on the website every Tuesday, while the other two were guest commentaries, based on specific incidents of subjects of importance, for that particular week.
- A new responsibility I was vested with was media monitoring. I was walked through the process (by Adelle Banks, the production editor) of how to select articles from four media outlets, with which RNS has ties that can feature on our website/wire.
- Two media outlets, The Cleveland Plain Dealer and the Newark Star Ledger are the ones I am in charge of. I have to monitor them on a daily basis and send across any articles of national religious importance across to Kevin Eckstrom. If he thinks they are appropriate he will run them on RNS.
- I met with the photo editor, Sally Morrow and discussed the possibility of writing a story on temple administration. She provided me with some

contacts and useful information for the story and we also discussed possible artwork for the story.

Reflection:

Copyediting commentaries is different from editing blog posts and quite similar to editing regular news stories and by having to edit these commentaries, I am able to gather experience editing news stories. Through this I feel I am able to gather all the experience possible, in editing all types of stories. After writing one story for RNS, the opportunity to write another story has emerged, which is very exciting. Sally has also helped with some contacts for the story that I can use as sources, so for the next few weeks I will likely work on the story and try and get it published before my internship here ends.

Research Progress:

I analyzed 12 more articles, copied them all into a word document and made notes on everything I noted regarding each article. Based on the previously analyzed articles I was able to successfully group a couple of articles and deduce similarities and differences between them. I figured, for the event I was analyzing only some of Silk's frames would be applicable not all.

Week five Feb 25-28

Religion News Service duties:

- Edited the daily blog posts, Tom Ehrich's weekly commentary that features on RNS every Tuesday and in addition to that I edited two guest commentaries for the week.

- Checked on the Cleveland Plain dealer and the Newark Star Ledger for religion news stories that we could use for the RNS wire and website.
- Apart from blog posts and commentaries this week, I got to copy edit a news feature story by Megan Sweas for RNS on the History Channel's new show which is a multi-part documentary on the Bible.
- As a part of the media monitoring process, I came across a couple of interesting religion-based videos on Al-Jazeera which could possibly feature on the RNS website. I picked the videos and sent them to the photo editor – Sally Morrow and she put them up on the RNS website. The video she put up was about the growing importance of the Russian Orthodox Church and its increased affiliations with the State.

Reflection:

This week I got to edit a main news feature story that would run on both the web and the wire. It was very different from my regular duty of editing blog posts, where I can return back to the post from time to time and continue editing in case of any errors. Copyediting this news story meant observing extra keenly for any mistakes or checking for AP style within a strict deadline, as the news story needs to be transmitted on a daily basis through the wire. This gave me a true experience of copyediting in a busy newsroom. The job of media monitoring is an interesting one. Apart from finding interesting stories for your outlet, you end up learning so much about various things around the country and the world at large because you are constantly skimming through the numerous news sources.

Research Progress:

Read and analyzed the six remaining articles and finally had a complete set of notes on all the articles that were selected. I am now left with the task of figuring out what patterns the articles follow, what frames can be identified among them and then classify them under those frames.

Week six March 4-7

Religion News Service duties:

- Performed all the daily and weekly duties of editing blog posts, commentaries and media monitoring with partner news outlets for any potential stories.
- Religion News service had a retreat this week where the entire team and staff of partner associations like Columbia Faith and Values were in attendance. The retreat spanned from Tuesday to Thursday, but guests started arriving on Monday.
- As a part of the retreat there were numerous sessions that covered important newsroom concerns and topics, which I attended.
- I attended the session on copyediting by Adelle Banks, a brown bag by Kevin Eckstrom on how to effectively cover events like the Pope resigning and a session on the intellectual property law and copyright infringement especially for writers and editors by Sandy Davidson.

- Met with Adelle Banks and she walked me through the process of how she copyedits a story, with a special emphasis on accuracy checks on religious institutes and titles.
- Had a meeting with Sally Morrow and Adelle Banks to discuss the possibility of copyediting photo captions and blurbs. They vested me with the responsibility of copyediting captions for the photos for RNS, especially checking for AP style.

Reflection:

This week was so different yet insightful in so many ways. I did have my share of regular duties but the week was characterized by the wonderful sessions as a part of the retreat. I got to learn so much because of them, specifically from a religion reporting perspective. All the speakers of the sessions I attended, addressed issues and concerns that religion reporters and newsrooms face on a daily basis. The other advantage was I got to meet the team I work with on a daily basis in person. We managed to sneak in short meetings and discuss things related to my responsibilities at RNS. I was given a new duty of copyediting captions, which is good experience for me because captions are known to be one of the most widely read portions of text related to a story. Helping the people in charge of organizing this event here brought me closer to them and provided me with some insight on what it takes to organize an event involving a fairly large number of people. All in all it was a very interesting week that combined work, learning and fun.

Research Progress:

Revisited Silk's study on the frames he identified and read through Kellie Kotraba's thesis as well to get an idea of how to identify Silk's existing frames or some new frames from my analyzed notes.

Week seven March 11-14

Religion News Service duties:

- This week was especially eventful with the new Pope being elected; Pope Francis was a part of almost every story that ran at RNS through the week.
- With the election of the new Pope, the blog posts came in all at once, as opposed to the even distribution of posts through the course of the week.
- The first two days of the week were spent in anticipation, where the blog posts were mainly about the papal elections and predictions of who may be the new Pope.
- Finally, on Wednesday, the 13th of March, Pope Francis was elected after only two days of voting. The blog posts covered a variety of topics, ranging from the unusual choice for a name to expectant reforms in the Catholic Church.
- All the bloggers, irrespective of the faith group they represented, wrote about this milestone.
- Apart from this groundbreaking news (especially for a religion news outlet), I had my other usual weekly activities to complete including media

monitoring, through which I found interesting videos from Al Jazeera, the Economist and Time magazine, that featured on RNS website with the help of Sally Morrow. I also edited Tom Ehrich's weekly commentary.

- I helped the photo editor, Sally Morrow, look for some pictures related to election of a new Pope in the RNS photo archives, that were used on the website to go with some stories.

Reflection:

This week was again a very enriching learning experience for me. I got a pulse of what it is to have one of your biggest news stories as a religion news media outlet. The way the editors and writers handled the election of Pope Francis, especially the circumstances in which he was elected was very fascinating to me. From my media monitoring assignments through the week I was happy to note that this week was one of those weeks where everyone was picking RNS' stories as opposed to us picking pieces of interest from other partner outlets. This week I was just thanking my lucky stars that I was able to be a part of the RNS team at the perfect time.

Research progress:

Based on my notes and a review of existing literature, I decided that the conflict frame had to be used as one of the frames, especially with respect to the Wisconsin Sikh temple shooting incident. I also identified the criminal frame as a frame for the coverage of this particular incident. Both of these frames were not identified by Silk.

Week eight March 18-21

Religion News Service duties:

- Performed all my weekly duties of copyediting blog posts on a daily basis and this week's blog posts' topics continued to be dominated by the new pope. The bloggers acknowledged everything Pope Francis is doing differently and wrote insightful posts about the same.
- Copyedited Tom Ehrich's commentary, which is published every Tuesday, sent it back to him for approval of the changes I made and subsequently published it online.
- As a part of the media monitoring process, I came across an article in the Cleveland Plain Dealer, one of our partner sites, which I sent to Kevin Eckstrom and he ran it on the RNS website.
- Found some interesting multimedia pieces on religious topics on international news websites like Al Jazeera and the Guardian, which I sent to Sally Morrow so that they could feature on the multimedia corner on the website.

Reflection:

This week seemed pretty ordinary with all the excitement from last week (new pope) slowly simmering down. Most of the blog posts still revolved around the new pope and his actions after being elected into papacy. All the privileges and perks he refused, washing the feet of juveniles and vowing to make the church more accessible to the poor made Pope Francis the most discussed person this week

around. I came to understand how this was such a transitional phase for the Roman Catholic Church and grew increasingly interested in following the actions and agenda of this pope. Having to edit all the blog posts on the website made me think about the diversity of our bloggers. How all of them belong to different faith groups, how they are authorities in their respective fields and how I am getting to learn so much about all these different faith groups through their blog posts, like about Mormons for instance, through Jana Riess' "Flunking Sainthood."

Research progress:

I have figured that Silk's 'good works' frame definitely will be one of the frames used in the coverage of the Sikh temple shootings, but I am still trying to figure out which other frames of his are applicable. 'Tolerance' and 'Inclusion' for instance seem quite similar to me, however, I need to revisit literature to understand the differences and which one is used in this specific instance.

Week nine March 25-28

Religion News Service duties:

- This week, the university closed for spring break so I was away from my office at the Center for Religion and the Professions, however I continued to perform my RNS duties through the course of the week, from home.
- I edited the daily blog posts as and when they were published by our designated bloggers.

- On Tuesday, I copyedited Tom Ehrich's commentary and followed through with the other procedures until publication.
- Checked the Cleveland Plain Dealer and the Star-Ledger, apart from other international news outlets for articles and multimedia pieces related to religion, culture and ethics.

Reflection:

Working from home this week gave me a sense of evolving newsrooms. I couldn't help but muse about how, with the help of an Internet connection, you can continue uninterrupted reporting, editing and publishing wherever in the world you are. Journalists are always on the move and this helped me get a sense of how I could complete any assigned task without necessarily being at my desk.

Research progress:

Due to the snow days and spending a lot of time away from work, I was able to focus more on my research. I was able to identify all the frames that were used in the coverage of the incident. They are: conflict, criminal, political, mistaken identity and tribute/event (these were the ones I identified and named) and Silk's frames of good works, tolerance and inclusion. After identification, I classified each of the articles under each frame in a tabular form for readability and easy access.

Week 10 April 1- 4

Religion News Service duties:

- This week was especially interesting. Prof. Debra Mason requested me to give her class — Religion reporting and writing — a talk on the basic tenets of Hinduism and how to report on lesser-known religions in the West like Hinduism, on 1st April.
- As a part of my daily duties, I edited the various blog posts and Tom Ehrich's commentary on Tuesday, looked for religion or ethics-related article in our partner sites and other international news outlets.
- I represented RNS and attended the American Copy Editors Society (ACES) conference in St. Louis from 3- 6 April 2013.

Reflection:

This week was very eventful and enriching. First, giving the lecture on Hinduism really helped me organize my thoughts and simplify them for the students who were not very familiar with the religion. I prepared a PowerPoint presentation and found it especially challenging trying to decide what to include, about something so vast, in a two-hour time limit. As journalists we often find ourselves in similar situations, where we have a sea of research and have to fit it all into a limited word count. Giving this lecture helped me skim, synthesize and present my work in the necessary way. Attending the ACES conference was so educative and helped me with some effective networking. I was able to attend very informative sessions throughout the duration of the conference that helped me develop my editorial

skills. I especially enjoyed the session on AP style changes in 2013, how to write effective headlines and blurbs and a keynote speech and session by Peter Soklowski, Merriam-Webster's editor-at-large. I was able to meet various editors from all kinds of backgrounds. All in all the conference was very productive and helped me learn and improve as a copyeditor.

Research progress:

This week was quite hectic with travelling and attending the ACES conference, so I wasn't able to work on my research. I am now left with the task of writing down my definition of each of the identified frames and give examples from the articles and justify their classification.

Week 11 April 8-11

Religion News Service duties:

- This week was relatively laidback as opposed to my previous week in RNS and I completed all the tasks I was assigned on a daily basis.
- I edited all the blog posts by our various guest bloggers and Tom Ehrich's Tuesday column.
- During the course of my media monitoring exercise, I came across a story related to the imprisonment of an Amish bishop in the Cleveland Plain Dealer, which I sent to the editor to be published on the RNS website.
- I also identified a video on Al Jazeera about blasphemy laws in Bangladesh, which went on to the multimedia and video portion of the RNS website.

- During my media monitoring exercise, I came across a very interesting article on guidelines for reporting on Islam and Muslims, which I forwarded to Prof. Mason, so she could use it as a helpful resource for her class and possibly for RNS as well.

Reflection:

As a part of Global Journalist, I end up closely monitoring international news and now that I am a part of the RNS team, I am especially watchful for religious stories and occurrences internationally. I have come to realize that Al Jazeera is a wonderful resource for the same and does some excellent religion news coverage all around the world, most significantly Africa and Asia. This has taught me to be really vigilant about international news on religion and immediately send anything I find appropriate, based on my personal news judgment, to the multimedia editor. RNS does excellent religion coverage locally, but international stories do not get as much coverage. Posting these stories on the website and receiving feedback from audiences about them, in the form of comments, shows there is a demand for religion news elsewhere in the world, in this country as well.

Research progress:

This week I really worked on getting a bulk of the writing done. I used the table to indicate which article fell under which frame and then went ahead and describe each frame in detail. I gave examples of quotes from the articles, to justify why one article fell under that particular frame. With this done, I have the findings section of my analysis complete.

Week 12 April 15-18

Religion News Service duties:

- I worked on editing the blog posts by our regular bloggers and also edited Tom Ehrich's weekly commentary on Tuesday.
- This week's posts were dominated by the bombings that took place at the finish line of the Boston Marathon.
- I was able to identify an appropriate video on Al Jazeera's website that would really fit RNS' requirements. It was about a mega church in Nigeria, the most populated African country and the effects it has on the Nigerian Christian population.
- I identified a story in the Cleveland Plain Dealer on Sen. Rob Portman's gay marriage support and how that would affect his political career. I sent this story to Kevin, in case he deemed it fit to use on the RNS website.

Reflection:

Although the Boston bombings had nothing directly to do with religion, it became a widely discussed subject by our bloggers due to the speculation about the identity and motives of the terrorists. In today's world, many people automatically relate any terrorist activity to Muslims or the Islamic faith. This point was highlighted and discussed by our bloggers Omid Safi and Mark Silk. Having to deal with such sensitive issues, as a copy editor, involving a volatile terminology was a

learning experience for me. I made note of how to be politically correct and use the right terminology while referring to terrorist activities and the religious identities of terrorists.

Research progress:

This week I was almost done with writing down my observations and analysis of all the articles under each frame that I had identified. I completed the discussion part, which is like a continuation of the findings with some future research opportunities included. I also indicated what shortcomings I had, through the course of my analysis and now am left only with the conclusion part of my final analysis.

Evaluation

My internship at RNS was a productive and enriching learning experience. I was fortunate enough to be interning in one of the nation's leading, exclusive religion news provider, at a very religiously significant time. With one pope resigning and the other being elected, religion news had become front-page news in most news outlets. To be a part of the editorial team of RNS during this period taught me how to copyedit under pressure and tight deadlines, yet with prevailing accuracy.

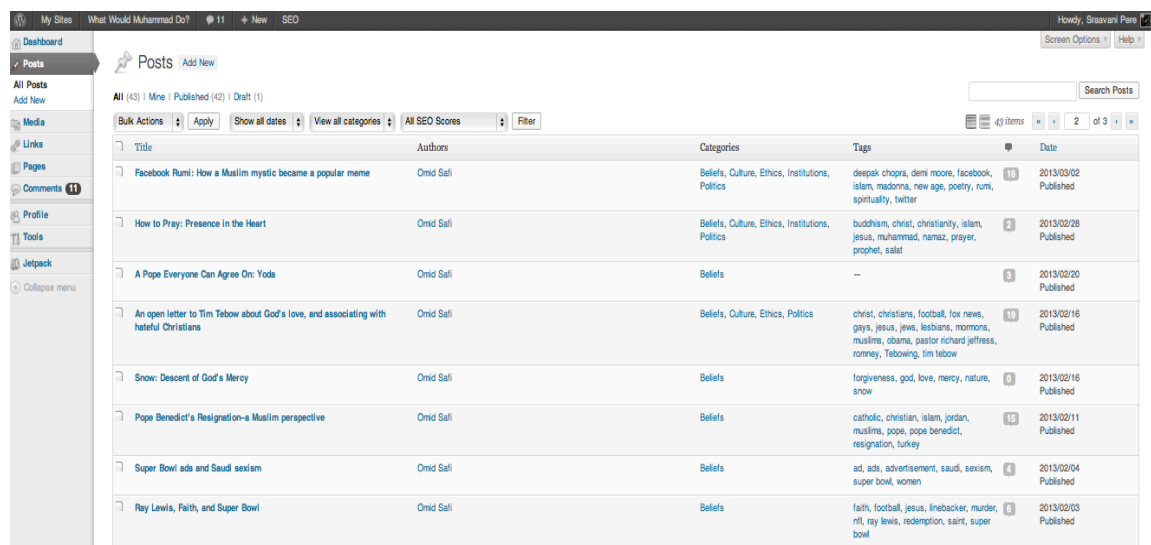
Apart from copyediting, I gained some experience in editing and creating multimedia pieces, which in today's dynamic newsroom setting, is a required skill. This was something I hadn't done in the past, and this experience helped me realize that I actually enjoy it. This maybe a skill I would like to develop and master in the future and my internship at RNS help me identify that.

During my internship, I was sent on a conference hosted by American Copy Editors Society, in St. Louis, where I was able to attend some helpful and educational sessions on the nuts and bolts of copyediting. Apart from gathering the most up-to-date information on the profession of copyediting, I was able to network and meet some of the country's top editors. The three-day event at St. Louis reinforced my interest in the field of journalism, more specifically editing. Finally, I truly believe I am now a more confident and well-equipped journalist, with a complete and specialized skill set.

Abundant Physical Evidence

My primary responsibility at RNS was copyediting blog posts of guest bloggers who upload posts to the RNS website on a daily basis. I edited posts by Omid Safi on *What would Mohammad do?*, Jana Riess on *Flunking Sainthood*, Mark Silk on *Spiritual Politics*, Michael O’Loughlin on *Faith Fix* and Jonathan Merritt on *On Faith and Culture*. All the posts are accessible on <http://www.religionnews.com/blogs/>

Indicated below are screen shots of all the blog posts I copyedited, from the time I started my internship at RNS.



Title	Authors	Categories	Tags	Date
Facebook Rumi: How a Muslim mystic became a popular meme	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	deepak chopra, demi moore, facebook, islam, madonna, new age, poetry, rumi, spirituality, twitter	2013/02/02 Published
How to Pray: Presence in the Heart	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	buddhism, christ, christianity, islam, jesus, muhammad, namaz, prayer, prophet, salat	2013/02/28 Published
A Pope Everyone Can Agree On: Yoda	Omid Safi	Beliefs	—	2013/02/20 Published
An open letter to Tim Tebow about God's love, and associating with hateful Christians	Omid Safi	Beliefs, Culture, Ethics, Politics	christ, christians, football, fox news, gays, jesus, jews, lesbians, momms, muslims, obama, pastor richard jeffress, romney, Tebowing, tim tebow	2013/02/16 Published
Snow: Descent of God's Mercy	Omid Safi	Beliefs	forgiveness, god, love, mercy, nature, snow	2013/02/16 Published
Pope Benedict's Resignation—a Muslim perspective	Omid Safi	Beliefs	catholic, christian, islam, jordan, muslims, pope, pope benedict, resignation, turkey	2013/02/11 Published
Super Bowl ads and Saudi sexism	Omid Safi	Beliefs	ad, ads, advertisement, saudi, sexism, super bowl, women	2013/02/04 Published
Ray Lewis, Faith, and Super Bowl	Omid Safi	Beliefs	faith, football, jesus, linebacker, murder, nfl, ray lewis, redemption, saint, super bowl	2013/02/03 Published

My Sites		What Would Muhammad Do? 11		New		SEO		Hedy, Sravani Peta	
Dashboard									
Posts									
All Posts									
Add New									
Media									
Links									
Pages									
Comments 11									
Profile									
Tools									
Jetpack									
Collapse menu									

Title	Author	Categories	Tags	Views	Date
Zionist atrocities at Palestinian village of Deir Yassin, 65 years ago...and today	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics		19	2013/04/09 Published
To NC Republicans seeking to establish an official state religion: Screw You.	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	amendment, christianity, establishment, north carolina, prayer, religion, republicans	17	2013/04/03 Published
To set out on the spiritual path, you have to be ugly	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	islam, love, muslims, rumi, spiritual, spirituality, sufi, sufism	2	2013/03/31 Published
Between Good Friday and Easter: A Muslim Meditation on Christ and Resurrection	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	christ, christians, death, easter, good friday, islam, jesus, life, muhammad, Muslim, Qur'an, resurrection	6	2013/03/30 Published
Shi'i Islam: Origin and Foundational Teachings of Shi'ism	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	islam, muhammad, muslims, prophet, sectarian, shi', sunni	9	2013/03/29 Published
Why I support same-sex marriage: a religious argument in solidarity	Omid Safi	Beliefs	christianity, civil unions, desmond tutu, homosexuality, islam, keith ellison, marriage, martin luther king, same-sex	14	2013/03/27 Published
Murder of a Cleric: Order, Chaos, and Justice in a Violent World	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	al-bouti, bashar al-assad, chaos, justice, murder, order, religion, syria, syrian, terrorism	5	2013/03/24 Published
Iranian New Year, and the War on Iran	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	half-sin, iran, iranian, new year, norooz, norooz, nowruz, peace, persian, war, year-renewing	3	2013/03/21 Published
Remembering Rachel Corrie: A martyr for human rights	Omid Safi	Beliefs	bulldozer, Caterpillar, israel, murder, obama, occupation, palestine, rachel corrie	3	2013/03/16 Published
Why is Prince Charles so attracted to Islam?	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	Arabic, Britain, islam, Koran, muslims, nature, Prince Charles, Qur'an, sacred	13	2013/03/15 Published
Harriet Tubman at 100: Emancipate yourself from mental slavery	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	emancipation, harriet tubman, liberation, racism, sexism, slavery	9	2013/03/10 Published
A celebration of the International Women's Day	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	human rights, international women's day, islam, women's rights	1	2013/03/08 Published
Who are the Wahhabi Muslims? Muslim puritans, United States allies	Omid Safi	Beliefs	extremist, islam, puritanical, saudi, wahabi	13	2013/03/07 Published

My Sites		What Would Muhammad Do? 11		New		SEO		Hedy, Sravani Peta	
Dashboard									
Posts									
All Posts									
Add New									
Media									
Links									
Pages									
Comments 11									
Profile									
Tools									
Jetpack									
Collapse menu									

Bulk Actions		Apply	Show all dates	View all categories	All SEO Scores	Filter	Search Posts	
Title	Author	Categories	Tags	Views	Date			
10 Essential points about the Boston Marathon bombers, Islam, and America	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	america, bombing, Boston, boston marathon, chechen, chechnya, Dzhokhar Tsarnaev, Islam, Tamerlan Tsarnaev, Tsarnaev	22	2013/04/20 Published			
Boston Marathon, Terrorism, and President Obama	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	alghazwan, Boston, boston marathon, drone, explosion, iraq, israel, nato, pakistan, palestine, president obama, United States of America, yemen	2	2013/04/17 Published			
"No more hurting people. Peace."	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	Boston, boston marathon, buddha, chad, compassion, explosion, islam, muhammad, Richard Martin, suffering	5	2013/04/16 Published			
First response to Boston Explosion	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	Boston, explosion, Fred Rogers, hatred, love, marathon, prayer	4	2013/04/15 Published			
Tiger Woods, and the unspoken legacy at the Masters	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	augusta, augusta national golf club, golf, masters, racism, sexism, tiger woods	1	2013/04/13 Published			
Unblessed are the Peace-breakers & the Warmongers: Pat Robertson, Bashar al-Assad, and Daniel Pipes	Omid Safi	Beliefs		13	2013/04/13 Published			
Zionist atrocities at Palestinian village of Deir Yassin, 65 years ago...and today	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics		19	2013/04/09 Published			
To NC Republicans seeking to establish an official state religion: Screw You.	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	amendment, christianity, establishment, north carolina, prayer, religion, republicans	17	2013/04/03 Published			
To set out on the spiritual path, you have to be ugly	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	islam, love, muslims, rumi, spiritual, spirituality, sufi, sufism	2	2013/03/31 Published			
Between Good Friday and Easter: A Muslim Meditation on Christ and Resurrection	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	christ, christians, death, easter, good friday, islam, jesus, life, muhammad, Muslim, Qur'an, resurrection	6	2013/03/30 Published			
Shi'i Islam: Origin and Foundational Teachings of Shi'ism	Omid Safi	Beliefs, Culture, Ethics, Institutions, Politics	islam, muhammad, muslims, prophet, sectarian, shi', sunni	9	2013/03/29 Published			
Why I support same-sex marriage: a religious argument in solidarity	Omid Safi	Beliefs	christianity, civil unions, desmond tutu, homosexuality, islam, keith ellison, marriage, martin luther king, same-sex	14	2013/03/27 Published			

Flunking Sainthood #4 - New SEO				
Dashboard				
Posts Add New				
All Posts Add New				
Media				
Links				
Pages				
Comments				
Profile				
Tools				
Jetpack				
Collapse				
Menu				
All (27) Mine Published (26) Draft (1)				
Bulk Actions Apply Show all dates View all categories All SEO Scores Filter				
Title	Authors	Categories	Tags	Date
5 Things I Learned at the Dead Sea Scrolls Exhibit	Jana Rieff	Beliefs	Cincinnati Museum Center, Dead Sea Scrolls, Flunking Sainthood, Hebrew Union College, idol worship in the Bible, jana rieß, the evolution of monotheism in the Hebrew Bible, Things to do in Cincinnati, women at the Walling Wall	2013/03/11 Published
Jodi Arias's Last-Ditch Defense Is . . . Blood Atonement? Are You Kidding Me?	Jana Rieff	Beliefs	2013 changes to Mormon scripture, Brigham Young University, by Common Consent, Doctrine & Covenants changes, Flunking Sainthood, growth of Mormon missions, jana rieß, Jodi Arias, LDS lowers missionary age, LDS Official Declaration 1, Mormon blood atonement, Mormon polygamy, Mormonism and racism, Mormons and race, Pearl of Great Price changes, polygamy	2013/03/09 Published
Mormonism and the Boring Sacrament Meeting, Revisited	Jana Rieff	Beliefs	boring sacrament meeting, Brigham Young, Flunking Sainthood, how to have better sacrament meetings, jana rieß, mass, Mormon sacrament meeting, Mormonism	2013/03/06 Published
Why I Keep the Sabbath	Jana Rieff	Beliefs	Exodus 20, fasting, fixed-hour prayer, Flunking Sainthood, how to keep the Sabbath, jana rieß, Matthew Sleeth 24/6, Mormons and the Sabbath, Sabbath, Sabbath-keeping, the fourth commandment, the Jesus Prayer, the Ten Commandments, Walter Brueggemann	2013/03/06 Published
When a Nine-Year-Old Girl Is Called the "C" Word	Jana Rieff	Beliefs	* Twitter, "We Saw Your Books, Academy Awards, cunt, Flunking Sainthood, jana rieß, offensive tweets, Quvenzhane Walls, Sabrina James, The "C" Word, The Onion, the Onion analogizes	2013/03/05 Published
Regimen, and New Light	Jana Rieff	Beliefs	Episcopal Diocese of Western New York, Flunking Sainthood, grief, inflammatory breast cancer, jana rieß, meningial carcinomatosis, mother loss, mourning process	2013/03/04 Published
When It's Not the Hap, Happest Season of All	Jana Rieff	Beliefs	advent waiting, amy grant, christmas, flunking sainthood blog, holiday sadness, jana rieß	2012/12/13 Published
Title	Authors	Categories	Tags	Date

Flunking Sainthood #4 - New SEO				
Dashboard				
Posts Add New				
All Posts Add New				
Media				
Links				
Pages				
Comments				
Profile				
Tools				
Jetpack				
Collapse				
Menu				
Marie Osmond Speaks out for Marriage Equality				
Title	Authors	Categories	Tags	Date
Marie Osmond Speaks out for Marriage Equality	Jana Rieff	Beliefs, Culture	Flunking Sainthood, gay marriage, jana rieß, Marie Osmond, Mormonism and gay marriage, Mormons and homosexuality, the Osmond family	2013/03/30 Published
Breaking Bread Together	Jana Rieff	Beliefs, Culture	Christians and food, cooking, Flunking Sainthood, food and joy, jana rieß, Rachel Marie Stone Eat with Joy, Robin Davis Recipe for Joy, Sharna Nequist Bread & Wine, spirituality and eating	2013/03/27 Published
5 Inspiring "I'm a Mormon" Videos	Jana Rieff	Beliefs	Flunking Sainthood, I'm a Mormon ad campaign, jana rieß, Mormonism and The Colbert Report, Mormonism and The Daily Show	2013/03/25 Published
On Grief	Jana Rieff	Beliefs	death, Dr. Who, Flunking Sainthood, grief, grieving, Harold Fry, jana rieß, mother loss, Phyllis Rieff, Rachel Joyce, The Unlikely Pilgrimage of Harold Fry	2013/03/21 Published
Mormon Women to Pray in General Conference (I . . . and 4 Other Reasons for Mormon Feminists to Be Happy This Month	Jana Rieff	Beliefs, Culture, Institutions	Eliza R. Snow, Ellis Shipp, FAIR conference 2012, Flunking Sainthood, jana rieß, LDS Charities, LDS Humanitarian Services, LDS sister missionaries, Lean In, Let Women Pray campaign, Mormon feminism, Mormon women doctors, Mormon women leaders, Mormon women to pray in General Conference, Naylan McElaine, Sharon Eubank, Stephanie Meyer, Young Women as eubank in LDS sacrament meeting	2013/03/19 Published
Lent Is Almost Over. Do You Know Where Your Resolutions Are?	Jana Rieff	Beliefs	Alan Jacobs The Pleasures of Reading in an Age of Distraction, Anna of Green Gables, David McCullough The Greater Journey, Dietrich Bonhoeffer, Eugene Peterson Practice Resurrection, Flunking Lent, Flunking Sainthood, God is on the Cross, Goodwin Team of Trials, jana rieß, Lenten disciplines, Lenten reading, prayer, spiritual practice	2013/03/18 Published
What is the Future of Mormon Studies?	Jana Rieff	Beliefs	Armond Mauss, Claremont Graduate School Mormon Studies Program, Claudia Bushman, Flunking Sainthood, Jan Shippo, jana rieß, Levi Peterson, Matt Bowman, Mormon memoirs, Richard Bushman, Shifting Borders and a Tattered Passport	2013/03/14 Published
Kathie Lee Gifford Showcases Novel "Sensible Shoes"	Jana Rieff	Culture	best spiritual novels 2013, contemplative prayer, Flunking Sainthood, how to do lectio divina, Interspersed Press, jana rieß, Kathie Lee Gifford's favorite things, novels about spirituality, self-published novels become success stories, Sharon Garbough Brown Sensible Shoes, spiritual practices, the Today Show	2013/03/12 Published
Title	Authors	Categories	Tags	Date

My Sites		Flunking Sainthood #4		New SEO		Howdy, Sravani Perera		
3	Important Reminders from the Boston Explosions	Jana Rless	Beliefs	Boston Marathon responses, first responders at Boston Marathon, Flunking Sainthood, jana rless, marathon explosions, Martin Richard, Mass General Hospital, Omid Safi, Patton Oswalt Boston Marathon, Rev. Emily C. Heath Boston Marathon, theology, Where was God in the Boston Marathon explosions?	3	2013/04/18	Published	
1	Rest in Peace, Brennan Manning	Jana Rless	Beliefs	AA, All Is Grace, Brennan Manning, Brennan Manning death, Christian alcoholics, Flunking Sainthood, jana rless, sin bobby, The Ragamuffin Gospel	11	2013/04/13	Published	
1	The 5 Kinds of People I Unfollowed on Twitter	Jana Rless	Beliefs, Culture	* Twitter, advice for writers, authors who use Twitter, Flunking Sainthood, How to Use Twitter, jana rless, Jon Stewart, Mormonism news, social media, Stephen Colbert, Tebile, Twitter followers, unfollowing on Twitter, What not to do on Twitter, William Shakespeare	3	2013/04/12	Published	
1	Bienvenidos a la Iglesia Mormon	Draft	Jana Rless	Beliefs	--	2	2013/04/09	Last Modified
1	Matthew Warren's Death and the Changing Tide of Mental Health Awareness	Jana Rless	Beliefs, Culture	depression, Dieter Uthoff, Flunking Sainthood, George Albert Smith and mental illness, jana rless, LDS General Conference April 2013, Matthew Warren, Matthew Warren suicide, mental illness, mental illness stigma, NAMI classes, Rick Warren, The Purpose-Driven Church	14	2013/04/09	Published	
1	What's at Stake in Ordaining Mormon Women?	Jana Rless	Beliefs	American Grace, April 2013 LDS General Conference, David E. Campbell and Robert Putnam, Flunking Sainthood, jana rless, LDS Church, Mormon feminism, Mormon women and ordination, Mormon women leaders, Mormon women to pray in General Conference, Mormonism and women, Ordain Women	24	2013/04/05	Published	
1	Stephen Colbert, Grief Therapist	Jana Rless	Beliefs, Culture	cancer, Flunking Sainthood, grief, jana rless, legionnaires pneumonia, loss, Stephen Colbert and grief	11	2013/04/03	Published	
1	The Indigo Girls AND Philip Yancey?! Glad I Already Bought My Tix for Wild Goose 2013	Jana Rless	Beliefs, Culture	Emily Saliers, Flunking Sainthood, Flunking Sainthood Every Day devotional, jana rless, Jossey-Bass, Krista Tippett, Nada Bob-Waber, On Being, Philip Yancey, Phyllis Klock, The Indigo Girls, Vincent Harding, Waterford restaurant, Wild Goose Festival 2013	3	2013/04/02	Published	
1	Pope to Wash Feet of Every Human Being on Planet	Jana Rless	Beliefs, Institutions	April Fool's Day, Flunking Sainthood, footwashing in the Catholic Church, jana rless, Pope Francis footwashing, religion satire	3	2013/04/01	Published	

My Sites		Flunking Sainthood #4		New SEO		Howdy, Sravani Perera	
<div style="display: flex; justify-content: space-between; align-items: center;"> <div> <p>Dashboard</p> <p>All Posts</p> <p>27 Mine Published (26) Draft (1)</p> </div> <div style="text-align: right;"> <p>Search Posts</p> <p>1 of 2</p> </div> </div>							
Title	Authors	Categories	Tags	Date			
The Mormon Reinvention of Emma Smith	Jana Rless	Beliefs	"Elect Lady", Brigham Young, Community of Christ and polygamy, D&C 26, Dale H. Oaks, Daughters in My Kingdom, Emma Hale Smith Bidamon, Emma Smith, Emma Smith and Eliza F. Snow, Emma Smith in LDS History, Ernsig LDS, Flunking Sainthood, Gospel Doctrine church history lesson 10, How many wives did Joseph Smith have?, jana rless, Joseph Smith and Emma, Joseph Smith III, RLDS Succession, LDS Succession crisis of 1844, Linda King Newell, Midwest Pilgrims retreat, Mormon Enigma: Emma Hale Smith, RLDS, Valen Tapsett Avery	13	19 hours ago	Published	
What Separates the Real Writers from the Amateurs	Jana Rless	Beliefs, Culture	authors who blog, Chad Allen, Christopher Ferabee, Flunking Sainthood, how to be a writer, jana rless, write every day, writing is hard work	6	2013/04/19	Published	
Gun Control and "A Pretty Shameful Day for Washington"	Jana Rless	Beliefs, Ethics, Politics	April 17 gun control measure Senate, First Amendment rights and limitations, Flunking Sainthood, Gabrielle Giffords New York Times editorial, jana rless, Newtown shooting, NRA lobby, powerful political lobbies, President Obama and gun control, Second Amendment rights and limitations, Sen. Rob Portman (R-Oh), U.S. Senate rejects gun control measure	4	2013/04/18	Published	
3 Important Reminders from the Boston Explosions	Jana Rless	Beliefs	Boston Marathon responses, first responders at Boston Marathon, Flunking Sainthood, jana rless, marathon explosions, Martin Richard, Mass General Hospital, Omid Safi, Patton Oswalt Boston Marathon, Rev. Emily C. Heath Boston Marathon, theology, Where was God in the Boston Marathon explosions?	3	2013/04/18	Published	
Rest in Peace, Brennan Manning	Jana Rless	Beliefs	AA, All Is Grace, Brennan Manning, Brennan Manning death, Christian alcoholics, Flunking Sainthood, jana rless, sin bobby, The Ragamuffin Gospel	11	2013/04/13	Published	
The 5 Kinds of People I Unfollowed on Twitter	Jana Rless	Beliefs, Culture	* Twitter, advice for writers, authors who use Twitter, Flunking Sainthood, How to Use Twitter, jana rless, Jon Stewart, Mormonism news, social media, Stephen Colbert, Tebile, Twitter followers, unfollowing on Twitter, What not to do on Twitter, William Shakespeare	3	2013/04/12	Published	

My Sites	Spiritual Politics	New	SEO				Howdy, Graevan P
Dashboard	Pope Francis—a Machiavellian choice?	Mark Sik	Institutions	—	3	2013/03/14	Published
Posts	Melissa Rogers a shot in the arm for faith-based office	Mark Sik	Politics	—	3	2013/03/13	Published
All Posts	Has the papacy been demystified?	Mark Sik	Beliefs	—	0	2013/03/12	Published
Add New	Doctrinal orthodoxy is the papal ticket	Mark Sik	Beliefs, Institutions	—	1	2013/03/11	Published
Media	GetGetReligion: the Ghost of Hugo Chavez	Mark Sik	Politics	—	1	2013/03/08	Published
Links	What observant American Catholics want in a pope	Mark Sik	Beliefs, Institutions	—	2	2013/03/06	Published
Pages	The cardinals turn conciliar	Mark Sik	Institutions	—	1	2013/03/05	Published
Comments	Protecting religious liberty in an SSM country	Mark Sik	Institutions	—	2	2013/03/04	Published
Profile	Job Posting from Rome	Mark Sik	Institutions	—	10	2013/03/01	Published
Tools	Two Cheers for Tebow	Mark Sik	Beliefs, Culture	—	1	2013/02/28	Published
Jetpack	Two Cheers for Tim Tebow Out	Mark Sik	Beliefs	—	0	2013/02/28	Last Modified
Collapse menu	GetGetReligion: smart walks back "the pope did not 'resign'"	Mark Sik	Beliefs	—	1	2013/02/26	Published
	The Felicity of a National Championship	Mark Sik	Culture	—	0	2013/02/25	Published
	Catholic League says NYT buries bad rabbi stories. Nope.	Mark Sik	Beliefs	—	2	2013/02/22	Published
	DJesus in the Book of Revelation	Mark Sik	Beliefs	—	2	2013/02/20	Published
	Purim اسپس Carnival	Mark Sik	Beliefs	—	2	2013/02/20	Published
	The New Religious Practice Dodge	Mark Sik	Beliefs	—	2	2013/02/19	Published
	GOP Dilemma: Youth v. Evangelicals	Mark Sik	Politics	—	0	2013/02/18	Published
	GetGetReligion: Resignation or Abdication?	Mark Sik	Institutions	—	2	2013/02/15	Published
	Pope's resignation reveals ancient two-party system	Mark Sik	Institutions	—	2	2013/02/14	Published

My Sites	Spiritual Politics	New	SEO				Howdy, Graevan P
Dashboard	What hath SSM to do with no-fault divorce?	Mark Sik	Culture	—	2	4 hours ago	Published
Posts	On Muslim terrorists and collective responsibility	Mark Sik	Beliefs	—	11	2013/04/22	Published
All Posts	A pope with a sense of humor	Mark Sik	Institutions	—	2	2013/04/19	Published
Add New	It's the bishops, stupid!	Mark Sik	Institutions	—	13	2013/04/18	Published
Media	GetGet Religion: the Gosnell coverage	Mark Sik	Beliefs	—	0	2013/04/16	Published
Links	What's wrong with a Jewish law judge's sock puppetry?	Mark Sik	Ethics	—	0	2013/04/15	Published
Pages	France's philosopher rabbi steps down	Mark Sik	Institutions	—	0	2013/04/12	Published
Comments	McCardish Phillips, Journalism's evangelical dropout	Mark Sik	Culture	—	2	2013/04/10	Published
Profile	Douhat's Ivy League Futlity	Mark Sik	Institutions	—	1	2013/04/08	Published
Tools	If I'm against SSM do I have to be against adoption?	Mark Sik	Ethics	—	4	2013/04/03	Published
Jetpack	Are social conservatives getting screwed?	Mark Sik	Politics	—	1	2013/04/02	Published
Collapse menu	Best April Fool's Religion Story	Mark Sik	Institutions	—	2	2013/04/01	Published
	Pope Francis: How the Visuals Matter	Mark Sik	Institutions	—	0	2013/03/29	Published
	Anti-Atheist Discrimination at the Post Office	Mark Sik	Culture	—	3	2013/03/29	Published
	Passover in the Supreme Court	Mark Sik	Institutions	—	1	2013/03/27	Published
	Young Evangelicals Heart SSM	Mark Sik	Ethics	—	1	2013/03/25	Published
	Melissa Rogers speaks!	Mark Sik	Politics	—	4	2013/03/22	Published
	Pope Francis v. The New Evangelization?	Mark Sik	Institutions	—	2	2013/03/22	Published
	Liking on Pope Francis	Mark Sik	Institutions	—	1	2013/03/18	Published
	Pope Francis and the Scandal	Mark Sik	Institutions	—	3	2013/03/15	Published

My Sites Spiritual Politics + New SEO Howdy, Sravani Pan

Dashboard Posts Add New

All Posts Add New

Media Links Pages Comments Profile Tools Jetpack Collapse menu

Posts Add New

All (75) | Mine | Published (71) | Drafts (4) | Trash (3)

Bulk Actions Apply Show all dates View all categories All SEO Scores Filter 75 items 3 of 4

Title	Authors	Categories	Tags	Date
Who Doesn't Expect Sex on Valentine's Day?	Mark Silk	Culture	—	1 2013/02/13 Published
On Monday, My Rabbi Was Arrested	Mark Silk	Beliefs, Institutions	—	3 2013/02/12 Published
Pope Benedict Tenders His Resignation	Mark Silk	Institutions	—	1 2013/02/11 Published
Time to Recharge the Faith-Based Office- Draft	Mark Silk	Beliefs	—	0 2013/02/10 Last Modified
Dolan tries to walk his rejection back	Mark Silk	Politics	—	1 2013/02/10 Published
The USCCB's rhetorical contraception accommodation	Mark Silk	Institutions	—	1 2013/02/08 Published
Faith-based Immigration Reform	Mark Silk	Politics	—	0 2013/02/07 Published
The Cardinal as Criminal Conspirator	Mark Silk	Beliefs, Institutions	—	3 2013/02/05 Published
Colorado Bishops: Hospital wrong to argue fetus not a person	Mark Silk	Beliefs, Institutions	—	1 2013/02/04 Published
HHS solves contraception coverage problem!	Mark Silk	Politics	—	2 2013/02/01 Published
Welcome to the Tribe, Drew	Mark Silk	Culture	—	3 2013/01/31 Published
Boy Scouts Move Forward	Mark Silk	Beliefs	—	2 2013/01/29 Published

My Sites Faith Pol + New SEO Howdy, Sravani Pan

Dashboard Posts Add New

All Posts Add New

Media Links Pages Comments Profile Tools Jetpack Collapse menu

Posts Add New

All (38) | Mine | Published (38)

Bulk Actions Apply Show all dates View all categories All SEO Scores Filter 38 items 2 of 2

Title	Authors	Categories	Tags	Date
The stupid anti-Catholicism at 'BuzzFeed'	Michael J. O'Loughlin	Beliefs	—	3 2013/03/01 Published
Religion to blame for NFL homophobia?	Michael J. O'Loughlin	Beliefs	—	11 2013/02/28 Published
A Kennedy for Pope?	Michael J. O'Loughlin	Beliefs	—	1 2013/02/26 Published
Hypocrite? O'Brien on gay rights and his resignation	Michael J. O'Loughlin	Institutions	—	1 2013/02/25 Published
For Scottish bishops, what a difference a day makes	Michael J. O'Loughlin	Institutions	—	3 2013/02/24 Published
When TMZ spots a Catholic Cardinal...	Michael J. O'Loughlin	Beliefs, Institutions	—	0 2013/02/22 Published
Closer scrutiny for Ghana's Turkan	Michael J. O'Loughlin	Beliefs, Culture, Institutions	—	0 2013/02/19 Published
A message with the six?	Michael J. O'Loughlin	Beliefs, Institutions	—	1 2013/02/12 Published
Securing a legacy by stepping aside	Michael J. O'Loughlin	Beliefs, Culture, Institutions, Politics	—	1 2013/02/11 Published
Liberal Massachusetts, goddess? No way.	Michael J. O'Loughlin	Beliefs	—	7 2013/02/08 Published
Sacrificing immigration reform?	Michael J. O'Loughlin	Beliefs, Institutions, Politics	—	3 2013/02/07 Published
Support for civil-unions too little, too late?	Michael J. O'Loughlin	Beliefs	—	1 2013/02/05 Published
'West Wing' for a cynical time	Michael J. O'Loughlin	Beliefs	—	1 2013/02/03 Published
Fighting slavery in New Orleans	Michael J. O'Loughlin	Beliefs	—	0 2013/02/01 Published
A lost warrior for the undocumented?	Michael J. O'Loughlin	Institutions, Politics	—	1 2013/01/31 Published
The Japanese Jesus	Michael J. O'Loughlin	Beliefs, Culture	—	0 2013/01/29 Published
Do as we say	Michael J. O'Loughlin	Beliefs	—	3 2013/01/25 Published

My Sites	Faith FX	New	SEO		Howdy, Srivastava P...
Dashboard	Death penalty in Boston?	Michael J. O'Loughlin	Beliefs	Boston, Death Penalty, Terrorism	2013/04/22 Published
Posts	Atheists at prayer? Thoughts on Boston's healing	Michael J. O'Loughlin	Beliefs, Culture	--	2013/04/18 Published
All Posts	Quick guide to the Vatican	Michael J. O'Loughlin	Beliefs	--	2013/04/18 Published
Add New	Reflections on Boston (updated)	Michael J. O'Loughlin	Beliefs	--	2013/04/17 Published
Media	Tweets of the Day	Michael J. O'Loughlin	Politics	bishops, Catholic, gun control, John Wester	2013/04/14 Published
Pages	Marriage and communion in Michigan	Michael J. O'Loughlin	Institutions	Catholic, same-sex marriage	2013/04/12 Published
Comments	Pope Francis' leadership lessons	Michael J. O'Loughlin	Beliefs	--	2013/04/09 Published
Profile	Preaching division	Michael J. O'Loughlin	Institutions, Politics	Catholic, Facebook, marriage equality, Salvatore Cordileone, San Francisco	2013/04/07 Published
Tools	Encountering two Catholic Churches	Michael J. O'Loughlin	Institutions	--	2013/04/03 Published
Jetpack	College contraception clash	Michael J. O'Loughlin	Institutions	--	2013/03/27 Published
Collaps...	McCaull cites faith in marriage support	Michael J. O'Loughlin	Beliefs	--	2013/03/24 Published
enu	Pope Francis, a pastor for gay Catholics?	Michael J. O'Loughlin	Beliefs, Institutions	--	2013/03/19 Published
	Consolation for Boston Catholics? (Updated)	Michael J. O'Loughlin	Institutions	--	2013/03/15 Published
	Sen. Portman cites Gospel in switch on marriage	Michael J. O'Loughlin	Beliefs	--	2013/03/15 Published
	Old and new communication gel during conclave	Michael J. O'Loughlin	Institutions	--	2013/03/14 Published
	Celebrate today. Scrutinize tomorrow.	Michael J. O'Loughlin	Beliefs	--	2013/03/13 Published
	Obama: American pope would be effective	Michael J. O'Loughlin	Beliefs	--	2013/03/13 Published
	US Catholics support same-sex marriage...	Michael J. O'Loughlin	Beliefs, Politics	--	2013/03/11 Published
	Pope as CEO?	Michael J. O'Loughlin	Institutions	--	2013/03/07 Published
	Movement on immigration reform?	Michael J. O'Loughlin	Politics	--	2013/03/06 Published

My Sites	On Faith & Culture	New	SEO		Howdy, Srivastava P...
Dashboard	Conference, Evangelical, Evangelical Christian, Evangelicals, interview, interview, Irving Bible Church, John Eldredge, Jonathan Merritt, Martin Luther King, McClellan, Merritt, M.K. Moody, Narrative, Preaching, Publishing, Scott McClellan, Speaking, Speech, Story, Welter, Writing				
Posts	Am I a "liberal"? On the responsible use of labels	Jonathan Merritt	Beliefs, Culture, Politics	conservative, conservatives, culture wars, journalism labels, liberal, liberals, politics, Stephen Colbert	2013/02/27 Published
All Posts	Rob Bell is back	Jonathan Merritt	Beliefs, Culture	atheistic, book, books, controversy, Evangelicalism, Evangelicals, heaven, hell, interview, Jonathan Merritt, Love Wins, Merritt, Rob Bell, Scandal	2013/02/25 Published
Add New	Shifting our understanding of "salvation": An interview with J.D. Greear	Jonathan Merritt	Beliefs	assurance, author, Baptist, books, Christianity, Christians, Church, controversy, David Platt, faith, Greear, interview, interview, J.D. Greear, JD Greear, Jonathan Merritt, Merritt, Page Patterson, prayer, salvation, Scandal, sinners prayer, Southern Baptist, Stop Asking Jesus into Your Heart, theology	2013/02/21 Published
Media	Drone debate reveals moral hypocrisy of both sides	Jonathan Merritt	Beliefs, Culture, Ethics, Politics	Barack Obama, casualties, Christian ethics, Christians and Drones, Christians and War, Civilian casualties, Constitution, controversy, David Guuthee, Dione, Drone Strike, Drone Strikes, Drones, Freedom, Guuthee, Jonathan Merritt, Josh Begley, Obama, Scandal, War	2013/02/20 Published
Pages	Disappointment is rooted in love, not disdain	Jonathan Merritt	Beliefs, Culture, Ethics	Barbara Brown Taylor, controversy, critic, criticism, disappointment, hope, John the Baptist, Jonathan Merritt, Love, Martin Luther King, mistakes, Scandal, unapologetic	2013/02/18 Published
Comments	The Love Language legacy: A Valentine's Day interview with Gary Chapman	Jonathan Merritt	Beliefs, Culture	Christianity, Christians, Evangelicals, Gary Chapman, Jonathan Merritt, Love, Love Languages, Marriage, Relationships, Romance, Sex, Sexual, Sexuality, Valentine's Day	2013/02/13 Published
Profile	Waning influence of faith leaders presents historic opportunity	Jonathan Merritt	Beliefs, Culture, Institutions	--	2013/02/12 Published
Tools	Following Jesus in a celebrity-obsessed age: A post-Grammy reflection	Jonathan Merritt	Beliefs	Apostle Paul, Celebrities, Celebrity, Celebrity Pastors, Christianity, Christians, Grammy Awards, Grammy's, Jonathan Merritt, Merritt, Philippians, Pride, Selflessness, Virtue	2013/02/10 Published
Jetpack	The future of American Christianity: An interview with David Campbell	Jonathan Merritt	Beliefs	Christianity, Christians, David Campbell,	2013/02/07 Published
Collaps...					
enu					

My Sites On Faith & Culture + New SEO				Howdy, Sravani!
<ul style="list-style-type: none"> Dashboard Posts <ul style="list-style-type: none"> All Posts Add New Media Pages Comments Profile Tools Jetpack Collapsible menu 	<p>Is the "modesty movement" harmful to women?</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Ethics, Institutions	<p>bodies, clothing, Elena Evans, fashion, females, feminism, girls, hypersexualization, Jonathan Merritt, Macy's, men, Merritt, modesty, Nordstrom, objectification, purity, relationship, Relationships, Sex, Sexuality, sexualization, Sharon Hodde Miller, theology, women</p>	<p>2013/03/11 Published</p>
	<p>Taking an active role in orphan care: An interview with Johnny Carr</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Ethics, Institutions	<p>adopting, adoption, AIDS, Bethany, Bethany Christian Services, book, books, Broadman and Holman, Christianity, Christians, compassion, Ethiopia, foster care, HIV, homosexual, homosexuals, Injustice, interview, interviews, Jesus, Johnny Carr, Jonathan Merritt, Justice, Merritt, missionary, Orphan care, Orphan Justice, Orphans, poverty, Russia</p>	<p>2013/03/08 Published</p>
	<p>Should Christians celebrate the death of Hugo Chavez?</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Ethics, Institutions, Politics	<p>Chavez, Christian, Christianity, conservative, controversy, Death, Democracy, Evangelical, Evangelicalism, Government, Hugo Chavez, Jim Treacher, Jonathan Merritt, liberal, Loren Heal, Merritt, Osama bin Laden, politics, Relevant Magazine, Scandal, Socialism, theology, Todd Starnes, Venezuela</p>	<p>2013/03/06 Published</p>
	<p>Why conservative Christians should oppose teaching the Bible in public schools</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Institutions, Politics	<p>Bible, Biblical literacy, Christianity, Christians, conservative, controversy, culture wars, Education, Evangelical, Evangelicalism, Gallup, History, History Channel, Jonathan Merritt, Mark Burnett, Merritt, Public Opinion, Public School, Roma Downey, The Blaze, Wall Street Journal</p>	<p>2013/03/04 Published</p>
	<p>Becoming storytellers: An interview with Scott McCellan</p> <p>Jonathan Merritt</p>	Beliefs	<p>book, books, Christian, Christianity, Christians, Civil Rights, Communication, Don Miller, Donald Miller, Echo, Echo Conference, Evangelical, Evangelical Christian, Evangelicals, interview, interviews, living Bible Church, John Eldredge, Jonathan Merritt, Martin Luther King, McCellan, Merritt, M.K. Moody, Narrative, Preaching, Publishing, Scott McCellan, Speaking, Speech, Story, Writer, Writing</p>	<p>2013/02/28 Published</p>

My Sites On Faith & Culture + New SEO				Howdy, Sravani!
<ul style="list-style-type: none"> Dashboard Posts <ul style="list-style-type: none"> All Posts Add New Media Pages Comments Profile Tools Jetpack Collapsible menu 	<p>All (42) Mine Published (42) Trash (3)</p> <p>Bulk Actions <input type="button" value="Apply"/> Show all dates View all categories All SEO Scores Filter</p>		<p>Search Posts</p> <p>42 items 2 of 3</p>	
	<p>Net your mother's morals: An interview with Jonathan Fitzgerald</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Institutions	<p>Adams Family, Andy Griffith, art, Bewitched, Christianity, culture, family, Full House, fundamentalism, Jonathan Fitzgerald, Jonathan Merritt, life of pl, modern family, morality, morals, movies, nones, Not Your Mother's Morals, oscars, pop culture, popular culture, religion, society, television</p>	<p>2013/03/19 Published</p>
	<p>Are Christian dating websites undermining "Christian values"?</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Ethics	<p>Barnabas Piper, Bible, Christianity, ChristianMingle, Christians, controversy, courtship, Dating, History Channel, Jars of Clay, JDate, John Piper, Jonathan Merritt, Love, Relationships, Scripture, Sex, The Bible</p>	<p>2013/03/18 Published</p>
	<p>Being lovable for no reason: An interview with Christs Black</p> <p>Jonathan Merritt</p>	Beliefs, Culture	<p>addiction, CCM, Christa Black, eating disorders, forgiveness, God Loves Jugs, grace, Israel Houghton, Jonas Brothers, Jonathan Merritt, Jordin Sparks, Love, Merritt, Michael W. Smith, music, One Thing Remains, redemption</p>	<p>2013/03/14 Published</p>
	<p>Will conservatives unite against the death penalty?</p> <p>Jonathan Merritt</p>	Beliefs, Ethics, Politics	<p>capital punishment, Christian, Christianity, conservatism, conservative, controversy, court, CPAC, David Keane, Death, death penalty, Donald Trump, Jay Sekulow, Jeb Bush, Jonathan Merritt, Justice, Ite, Merritt, Paul Ryan, Rand Paul</p>	<p>2013/03/14 Published</p>
	<p>Will God be left behind? An interview with Rob Bell (part two)</p> <p>Jonathan Merritt</p>	Beliefs, Culture, Ethics	<p>books, Church, controversy, creationism, criticism, critics, enlightenment, environmentalism, Evangelical, Evangelicalism, Evangelicals, evolution, future, Gay, Gender, God, heavenly mother, Holy Spirit, homosexual, Homosexuality, interviews, Jesus, Jonathan Merritt, language, leadership, Love Wins, Marriage, Oldsmobile, pastors, religion, Rob Bell, Scandal, tribalism, What We Talk About When We Talk About God, Women in Ministry</p>	<p>2013/03/12 Published</p>
	<p>Will God be left behind? An interview with Rob Bell (part one)</p> <p>Jonathan Merritt</p>	Beliefs, Culture	<p>books, Church, controversy, creationism, criticism, critics, enlightenment, environmentalism, Evangelical, Evangelicalism, Evangelicals, evolution, future, Gay, Gender, God, heavenly mother, Holy Spirit, homosexual</p>	<p>2013/03/12 Published</p>

I also wrote a story, on Hindu immigrants, for RNS that got published on the website and transmitted through their wire service. Along with the photo editor of RNS, Sally Morrow, I created two photo slideshows on the most and least religious states in the country. Here are screen shots of all three:

The screenshot shows the RNS website interface. At the top, there are navigation links: PRESS RELEASES, CALENDAR, ADVERTISE, SUBSCRIBE, and SUBSCRIBER LOGIN. The main header features the RNS logo and a background image of a hand holding a bowl of food. Below the header is a red navigation bar with links: HOME, POLITICS, CULTURE, BELIEFS, INSTITUTIONS, ETHICS, BLOGS, ARCHIVES, ABOUT, and SUPPORT RNS.

The main article is titled "Orlando retirement complex caters to aging Hindu immigrants" by Sraavani Pere, dated Feb 5, 2013, with 8 comments. It includes social media sharing options (Share, Like, Tweet, Email, Reddit) and a photo slideshow of the ShantiNiketan retirement community. The article text discusses the challenges of aging for Indian-Americans in the US and mentions the National Indo-American Association for Senior Citizens.

On the right side, there is a search bar and a "MOST POPULAR" section listing five articles. At the bottom right, there are two book covers: "The Good Bishop" by Phyllis Theroux and "Not About the SFX" by an ex-Mormon polygamist.

Orlando retirement complex caters to aging Hindu immigrants
 Sraavani Pere | Feb 5, 2013 | 8 Comments

Click here to view a photo slideshow of life at ShantiNiketan retirement community.

(RNS) Fifty years after they began arriving from India, the first generation of Indian-Americans is retiring and finding itself in a quandary. Although many have the resources to live comfortably in retirement, some still depend on their children and suffer from social isolation as they navigate old age in an adopted country.

The problem is likely to grow as the influx of Indian immigrants rises; the country's estimated 2.8 million Indian Americans are second only to Chinese Americans as the nation's largest Asian population. "Indians came here in the late '60s mostly as professionals and focused on building their careers and educating their children," said Rajeshwar Prasad, president of the National Indo-American Association for Senior Citizens. "They never really planned anything for their retirement." While numerous organizations have emerged to provide Indian-Americans with senior day care, in-home respite and adult education, such services are mostly temporary solutions.

Recognizing the problem, information technology professional Iggy Ignatius started a gated community in Orlando, Fla., developed specifically for Indian-American seniors. This community, called "ShantiNiketan," or "ahode

Phyllis Theroux
 The Good Bishop
 "What would the church look like with more bishops like Walter Sullivan?"
 —Martin Sheen

CONFESIONS OF AN EX-MORMON POLYGAMIST
 Not About the SFX
 The new must-read book about Mormons and polygamy

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Indian-American seniors. This community, called "ShantiNiketan," or "abode of peace" in Sanskrit, has been his long-cherished dream.

The India-born Ignatius saw retirement housing communities mushrooming all over the country, especially those catering to specific health and lifestyle needs.

He also understood that Indian-Americans can feel out of place in many retirement communities. Their need for Indian food, Hindu prayer rooms or even companions who can speak their mother tongue could pose potential challenges.

So Ignatius bought land in Orlando, Fla., in 2008, and with the help of friends and veterans in the community, he started constructing Phase 1 of ShantiNiketan.

With 54 condos and a common clubhouse for dining and recreation, ShantiNiketan is a snug haven for seniors of Indian origin. Everything at the complex is Indian, starting with the food offered to the Hindu gods displayed in the prayer room.

"ShantiNiketan is the first retirement housing plan targeting a specific immigrant group in the country," said Ignatius. "Orlando was the obvious choice because of its tropical climate and proximity to tourist attractions like Disney World, giving children and grandchildren incentive to visit their parents in ShantiNiketan."

A two-bed, two-bath condo costs approximately \$160,000, with a monthly expense of \$800 per person including food, housekeeping and taxes.

Resident Ashwin Pandya, a retired doctor from New York, describes life in ShantiNiketan as "mini India." Pandya enjoys the social life and conveniences of the community.

Ignatius and his team have designed a schedule to keep occupants engaged and entertained with meals, yoga, music classes and Bollywood movies in the clubhouse. The staff makes it a point to celebrate all Indian festivals.

"After my daily activities, I just sit under a tree and chat with my friends," Pandya said. "That happens only in ShantiNiketan."

The project has proven to be a financial success. All 54 condos in the first phase have sold; a second phase of 120 condos is under construction. Ignatius plans to have an assisted-living facility with round-the-clock nursing services within the premises by 2014.

"More and more people are entering the phase of life I am in now," added Pandya, the retired doctor. "They have their children here, but their hearts are in India. ShantiNiketan is best suited for such people."

Related

- [Photo Slideshow: Shantiniketan retirement community](#)

[f Share](#) 295
 [t Tweet](#) 18
 [reddit](#) 1
 [Like](#)
[R+1](#) 1
 [Email](#) 747

JLA MyASS
 Joanne Harbo

PonyBunny
 A disturbing yet wickedly funny inside look

Info or order at
www.ItsNotAboutTheSexMyAss.com
 or click anywhere on this ad

Republish our work
SUBSCRIBE NOW

Looking for the perfect image?
BROWSE PHOTOS

Help Religion News grow
SUPPORT RNS

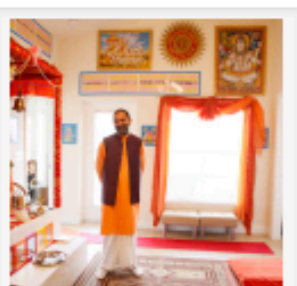
RNS ON TWITTER

Monday's #Religion News Roundup: Brothers #Tsarnaev * #Muslim last rites * Boy Scouts [ow.ly/kilc2](#) 2 days ago

RT @washingtonpost: Boys Scouts may lift the ban for gay youth members, but continue to exclude gay leaders [wapo.st/15rLvtx](#) 4 days ago

Friday's Religion News Roundup: Chechnya 101 * "Jew me down" * "God spray" [shar.es/jlWqj](#) via @RNS 5 days ago

[Follow @](#)



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

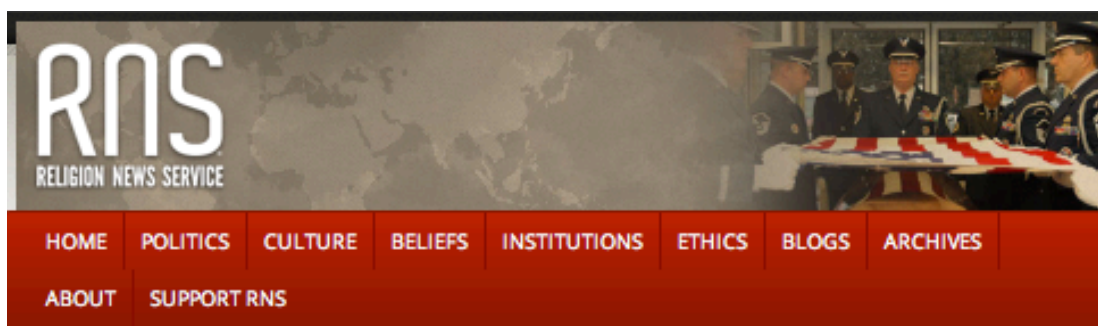
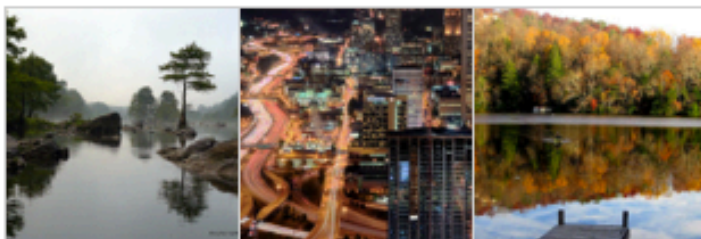


Photo Slideshow: Gallup's most religious states in 2012

Sally Morrow and Sraavani Pere | Feb 18, 2013 | [Leave a Comment](#)

[f Share](#) 133
 [Twitter](#) 49
 [reddit](#) 1
 [Like](#) / [+1](#) 0
 [Email](#) 5

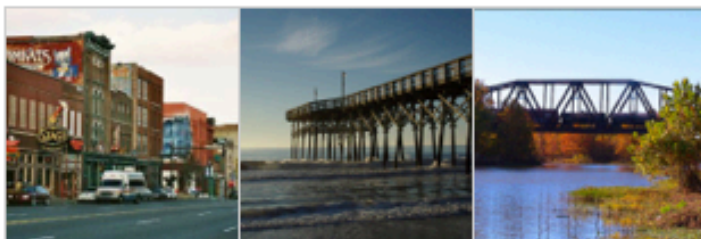
To view photo slideshow, click on any image below.



Number 10: Oklahoma - Mt. Fork River in McCurtain County, Oklahoma. RNS photo courtesy Thomas and Dianne Jones via Flickr (<http://flic.kr/p/8kL8p9>)

Number 9: Georgia - Downtown Atlanta, Georgia. RNS photo courtesy Brett Weinstein via Flickr (<http://flic.kr/p/FFvy6>)

Number 8: North Carolina - Fall in North Carolina. RNS photo courtesy moonjazz via (<http://flic.kr/p/31jh4m>)



Number 7: Tennessee - Downtown Nashville, Tennessee. RNS photo courtesy ckramer via Flickr (<http://flic.kr/p/4tG12k>)

Number 6: South Carolina - 14th Street Pier in Myrtle Beach, South Carolina. RNS photo courtesy Alan Sterling via Flickr (<http://flic.kr/p/4t9sUY>)

Number 5: Arkansas - The Old Frisco Bridge spanning the Arkansas River in Van Buren, Arkansas. RNS photo courtesy Doug Wertman via Flickr (<http://flic.kr/p/8T8VAq>)

Search the site

Search



MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | [What Would Muhammad Do?](#)
- Mother Jones' shameful attack on the Christian adoption movement | [On Faith & Culture](#)
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | [What Would Muhammad Do?](#)
- Heba Abolaban | [What Would Muhammad Do?](#)

**Breaking the
Biggest
Story in History**



Number 4: Louisiana – Louisiana Royal Street in New Orleans. RNS photo courtesy Shubert Ciencia via Flickr (<http://flic.kr/p/5iKlJE>).
 Number 3: Alabama – Alabama Hills on a stormy day. RNS photo courtesy Fred Moore via Flickr (<http://flic.kr/p/d9UWJK>).
 Number 2: Utah – Utah State University campus. RNS photo courtesy Beth Woodrum via Flickr (<http://flic.kr/p/6yrWWs>).



Number 1: Mississippi – A view of the Mississippi River as it flows through the state of Mississippi on its way to the Gulf of Mexico. RNS photo courtesy Flickr via <http://flic.kr/p/7VHZKp>

[Share](#) 133 [Tweet](#) 49 [reddit](#) 1 [Like](#) 0 [Email](#) 5

Categories: [Beliefs](#)

Beliefs: [Interfaith](#)

Tags: [Gallup](#), [most religious states](#), [religious](#), [states](#)

← [Gay, transgender band breaks barriers in Christian music](#)

[Monday's Religion News Roundup: Peter's pilgrims * Benedict's infallibility * Foursquare's scandal](#) →

Leave a Reply

Logged in as [Sraavani Pere](#). [Log out?](#)

Comment

Share International

Republish our work
SUBSCRIBE NOW →

Looking for the perfect image?
BROWSE PHOTOS →

Help Religion News grow
SUPPORT RNS →

RNS ON TWITTER





Monday's [#Religion News Roundup: Brothers #Tsarnaev * #Muslim last rites * Boy Scouts](#) [ow.ly/kilc2](#) 2 days ago

RT [@washingtonpost](#): [Boys Scouts may lift the ban for gay youth members, but continue to exclude gay leaders](#) [wapo.st/15rLvtx](#) 4 days ago

Friday's Religion News Roundup: [Chechnya 101 * "Jew me down" * "God spray" shar.es/JWqJ](#) via [@RNS](#) 5 days ago


[Follow @](#)

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE

SUBSCRIBER LOGIN    

RNS

RELIGION NEWS SERVICE









HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES

ABOUT SUPPORT RNS

Photo Slideshow: Gallup's least religious states of 2012

Sally Morrow and Sraavani Pere | Feb 14, 2013 | [Leave a Comment](#)

 Share 46  Tweet 14  reddit 6  Like  0  Email 0

To view photo slideshow, click any image below.



Number 12: Washington - The Seattle skyline from Kerry Park, Washington. RNS photo courtesy Kelly Bailey via Flickr (<http://flic.kr/p/4tLUEF>)



Number 11: Connecticut - A view of the Mystic river in New London, Connecticut. RNS photo courtesy Peasap via Flickr (<http://flic.kr/p/3WpSWU>)



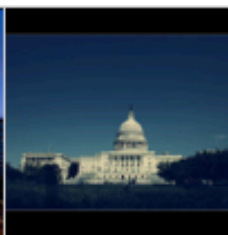
Number 10: Alaska - Denali Mountain, Alaska. RNS photo courtesy Nic McPhee via Flickr (<http://flic.kr/p/j5gWS>)



Number 9: Hawaii - Waipio valley, Big island, Hawaii. RNS photo courtesy Paul Bica via Flickr (<http://flic.kr/p/9o12t1>)



Number 8: Nevada - Blue hour shot of Las Vegas Blvd in Las Vegas, Nevada. RNS photo courtesy Pedro Szekeley via Flickr (<http://flic.kr/p/9j6qNh>)



Number 7: District of Columbia - Capitol Hill, Washington, D.C. RNS photo courtesy Vinoth Chandar via Flickr (<http://flic.kr/p/8gwwbK>)

Search the site

Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

faithwage.com
HAVE YOUR FAITH WAGE

MOST POPULAR

1. 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
2. Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
3. Russia's Chechnya: A breeding ground for terror
4. Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
5. Heba Abolaban | What Would Muhammad Do?

**Breaking the
Biggest**

Staying History



Number 6: Oregon – Silver Falls City, Oregon. RNS photo courtesy Ian Sane via Flickr (<http://flic.kr/p/bqpenp>)

Number 5: Rhode Island – Narragansett Electric in Providence, Rhode Island. RNS photo courtesy Skazama via (<http://flic.kr/p/b78hF>)

Number 4: Massachusetts – Boston city scape. RNS photo courtesy Bert Kaufmann via Flickr (<http://flic.kr/p/8YTzKG>)



Number 3 – Maine – Sunset at the Marshall Point Lighthouse in Port Clyde, Maine. RNS photo courtesy Tony Fischer via Flickr (<http://flic.kr/p/6UjWVb>)

Number 2: New Hampshire – The ferry passing between Star and Lunging Island is the Thomas Lighton out of Portsmouth NH. RNS photo courtesy InAweofGod'sCreation via Flickr (<http://flic.kr/p/6cicdG>)

Number 1: Vermont. RNS photo courtesy Doug Kerr via Flickr (<http://flic.kr/p/aUM1yg>)

[Share](#) 46 [Tweet](#) 14 [reddit](#) 6 [Like](#) [R+1](#) 0 [Email](#) 0

Categories: [Beliefs](#)

Beliefs: [Interfaith](#)

Tags: [Gallup](#), [least religious states](#), [religious](#), [states](#)

← [COMMENTARY: Joseph Ratzinger, the last of the traditional popes](#)

[Cardinal Mahony's vote in papal conclave stirs ire, shrugs](#) →

Leave a Reply

Logged in as [Sraavani Pere](#). [Log out?](#)

Comment

Share International

Republish our work
SUBSCRIBE NOW →

Looking for the perfect image?
BROWSE PHOTOS →

Help Religion News grow
SUPPORT RNS →

RNS ON TWITTER

Monday's [#Religion News Roundup](#): [Brothers #Tsarnaev](#) * [#Muslim last rites](#) * [Boy Scouts ow.ly/kilc2](#) 2 days ago

RT [@washingtonpost](#): [Boys Scouts may lift the ban for gay youth members, but continue to exclude gay leaders wapo.st/15rLvtx](#) 4 days ago

Friday's Religion News Roundup: [Chechnya 101](#) * ["Jew me down"](#) * ["God spray"](#) [shar.es/JWqj](#) via [@RNS](#) 5 days ago

[Follow @](#)

As a part of my media monitoring duties, I was asked to identify appropriate stories from partner news outlets, which could be used on the RNS website and email them to the concerned editors in RNS who would in turn publish them on RNS. Below are screen shots of emails sent to the editors with the link to the article and the article itself, as is the protocol followed in RNS.

Plain dealer story link

Sraavani Pere <sraavanipere@gmail.com>
to Kevin

Apr 1

18

http://www.cleveland.com/open/index.ssf/2013/03/ohio_12_other_states_call_for.html

Ohio, 12 other states call for contraceptive exemption to Obamacare

By Rex Santus, The Plain Dealer
on March 29, 2013 at 2:49 PM, updated March 30, 2013 at 5:13 AM

Email

COLUMBUS, Ohio - Ohio Attorney General Mike DeWine, along with 12 other attorneys general, has urged the federal government to broaden religious exemptions under the Patient Protection and Affordable Care Act, or Obamacare, claiming the policy violates religious freedoms.

Put simply, the group believes any employer who says he or she objects to contraception should not have to provide contraceptive coverage.


The group issued a letter dated March 26 accusing the Department of Human and Health Services' proposed mandate of violating religious liberties. The proposal would require employers to provide contraceptive coverage to workers with the exception of some non-profit religious organizations, primarily houses of worship, that object to contraception on religious grounds. The coalition asserts that this exclusion should be extended to all conscientious objectors.

"In the administrative rule process, federally, there is a comment period," said Dan Tierney, a spokesman for DeWine. "And the attorneys general were using that comment period to reiterate their ongoing concerns that the rules as proposed and amended violate religious liberty of many employers."

The proposal would require non-profit religious groups to identify themselves to insurers as objectors, after which they would be granted an accommodation that provides separate preventive coverage at no cost to the organization.

But DeWine said this method will still cost money, and the exemption should apply to all detractors, including those such as small business owners who may object to contraception.

"These regulations will force many Ohio employers to choose between harsh penalties and violating their conscience," DeWine said in a news release. "This is another example of why Obamacare is bad policy, and it is another reason why I have joined attorneys general across this country to protect American families from its illegal



Ohio Attorney General Mike DeWine has banded with 12 attorneys general in protest to a proposed mandate of Obamacare. The group believes religious objectors should be exempt from providing contraceptive coverage.

Plain Dealer file

Plain dealer story and link

Sraavani Pere <sraavanipere@gmail.com>
to Kevin

Apr 3

http://www.cleveland.com/open/index.ssf/2013/04/critics_say_dewines_contracept.html

Critics say DeWine's contraception letter dangerous for women

By Rex Sartus, The Plain Dealer
on April 02, 2013 at 5:40 PM, updated April 02, 2013 at 9:19 PM

Email

COLUMBUS, Ohio -- The Ohio Democratic Women's Caucus and other groups have blasted Ohio Attorney General Mike DeWine for his support of exempting private employers, if they object on religious grounds, from providing contraceptive coverage to employees.

The caucus held a news conference Tuesday to criticize a letter, sent by DeWine and 12 other attorneys general, imploring the Obama administration to broaden a contraceptive coverage exemption to all conscientious objectors.

The exemption is included in a proposed mandate of the Patient Protection and Affordable Care Act, or Obamacare, which would require all non-religious employers to provide preventive coverage. The attorneys general said the measure would violate many employers' religious freedoms.

Liz Brown, deputy executive director of the Ohio Democratic Party, said the move not only threatens a woman's right to birth control but her access to cancer screenings and HPV vaccines.

She said the attorney general is turning his back on women voters and urged Ohio's elected officials to not sit quietly while conservative politicians move to restrict women's rights.

Planned Parenthood has also expressed concern about DeWine's actions, saying a woman's access to contraception should not hinge on her employer's personal beliefs.

"Attorney General DeWine and the CEOs he is supporting don't have to take birth control, and they don't have to pay for it," said Stephanie Kight, president of Planned Parenthood Advocates of Ohio, in a statement. "But they should comply with this common sense law that will make birth control available to any woman who needs it."

Kellie Copeland, executive director NARAL Pro-Choice Ohio, echoed Brown's concern that DeWine's efforts could hinder the availability of mammograms or maternity care.

In an interview Tuesday, DeWine dismissed the criticisms, saying it is an issue of religious rights.

He called assertions that his letter could affect women's access to mammograms, maternity care and HPV vaccines "the most ridiculous thing in the world," adding that the proposed Obamacare stipulations would violate laws that protect religious expression.

"I'm not going to respond to their political comments. This is not a political issue, at all," DeWine said. "This is an issue, frankly, of religious freedom. I think my comments ... are consistent with the over 200-year history of this country and religious freedom."

Plain dealer story

Sraavani Pere <sraavanipere@gmail.com>
to Kevin

Mar 19

Dear Kevin,

Here is the link and the story I found on the plain dealer that I thought we could use.

http://www.cleveland.com/open/index.ssf/2013/03/portmans_stance_on_gay_marriage.html

Portman's stance on gay marriage gives momentum to group seeking to scuttle Ohio's ban

By Brandon Blackwell, The Plain Dealer
on March 18, 2013 at 7:00 PM, updated March 18, 2013 at 8:56 PM


Email

COLUMBUS, Ohio - A group leading a petition drive to legalize gay marriage in Ohio says it has gained new momentum since **Republican U.S. Sen. Rob Portman's announcement last week** that he supports marriage equality.

A proposed constitutional amendment being pushed by FreedomOhio aims to make same-sex marriage legal in the state while allowing religious groups to determine for themselves whether to perform the unions. The issue could make the ballot as early as November, the group says.

"The senator's coming-out in support of freedom to marry has absolutely re-energized the campaign," said Ian James, co-founder of FreedomOhio. "This is a monumentally huge step in Ohio, a battleground state, for the marriage equality movement."

Portman's turnaround could bolster conservative support for same sex marriage and help FreedomOhio garner the nearly 286,000 signatures it needs to place its measure on the ballot, James said. He added that the group had



Articles from the Cleveland plain dealer

Sraavani Pere <sraavanipere@gmail.com>
to Kevin :
Dear Kevin,

Feb 19

Please follow the link below to a religion story on the Cleveland plain dealer, of national interest, that could be used for RNS:

http://www.cleveland.com/open/index.ssf/2013/02/greg_schultz_director_of_obama.html

I am also copy-pasting it below if that's easier for you and you can see associated art quickly.

Greg Schultz, director of Obama's Ohio campaign, joins group seeking end to gay marriage ban

By Henry J. Gomez, Plain Dealer Politics Writer
on February 18, 2013 at 6:01 PM

Email

A group seeking a reversal of Ohio's 2004 ban on same-sex marriage, will work closely with a key player from President Barack Obama's re-election campaign.

Greg Schultz, who served as state director of Obama for America in Ohio, has joined FreedomOhio's executive committee, the organization announced Monday.

"Greg Schultz brings extensive statewide organizing skills and contacts to our movement, and his strategic vision and campaign experience will be invaluable in our efforts to end marriage discrimination in Ohio," Ben Deutsche, chairman of the executive committee, said in a news release.

In a telephone interview, Schultz told The Plain Dealer that a petition drive that began last year could place a constitutional amendment on the ballot later this year or in 2014. The measure essentially would negate the 2004 constitutional amendment -- supported by 62 percent of Ohio voters -- that banned gay marriage.

The FreedomOhio amendment, fully titled the Freedom to Marry and Religious Freedom Amendment, would contain language specifying that churches and other religious institutions would not be required to perform or recognize a marriage.

"I have developed a pretty large statewide network of people interested in this issue," Schultz said.

A Quinnipiac University survey of 1,165 registered voters in December found that 45 percent of respondents supported same-sex marriage, while 47 percent opposed. That was within the poll's margin of error of 2.9 percentage points.

Schultz is the second member of the Obama campaign's high command in Ohio to lend his expertise to another statewide venture. Aaron Pickrell, who served as a senior adviser to Obama in the Buckeye State, recently signed on with Cuyahoga County Executive Ed FitzGerald, who is considering a run against Gov. John Kasich.



View full size

Matthew Witze, right, and Jonathon Baskins, left, both have announced they are married. Baskins' location is only Ohio, but the marriage took place in Ohio. Witze was in Washington, D.C. when they got married. The Associated Press

Thanks!!

Click here to Reply or Forward

Plain dealer story

Sraavani Pere <sraavanipere@gmail.com>
to Kevin :
HeyKevin,

Apr 22 (2 days ago)

Here's a link to a story in the Plain Dealer followed by the story itself.

http://www.cleveland.com/open/index.ssf/2013/04/sen_rob_portmans_gay-marriage.html

Sen. Rob Portman's gay-marriage support cost him GOP support, but could help politically anyway

By Stephen Koff, Plain Dealer Washington Bureau Chief
Follow on Twitter
on April 19, 2013 at 7:33 AM, updated April 19, 2013 at 8:19 PM

Email

The overall movement toward accepting gay marriage would help him in the long run.

Washington -- The first broadly watched poll since Ohio U.S.

Sen. Rob Portman switched his stance on gay marriage shows the change of heart hurt the freshman Republican with some GOP voters.

But it did not affect Portman's standing with Democrats or independents-- and Ohio voters are leaning increasingly in favor of gay marriage anyway. Supporting gay marriage was not, in other words, necessarily fatal for the senator, who stopped opposing same-sex marriage after one of his sons announced he was gay.

Yet if Portman shifted from a core GOP position with his March announcement on gay marriage -- 69 percent of Ohio Republicans oppose it -- and joined what is becoming the Ohio mainstream, his stance on gun control laws may have done the exact opposite: It put him further from many Ohioans when it comes to firearms regulations.

The new Quinnipiac poll had already been conducted and results were being tabulated when Portman on Wednesday voted against expanding background checks on individuals seeking to buy firearms from other individuals (as opposed to gun dealers). Portman said on Thursday that such a requirement for private gun transactions, even with exemptions for gun transfers within families, could infringe on Second Amendment rights and criminalize otherwise-law-abiding gun buyers and sportsmen.

A sampling of Ohioans meantime had just told pollsters that they support universal background checks for gun purchasers.



U.S. Sen. Rob Portman
Sabrina Eaton / The Plain Dealer

Copyediting guest commentaries was another weekly duty I had during the course of my internship. The process involved checking the copy for grammar, punctuation and style, sending it to the author for approval and finally publishing it on the RNS website and email it to Ron Ribiat for wire transmission. Indicated below are screen shots of Tom Ehrich's commentaries, which were published every Tuesday and a guest commentary by Rabbi Rudin

Tools	COMMENTARY: Isolated in America	Tom Ehrich	Published	Culture	boston marathon bombings, Tamerlan Tsarnaev, Tom Ehrich	0	2013/04/23 Published
Settings	COMMENTARY: How to respond to a marathon massacre	Tom Ehrich	Published	Culture	boston marathon, terrorism, Tom Ehrich	1	2013/04/16 Published
Campaigns	COMMENTARY: Change or die	Tom Ehrich	Published	Institutions	Tom Ehrich	3	2013/04/09 Published
Transmissions	COMMENTARY: R-E-S-P-E-C-T for our gay and lesbian friends	Tom Ehrich	Published	Culture	gay marriage, homosexuality, same-sex marriage, Supreme Court, Tom Ehrich	13	2013/04/02 Published
Network Posts	COMMENTARY: The real message of Easter	Tom Ehrich	Published	Beliefs, Ethics	Easter, Tom Ehrich	0	2013/03/26 Published
Syndication	COMMENTARY: Honest questions about the Argentine pope	Tom Ehrich	Published	Institutions	Cardinal Jorge Bergoglio, Dirty War, Pope Francis, Tom Ehrich	1	2013/03/19 Published
Starify	COMMENTARY: ISD leaders who can act like grown-ups	Tom Ehrich	Published	Beliefs	Tom Ehrich	0	2013/03/12 Published
Options	COMMENTARY: On the inside looking out	Tom Ehrich	Published	Culture	Tom Ehrich	1	2013/03/05 Published
Jetpack	Wednesday's Religion News Roundup: Benedict's eddlo * Dolan and Obama * Chaste faiths	David Gibson	Published	Culture	--	3	2013/02/27 Published
Collapse menu	COMMENTARY: Sorry to burst your bubble	Tom Ehrich	Published	Institutions	Pope Benedict XVI, Tom Ehrich	3	2013/02/26 Published
	COMMENTARY: Gospel lessons from 'Downton Abbey'	Tom Ehrich	Published	Beliefs, Culture, Institutions	Downton Abbey, Tom Ehrich	1	2013/02/19 Published
	COMMENTARY: Pope Benedict XVI's missing mea culpa	Tom Ehrich	Published	Institutions	Papal transition, Pope Benedict XVI, Tom Ehrich	23	2013/02/12 Published
	COMMENTARY: The key to entrepreneurial success	Tom Ehrich	Published	Culture	Tom Ehrich	0	2013/02/05 Published

<input type="checkbox"/>	★	me	Ehrich's commentary copyedited and approved, ready to go!! Thanks! - COMMENTARY: Isolated in America (RNS)	Apr 23
<input type="checkbox"/>	★	me	Copy edited and approved!! - COMMENTARY: How to respond to a marathon massacre (RNS) "How do you defend	Apr 16
<input type="checkbox"/>	★	me	Copyedited and approved...ready to go!! - COMMENTARY: Change or die (RNS) Church is being reinvented. So are	Apr 9
<input type="checkbox"/>	★	me, Kevin (2)	Inbox Ehrich's commentary copyedited and approved - COMMENTARY: RESPECT for our gay and lesbian friends	Apr 2
<input type="checkbox"/>	★	me	Ehrich's commentary copyedited and approved - The real message of Easter (RNS) In Christianity's passage through	Mar 26
<input type="checkbox"/>	★	me, Kevin (2)	Inbox Copyedited and approved! - Thanks! Kevin Eckstrom Editor-in-Chief Religion News Service 529 14th Street	Mar 5
<input type="checkbox"/>	★	me, Ronald (2)	Inbox Please use this and not the previous one!!! - Okey doke Thanks! :) Ron Ribiat Special Projects Assistant R	Feb 21
<input type="checkbox"/>	★	me	Rabbi Rudin's commentary approved and ready to go - Copyedited and approved!! COMMENTARY: Father Abraham	Feb 21
<input type="checkbox"/>	★	me, Kevin (6)	Inbox Op-ed piece - He just replied and approved and I've told Ron. Thanks! On Wed, Feb 20, 2013 at 2:06 PM, Si	Feb 20
<input type="checkbox"/>	★	me, Kevin (2)	Inbox Ehrich's commentary copy edited and approved - Thanks! Kevin Eckstrom Editor-in-Chief Religion News Sei	Feb 19
<input type="checkbox"/>	★	me	USAT stories ready to publish - Dear Ron, The USAT stories titled "Health experts laud pope's decision to step down	Feb 12
<input type="checkbox"/>	★	me, Mail (3)	Inbox Commentary published - Dear Team, This week's commentary by Tom Ehrich has been edited, sent to Tom	Feb 5

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

COMMENTARY: On the inside looking out

Tom Ehrich [Follow @tomehrich](#) | Mar 5, 2013 | 1 Comment

[Share](#) 1 [Tweet](#) 2 [reddit](#) 0 [Like](#) 1 [R+1](#) 0 [Email](#) 2

CLARKSVILLE, Tenn. (RNS) We did a focus group here as part of strategic planning at Trinity Episcopal Church.

Question: if you stood on the edge of your church's property and looked outward, rather than inward as we usually do, what would you see?

A public school kindergarten teacher spoke about kids who come to school hungry and wearing shabby clothing. She started to discuss the family chaos her kids describe during sharing time, but she began to weep and couldn't speak at all.

"We see kids born into addictive families," she said. "Their fine-motor skills are missing. Your heart breaks for them. They try so hard, but they don't have the at-home support. Some parents are struggling just to put food on the table."

A company commander from the Army's Fort Campbell sees "brokenness" among her soldiers. Many joined the military to escape deprivation back home, but it doesn't always work. "They come from families with too many children," she said, "gang violence in their former home. They have no money here because they're supporting family back home."

"People struggle because they aren't emotionally or spiritually equipped to deal with life's circumstances, not even ordinary bumps in the road."

"I see a lot of stress and pain, but not all from combat. Suicidal thoughts, domestic abuse, alcoholism. These problems came with them. It isn't a uniquely military issue. It's people, it's life. The military is a microcosm."

A college professor said many students slog through four-year degrees with little hope of getting a job after graduation. "A lot of students ... would do better getting a vocational education," he said. But they need the tuition assistance and loans in order to live.

Even then, the university's food pantry distributes more food to students every year, said a campus staffer. "We see students going through the food line several times; this can be the only food they get." A local Baptist congregation hands out Pop Tarts just so students will have something to

Search the site

Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

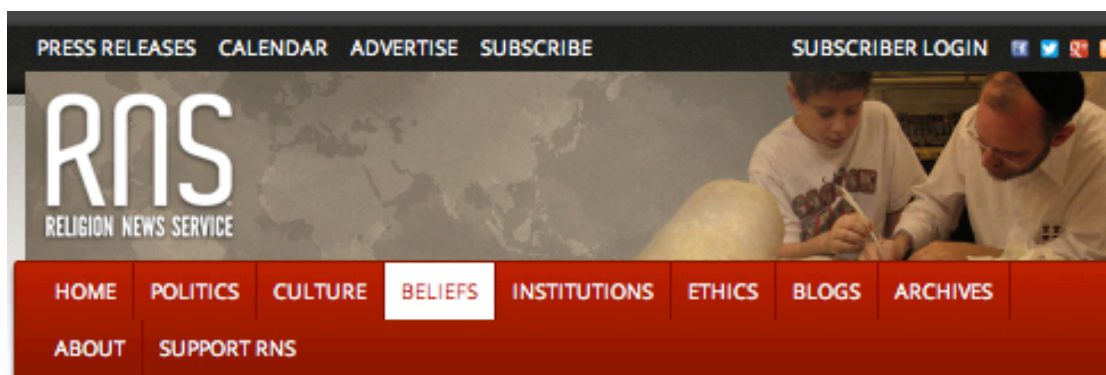
faithheritage.com
MAKE YOUR FAITH VISIBLE

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

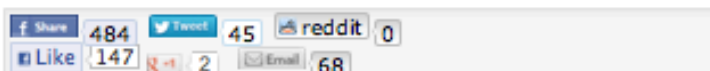
**Breaking the
Biggest**

Stories in History



COMMENTARY: Change or die

Tom Ehrich [Follow @tomehrich](#) | Apr 9, 2013 | 5 Comments



(RNS) Church is being reinvented. So are technology and education. And all for the same reasons.

Facebook just started moving Google's cheese with its [launch of Home](#). An army of upstarts in Silicon Valley is challenging the hegemony of Microsoft. Nothing is staying the same; disruption is the path to prosperity.

The reason: the marketplace is highly dynamic. New needs emerge. New products stimulate new needs. New entrants want to make a difference right away. Problems and opportunities multiply faster than bureaucratic pillars can respond.

In education, new technology such as online learning is ramping up tension between bricks-and-mortar institutions and students seeking affordable education.

Many church leaders continue to believe that reinvention is an optional choice they can or cannot make. They think they can control the pace of change and shape its outcomes.

Those attitudes are delusional. The reality is: reinvent or die. The pace of change is driven by external factors, not by earnest deliberations and visioning exercises. As Jesus himself found, we have no control over outcomes.

What does a reinvented church look like? Take your pick. Depending on the constituency being sought, it can take many forms, thus confounding cultural stereotypes of organized religion.

The reinvented church can rent space in a strip mall, university or school. Not as a temporary way-station on the road to erecting an edifice, but as an ongoing solution to inflexible and costly overhead.

It can create satellite operations, such as the congregation in Manhattan whose 5,000 young adults meet in four separate locations at four separate times on Sunday.

The reinvented church can downplay Sunday morning altogether. Meet

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

faithvillage.com
HAVE YOUR FAITH VILLAGE

MOST POPULAR

1. [10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?](#)
2. [Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture](#)
3. [Russia's Chechnya: A breeding ground for terror](#)
4. [Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?](#)
5. [Heba Abolaban | What Would Muhammad Do?](#)

Confessions of an
ex-Mormon
ex-polygamist
ex-wife
**In
Not
About
the SEX**

The new
must-read
book about
Mormons
and
polygamy

COMMENTARY: How to respond to a marathon massacre

Tom Ehrich [Follow @tomehrich](#) | Apr 16, 2013 | 1 Comment

[Share](#) 34
 [Tweet](#) 29
 [reddit](#) 0
 [Like](#) 14
 [+1](#) 0
 [Email](#) 0

(RNS) "How do you defend against terrorists?" asked a colleague, as we processed news reports of two bomb explosions near the finish line of the Boston Marathon.

The answer, truth be told, is you probably don't defend against terrorism. Like a deadbolt on a residential door, you can create deterrents that slow the bad guys down. But a determined thief will only be delayed, not prevented.

Although it isn't yet known whether these bombs in Boston were a terrorist attack, questions like my colleague's arise because we live in such an open and "target-rich" society.

School commencements, upcoming auto races in Indianapolis and Charlotte, N.C., July 4 parades, baseball games, Christmas parades, the Super Bowl — America offers a rich array of accessible and high-profile targets. Not to mention everyday targets like subways, airports and tall buildings.

People filled with hatred and guided by nihilism will always find a way to strike. Our best defense is what I saw in news coverage from Boston: first-responders rushing toward danger; soldiers in uniform pitching in to move debris; everyday folks turning instinctively to locate the wounded; strangers joining hands to rush victims to hospitals.

Plus the response I saw on Facebook: prayer, concern and resolve. Not rage, not calls for retribution, but prayer, concern and resolve. "Keep running," said one post accompanying the marathon sponsor's logo.

If an open society turns closed, the terrorists will have won. If violence is met



Show caption

This image available for Web publication. For questions, contact Sally Morrow.

Search the site Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

[faithvilage.com](#)
WHERE YOUR FAITH MEETS THE WORLD

- MOST POPULAR**
- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
 - Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
 - Russia's Chechnya: A breeding ground for terror
 - Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
 - Heba Abolaban | What Would Muhammad Do?

Breaking the Biggest
Stories in History

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

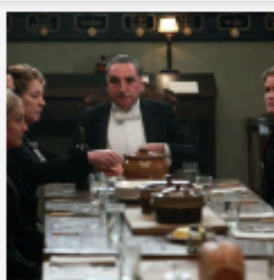
HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

COMMENTARY: Gospel lessons from 'Downton Abbey'

Tom Ehrich [Follow @tomehrich](#) | Feb 19, 2013 | 1 Comment

[f Share](#) 418
 [t Tweet](#) 27
 [reddit](#) 1
 [Like](#) 77
 [Email](#) 40

(RNS) I got home from a church event on Sunday evening, in time to watch the season three finale of "Downton Abbey" on PBS, but I stuck to my guns about catching up on previous episodes first.



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

But on Monday morning, The New York Times had two articles about the finale and I couldn't stop myself from reading them.

So now I know that two key characters get killed off — because the actors playing them wanted to move on from the show. Does that mean watching the older season three episodes is pointless? Not at all. As any Christian can tell you, knowing how the story ends doesn't take away its meaning or mystery. If anything, you become even more alert to character development.

Killing off characters can work wonders for a television series, but it rarely works for the actors who overestimated what they uniquely brought to the program.

Ask any executive, pastor or educator about moving on and then bombing in the next job: their success wasn't about them in the first place. It was circumstance, luck or an "alignment of the planets," if you will, that existed only for an instant.

Maybe this reality explains why Christianity has been such a flawed enterprise. Think about it. Virtually nothing of what Jesus intended has come to pass. His followers aren't one, they aren't even nice. Humankind has neither learned to love God or neighbor, to make peace, or to proclaim the good news of salvation in any way deeper than institutional arrogance. Nor have we learned to be hold in justice, maenanimous in healing.

Search the site Search

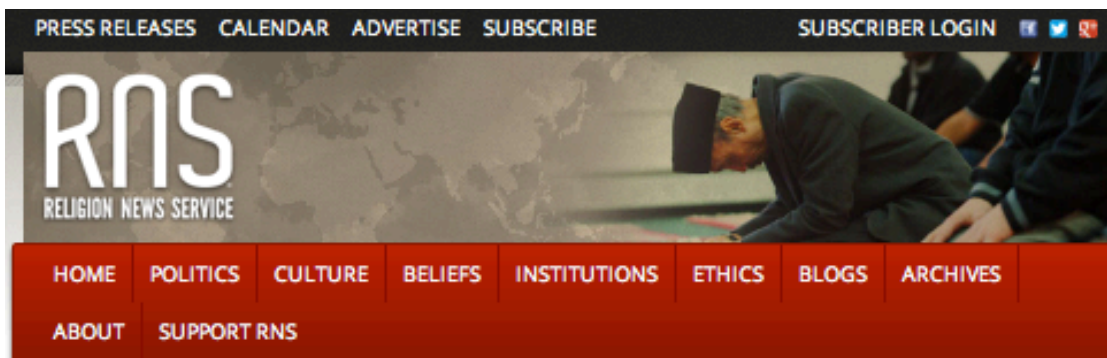
WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

faithwitness.com
MAKE YOUR FAITH REAL.

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Breaking the Biggest
Stories History



COMMENTARY: R-E-S-P-E-C-T for our gay and lesbian friends

Tom Ehrich [Follow @tomehrich](#) | Apr 2, 2013 | 13 Comments

[Share](#) 182 [Tweet](#) 9 [reddit](#) 0 [Like](#) 55 [+1](#) 0 [Email](#) 2

(RNS) While Supreme Court justices engaged in contorted questioning, the verdict as rendered by wiser tests — known as “sniff” and “common sense” — was already in.

Gay marriage is a fact of life. Gay men and women have been forming partnerships for longer than anyone can remember. Those partnerships, while closeted until recently, have proven as durable and life-giving as heterosexual partnerships.

Even without the benefits of legal protection, gays and lesbians have found ways to follow their hearts, live together, create loving and welcoming homes and, more recently, to raise children to be all that they can be.

Some same-sex partnerships do join the 50 percent of heterosexual marriages that end in divorce. Some, like many straight partnerships, end up lifeless and sour. Death and grief touch gay unions, that’s as heart-breaking as that of any “legal” widow or widower.

Those who actually study child welfare say that children raised in same-sex homes turn out as healthy as children raised in heterosexual homes.

All around us, men are pairing off with men, women with women, men with women, and many not at all. In all households, the issue isn’t how intercourse occurs, but whether the householders are wise, loving, merciful, compassionate, able to listen, able to make good decisions, able to serve others, able to raise children, and able to make the world around them better.

Those attributes have to do with character, not sexuality. They require maturity and self-control. There is no reason to believe that these attributes are uniquely absent in a gay household, any more than they are uniquely present in a heterosexual household.

By any sniff test or common sense test, same-sex unions are no more or less likely to succeed or to be things of beauty.

The biblical argument against homosexuality is nonsense. It is based on a few verses of Scripture that are used as weapons, while many other verses

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

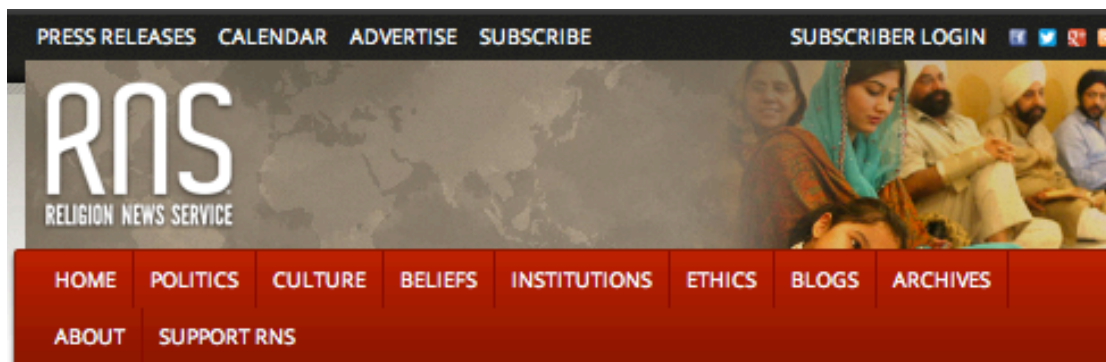
faithvillage.com
MAKE YOUR FAITH VISIBLE

MOST POPULAR

1. 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
2. Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
3. Russia's Chechnya: A breeding ground for terror
4. Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
5. Heba Abolaban | What Would Muhammad Do?

Confessions of an
ex-Mormon
polygamist
or wife
is
Not
About
the
SFX

The new
must-read
book about
Mormons
and
polygamy



COMMENTARY: Pope Benedict XVI's missing mea culpa

Tom Ehrich [Follow @tomehrich](#) | Feb 12, 2013 | 25 Comments

[Share](#) 116
 [Tweet](#) 130
 [reddit](#) 0
 [+1](#) 0
 [Email](#) 28

(RNS) I wish I could see Pope Benedict XVI's surprise decision to resign on Feb. 28 as a mea culpa for having led the world's largest Christian body backward for eight years.

Alas, he has made no apology for cementing Roman Catholicism's reputation as male-centric, homophobic and uninterested in sex abuse scandals beyond their litigation costs.

In an eerie tone-deafness, he announced his retirement in Latin and had it translated into seven languages of Europe, where the church is close to extinct, and not into any of the African, Asian or Middle Eastern languages spoken by emerging Catholics.

The 85-year-old pope simply said he was physically too frail to do the job. That was a humble admission, and there are countless old men around the world's power structures who might take a cue from him about the wisdom of letting go.

But so much more needed to be said. The Counter-Reformation ended a long time ago. The days when Rome declared its superiority over other Christian faiths became absurd in the face of Rome's actual performance as the Body of Christ.

Rome's obdurate stands against oppressed peoples are shameful. Its harsh treatment of women and gays are not only anachronistic but bad theology. Its institution-first responses to sex abuse by clergy are appalling.

Thanks to Benedict's assiduous appointments of arch-conservatives to positions of power in the church hierarchy, it could be another generation before modernity gets close to the Roman Catholic Church.

That is a sad legacy. The world has needed more. Not just the insular world of the Roman Catholic Church has needed more, but the world itself, for the pope is the public face of global Christianity. With its largest force stuck in the 19th century, providing safe cover for oppression and intolerance, Christianity has a reputation that smaller denominations and individual congregations struggle to escape.

When young American adults are asked what "church" means to them, they

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

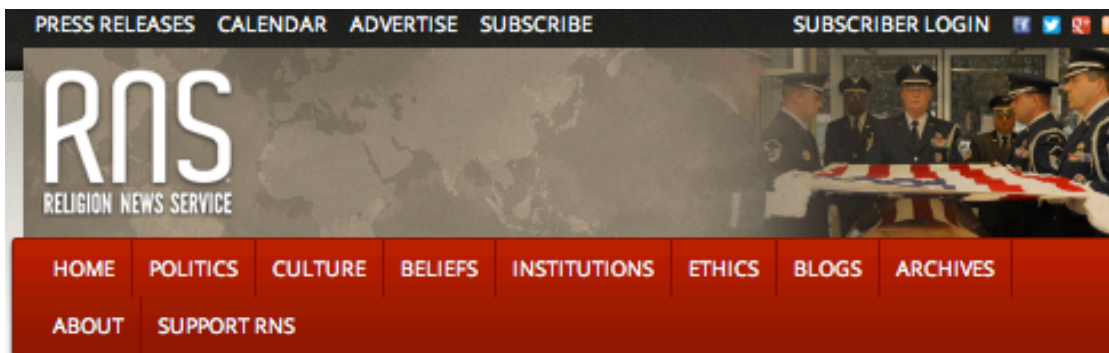
faithwitness.com
MAKE YOUR FAITH REAL

MOST POPULAR

1. 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
2. Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
3. Russia's Chechnya: A breeding ground for terror
4. Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
5. Heba Abolaban | What Would Muhammad Do?

**Breaking the
Biggest**

Stories in History



COMMENTARY: ISO leaders who can act like grown-ups

Tom Ehrich [Follow @tomehrich](#) | Mar 12, 2013 | [Leave a Comment](#)

[Share](#) 0
 [Tweet](#) 2
 [reddit](#) 0
 [Like](#) 3
 [Email](#) 0

(RNS) I just spent a wonderful and encouraging weekend with a church leadership team from Reisterstown, Md. I came away filled with hope for this congregation and with admiration for their clergy and lay leaders.

I wish our weak and tiresome political leaders in Washington and state capitals could visit this church in northern Baltimore County and see how mature adults of diverse backgrounds and viewpoints manage to put the congregation first.

They listened, spoke without barbed words and without aggression garbed in niceness.

They voiced their dreams, heard their differences and then allowed a consensus dream to emerge. They understood the need to move on from yesterday. They were like two healthy parents trying to work a family problem. They seemed to trust each other.

A decade ago, leaders of [St. John's Episcopal Church, Glyndon](#), were mired in distrust and frustration. Even the smallest decisions required labored deliberation. What changed? They called a rector who understood family systems theory and modeled trustworthiness, transparency and shared authority.

They allowed new and younger leaders to step into key positions. They vowed no shaming, no blaming. No rushing to action, and yet no delaying. Discernment has been their norm, not up-or-down votes.

None of this had to do with political leanings, doctrinal preferences, stances on hot-button church issues, liturgical style or any of the other supposed markers of probity. Their progress has stemmed from character, open process and trust.

Government by the immature is proving to be a disaster. Sen. Rand Paul's nonsensical one-man filibuster to prove a point at the expense of frightening the American public, is just the latest example of abuse-the-people as a political strategy. The U.S. economy teeters on the brink solely because immature partisans resist collaboration.

Immature leadership's off-in-a-hurry decisions and out-of-it-in-small-rooms

Search the site



- MOST POPULAR**
- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
 - Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
 - Russia's Chechnya: A breeding ground for terror
 - Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
 - Heba Abolaban | What Would Muhammad Do?



PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

COMMENTARY: Honest questions about the Argentine pope

Tom Ehrich [Follow @tomehrich](#) | Mar 19, 2013 | 1 Comment

Share 2 Tweet 4 reddit 0 Like 4 Email 2

(RNS) Even as a non-Catholic, I was filled with hope when an Argentine cardinal said to be passionate about serving the poor stepped onto the balcony overlooking St. Peter's Square as Pope Francis.

By taking the name of a church reformer, the former Cardinal Jorge Bergoglio promised a better day for an ossified institution whose people beg for hope while hierarchs defend medieval power and pomp.

In greeting the crowd, the new pope showed a common touch that could repurpose a global movement from being lost in scandal and self-serving.

By standing in silence and bowing his head for the crowd's blessing, Francis showed a humility that could inspire believers grown weary of Roman arrogance.

In ways that world leaders rarely manage, Francis conveyed sincerity and commitment to a singular vision of servanthood. Whether that vision survives remains to be seen. But for now he read the moment: a vast constituency eager for something deeper than palace intrigue, something closer to Jesus than elaborate processions of old men wearing costly garments.

Perhaps he will read the rest of the moment: Women eager for the place that Jesus conferred on them but early male church leaders took away. Young people eager for faith in action, not encyclicals issued from above. Dark-skinned people eager for recognition. Homosexuals eager for a place at the table without having to seek ordination first.

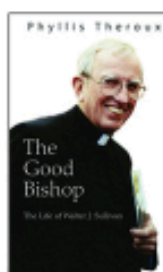
To be sure, Francis will meet a firestorm of resistance at every level. The



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

Search the site Search



"What would the church look like with more bishops like Walter Sullivan?" —Martin Sheen



MOST POPULAR


- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Breaking the Biggest

Stories in History

Rudin's commentary:

Rabbi Rudin's commentary approved and ready to go

 **Sraavani Pere** <sraavanipere@gmail.com>
to Kevin, Ronald

Feb 21

Copypedit and approved!

COMMENTARY: Father Abraham and the Jews

(RNS) Steven Spielberg's "Lincoln" will probably nab a few of its 12 nominated Academy Awards when the Oscars are handed out on Sunday (Feb. 24) – a sign that Americans never have and probably never will tire of our 16th president.

Abraham Lincoln's face is etched in stone on Mount Rushmore and his brooding statue sits enshrined in a Greek-style temple in Washington. His succinct Gettysburg Address (about 270 words) took all of about two minutes to deliver, yet remains this nation's most famous speech 150 years later. His assassination lifted him to mythic status – a martyr who earned his place in our pantheon of national heroes.

We just marked the 150th anniversary of his Emancipation Proclamation, but that necessary action wasn't enough. Spielberg's film revis Lincoln's second act, in 1865, to pass the Thirteenth Amendment to abolish slavery through a divided Congress. It wasn't the only injustice Lincoln worked to correct.

In his recent book, "When General Grant Expelled the Jews," Brandeis University Professor Jonathan D. Sarna recounts an important but little known event in 1863 in Lincoln's quest for full civil, religious and human rights for all Americans – this time, for American Jews.

During the Civil War battles in Kentucky, Tennessee and Mississippi, Union Gen. Ulysses S. Grant became convinced that local civilians in the area, including Jews, were interfering with his efforts to defeat the Confederates. On Dec. 17, 1862, Grant issued General Order No. 11.

"The Jews," it read, "as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from this department within 24 hours from the receipt of this order." It was the first and only time in U.S. history that Jews were singled out as a class for physical expulsion from their homes.

Grant's order sent shock waves throughout the American Jewish community that numbered about 150,000 – including 25,000 Confederate supporters. Especially alarmed was Cesar Kaskel, a 30-year-old Jewish resident of Paducah, Ky., and a friend of the president. Eleven days after Grant's order, about 100 Jews in Paducah were moved further north. According to Sarna, they were the only ones directly affected by Grant's order.

An irate Kaskel sent a telegram of protest to Lincoln: "This inhuman order, the carrying out of which would be the greatest violation of the Constitution and our rights as citizens, would place us, besides a large number of Jewish families in this town, as outlaws before the world."

Kaskel then rushed to Washington to meet with Lincoln, who had no knowledge of the order. When the president learned of the prejudicial edict, he demanded that his favorite general revoke it immediately.

Kaskel publicly reported part of his conversation with the president:

Lincoln: "And so the children of Israel were driven from the happy land of Canaan?"

Kaskel: "Yes, and that is why we have come unto Father Abraham's bosom, asking protection."

Lincoln: "And this protection they shall have at once."

For Sarna, that was not the end of the story. Grant did not mention the infamous anti-Jewish order in his memoirs, but during the 1868 presidential campaign when Grant feared many Jews would vote against him, he confessed in a letter to using archaic and inaccurate terms to describe the Jewish people: "I do not pretend to sustain the order ... (It) was issued and sent without any reflection and without thinking of the Jews as a sect or race ... I have no prejudice against any sect or race."

Grant atoned for his biased action. He appointed Jews to his administration and was the first president to attend the dedication of a synagogue. Indeed, in June 1876 he remained for the entire three-hour service at Washington's Adas Israel Congregation, and even contributed \$10.00 – worth about \$210 today – to the building fund.

(Rabbi Rudin, the American Jewish Committee's senior interreligious adviser, is the author of the recently published "Cushing, Spellman, O'Connor: The Surprising Story of How Three American Cardinals Transformed Catholic-Jewish Relations.")

KRE END RUDIN

Click here to [Reply](#), [Reply to all](#), or [Forward](#)

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

COMMENTARY: Father Abraham and the Jews

A. James Rudin | Feb 21, 2013 | [Leave a Comment](#)

Share 9 Tweet 0 reddit 0 Like 0 Email 1

RNS Steven Spielberg's "Lincoln" will probably nab a few of its 12 nominated Academy Awards when the Oscars are handed out on Sunday (Feb. 24) — a sign that Americans never have and probably never will tire of our 16th president.

Abraham Lincoln's face is etched in stone on Mount Rushmore and his brooding statue sits enshrined in a Greek-style temple in Washington. His succinct Gettysburg Address (about 270 words) took all of about two minutes to deliver, yet remains this nation's most famous speech 150 years later. His assassination lifted him to mythic status — a martyr who earned his place in our pantheon of national heroes.

We just marked the 150th anniversary of his Emancipation Proclamation, but that necessary action wasn't enough. Spielberg's film revives Lincoln's second act, in 1865, to pass the Thirteenth Amendment to abolish slavery through a divided Congress. It wasn't the only injustice Lincoln worked to correct.

In his recent book, "When General Grant Expelled the Jews," Brandeis University Professor Jonathan D. Sarna recounts an important but little known event in Lincoln's quest for full civil, religious and human rights for all Americans — this time, for American Jews.

During the Civil War battles in Kentucky, Tennessee and Mississippi, Union Gen. Ulysses S. Grant became convinced that local civilians in the area, including Jews, were interfering with his efforts to defeat the Confederates. On Dec. 17, 1862, Grant issued General Order No. 11.

"The Jews," it read, "as a class violating every regulation of trade established

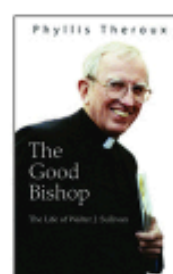


Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

Search the site

Search



"What would the church look like with more bishops like Walter Sullivan?"
—Martin Sheen

ORION BOOKS
UNIVERSITY OF MICHIGAN LIBRARY

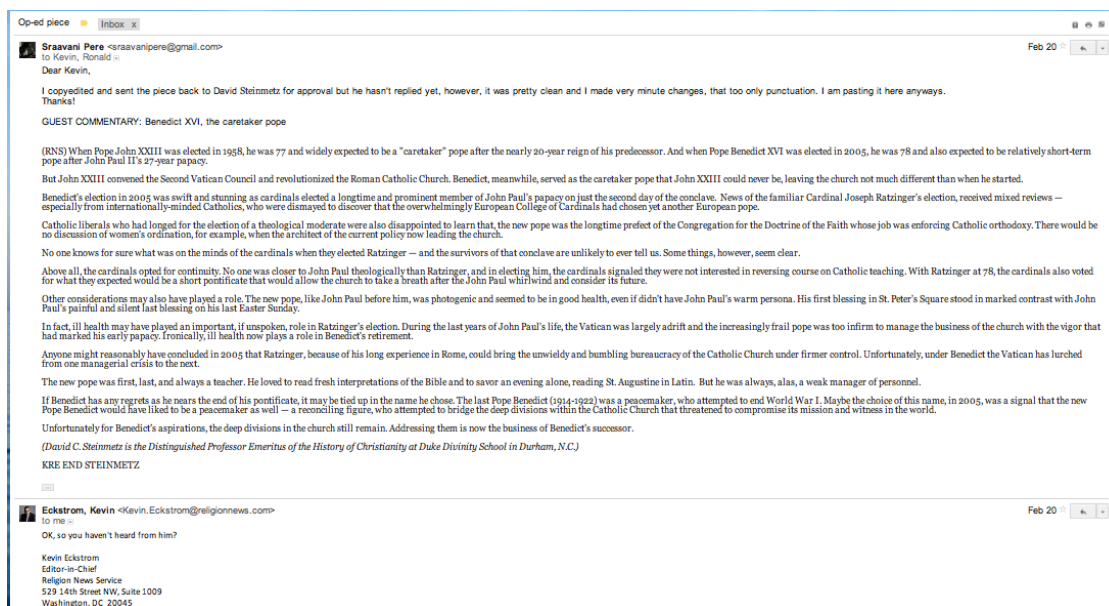
MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Breaking the
Biggest

Stories in History

I copyedited an Op-ed piece by David Steinmetz. Indicated below is a screen shot of an email sent to get the story approved by the author and subsequently published and also the article as it appears on the website:



GUEST COMMENTARY: Benedict XVI, the caretaker pope

David Steinmetz | Feb 20, 2013 | 2 Comments

[Share](#) 3
 [Tweet](#) 0
 [reddit](#) 0
 [Like](#)
[+1](#) 0
 [Email](#) 2

(RNS) When Pope John XXIII was elected in 1958, he was 77 and widely expected to be a “caretaker” pope after the nearly 20-year reign of his predecessor. And when Pope Benedict XVI was elected in 2005, he was 78 and also expected to be relatively short-term pope after John Paul II’s 27-year papacy.

But John XXIII convened the Second Vatican Council and revolutionized the Roman Catholic Church. Benedict, meanwhile, served as the caretaker pope that John XXIII could never be, leaving the church not much different than when he started.

Benedict’s election in 2005 was swift and stunning as cardinals elected a longtime and prominent member of John Paul’s papacy on just the second day of the conclave. News of the familiar Cardinal Joseph Ratzinger’s election, received mixed reviews — especially from internationally-minded Catholics, who were dismayed to discover that the overwhelmingly European College of Cardinals had chosen yet another European pope.

Catholic liberals who had longed for the election of a theological moderate were also disappointed to learn that, the new pope was the longtime prefect of the Congregation for the Doctrine of the Faith whose job was enforcing Catholic orthodoxy. There would be no discussion of women’s ordination, for example, when the architect of the current policy now leading the church.

No one knows for sure what was on the minds of the cardinals when they elected Ratzinger — and the survivors of that conclave are unlikely to ever tell us. Some things, however, seem clear.

Above all, the cardinals opted for continuity. No one was closer to John Paul theologically than Ratzinger, and in electing him, the cardinals signaled they were not interested in reversing course on Catholic teaching. With Ratzinger at 78, the cardinals also voted for what they expected would be a short pontificate that would allow the church to take a breath after the John Paul whirlwind and consider its future.

Other considerations may also have played a role. The new pope, like John Paul before him, was photogenic and seemed to be in good health, even if didn’t have John Paul’s warm persona. His first blessing in St. Peter’s Square stood in marked contrast with John Paul’s painful and silent last blessing on his last Easter Sunday.

In fact, ill health may have played an important, if unspoken, role in Ratzinger’s election. During the last years of John Paul’s life, the Vatican was largely adrift and the increasingly frail pope was too infirm to manage the business of the church with the vigor that had marked his early papacy. Ironically, ill health now plays a role in Benedict’s retirement

Search the site Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

faithfulpage.com
MORE THAN FAITH. MORE.

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones’ shameful attack on the Christian adoption movement | On Faith & Culture
- Russia’s Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?




Confessions of an ex-Mormon ex-polygamist ex-wife
It's Not About the SEX My ASS.
James Hanks





The new must-read book about Mormons and polygamy
A disturbing yet wickedly funny inside look

Info or order at
www.ItsNotAboutTheSexMyAss.com
or click anywhere on this ad

Republish our work
SUBSCRIBE NOW 


Apart from blogs and commentaries, from time to time I copyedited hard news articles that featured on the RNS website. They are as follows:

first USAT story is ready for you  [Inbox x](#)  




 **Eckstrom, Kevin** <Kevin.Eckstrom@religionnews.com> Feb 12 ☆  
to me 
Health experts laud pope's decision to step down





Let me know when you're done with it

Kevin Eckstrom
Editor-in-Chief
Religion News Service
529 14th Street NW, Suite 1009
Washington, DC 20045
[\(202\) 662-7301](tel:(202)662-7301) direct
[\(202\) 463-8777](tel:(202)463-8777) x1
[\(202\) 390-0240](tel:(202)390-0240) mobile
Kevin.eckstrom@religionnews.com
www.religionnews.com
Twitter: @KevinEckstrom





 [Click here to Reply or Forward](#)


31% full
Using 3.2 GB of your 10.1 GB ©2013 Google - [Terms & Privacy](#) Last account activity: 9 minutes ago
Open in 1 other location [Details](#)

second USAT story is ready for you  [Inbox x](#)  

 **Eckstrom, Kevin** <Kevin.Eckstrom@religionnews.com> Feb 12 ☆  
to me 
Pope Benedict XVI leaves mixed legacy on clergy sexual abuse

Kevin Eckstrom
Editor-in-Chief
Religion News Service
529 14th Street NW, Suite 1009
Washington, DC 20045
[\(202\) 662-7301](tel:(202)662-7301) direct
[\(202\) 463-8777](tel:(202)463-8777) x1
[\(202\) 390-0240](tel:(202)390-0240) mobile
Kevin.eckstrom@religionnews.com
www.religionnews.com
Twitter: @KevinEckstrom

 **Sraavani Pere** <sraavanipere@gmail.com> Feb 12 ☆  
to Kevin 
Got them all. I've sent the edited copy back to Tom for approval and will start working on the two USAT stories.
Thanks!

 [Click here to Reply or Forward](#)

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

Health experts laud pope's decision to step down

Janice Lloyd | Feb 12, 2013 | [Leave a Comment](#)

[Share](#) 12
 [Tweet](#) 12
 [reddit](#) 0
 [Like](#) 11
 [Email](#) 0

(RNS) Health experts on aging admired Pope Benedict XVI's decision to resign the papacy, citing visible clues about his declining health and respecting his honesty about an inability to fulfill responsibilities as he grows older.

The pope, 85, noted Monday (Feb. 11) in his speech to the cardinals he is slowing down: "Both strength of mind and body are necessary — strengths which in the last few months, have deteriorated in me." The Vatican stressed that no specific medical condition prompted Benedict's decision, but in recent years, the pope has slowed down significantly, cutting back his foreign travel and limiting his audiences.

Walking is a "powerful indicator of vigor and frailty," said Stephanie Studenski, director of research in the division of geriatric medicine at the University of Pittsburgh.

"My sense is that he is having a lot of difficulty walking," she said. "The many organ systems that you need to walk well shows he is declining. The brain, the spinal cord, the nerves, the heart, muscles and bones are all needed to walk well."

Her research findings have recommended clinicians assess well-being among older adults by examining walking speed: Faster walking is associated with longer survival among older adults and has been shown to reflect health and functional status.

The pope now travels to and from the altar in St. Peter's Basilica on a moving platform, to spare him the long walk down the central aisle. Occasionally he uses a cane.



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

Search the site Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

faithvillage.com
MOVE YOUR FAITH HERE

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Breaking the
Biggest

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

Pope Benedict XVI leaves mixed legacy on clergy sexual abuse

Emma Beck, Eliza Collins and Cathy Lynn Grossman | Feb 12, 2013 | 3 Comments

Share 47 Tweet 23 reddit 0 Like 16 Email 3

(RNS) In 2001, then-Cardinal Joseph Ratzinger urged Pope John Paul II to create a central system to further the Vatican's investigations of sexual abuse under priests. He shifted control of the disposition of the cases from the Congregation for the Clergy, where little action had been taken, to the Congregation for the Doctrine of the Faith, which Ratzinger then headed.



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

And every week he examined the grueling cases — coming chiefly from the U.S.

"He used to call that weekly meeting ... his penance," said Greg Erlandson, co-author of "Pope Benedict XVI and the Sexual Abuse Crisis: Working for Reform and Renewal." Erlandson and church historian Matthew Bunson say, in their book, that Pope Benedict XVI "arguably was probably the most knowledgeable man on the abuse crisis."

As cases of sexual abuse continued to make headlines, the man who became Pope Benedict XVI has at times publicly addressed the issue and even met with victims, beginning with five victims from the Archdiocese of Boston, where the

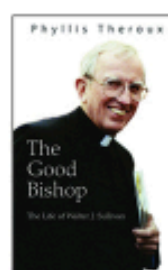
abuse scandal first made global headlines.

But victims' advocates remain skeptical and critical over his handling of the matter, particularly the failure to punish bishops who protected abusers rather than children and teens.

"When forced to, he talks about the crimes but ignores the cover-ups, uses the past tense as if to suggest it's not still happening," said David Clohessy,

Search the site

Search



"What would the church look like with more bishops like Walter Sullivan?"
—Martin Sheen

ORBIT BOOKS
www.orbitbooks.com


MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?



The new must-read book about Mormons and polygamy

quick copyedit Inbox x 📄 🖨️ 📧


 **Eckstrom, Kevin** <Kevin.Eckstrom@religionnews.com> Mar 13 ☆ ↶ ↷
to me ▾

Hi Sraavani,

Would you mind doing a quick copyedit of the Sarah Palin Christmas book item that's in WordPress? No readback needed. Thanks,


Kevin

Kevin Eckstrom
Editor-in-Chief
Religion News Service
529 14th Street NW, Suite 1009
Washington, DC 20045
[\[202\] 662-7301](tel:2026627301) direct
[\[202\] 463-8777 x1](tel:2024638777)
[\[202\] 390-0240](tel:2023900240) mobile
Kevin.eckstrom@religionnews.com
www.religionnews.com
Twitter: @KevinEckstrom

 **Sraavani Pere** <sraavanipere@gmail.com> Mar 13 ☆ ↶ ↷
to Kevin ▾

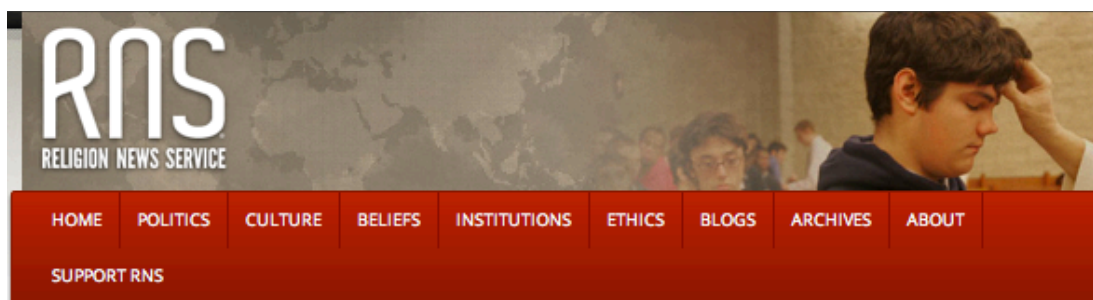
Will do right away.
Thanks!

...

 **Sraavani Pere** <sraavanipere@gmail.com> Mar 13 ☆ ↶ ↷
to Kevin ▾

Copyedited and published!
Thanks!

...



Sarah Palin to write Christmas book

Catalina Camia | Mar 13, 2013 | [Leave a Comment](#)

[Share](#) 2
 [Tweet](#) 7
 [reddit](#) 0
 [Like](#) 1
 [R+1](#) 0
 [Email](#) 0

WASHINGTON (RNS) Sarah Palin is writing another book. This one focuses on putting faith and values back into Christmas.

The former GOP vice presidential candidate is writing, "A Happy Holiday IS a Merry Christmas," in which she will focus on Christian values and criticize the "over-commercialism" and "homogenization" that have come to define Christmas. The Associated Press says the book will come out in November.

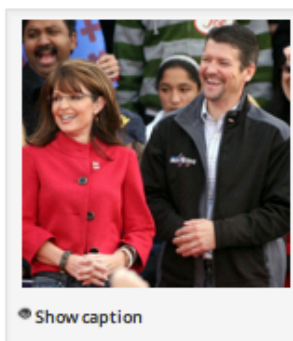
"Amidst the fragility of this politically correct era, it is imperative that we stand up for our beliefs before the element of faith in a glorious and traditional holiday like Christmas is marginalized and ignored," Palin said in a statement released by her publisher, HarperCollins.

She said the book will be "fun, festive" and "thought provoking." It will "encourage all to see what is possible when we unite in defense of our faith and ignore the politically correct Scrooges who would rather take Christ out of Christmas."

Palin's memoir, "Going Rogue," hit No. 1 on The New York Times best-sellers list. The former Alaska governor also wrote "America by Heart," in 2010.

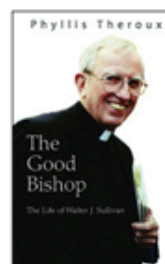
(Catalina Camia writes for USA Today)

[Share](#) 2
 [Tweet](#) 7
 [reddit](#) 0
 [Like](#) 1
 [R+1](#) 0
 [Email](#) 0



Search the site

Search



"What would the church look like with more bishops like Walter Sullivan?"
—Martin Sheen

ORBIT BOOKS
LITTLE ROCK, AR
MARCH 2013

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

how we looking on that Bible story? Inbox x



Eckstrom, Kevin <Kevin.Eckstrom@religionnews.com>

Feb 27 ☆



to me

Kevin Eckstrom
 Editor-in-Chief
 Religion News Service
 529 14th Street NW, Suite 1009
 Washington, DC 20045
[\[202\] 662-7301](tel:(202)662-7301) direct
[\[202\] 463-8777](tel:(202)463-8777) x1
[\[202\] 390-0240](tel:(202)390-0240) mobile
Kevin.eckstrom@religionnews.com
www.religionnews.com
 Twitter: @KevinEckstrom



Sraavani Pere <sraavanipere@gmail.com>

Feb 27 ☆



to Kevin

Just got done copyediting it. You can send it across to the author for approval, you can cc me on it if you want me to make any changes that she suggests. Whatever works for you. Thanks!

[\[Link\]](#)



Sraavani Pere <sraavanipere@gmail.com>

Feb 27 ☆



to Kevin

Here it is, I've also updated it on dashboard

For Hollywood couple, "The Bible" miniseries is a 'labor of love'

LOS ANGELES (RNS) Before actress Roma Downey met her husband, her "Touched by an Angel" co-star, Della Reese, had a bit of advice.

"Baby, you need to pray that God will choose a partner for you," Downey recalled Reese telling her. "Maybe in the past you didn't choose so well and you have to let God choose for you. And let your prayer be that you will know him when he gets here."

So when Downey met Emmy Award-winning producer, Mark Burnett, in a salon — he was getting a hair cut, she was getting a pedicure — it was a bit more than love at first sight.

"When I met Mark, I had an inner-knowing," Downey said. "There have been times since then that I can't help but wonder, if it were for such a time, as this, that we met."

As they approach their sixth wedding anniversary, the Hollywood heavyweights are sharing their faith with the world in a 10-hour docudrama, "[The Bible](#)," which will air on the History Channel on Sunday nights, starting March 3 through Easter.

PRESS RELEASES CALENDAR ADVERTISE SUBSCRIBE SUBSCRIBER LOGIN

RNS
RELIGION NEWS SERVICE

HOME POLITICS CULTURE BELIEFS INSTITUTIONS ETHICS BLOGS ARCHIVES
ABOUT SUPPORT RNS

For Hollywood couple, "The Bible" miniseries is a 'labor of love'

Megan Sweas | Feb 27, 2013 | 7 Comments

Share 54 Tweet 17 reddit 1 Like 0 Email 17

LOS ANGELES (RNS) Before actress Roma Downey met her husband, her "Touched by an Angel" co-star Della Reese had a bit of advice.

"Baby, you need to pray that God will choose a partner for you," Downey recalled Reese telling her. "Maybe in the past you didn't choose so well and you have to let God choose for you. And let your prayer be that you will know him when he gets here."

So when Downey first spotted Emmy Award-winning producer Mark Burnett in a salon — he was getting a hair cut, she was getting a pedicure — it was a bit more than love at first sight.

"When I met Mark, I had an inner-knowing," Downey said. "There have been times since then that I can't help but wonder, if it were for such a time, as this, that we met."

As they approach their sixth wedding anniversary, the Hollywood heavyweights are sharing their faith with the world in a 10-hour docudrama, "The Bible," which will air on the History Channel on Sunday nights, starting March 3 through Easter.

The project has received rave early reviews from evangelicals, who are a key part of the film's marketing plan. Starting with Noah telling the story of creation aboard his ark, the film weaves through biblical epics and the life of Christ and the early apostles.

The series has the special effects Cecil B. DeMille could have only dreamed of when he cast Charlton Heston as Moses in 1956. And it is a decidedly softer, gentler depiction of Christian history than Mel Gibson's "The Passion



Show caption

This image available for Web and print publication. For questions, contact Sally Morrow.

Search the site

Search



"What would the church look like with more bishops like Walter Sullivan?"
—Martin Sheen

ORIGINALLY PUBLISHED BY HARVARD

MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?

Breaking the
Biggest

Stories in History

Identifying videos on religion and ethics from international news

organizations like Al Jazeera was a part of my duties at RNS. I was able to identify videos, which got uploaded on the RNS website, in the multimedia corner. Examples of those videos are:

<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	me, Sally (4)	Inbox	Video - Sraavani - great, already got it posted. THANK YOU! Sally Morrow c 816.377.7469 Photo/Multimedia	Apr 15
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	me, Sally (6)	Inbox	Important video - Sraavani - guess what!?!? I went back to this video and they are offering a code now. I will	Apr 9
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	me, Sally (2)	Inbox	some videos for the site - Sraavani - much appreciated! I will try to post one today. S Sally Morrow c 816.37	Mar 20
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	me, Sally (3)	Inbox	russia church film - It's kind of long....but very internationally significant religiously!! On Wed, Feb 27, 2013	Feb 27
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	me, Sally (2)	Inbox	Multimedia piece on Pope - Sraavani - thank you so much for reminding me! Debra told me about this and I	Feb 18

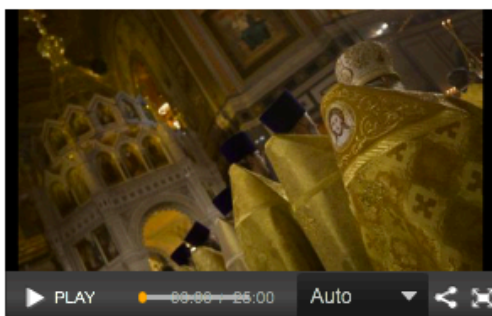
Al Jazeera Video: Orthodox corruption?

Sally Morrow and Sraavani Pere | Feb 27, 2013 | [Leave a Comment](#)

[Share](#) 0
 [Tweet](#) 0
 [reddit](#) 0
 [Like](#) 0
 [+1](#) 0
 [Email](#) 1

Video courtesy Al Jazeera

After decades of suppression, the Russian Orthodox Church appears to be back in favour with the country's leadership.



[Share](#) 0
 [Tweet](#) 0
 [reddit](#) 0
 [Like](#) 0
 [+1](#) 0
 [Email](#) 1

Categories: [Beliefs](#)

Beliefs: [Other](#)

Search the site Search

WANTED:
BELIEVERS BENT
ON CHANGING
THE WORLD.

[faithvillage.com](#)
MOVE YOUR FAITH HERE.

- MOST POPULAR**
- 10 Essential points about the Boston Marathon bombers, Islam, and America | [What Would Muhammad Do?](#)
 - Mother Jones' shameful attack on the Christian adoption movement | [On Faith & Culture](#)
 - Russia's Chechnya: A breeding ground for terror
 - Boston Marathon, Terrorism, and President Obama | [What Would](#)

Al Jazeera Video: Bangladesh PM rules out blasphemy law

Sally Morrow | Apr 9, 2013 | 3 Comments

[Share](#) 1
 [Tweet](#) 1
 [reddit](#) 0
 [Like](#) / [R+1](#) 0
 [Email](#) 0



Sheikh Hasina, the prime minister of Bangladesh, has ruled out introducing the death penalty for blasphemy. Video courtesy Al Jazeera

[Share](#) 1
 [Tweet](#) 1
 [reddit](#) 0
 [Like](#) / [R+1](#) 0
 [Email](#) 0

Categories: [Beliefs](#)

Beliefs: [Interfaith](#)

Tags: [bangladesh](#), [blasphemy](#), [death penalty](#), [protest](#), [sheikh hasina](#)



Sally Morrow

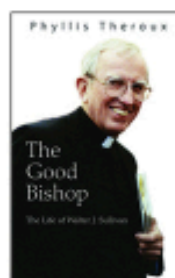
Sally Morrow is a freelance photographer and adjunct instructor at the University of Missouri. She has worked as a multimedia editor and photographer at Newsday, The Des Moines Register, and the South Florida Sun-Sentinel.
[Email](#) | [Author RSS Feed](#)

← Possible saint gets a big military honor from White House

Father Knows Best: Could the resurrection be an error in Scripture? →

3 COMMENTS

Search the site



“What would the church look like with more bishops like Walter Sullivan?”
—Martin Sheen



MOST POPULAR

- 10 Essential points about the Boston Marathon bombers, Islam, and America | What Would Muhammad Do?
- Mother Jones' shameful attack on the Christian adoption movement | On Faith & Culture
- Russia's Chechnya: A breeding ground for terror
- Boston Marathon, Terrorism, and President Obama | What Would Muhammad Do?
- Heba Abolaban | What Would Muhammad Do?



The new must-read book about Mormons and polygamy

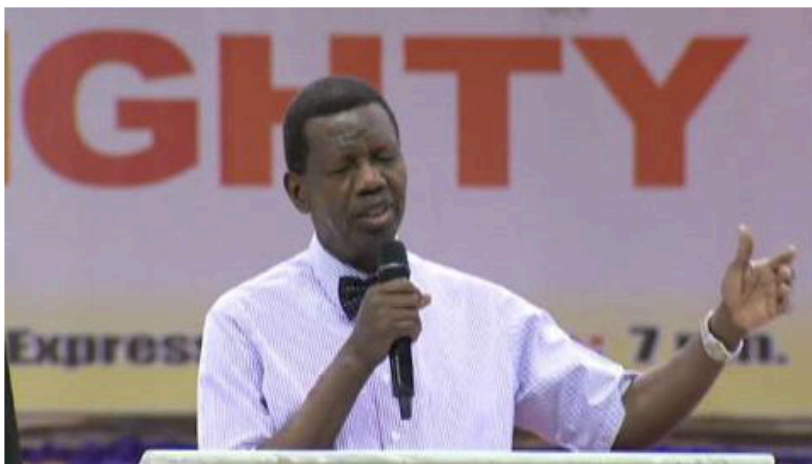
Al Jazeera Video: Miracles promised at massive Nigeria church

Sally Morrow | Apr 15, 2013 | 2 Comments



As many as half a million people crowd into one Lagos church whose pastor has become one of the richest people in the country.

Video courtesy Al Jazeera



I worked in conjunction with Global Journalist to produce a show on the resignation of Pope Benedict XVI, and had RNS' David Gibson and Alessandro Speciale talk on the show.



The image shows a YouTube video player interface. The video title is "Global Journalist: What the resignation of Pope Benedict XVI means for ...". The channel is "GlobalJrnlist" with 151 videos. The video has 65 views, 0 likes, and 0 dislikes. The video player shows a progress bar at 00:09 / 28:37. The video content features a globe with the text "GLOBAL JOURNALIST" overlaid.

Global Journalist: What the resignation of Pope Benedict XVI means for ...

GlobalJrnlist · 151 videos 65 views

 35 👍 0 👎 0

[Like](#) [About](#) [Share](#) [Add to](#) [Print](#) [Stats](#) [Flag](#)

Published on Feb 14, 2013
Host David Reed speaks to David Gibson and Alessandro Speciale – two journalists from the Religion News Service – about the surprise announcement that Pope Benedict XVI is resigning at the

[Show more](#)

The image shows a YouTube video player. At the top, there is a video frame with a portrait of Alessandro Speciale on the left and a map of Europe with a red location marker over Vatican City on the right. The text "ON THE PHONE:" is above the map, and "Alessandro Speciale" is below the portrait. Underneath the portrait, it says "Vatican Correspondent, Religion News Service". Below the video frame is a progress bar showing 04:23 / 28:37. Below the video player, the video title "Global Journalist: What the resignation of Pope Benedict XVI means for ..." is displayed. To the left of the title is the "GlobalJrnlist" channel logo and name, with "151 videos" next to it. To the right of the title is "65 views". Below the title is a "Subscribe" button with a "35" subscriber count. Below the subscribe button are icons for "Like" and "Dislike", both showing "0". Below these are navigation icons for "About", "Share", "Add to", "Print", "Stats", and "Flag". Below the navigation icons is the text "Published on Feb 14, 2013" followed by a short description: "Host David Reed speaks to David Gibson and Alessandro Speciale – two journalists from the Religion News Service – about the surprise announcement that Pope Benedict XVI is resigning at the". At the end of the description is a "Show more" link.

ON THE PHONE:

Alessandro Speciale
Vatican Correspondent, Religion News Service

Global Journalist: What the resignation of Pope Benedict XVI means for ...

GlobalJrnlist · 151 videos

65 views

Subscribe 35

Like Dislike

About Share Add to Print Stats Flag

Published on Feb 14, 2013

Host David Reed speaks to David Gibson and Alessandro Speciale – two journalists from the Religion News Service – about the surprise announcement that Pope Benedict XVI is resigning at the

Show more

ON THE PHONE:

David Gibson
Religion Journalist and Author

New York, New York

04:31 / 28:37

Global Journalist: What the resignation of Pope Benedict XVI means for ...

 GlobalJrnlist · 151 videos

 35

65 views

 0  0

 Like  [About](#) [Share](#) [Add to](#)   

Published on Feb 14, 2013

Host David Reed speaks to David Gibson and Alessandro Speciale – two journalists from the Religion News Service – about the surprise announcement that Pope Benedict XVI is resigning at the

[Show more](#)

Analysis Component

Introduction

Today, with many news outlets scrapping their religion beat, religion news is often underreported. This phenomenon is clearly demonstrated by a study conducted by The Pew Forum on Religion and Public Life. The content analysis spanned 60 months and found that, "Religion-related issues and events accounted for only 0.7 percent of the total "newshole" or amount of space and time devoted to news online, in print, on television and on the radio in 2011. That was down from 2.0 percent in 2010."¹ The research concluded that although the U.S. is highly religious, religion stories, more often than not, are not the primary focus of the news. It also says that religion makes it to the news predominantly when it 'engenders controversy'.²

Many editors and their teams shy away from this subject either because they have inadequate knowledge or interest on religion, or they seek to avoid offending religious groups in ways that could have grave consequences. It is in this context and with this outlook that journalists set out to cover the Wisconsin Sikh temple shootings.

It was a Sunday morning, on August 5, 2012, at a Sikh temple in Oak Creek, a city in the Milwaukee County, Wis., where devotees had gathered to offer their weekly prayers. At around 10 a.m., a single gunman forayed into the temple and opened fire, killing six people and injuring four others. According to ensuing news

¹ The Pew Forum on Religion & Public life, "Religion in the News: Islam and Politics Dominate Religion Coverage in 2011." Last modified 2012. Accessed December 6, 2012.

² *Id*

reports, the killer (who also shot himself), Wade M. Page, reportedly had ties with white supremacist groups.

Underreported and in the background

This tragic incident occurred less than a month after James Holmes went on a shooting spree at a crowded midnight showing of a Batman movie in Aurora, Colo., killing 12 and injuring several others. Jeneba Ghatt of *Politic365* compared U.S. news media coverage of the Colorado incident to the Oak Creek incident and said:

When a mass shooting occurs in the dead of night in middle America we get immediate and nonstop reporting and coverage, educating us about all we need and want to know. When a mass shooting occurs in the middle of a sleepy Sunday as most Americans are watching the London Olympics and the victims are members of a Wisconsin Sikh community, you barely get a warning interrupting the water polo semis.³

Ghatt went on to explain why she felt the one incident was reported far more extensively as compared to the other and said, “there may be tiers of Americans - those who are foreign-born, of foreign parentage and practicing a religion foreign to many maybe just too foreign to warrant the same sympathies and attention from the media and general American public.”

³ Ghatt, Jeneba. "Sikh Temple Shooting: Less Media Coverage and Analysis Than Aurora." *Politic365*, August 07, 2012. <http://politic365.com/2012/08/07/sikh-temple-shooting-less-media-coverage-and-analysis-than-aurora/> (accessed December 6, 2012).

Misreported and Misunderstood

The U.S. news media was severely criticized by media professionals around the world for its “sloppy reporting” of the Sikh temple shooting incident, stating that the coverage of the incident “prompted misinformation,” and displayed “outright ignorance about the Sikh religion.”⁴ Among the critics was British journalist, Sunny Hundal who lamented the coverage of the incident, in his article for the *Guardian* newspaper, where he collected a series of tweets demonstrating the ignorance of mainstream journalists with respect to this minority religion and incident.⁵

One news channel in Milwaukee, WITI-TV Fox 6 News, reported that the Sikh religion is a “religion based in northern Italy.”⁶ Andrew Kaczynski a reporter at BuzzFeed voiced his criticism of CNN’s Eric Marrapodi for stating, “Sikhs are sometimes ‘unfairly’ mistaken for Muslims or Taliban.” Kaczynski tweeted in response to Marrapodi’s comments, “Seems to imply it's fair to target Muslims.” Even the FBI’s categorizing of the crime as an act of terrorism, created confusion in the media, “NBC News reported that ‘it was not immediately clear why local police were classifying the shooting with domestic terrorism.’ A Fox News analyst claimed

⁴ Zara, Christopher. “Wisconsin Temple Shootings Media Coverage Criticized For Lacking The Outrage Of Aurora Massacre.” *International Business Times*, August 07, 2012.

⁵ Hundal, Sunny. “Comment is free Wisconsin temple shooting: Sikhs have been silent scapegoats since 9/11.” *The Guardian*, August 06, 2012.
<http://www.guardian.co.uk/commentisfree/2012/aug/06/wisconsin-temple-shooting-sikh-scapegoats> (accessed December 6, 2012).

⁶ Zara, supra note 4

the shooting was not terrorism because Page was a 'nut job' who mistook Sikhs for Muslims."⁷

The Sikh temple incident demonstrates yet another case where a minority religion made its way into the American mainstream media primarily as a result of conflict and controversy. The need for this research is rooted in the occurrence of this phenomenon, where journalists seem to be consistently framing news, including religion news with conflict and controversy to ensure newsworthiness.

Literature review

Owing to the recent occurrence of the Sikh temple shooting, there exists minimal or no literature, analyzing the media coverage of the topic. With a population of about 25 million to 30 million Sikhs worldwide and only about 500,000 living in the United States⁸, Sikhism can be classified as a minority religion in the U.S. Although not many studies have been done with respect to media coverage of Sikhism particularly, there have been general studies on how the media has covered other minority faith groups and framing has been an integral part of these studies.⁹

In 1980, Hart, Turner and Knupp examined media's perception and reporting of religious issues using Time magazine as an example of how the media tried to

⁷ Ali, Rozina. "The U.S. media discover Sikhism." *philly.com*, August 13, 2012. http://articles.philly.com/2012-08-13/news/33183286_1_guru-nanak-mission-society-sikh-temple-beards-and-turbans (accessed December 6, 2012).

⁸ See www.sikhcoalition.org

⁹ Review of Religious Research, Vol. 39, No. 2, Special Issue: Mass Media and Unconventional Religion (Dec., 1997), pp. 101-115

construct religious perceptions in their audiences and found that, “religion, no matter the denomination, is permeated with conflict, with four out of every five articles on religion in the past 30 years of the study containing a primary conflict element.”¹⁰

The study conducted by the Pew Forum demonstrated similar patterns of how in the year 2010, the Park51 Islamic center and mosque controversy was the most-read religion story of that year and how it accounted for a little more than a fifth of the entire religion-based news coverage of that year.¹¹ The study revealed how nearly three quarters of the stories about that subject featured within a time frame of two weeks in August, just after President Obama spoke in favor of building the Islamic center. This displays how although it was considered as religion news coverage it was embedded in a controversial frame. As per the study, the phenomenon is evident in 2011 as well; where close to 10 percent of the year’s religion coverage was attributed to Rep. Peter King’s congressional hearing on Islam.

It is therefore reasonable to say that apart from being underreported, the subject of religion in the mainstream media is, more often than not, entwined within another media message or frame. The consumers of this information will thereby have a media-induced frame on a particular religious issue. Thus, the purpose of this

¹⁰ Davis, Kimberly D. (2008). “Framing Faith: Religion coverage in Time and Newsweek, 2004-2008.” A paper presented at the Association for Education in Journalism and Mass Communication, August 2009. Boston, Mass.

¹¹ The Pew Forum on Religion & Public life, supra note 1

paper is to examine how mainstream American news media framed religion and faith in reports of the Wisconsin Sikh temple shooting incident.

Framing theory

Framing, as a theory in mass communication studies is one of the oldest and most well established concepts, with copious amounts of scholarly research conducted on it. Framing theory¹² embodies what issues media audiences think about, and the way in which they think about them. Framing with reference to the media is the media's perception of a phenomena after which a collective media message is sent out. This process can occur in any of the three stages in the mass communication. Framing can happen either while forming the message, transmitting it or assimilating it. The media therefore through their frames affect what and how people perceive things, situations or even other people. Dimitrova and Connolly-Ahern stated, "A media frame can be described as an organizing mechanism for media content. As such, it provides immediate context to the recipient of the frame, through the selection, emphasis or exclusion of specific facts or ideas."¹³

Applying the framing theory in the study of religion reporting has intrigued media scholars for decades. Olasky¹⁴ and Silk¹⁵ extensively studied framing with

¹² Entman, Robert M. "Framing: Toward clarification of a fractured paradigm." *Journal of communication* 43, no. 4 (1993): 51-58.

¹³ Daniela V. Dimitrova, and Colleen Connolly-Ahern (2007): A Tale of Two Wars: Framing Analysis of Online News Sites in Coalition Countries and the Arab World during the Iraq War, *Howard Journal of Communications*, 18:2, 153-168

¹⁴ Olasky, M. (1990). *Democracy and the secularization of the American press*. In Q. J. Schultze (Ed.), *American evangelicals and the mass media* (pp. 47-68). Grand Rapids, MI: Academie/Zondervan.

respect to religion, by exploring the types of methods journalists used to present religious content to their audiences. Kellie Kotraba exemplifies Silk's study on framing in religion, "What Silk refers to as *topoi*, others would call frames. Silk's *topoi* involve general conceptions and ways of viewing religion that are informed by ideas that are sometimes almost unconsciously, ingrained in American culture."¹⁶

Framing analysis was popularized by social studies scholar, Erving Goffman in his 1974 book "Frame analysis: An essay on the organization of experience," validating it as a research method.

Religion news and framing

A review of existing literature suggests that framing of religion news has existed for almost as long as religion news itself, however what seems to have significantly changed over the years is, exactly how and what frames are being used. During the American colonial period, published material voiced the opinions of particular faith groups and Puritan theology.¹⁷ But over time, the focus has considerably shifted to adapting a conflict frame. Judith Buddenbaum, a scholar and journalism professor who has done extensive research in the field of media studies and religion, in her analysis of religion news coverage in three major newspapers

¹⁵ Silk, M. (1995). *Unsecular media: Making news of religion in America*. Urbana: University of Illinois Press.

¹⁶ Kotraba, Kellie. University of Missouri, "Reshaping the God Beat: How three community news websites frame religion." Last modified 2012. Accessed December 6, 2012.

¹⁷ Daniel A. Stout, and Judith M. Buddenbaum (2003): Media, Religion, and "Framing," *Journal of Media and Religion*, 2:1, 1-3

found that each paper had “a higher proportion of stories emphasizing change or conflict than cooperation or human interest.”

Conflict frame as the dominant frame in religion reporting

Along with being one of the most dominant frames across all news, it has been established earlier that the conflict frame is also the most dominant frame adopted while reporting on religious issues in the mainstream news media, it is important to find out what effect that has on the consumers of these stories. Stout and Buddenbaum discuss the effects of framing religion on audiences:

In the study of religion and media, framing has value far beyond just knowing what is in the news; it also determines the types of information that ultimately contribute to public opinion about particular religions.¹⁸

By studying what frames were used in the news package regarding the Sikh temple shooting incident, this paper will help future researchers who aim to study the American media audiences’ opinions on the Sikh religion and the effects these frames had on them.

¹⁸ Stout and Buddenbaum, *supra* note 17

Covering minority religions

Stuart Wright in his paper on media coverage of unconventional religions, enlisted some factors that contribute to media bias while reporting on minority faith groups, they are:

- Journalists' knowledge/familiarity with subject matter
- The degree of cultural accommodation of the targeted religious group
- Economic resources available to journalists
- Time constraints of journalists
- Journalists' sources of information
- The front-end/back-end disproportionality of reporting.¹⁹

Most of these factors are self-explanatory but front-end/back-end disproportionality becomes especially important with reference to incidents such as the Sikh temple shootings, where, as soon as the story breaks, there is a surge of coverage on it and soon the story fizzles out and audiences are left hanging. Most of these stories make it back to front-page news only when there is an anniversary commemoration or event. Not completing a full circle in the news cycle leads to front-end/back-end disproportionality.

Having a thorough understanding of the biases journalists possess while reporting on lesser-known faith groups as a whole provides a checklist to verify, while conducting a framing analysis of mainstream media coverage on the Sikh

¹⁹ Review of Religious Research, Vol. 39, No. 2, Special Issue: Mass Media and Unconventional Religion (Dec., 1997), pp. 101-115

temple shooting. In order to determine the frames formed as a result of the aforementioned factors, this study aims to answer:

RQ1: What frames were used by the mainstream news media while reporting the Sikh temple shooting incident?

RQ2: Was the conflict frame among the frames used while reporting the incident?

RQ3: Which frames were dominant in the news stories that covered this incident?

Methods

For this study, 10 articles, in a 12-week time span, selected from three news outlets were analyzed. The articles were sourced from the main news sections of the *New York Times*, the *Huffington Post* and the *Milwaukee Journal Sentinel*. All the articles were hard news pieces that were published between August 2012 and November 2012, excluding editorials, op-ed pieces and blog posts. This is the time period from when the Wisconsin Sikh temple shooting occurred to the month when the last victim was released from hospital.

The New York Times was selected to get a view of the national coverage on the issue versus the *Milwaukee Journal Sentinel*, which provided local news coverage of the incident. Both of these are traditional news sources; yet different in the sense that one provides a national outlook while the other gives the local picture. The

third outlet, the *Huffington Post*, is a digital news source that is considered a curator/aggregator news outlet. It has a dedicated religion beat and is known to cover the topic of religion extensively. The differences among these three news sources will provide for a variety in news articles enabling a holistic view of the frames used by the American mainstream media in covering the Sikh temple shootings.

Qualitative research was a natural choice for this researcher because it is a form of research methodology that lays emphasis on the natural observation and interpretation capabilities of the researcher, thereby providing scope for deriving meaning out of scenarios, as opposed to quantitative research methods that rely heavily on mathematical derivations. According to Lindlof and Taylor, qualitative research aims to examine and preserve the situated form, content, and experience of social action, rather than subject it to mathematical or other formal transformations.²⁰

Textual Analysis

Textual analysis as a method, especially with reference to media studies, has long been used to probe various subjects. It is one of the most widely used methods while adapting to framing theory as a framework. It differs from quantitative

²⁰ Lindlof, T. R., and Taylor, B.C. (2002). *Qualitative Communication Research Methods* (2nd ed.). Thousand Oaks, California: Sage Publications.

content analysis in the sense that we study the inferences and nuances of texts, which in turn represent reality.²¹

Hoover in his book "Religion in the Media Age,"²² discusses how qualitative methods are increasingly being used to analyze religion and media studies because they result in the examination of outcomes like "meaning" and "identity." These outcomes can be determined through "the rhetoric and language used, along with the headlines and overall treatment of the story."²³

Framing analysis

A review of existing literature suggests that framing analysis as a qualitative research method has become increasingly popular in the field of media studies more specifically with reference to news coverage.

Stout and Buddenbaum in their article, "Media religion and framing" describe framing analysis as:

²¹ Acosta-Alzuru, C. (2003). "I'm not a feminist...I only defend women as human beings:" Production, Representation and Consumption of feminism in a Telenovela. *Critical Studies in Media Communication*, 20(3), pp. 198.

²² Hoover, S. M. (2006). *Religion in the Media Age*. London: Routledge Taylor and Francis Group.

²³ Kotraba, supra note 16

The study of how events in everyday life are organized or made sense of in coherent ways. We react to things in the world based on the information coming to us through frames. Mass media frame events by organizing them into news stories, which are the products of a journalist's perceptions and a business organization's effort to attract audiences.²⁴

Having acquired a lucid understanding of the process of framing analysis, through existing literature, the next step is to establish what methods would be appropriate to conduct a framing analysis on the U.S. news media coverage of the Sikh temple shooting incident.

Pan and Kosicki²⁵ identified four main news dimensions that influence the development of frames:

- Syntactic structures, or word choice
- Script structures, or an evaluation of the newsworthiness of an event
- Thematic structures, including causal themes for news events
- Rhetorical structures, which includes "stylistic" choices made by journalists²⁶

²⁴ Stout and Buddenbaum, supra note 19

²⁵ Zhongdang Pan, and Gerald Kosicki, "Framing Analysis: An approach to news discourse," *Political Communication*, 10 (1993): 55-75, <http://ehis.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=da50de74-9a61-4921-9f5a-a7c36059549a@sessionmgr4&vid=2&hid=20> (accessed December 6, 2012).

²⁶ Dimitrova and Connolly-Ahern, supra note 13

Using these parameters to evaluate and assess all the media coverage during the event, will help build a holistic and credible frame analysis. For instance, making a list of words that are used repeatedly in stories covering the instance can help derive a pattern to deduce a particular frame. Similarly, evaluating the elements of newsworthiness with reference to this incident such as timeliness, proximity, conflict, impact visibility and unusualness will serve as a means to determine the script structures used in news stories that appeared in the mainstream media.

Many media scholars, including Kotraba, have used Silk's *topoi* or frames as guidelines when conducting a framing analysis. They serve as a starting point for studies attempting to categorize articles and help develop new frames. Silk's frames include:

- Applause for good works
- Embrace of tolerance
- Contempt for hypocrisy
- Rejection of false prophets
- Inclusion of worthy religious others
- Appreciation of faith in things unseen
- Concern about religious decline²⁷

²⁷Kotraba, supra note 16

Findings

All articles from the three news outlets were analyzed using the previously elucidated criteria and categorized into a corresponding and relevant frame. Some of the frames used were Silk's already established frames, while the researcher identified the presence of some altogether new frames. The researcher supplemented the primarily qualitative research with some quantitative data in the form of a table, thereby adapting mixed methods for this particular analysis. This section will therefore include a numerical breakdown of all the frames and how many fit in each category through Table 1, and later, each category will be discussed in detail using quotes and examples from the articles.

Table 1. Frames for coverage of attacks on Sikh temple

Frame	New York Times	Huffington Post	Milwaukee Journal Sentinel	Total articles
Conflict	1	2	4	7
Criminal	2	3	0	5
Political	2	0	1	3
Good works	0	1	2	3
Tolerance	1	0	0	1
Inclusion	1	2	1	4
Mistaken identity	2	1	0	3
Tribute/Event	1	1	2	4

Textual results: Frames

This section will first discuss the various frames that were identified through the course of this analysis of the coverage of the Sikh temple shootings in detail. While the researcher identified frames including conflict, criminal, political, mistaken identity and tribute/event, some of the frames included Silk's existing frames or *topoi*. Among Silk's frames, the ones that appeared in the selected articles were: good works, tolerance and inclusion.

Conflict

According to the numbers indicated in Table 1., it is evident that this is the most common frame that was adapted to report on the gruesome incident. However, this came as no surprise because it was definitely an act of terror in which a gunman opened fire in a Sikh temple and caused six people to lose their lives on the spot and injured several others. Most of the articles that immediately reported the occurrence of the incident on August 5, 2012, as a breaking news story, used the conflict frame to report the story. *The New York Times* article that was published on their website, as soon as the incident occurred on August 5, described the incident as a "domestic terrorist type incident." The other two outlets also had breaking news stories, published on August 5, which used the conflict frame to describe a round up of events that led to the horrific killings.

Milwaukee Journal Sentinel had the most stories that fell under the conflict frame. This can be owed to the fact that as the local newspaper, most of the stories were disseminated as breaking news and spoke about the incident itself, which as

discussed previously, involves conflict. The first story featured on the day the event occurred, August 5, while the other three are published subsequently on August 9, August 22 and October 29, 2012. One article reports on a forum held in the city, where people of the Sikh community and other communities discuss the horrific event and recall the victims, the other is a story on the police releasing a 911 recording from the day of the incident, where gunfire and screams can be distinctly heard, and the last article is again about an event where the two police officers who braved the situation narrate their personal encounters and experiences when the shooting occurred, respectively.

Huffington Post, just like the other two news sources has a breaking news story that is classified under the conflict frame. It also has another article that was published on the day of the incident, August 5, 2012, titled, "Temple Shooting Spreads Fear Among U.S. Sikh Population," that uses the conflict frame. The article describes the disruptions the incident has caused in a civil society, causing it to be classified under the conflict frame. "This is something we have been fearing since 9/11, that this kind of incident will take place," said Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education."

"Every Sikh American today is hurting, grieving and afraid," said Valarie Kaur, 31, a New Haven, Conn., filmmaker who has chronicled Sikh attacks for 11 years." References to the Wisconsin incident and 9/11, which also involved conflict, help us identify that the frame used for these stories was the conflict frame.

Criminal

The criminal frame can be viewed as an offshoot of the conflict frame. However the reason the researcher included it as a separate category was the nature of the incident and the distinct knowledge and identity of the gunman. Articles and profiles of the gunman Wade M. Page constituted a significant portion of the news related to this incident. While his life, criminal history, family, girlfriend, band, activities and motives dominated the articles, religion featured in these pieces only as a result of the crime he had committed.

One of the articles in the *Huffington Post*, that was published on September 19, 2012, was not about the assailant or his activities but still was classified under the criminal frame. It was about one of the victim's son requesting the FBI for acknowledgement and tracking of all hate crimes against the Sikh community including this particular incident. The article later talks about a Q&A session where the crowd asks an FBI agent details about hate crimes and the assailant, resulting it to be classified under this category.

It can also be noted here that articles that used the criminal frame featured predominantly in national news outlets, while a majority of the articles that featured in the local news outlet *Milwaukee Journal Sentinel* focused on the victims rather than the assailant. Although there have been mention of Page in many of the *Sentinel's* articles, the frame used is usually not criminal.

Political

The researcher has identified this particular frame as a frame used when a particular faith group or religious story is covered as news due to the political implications it enlists. With reference to this particular incident, articles were categorized under the political frame when, the president or other nationally recognized politicians, responded to the shooting. The news outlets ran articles about Obama's comments on the incident and speculated about his decision on gun control laws following the incident. This resulted in the identification of a new frame — the political frame.

One article, related to this incident, in *The New York Times*, on August 7, 2012, focused on leadership, the Obama administration and racism. Using the shootings as a background it discussed how “data collected by the Southern Poverty Law Center, which monitors hate groups, shows that the number of ultra-right-wing militias and white power organizations has grown sharply since the election of President Obama in 2008.”

The political frame is especially interesting, when it is used in news reporting, the story often uses a religious backdrop, like a particular faith group or religious tenet, but ultimately addresses or describes a political issue or event as opposed to religious.

Good works

This is one of Silk's frames and is succinctly described by Kotraba as, "coverage of religious bodies conducting service projects or holding special events, along with traditional holiday pieces and profiles of "good examples" within a community of faith. It could be described as traditional "church page" news."²⁸

Although this is a very popular frame and a fairly commonly used one in religion reporting, it is not the case with the coverage of this particular incident, owing to the violent nature of the shootings. One article where we see this frame being used is in *Huffington Post*, published on August 9, 2012, where the heroic deeds of two children who alerted devotees in the temple, were described along with the bravery extended by the two police officers on the scene, who were involved in cross firing with the shooter. Acts of bravery and heroism that eventually benefit humanity or a larger cause fall under the realms of good works.

The other two articles under good works were in the *Milwaukee Journal Sentinel*. One which was published on August 12, 2012, described how worshippers returned to the temple and Sikhs from all over the country show their solidarity; they had a special prayer service and intended to start afresh after the horrific incident, "Much of the healing, will take place in the kitchen where "aunties" have returned to prepare the *langar*, fulfilling the Sikh principle of seva, or service to others," this demonstrates restoration in faith and doing good things. While the other, which was published on August 6, 2012, was about how a Sikh group pledged

²⁸ Kotraba, supra note 16

\$10,000 to the wounded officer, who put his life at risk, to protect devotees at the temple. This can be classified under good works also as it describes a good Samaritan act on the part of a community that had just been a target of horrific hate crimes.

Tolerance

This is another of Silk's established frames that is constantly used in reporting on religious issues. As the word suggests, the frame refers to religion with a "desire not to offend," and subsequently also includes the opposite of it — intolerance or a desire to offend. The existence of this frame in these stories was determined by the word choice in the selected articles and Silk's definition of the frame itself.

This frame appears in an article published in *The New York Times* on August 9, 2012, four days after the fatal incident. Syntactic and word choices in the headline that reads, "After Deadly Shooting at Sikh Temple, Neighbors Turn Out to Work for Tolerance," offers the first sign of the classification of this story under the tolerance frame. The story goes on to describe the secular support extended by various communities, irrespective of their religious backgrounds. "'To me, it's an awareness of each other,' Mr. Scaffidi said. 'People always talk about tolerance. If you don't meet people, or if you don't interact with them, you don't have a chance to make that happen.'"

Silk also explains that this frame is used in reporting court proceedings of religion-related topics or while describing clashes between religion and the

government. Tolerance, with respect to this situation, is from the American general public regardless of their religious affiliations. This frame appears in only one of the articles analyzed and although others do include some elements of tolerance in them, it is not always the predominant frame or topic of focus used by the U.S. news media.

Inclusion

This is another frame called *topoi* identified by Silk. Kotraba defines this frame simply as taking “a cultural or religious ‘other’ and folding the group into the norm. ‘Jew in America’ or ‘Muslim in America’ are examples.”²⁹ Inclusion paves way for religious pluralism and therefore stories that adopted the viewpoint that the attack on the Sikh temple was an attack on the American civil society, were categorized under this frame. All three news outlets had this frame as a part of their news package for this incident.

Quotes from the story in *The New York Times* that was published on August 10, 2012, illustrate how it fits into the inclusion frame : “No matter what country your ancestors came from, no matter where you worship, no matter what your background, as Americans, we are one,” said Mr. Walker. “When you attack one of us, you attack all of us.”

Similarly, in a *Huffington Post* story published on August, 6, 2012, about Pat Robertson’s comments on the incident, he laments on how the violence is against all

²⁹ Kotraba, supra note 16

people of God in America, whether they are Sikh or Muslim or Southern Baptist.

Lastly, the *Milwaukee Journal Sentinel's* August 9, 2012, article that evidently used the inclusion frame in saying, "an attack on one religion is an attack on all religions," said conference moderator Rabbi David Saperstein, who directs the Religious Action Center of Reform Judaism." "Now is a time to come together to engage one another in acts of reconciliation and hospitality as we reject violence and fear," said Bishop Mark Hanson, representing the Evangelical Lutheran Church in America."

Mistaken Identity

This frame has been identified by the researcher and is quite specific to this particular incident. Owing to the immense media coverage related to this individual aspect, it became necessary to identify this as a separate and significant frame. Sikhism for most religion reporters in the United States, is a fairly new religion and involves terms and principles that are unheard of to them. This paves the way for an abundance of confusion and mix-ups in their reporting. Mistaken identity also encompasses the lack of knowledge about Sikh identity.

Mistaken identity, with reference to this incident, is when Sikhs were confused with Muslims. This confusion is two-pronged – one related to speculations by the media that the shooter mistook Sikhs for Muslims and the other when the media themselves were confused between Sikhs and Muslims and found the need to repeatedly clarify the differences between the two faith groups.

The *Huffington Post* in one article, published on August 6, 2012, directly addresses media confusion surrounding this fairly small faith group. The headline

reads, “Wisconsin Shootings Prompt Media Confusion Over Sikh Religion,” the article further demonstrates how the media misreported and mistook the identity of the religion in totality.

The New York Times carries two articles that use the mistaken identity frame, and both stress on the fact that Sikhs were mistaken for Muslims. This is evident through the headlines of the stories — “Mourning Victims, Sikhs Lament Being Mistaken for Radicals or Militants,” published on August 6, 2012, and “If the Sikh Temple Had Been a Mosque,” published on August 10, 2012. The articles, in their body also time and again lay emphasis on the origin and history of Sikhism, “I’m just an ordinary man, just like other people, just like other Americans,” said Inder Mohan Singh, 73, who owns a Western Union location, lives in Woodbury on Long Island and has been in the United States for 40 years. “I should cut my hair? I’m wearing the turban. I have to do it. I don’t want to say, ‘No, now I’m not going to wear my turban because of this man.’”

And they move on to describe how they are often confused with Muslims, ““Hundreds of times since the terrorist attacks on Sept. 11, 2001, Sikhs have been the victims of bias crimes. The perpetrators have invariably assumed that because Sikh men wear turbans and have beards they are Muslims, even specifically Taliban,” the article states.

These confusions, clarifications and misrepresentations have resulted in the emergence of a new frame – Mistaken identity.

Tribute/Event

Lastly, a frame identified as a tribute frame, which becomes common when a ghastly incident like this occurs. This also includes event-based reporting of vigils and commemorations organized in the memory of the victims who lost their lives as a result of the incident. This frame can be commonly observed alongside various stories using the conflict frame, like 9/11 or the Colorado shootings for instance. Although Silk classifies covering events under the good works frame, the nature of occurrences leading up to the event or life story of a victim creates the need for the establishment of a new frame, thus the tribute frame.

The *Milwaukee Journal Sentinel*, owing to its locality with respect to this incident, used the event aspect of this frame to cover all the vigils and visitations held to commemorate lives of the victims. *The New York Times* and *Huffington Post*, on the other hand, being national news sources, focused more on accounts of the victims given by their close relatives. The headlines clearly indicate the frame used for reporting, is one to recognize the life and times of the dead, "For Victim in Sikh Temple Shooting, a Life of Separation," published on August 8, 2012, and "Sikh Temple Shooting Victims Described By Families And Friends," published on August 7, 2012 respectively.

Discussion and Conclusion

Based on the findings, the researcher was able to answer the research questions previously posed. They are as follows:

RQ1: What frames were used by the mainstream news media while reporting the Sikh temple shooting incident?

RQ2: Was the conflict frame among the frames used while reporting the incident?

RQ3: Which frames were dominant in the news stories that covered this incident?

These questions were answered through the findings after analyzing 30 hard news articles total from three news outlets. The articles selected excluded blog posts, editorial and op-ed columns and letters to the editor. Had these been included, the findings of this study would have, without doubt, been significantly different. The study identifies both existing frames, as established by Silk, and new frames as established by the researcher. The use of the conflict frame as the most common frame is evident through the findings of the study, but the reason for this and ways to avoid it are not addressed by this study and therefore can be a possible research opportunity in the future.

In lieu of the violent nature of the incident, some of Silk's existing frames like good works, tolerance and inclusion still proved prevalent; however, the identification of new frames, especially ones specific to this incident became necessary. For instance, the conflict, criminal and political frames are three other very popular frames used across various subjects in the media. They are widely

used by almost all journalists in the country, whether the topic being covered is science, technology, sports or even environmental reporting. The last two frames of mistaken identity and tribute are very specific to this particular instance, but have been used previously when similar horrific incidents have occurred. Mistaken identity, in today's world of religious reporting, has the potential of becoming a very commonly adopted frame because this study does not delve into describing the reasons and implications for that, this provides an opportunity for future research on this issue.

This study however, looked into how the U.S. news media covered the event, it would be an interesting opportunity for future researchers to study how the international media covered the Wisconsin Sikh temple shootings and identify what frames they used.

Comparing coverage

The researcher observed distinct differences in the coverage and frames used by the three publications analyzed. *The New York Times* and *Huffington Post* had mostly issue-based coverage, as they are national news sources, while the *Milwaukee Journal Sentinel* had more event-based, breaking news coverage of this particular incident, owing to its proximity of the area where the incident occurred.

Both the national news outlets had used the mistaken identity frame, while the local news outlet did not. The target audiences of the *Milwaukee Journal Sentinel*, probably already knew about the Sikh community enough and their distinct differences from Muslims, as there was a Sikh temple and a significantly large Sikh

population living within their city limits. However, both the *Huffington Post* and the *New York Times* needed to constantly remind their readers of the identities of the shooter and his victims, through both their coverage and content.

The *Huffington Post*, surprisingly, did not contain articles that used the political frame, as opposed to the two other outlets, where major political leaders' response to the crime were documented and made it as front-page news articles. This study, however, only takes into consideration three news sources, with all three in the print and digital media, excluding broadcast media and social media completely. Further research can be conducted on similar framing, to analyze how the incident was framed in the broadcast and social media outlets.

Final Thoughts

The findings of this study provide effective insight into the way the U.S. news media report on religious stories involving a specific incident. The frames they used in their coverage are characteristic of both breaking news stories and religion-based feature stories. The development of new frames, like mistaken identity, depicts the ignorance of the U.S. news media, while reporting on sensitive yet important issues like religion. The ambiguity surrounding the reporting of this lesser known faith group and selection of one frame over another shows the lack of awareness and appalling negligence on the part of reporters and news media sources.

APPENDIX

Articles Analyzed***The New York Times articles:***

August 5, 2012

Gunman Kills 6 at a Sikh Temple Near Milwaukee

By STEVEN YACCINO, [MICHAEL SCHWIRTZ](#) and [MARC SANTORA](#)

OAK CREEK, Wis. — The priests had gathered in the lobby of the sprawling Sikh temple here in suburban Milwaukee, and lunch was being prepared as congregants were arriving for Sunday services.

Instead of worshipers, though, an armed man stepped through the door and started firing.

In an attack that the police said they were treating as “a domestic terrorist-type incident,” the gunman stalked through the temple around 10:30 a.m. Congregants ran for shelter and barricaded themselves in bathrooms and prayer halls, where they made desperate phone calls and sent anguished texts pleading for help as confusion and fear took hold. Witnesses described a scene of chaos and carnage.

Jatinder Mangat, 40, who was on his way to the temple when he heard reports about the shooting, said he had tried to call his uncle, the temple’s president, but reached

the head priest, Gurmail Singh, instead. "He was crying. Everyone was screaming," Mr. Mangat said. "He said that my uncle was shot and was lying on the floor and asked why you guys are not sending an ambulance and police."

Mr. Singh, he said, had locked himself in a bathroom with four other people, including two children.

Six people were killed and three others were wounded on Sunday at the 17,000-square-foot [Sikh Temple of Wisconsin](#) in Oak Creek, a city of about 35,000 just south of Milwaukee, officials said.

The gunman's rampage ended when one of the first police officers to arrive shot and killed him. Another police officer, who tried to aid a victim, was ambushed by the gunman and shot multiple times. He was in critical condition but was expected to survive, the authorities said.

The police did not release any details about the gunman or a possible motive for the shooting, beyond raising the prospect of terrorism. Thomas Ahern, a spokesman for the Bureau of Alcohol, Tobacco, Firearms and Explosives, said the killer was a 40-year-old white man.

John Edwards, the police chief in Oak Creek, said at a news conference that weapons had been found at the scene. He said the F.B.I. would lead the investigation.

"This remains an active investigation in its early stages," Teresa Carlson, the special agent in charge of the F.B.I.'s Milwaukee division, said in a statement. "While the

F.B.I. is investigating whether this matter might be an act of domestic terrorism, no motive has been determined at this time.”

The shootings reverberated from this small community to Washington and beyond, including India, where the religion was founded and many of the congregants have family ties.

President Obama and his Republican challenger, Mitt Romney, released statements on Sunday expressing sorrow.

“Michelle and I were deeply saddened to learn of the shooting that tragically took so many lives in Wisconsin,” the president said. “At this difficult time, the people of Oak Creek must know that the American people have them in our thoughts and prayers, and our hearts go out to the families and friends of those who were killed and wounded.”

Mr. Romney called the shootings “a senseless act of violence and a tragedy” that he said should never befall any house of worship.

“Our hearts are with the victims, their families and the entire Oak Creek Sikh community,” Mr. Romney said. “We join Americans everywhere in mourning those who lost their lives and in prayer for healing in the difficult days ahead.”

Many members of the close-knit Sikh community here said the attack had shattered their sense of security.

“Everyone here is thinking this is a hate crime for sure,” said Manjit Singh, who goes to a different temple in the region. “People think we are Muslims.”

Though violence against Sikhs in Wisconsin was unheard of before the shooting, many in this community said they had sensed a rise in antipathy since the attacks on Sept. 11 and suspected it was because people mistake them for Muslims. Followers of Sikhism, or Gurmat, a monotheistic faith founded in the 15th century in South Asia, typically do not cut their hair, and men often wear colorful turbans and refrain from cutting their beards.

“Most people are so ignorant they don’t know the difference between religions,” said Ravi Chawla, 65, a businesswoman who moved to the region from Pakistan in the 1970s. “Just because they see the turban they think you’re Taliban.”

There are around 314,000 Sikhs in the United States, according to the [Association of Religion Data Archives](#). The temple in Oak Creek, one of two large congregations in the Milwaukee area, was founded in 1997 and has about 400 worshipers.

Threats against Sikh-Americans have become acute enough that in April, Representative Joseph Crowley, Democrat of New York and co-chairman of the Congressional Caucus on Indians and Indian-Americans, sent a letter to Attorney General Eric H. Holder Jr. urging the F.B.I. to collect data on hate crimes committed against them. In the previous year alone, he said in the letter, two Sikh men in a Sacramento suburb were slain, a Sikh temple in Michigan was vandalized, and a Sikh man was beaten in New York.

“The more information our law enforcement agencies have on violence against Sikh-Americans, the more they can do to help prevent these crimes and bring those who commit them to justice,” Mr. Crowley said in a statement at the time.

By Sunday evening, the F.B.I. had cordoned off a street in Cudahy, a town about five miles from the temple, where it was executing a search warrant related to the shooting, Ms. Carlson said at a news conference. “It’s going to be a long night,” she said, declining to give further details. A law enforcement official said some residents on the street had been ordered to leave their homes.

At a news conference, Chief Edwards described a dramatic scene when officers arrived at the temple soon after the first 911 call. After the gunman ambushed the first officer, Chief Edwards said, another police officer exchanged fire with the gunman, bringing him down.

Bradley Wentlandt, the chief of police in nearby Greenfield, said the wounded officer was a 20-year veteran whose actions probably saved many lives.

Four bodies were found inside the temple and three outside, including that of the gunman, Chief Wentlandt said.

Three men with gunshot wounds were admitted to Froedtert Hospital, the Milwaukee region’s main trauma center, said Nalissa Wienke, a spokeswoman for the hospital. One victim had been shot in the head and extremities and another in the abdomen. The third was described as having neck wounds.

There were initially conflicting reports about whether there was more than one gunman and whether hostages had been taken inside the temple. Local news agencies, citing text messages from people inside, reported that two or more gunmen could have been involved.

“The best information is that there was only one gunman,” Chief Edwards said at a news conference.

The shooting came about two weeks after a [gunman killed 12 people](#) and wounded nearly 60 in an attack at a movie theater in Aurora, Colo.

In response to the shooting on Sunday, the police in New York said security was being increased at Sikh temples in the city. “There is no known threat against Sikh temples in New York City; however, the coverage is being put in place out of an abundance of caution,” the New York police said in a statement.

Outside the temple here, friends and relatives were struggling to understand what had happened. Many in the community had contacted friends and family who were in the temple when the violence broke out.

Harpreet Singh, a nephew of the temple president, said his aunt, the president’s wife, was in the kitchen with other women preparing food for services when they heard gunshots.

“She said they heard a bang, bang, bang,” Mr. Singh, 36, said in a telephone interview from the basement of a bowling alley near from the temple, where the police and F.B.I. agents were interviewing survivors.

Mr. Singh, recounting the shooting as told to him by his aunt Satpal Kaleka, said the women had hidden in a nearby pantry. The women escaped, witnessing the gunman’s carnage along the way, he said.

Mr. Singh was on his way to services with his wife, his two children and his parents when the police stopped them outside the parking lot. “There were police cars running into the complex,” he said. “A couple of weeks ago, some kid had set off a fire alarm, so we thought something like that had happened.”

People begin gathering at the temple as early as 6:30 a.m. on Sundays, but most arrive around 10:30 or 11 for services, Mr. Singh said. He believed about 30 to 35 people were inside when the shooting began, but had the gunman arrived just 15 minutes later, Mr. Singh said, 100 to 150 people would have been inside.

Steven Yaccino reported from Oak Creek, and Michael Schwirtz and Marc Santora from New York. Ray Rivera and Jack Begg contributed reporting from New York.

This article has been revised to reflect the following correction:

Correction: August 9, 2012

An article on Monday about the fatal shooting at a Sikh temple near Milwaukee misidentified the location where two Sikh men were killed last year in California. The killings took place in the Sacramento suburb of Elk Grove, not in Sacramento.

This article has been revised to reflect the following correction:

Correction: August 5, 2012

An earlier version of this article misspelled the first name of a congregant who was on his way to the temple when the shooting began. He is Jatinder Mangat, not Jatindex.

August 6, 2012

Wisconsin Killer Fed and Was Fueled by Hate-Driven**Music**

By ERICA GOODE and SERGE F. KOVALESKI

His music, Wade M. Page once said, was about “how the value of human life has been degraded by tyranny.”

But on Sunday, Mr. Page, an Army veteran and a rock singer whose bands specialized in the lyrics of hate, coldly took the lives of six people and wounded three others when he opened fire with a 9-millimeter semiautomatic handgun in a

Sikh temple in Oak Creek, Wis., the police said. Officers then shot him to death.

To some who track the movements of white supremacist groups, the violence was not a total surprise. Mr. Page, 40, had long been among the hundreds of names on the radar of organizations monitored by the Southern Poverty Law Center because of his ties to the white supremacist movement and his role as the leader of a white-power band called End Apathy. The authorities have said they are treating the shooting as an act of domestic terrorism.

In Oak Creek and in nearby Cudahy, Wis., south of Milwaukee, where Mr. Page lived in the days before the attack, the magnitude and the nature of what had happened were only beginning to sink in, grief competing with outrage. A company flew its flag at half-staff. A Christian minister offered his parishioners' help to a Sikh gathering at the Salvation Army.

At a news conference on Monday, Teresa Carlson, a special agent for the F.B.I., which is leading the investigation, said, "We don't have any reason to believe that there was anyone else" involved in the crime. Law enforcement officials said earlier on Monday they wanted to speak with a "person of interest" who was at the temple on Sunday, but by late afternoon they had ruled out any connection between him and the shooting.

Oak Creek's police chief, John Edwards, speaking at the news conference, identified the five men and one woman who died at the Sikh Temple of Wisconsin: Sita Singh,

41; Ranjit Singh, 49; Prakash Singh, 39; Paramjit Kaur, 41; Suveg Singh, 84; and Satwant Singh Kaleka, 65, who was the center's president.

Peter Hoyt, 53, a neighbor of Mr. Page's in Cudahy who often stopped to chat with him during morning walks, said he was "stunned" that the man he had known could have done something so violent. Mr. Page, he said, told him that he had broken up with a girlfriend in early June.

"He didn't seem like he was visibly upset," Mr. Hoyt said about the breakup. "He didn't seem angry. He seemed more emotionally upset. He wasn't mad. He was hurt."

Mark Potok, a senior fellow at the Southern Poverty Law Center, said Mr. Page had come to the center's attention a decade ago because of his affiliation with rock bands known for lyrics that push far past the boundaries of tolerance.

"The music that comes from these bands is incredibly violent, and it talks about murdering Jews, black people, gay people and a whole host of other enemies," Mr. Potok said. He added that in 2000, Mr. Page tried to buy unspecified goods from the National Alliance, which Mr. Potok described as a neo-Nazi organization that at the time was one of the country's best organized and best financed hate groups.

But Mr. Potok said the center had not passed any information about Mr. Page to law enforcement.

“We were not looking at this guy as anything special until today,” he said. “He was one of thousands. We were just keeping an eye on him.”

Although little known among music fans, a steady subculture of racist and anti-Semitic rock bands has existed on the margins of punk and heavy metal in Europe and the United States since at least the 1970s. Hate groups sometimes use some of the bands and their record labels for fund-raising and recruiting, according to the law center and the Anti-Defamation League.

In an interview posted on the Web site of the record company Label56, Mr. Page mentioned going to Hammerfest, an annual white-supremacist festival well known to civil rights advocates. He also said he played in various neo-Nazi bands, including Blue Eyed Devils, whose song “White Victory” includes the lines: “Now I’ll fight for my race and nation/Sieg Heil!” The company removed the interview from its site on Monday.

Analysts for the F.B.I. and the Department of Homeland Security routinely monitor violent extremist Web sites of all kinds, including those attracting white supremacists, according to former officials of both agencies. But the department’s work on the topic has been criticized. In 2009, conservatives in Congress strongly objected to a department report titled “Rightwing Extremism,” which speculated that the recession and the election of a black president could increase the threat from white supremacists.

Janet Napolitano, the homeland security secretary, withdrew the report and apologized for what she called its flaws. Daryl Johnson, the homeland security analyst who was the primary author of the report, said last year that after the flap, the number of analysts assigned to track non-Islamic militancy had been reduced sharply. Homeland Security Department officials denied his assertion and said the department monitored violent extremism of every kind, without regard to its religious or political bent.

J. M. Berger, an author and analyst on counterterrorism who runs the Intelwire Web site, said Mr. Page “clearly had a history with the white supremacist movement.” A song called “Welcome to the South” by Definite Hate, another band that Mr. Page played in and that Mr. Berger found online, refers to “our race war” and asks, “What has happened to America/That was once so white and free?” Mr. Berger said the lyrics and album art of Definite Hate echo the views and vocabulary of the Hammerskins, or Hammerskin Nation, a white supremacist group founded in Dallas in 1988.

According to the SITE Monitoring Service, which follows white supremacist trends, Mr. Page had an extensive presence on Hammerskin and other white nationalist Web sites, including Stormfront, where he favored the names of his bands as user names and “frequently included white supremacist symbolism” in his postings. He concluded one posting with “88,” a number frequently used by neo-Nazis and skinheads to mean “Heil, Hitler,” according to SITE. (H is the eighth letter of the

alphabet.) He also used “14,” the number of words in the rallying slogan of the white supremacist movement.

Although Mr. Hoyt, his neighbor, said Mr. Page had claimed that he enlisted in the Army after Sept. 11, Army records show that he separated from the military in 1998, completing his basic training at Fort Sill in Oklahoma and serving at Fort Bliss in El Paso and Fort Bragg in North Carolina. Listed as a psychological operations specialist, he was never deployed overseas, according to the records, although Mr. Hoyt said he had talked about combat.

“He said, ‘You go there, and one minute you’re with your buddies and the next minute you’re dead,’ ” Mr. Hoyt recalled.

A source familiar with Mr. Page’s military history, who had not been authorized to speak about the case, said Mr. Page had received an “other than honorable” discharge from the Army. Pentagon officials said Mr. Page had also been demoted, from sergeant to specialist, before leaving the service.

In June 1994, while he was at Fort Bliss, the El Paso police arrested Mr. Page and charged him with criminal mischief. He was intoxicated and playing pool at a bar called the Attic when he “began kicking large holes in the Sheetrock wall with his boots,” said Renee Railey, a spokeswoman for the El Paso County district attorney.

Mr. Page pleaded guilty to the charge, a misdemeanor, and was sentenced to 90 days in jail, though he was allowed to fulfill the sentence through 180 days of probation. He paid \$645 in fines and court costs, and was ordered to complete 24 hours of community service.

After leaving the Army, Mr. Page, a native of Colorado, lived for several years in North Carolina, where he owned a property that Wells Fargo foreclosed on in January. In a statement, the bank said that it had no dealings with Mr. Page other than routine notifications, and that the property was vacant when the foreclosure process began last August.

Mr. Page's former stepmother, Laura Page, 67, who divorced his father more than a decade ago, said that growing up, he was "a precious little boy, a very mellow and soft-spoken person."

In an interview in Denver, where she lives, Ms. Page said she had known her stepson since he was 10. As a child, she said, he worshiped the guitarist Stevie Ray Vaughan. His aspirations and dreams centered on music.

"Wade, his father and me would go camping and fishing in Colorado and have just a wonderful time, and we would play games at home, like cards and Monopoly," Ms. Page said. "We just did the normal things that a family does."

For most of his childhood, Ms. Page said, Mr. Page lived in the Denver area with his mother, a dog groomer, but she died when he was 13 or 14, and "he took it very

hard.” He was not close to his father, she said, and moved in with a grandmother and an aunt who were also in Colorado. He enlisted in the military after graduating from high school.

“I can’t imagine, I can’t imagine what made him do this,” Ms. Page said.

While residents in Oak Creek struggled to understand, the three wounded victims were struggling to survive. Among them was Lt. Brian Murphy, the first officer to arrive at the temple after 911 calls began flooding the Oak Creek Police Department at 10:25 on Sunday morning.

Lieutenant Murphy, 51, took in the scene and then stopped to tend to a wounded victim in the parking lot. When he looked up, an armed man was standing over him. The gunman fired eight or nine shots at close range, striking Lieutenant Murphy in the neck, Chief Edwards said. But when other officers rushed to help him, he waved them on — the victims in the temple came first.

Reporting was contributed by Jack Begg, James Dao, Dirk Johnson, Jennifer Preston, John Schwartz, Scott Shane, Thom Shanker, Ben Sisario and Steven Yaccino.

This article has been revised to reflect the following correction:

Correction: August 6, 2012

An earlier version of this article referred to Wade M. Page in multiple references as Mr. Wade.

August 6, 2012

Mourning Victims, Sikhs Lament Being Mistaken for Radicals or Militants

By **ETHAN BRONNER**

Sikhs in New York and across the country on Monday mourned the deaths in the shooting rampage at one of their temples outside Milwaukee, and some said the killings revived bitter memories of the period just after the Sept. 11 attacks when their distinctive turbans and beards seemed to trigger harassment and violence by people who wrongly assumed that they were militant Muslims.

Mayor Michael R. Bloomberg went to a Sikh temple in Queens and praised Sikhs for their contributions to the community. The mayor vowed to maintain security for New Yorkers of all faiths.

Nancy Powell, the American ambassador to India, where the vast majority of the world's 25 million Sikhs live, visited a temple in New Delhi and expressed horror and solidarity. Elsewhere, Sikhs reflected on the uncomfortable fact that because their appearance sets them apart, they are sometimes mistakenly singled out as targets. Observant Sikh men often wear turbans and do not cut their hair or shave their beards.

"I have been called Osama bin Laden walking down the street, because in the popular imagination a turban is associated with bin Laden and Al Qaeda," said Prabhjot Singh, who works in the high-tech industry near San Francisco. "But 99 percent of the people who wear turbans in the United States are Sikhs, so they face a disproportionate number of acts of discrimination."

In collecting data about post-Sept. 11 hate crimes, the Justice Department does not draw a distinction between Sikhs and Muslims, an entirely separate religion. A report from October says, "In the first six years after 9/11, the department investigated more than 800 incidents involving violence, threats, vandalism and

arson against persons perceived to be Muslim or Sikh, or of Arab, Middle Eastern or South Asian origin.”

Sikhism, a monotheistic faith that emerged from the Punjab region of India about 500 years ago, is one of the world’s youngest major religions. It emphasizes self-reliance and individual responsibility and draws its tenets from the words of 10 gurus. The last guru, named Singh, as are many Sikhs today, died in 1708.

More than many other religious practitioners, Sikh men wear a uniform: unshorn hair and a small comb covered by a turban; a steel bracelet; and, for a certain group of initiates, a sword known as a kirpan.

The religion is known for promoting women to positions of power, and has championed social justice.

British colonialists in India tended to favor the Sikhs, viewing them as more Western than the Hindus and Muslims, who made up the vast majority of the population there.

“Historically in India there has been tension between the Sikhs and the ruling elite, whether Muslim or Hindu,” said Harpreet Singh, a Sikh who is finishing a doctorate in South Asian religions at Harvard and helped found [the Sikh Coalition](#) in 2001 to help Sikhs stand up for their rights. “The gurus didn’t want to pay the non-Muslim tax. Sikhs grew in numbers and became a political force.”

The prime minister of India, Manmohan Singh, is a Sikh from Punjab, and on Monday he expressed sorrow and condemnation for the killings of six people at a Wisconsin temple on Sunday by a man who appeared to have ties to a white supremacist movement. The gunman was killed by the police.

Other recent acts of violence against Sikhs — the defacing in February of a temple in Michigan, the beating of a cabdriver in California in late 2010 — involved mistaken references to Al Qaeda or militant Islam. The first post-Sept. 11 killing classified as a hate crime took place in Arizona, where a Sikh was gunned down by a man who is now serving a life sentence.

In the Jackson Heights section of Queens on Monday, Sikh men in russet, black and peach-colored turbans swept leaves from the fronts of stores selling saris and gold jewelry, and offered discounts to passers-by.

Many talked about the Wisconsin rampage.

“Very sad. I was shocked,” said Harbinder Singh, who works at a grocery. “We have not done any harm to anyone. Why are we targeted? Maybe some other religions have done harm. They think that we are the same. Maybe that’s the reason.”

Inder Mohan Singh, 73, who owns a Western Union location, lives in Woodbury on Long Island and has been in the United States for 40 years.

“I’m just an ordinary man, just like other people, just like other Americans,” he said.

“I should cut my hair? No one is going to change. I’m wearing the turban. I have to do it. I don’t want to say, ‘No, now I’m not going to wear my turban because of this man.’ ”

He added: “This is our religion. We cannot leave our religion for one man.”

Sarah Maslin Nir, Sharon Otterman and Kate Taylor contributed reporting.

August 7, 2012

Music Style Is Called Supremacist Recruiting Tool

By **JAMES DAO** and **SERGE F. KOVALESKI**

MILWAUKEE — The shooting rampage by an avowed white supremacist that killed six people at a suburban Sikh Temple near here came at a time of both growth and disarray in the supremacist movement.

Though data collected by the [Southern Poverty Law Center](#), which monitors hate groups, shows that the number of ultra-right-wing militias and white power organizations has grown sharply since the election of President Obama in 2008, the movement is more decentralized and in many ways more disorganized than ever, experts and movement leaders say.

“There is plenty of frustration and defeatism in the white nationalist movement,”

Don Black, director of Stormfront, the largest white nationalist online discussion forum in the world, said in an interview. Calling Mr. Obama “a symptom of the multiculturalism that has undermined our country,” Mr. Black added that “there is no preeminent organization today.”

Yet the shootings also shined a light on an obscure cultural scene that is helping keep the movement energized and providing it with a powerful tool for recruiting the young and disaffected: white power music, widely known as “hatecore.”

For more than a decade, [Wade M. Page](#), a former soldier who the police say was the lone gunman — and who was himself killed by a police officer on Sunday — played guitar and bass with an array of heavy metal bands that trafficked in the lyrics of hate.

Even in Mr. Page’s below-the-radar world, those bands — Blue Eyed Devils, Intimidation One and his own, End Apathy — provided a touchstone and a gateway to a larger cause, as they have for many others in recent years.

“It is one of the pillars of the white supremacist subculture,” Mark Pitcavage, director of investigative research at the [Anti-Defamation League](#), said of white power music. “The message can motivate people to action, cause them to be proud of themselves and their cause. It can aggravate anger levels. It can rouse resentment.”

Two of Mr. Page’s bands make a cameo appearance in an F.B.I. informer’s report

made public this year in a Florida drug investigation of people involved in white supremacist groups. The informer, who is not named, reported that the bands, Definite Hate and End Apathy, both played at a \$20-per-person [St. Patrick's Day](#) gathering of the Confederate Hammerskins group last year at a bar in rural Christmas, Fla.

Arno Michaelis, the former leader of a white power band called Centurion, whose CD "14 Words" has sold 20,000 copies worldwide, recalls being swept away when he heard racist music from the British skinhead group Skrewdriver in the 1990s.

"Listening to that music was an essential part of how we rallied around the idea of racism," said Mr. Michaelis, now 41. "It made me feel I was part of something greater, that I had purpose and that my race was something very special and was something I needed to defend."

A Milwaukee resident, Mr. Michaelis distanced himself from the racist scene years ago, but was stunned to receive a call in 2005 from a German neo-Nazi who wanted him to reunite with Centurion for a European tour. The call prompted him to help form an organization, [Life After Hate](#), that evangelizes against racism.

Though what may have set off the rampage remains a mystery to investigators, Mr. Page's life as a white power musician playing violence-inciting songs was surprisingly open. He did interviews, posted photos on MySpace pages (one shows

him playing guitar with a noose in the background), performed at festivals and even spoke candidly about his beliefs with an academic researching the movement.

The academic, Peter Simi, an associate professor of criminology at the University of Nebraska, Omaha, said he met Mr. Page in Southern California in 2001, when Mr. Page was living with a white supremacist whom Mr. Simi had followed.

Mr. Simi said Mr. Page told him that he had first come in contact with racist skinheads in Denver as an adolescent, but became a true convert after joining the Army in 1992. Mr. Page received a general discharge in 1998 after being knocked down a rank to specialist for misconduct.

“He told me if you don’t go into the military as a racist, you will certainly come out as one,” Mr. Simi said in an interview. “He felt the deck was stacked against whites in the military, and that blacks got all the promotions and were not disciplined for misconduct.”

After Timothy J. McVeigh, a former soldier, bombed the Oklahoma City federal building in 1995, the Pentagon declared a “zero-tolerance” policy for racist activity. But in 2006, a report by the Southern Poverty Law Center found that recruiting shortfalls caused by the war in Iraq had allowed “large numbers of neo-Nazis and skinhead extremists” to enlist, and that neo-Nazi groups like the National Alliance were trying to recruit followers in the military in preparation for a race war.

In a statement released this week, a spokesman, George Wright, said the Army has been vigilant about racism in its ranks and did not tolerate “extremist behavior.”

Racist and neo-Nazi rock began as an offshoot of British punk in the late 1970s, appropriating both its shaved-head style and so-called oi sound featuring slashing guitar chords and barked vocals. By the 1990s, the music had become heavier, louder and darker, featuring violent diatribes against blacks, Jews and, later, gays and immigrants.

In 1999, the National Alliance, founded by William Pierce, author of the 1978 white supremacist novel “The Turner Diaries,” bought Resistance Records, the largest and most prominent label for white power music. The acquisition signaled the growing importance of the music to recruiting a new generation of white supremacists.

“The music became not only the No. 1 recruiting tool, but also the biggest revenue source for the movement,” said Devin Burghart, who has been monitoring racist hate groups for 20 years.

But Mr. Burghart and other experts on racist ideology said the movement has grown disjointed in recent years, despite the recruiting opportunities presented by an economic recession and the election of a black president.

One reason for the disarray might be the growth of a more mainstream movement, the Tea Party, whose successful forays into electoral politics have siphoned energy

and support from violent fringe groups, said Chip Berlet, a Boston-based journalist who writes about right-wing groups.

But the decentralization of the white supremacy movement may also encourage isolated actors — as Mr. Page appears to have been — to strike out, said Mark Potok, senior fellow at the Southern Poverty Law Center.

“When there are not large organizations, you are more likely to see lone wolves like Wade Page,” he said. “We are seeing a movement full of white-hot rage and frustration because they feel they have lost the battle to make America a white country.”

James Dao reported from Milwaukee, and Serge F. Kovalski from Denver. James C. McKinley Jr. and Ben Sisario contributed reporting from New York, and Scott Shane from Washington.

August 10, 2012

Thousands Gather to Mourn Six Dead in Shooting at Temple

By STEVEN YACCINO

OAK CREEK, Wis. — One by one, six coffins were rolled into a high school gymnasium here Friday and were surrounded by Sikh men and women singing traditional Punjabi hymns.

As they sang, thousands of people from around the world streamed into the gym to mourn the six worshipers who were shot and killed on Sunday at the Sikh Temple of Wisconsin here.

The deaths have rocked the town and reverberated throughout the global Sikh community, leading neighbors to skip work and visitors from as far as India to converge at Oak Creek High School for a group memorial service and wake.

“These bullets have hit their hearts,” said Rajwant Singh, chairman of Sikh Council on Religion and Education, who traveled from Washington. “It has become a big family gathering. It is really a shaking moment hitting the core of the community.”

During the visitation, families of the victims stood next to the bodies of their loved ones. Wooden coffins, draped with white cloth, were lined up under the basketball nets. Behind each coffin was a portrait of the victim and flowers.

A line of visitors stretched out the door and into the parking lot.

Though the gym was packed, with bleachers overflowing, the room was completely still as the victims’ names were read over a loudspeaker: Sita Singh, 41; Ranjit Singh, 49; Prakash Singh, 39; Paramjit Kaur, 41; Suveg Singh, 84; and the temple’s president, Satwant Singh Kaleka, 65.

People of a range of races and faiths wore colored head scarves out of respect for the Sikh religion. Some were red-eyed from crying. Others clutched rosary beads. It

was the most recent example of the outpouring of support from a community that has held vigils, sent comforting e-mails, and helped raise hundreds of thousands of dollars for the victims' families over the past week.

"I don't see how we can forget this," said Barbara Henschel, 41, of who lives in nearby Milwaukee and took time off work to attend the service. "There's a lot of healing that will have to begin."

Representatives of the victims' families, Sikh religious leaders and government officials spoke during the memorial service, among them Gov. Scott Walker of Wisconsin and Attorney General Eric H. Holder Jr.

"No matter what country your ancestors came from, no matter where you worship, no matter what your background, as Americans, we are one," said Mr. Walker. "When you attack one of us, you attack all of us."

As he left the gym, Steve Ellis, 35, recalled seeing squad cars zoom past his Oak Creek church last Sunday, sirens blaring. He did not realize they were responding to calls that someone had opened fire in a Sikh temple not far away.

"Something like this hits home," he said, adding that as a groundskeeper at a cemetery in Milwaukee he is witness to many funeral gatherings. "I've seen nothing this big."

Prabhjot Singh, co-founder and trustee of the Sikh Coalition, a New York-based advocacy group, said it was important that so many people showed up.

“It validates that we are all Americans,” Mr. Singh said. “Hate and the killer were not successful. He wanted to divide, and we have come together.”

Federal officials still do not know why [Wade M. Page](#), a newcomer to the area with ties to white supremacy groups, took six lives and wounded three people, including a police officer, before shooting himself.

“Last Sunday morning, this community witnessed the very worst of humankind,” Mr. Holder said, noting that it was not the first time that Sikhs had seen violence directed at them.

“In the recent past, too many Sikhs have been targeted, victimized simply because of who they are, how they look and what they believe,” Mr. Holder said. He said that law enforcement officials would implement the solutions “that we need to prevent future tragedies.”

After the high school gathering, some of the mourners went to the temple where the shootings occurred for further services. Priests and members of the temple planned to read for 48 hours from the Sikh holy book, Guru Granth Sahib, cover to cover, taking turns through the night. Funeral services for the victims were private.

Linda Hetzeo, 46, said she lives a mile and a half from the temple, but knew little about the Sikhs. When she heard about the shootings, she and some neighbors prayed together in a living room, the television coverage muted in the background.

“As a Christian, I just need to be a part of this,” she said, adding that she had since learned more about Sikhism. “I guess that could be a reward for this tragedy that has happened.”

August 9, 2012

After Deadly Shooting at Sikh Temple, Neighbors Turn Out to Work for Tolerance

By **JOHN ELIGON** and **STEVEN YACCINO**

OAK CREEK, Wis. — After the sadness and shock, members of Wisconsin’s insular Sikh community found themselves confronting scenes they never would have expected. There were outpourings of support, including a gathering of hundreds of people of different faiths and skin colors, some holding candles, others wearing white head scarves, in a gesture of solidarity with this predominantly Indian religion.

They have been bombarded with flowers, good wishes and hundreds of thousands of dollars, an assertive response to the killings at a Sikh temple here on Sunday of six people — Sita Singh, 41; Ranjit Singh, 49; Prakash Singh, 39; Paramjit Kaur, 41; Suveg Singh, 84; and Satwant Singh Kaleka, 65, who was the temple's president.

“No matter what the shooter did, he failed, because instead of pulling us apart, he made us closer,” said Harpreet Singh Kapur, 34, a member of the Sikh Temple of Wisconsin in this town about 10 miles south of Milwaukee. “It will get stronger from here. We didn't realize that we have such support from other members of society until this happened. Now we realize how much they care about us. We feel more close to other faiths and other religions now more than ever before.”

As this town prepares to welcome at least 2,000 people to a group funeral service here on Friday, residents, local officials and Sikhs are hoping to use this time of grief as a teaching moment. They are hoping to increase the involvement of Sikhs in the wider community and increase the community's awareness of the Sikh people.

Sikhs here were allowed to return to their temple on Thursday after the Federal Bureau of Investigation finished working at the crime scene. They brought their holy book with them, Guru Granth Sahib, and members will take turns reading all 1,430 pages nonstop from Friday afternoon until Sunday morning.

Mayor Stephen Scaffidi said he planned to invite Sikh elders to participate on city commissions and to appoint a city liaison to the temple. He said he and other local officials would visit the temple to speak with its members.

Over all, he said, officials hope to increase outreach to groups that do not traditionally blend in in Oak Creek, which is more than 80 percent white.

“To me, it’s an awareness of each other,” Mr. Scaffidi said. “People always talk about tolerance. If you don’t meet people, or if you don’t interact with them, you don’t have a chance to make that happen.”

The efforts are not just local.

The Rev. Jesse Jackson, federal and local officials and residents of Oak Creek participated in a discussion with Sikh leaders on Thursday night about how to bring the community together after the shooting.

Gov. Scott Walker of Wisconsin visited with families of the shooting victims on Thursday and announced that a condolence book would be set up in the rotunda of the State Capitol for people to leave messages.

The Sikh temple here was built about five years ago. It has between 350 and 400 members, who generally have kept to themselves. But even before the shooting, temple leaders had been working to change that.

“We were trying to get involved in the community and help any way we can,” said Dr. Kulwant Dhaliwal, a trustee of the temple. “Now it is even more imperative that we go out into the community and tell people who Sikhs are and who Sikhs are not.”

Since the attacks of 9/11, Sikhs sometimes have been mistaken for Muslims and have been the target of violent acts.

Investigators were still searching on Thursday for a motive for Sunday’s shooting. The authorities have said that [Wade M. Page](#), an Army veteran with ties to white power groups, turned his 9-millimeter handgun on himself after gunning down worshipers in the temple.

People here say Oak Creek is a tolerant and quiet place. Murders are rare, and people said they generally felt safe.

The population has grown 21 percent over the past decade, to nearly 35,000, but residents say it is still the type of place where everyone knows each other.

Businesses have been increasingly attracted to Oak Creek, Mr. Scaffidi said, because of its location — between Milwaukee and Chicago, and near major freeways, railways and Lake Michigan — and its large tracts of open land.

Sikhs are among the local business owners. More than 750 people in Oak Creek, or about 2.2 percent of the population, have described themselves as “Asian Indian,” a nearly threefold increase from 10 years ago, according to census data. Still, several

residents said that although they frequently see Indian people in town, they rarely have engaged them. Some residents said they did not even know there was a Sikh temple here.

Dustin Mihm, a 24-year-old schoolteacher, described what he hoped would come of the tragedy. "Just getting to know them," he said. "Hopefully not being separated from each other."

Dirk Johnson contributed reporting.

August 10, 2012

If the Sikh Temple Had Been a Mosque

By **SAMUEL G. FREEDMAN**

During the 2008 presidential campaign, rumors proliferated that Barack Obama was a Muslim who had been indoctrinated into militant Islam during childhood studies in a madrassa. The fact that the Democratic candidate had been a prominent and visible member of a Protestant church in Chicago for years somehow mattered not at all. The Obama campaign even created a Web site wholly devoted to answering conspiracy theories and smears.

Ultimately, though, it took a Republican in the form of Colin L. Powell to speak truth to fantasy. "He is not a Muslim, he's a Christian. He's always been a Christian," the retired general and former cabinet secretary said on "Meet the Press." "But the

really right answer is, What if he is? Is there something wrong with being a Muslim in this country? The answer is no, that's not America."

Mr. Powell's words echo now in the aftermath of last weekend's massacre of six worshipers at a Sikh temple near Milwaukee. The narrative that has emerged in both media coverage and public discourse since then has been one of religious mistaken identity. It presumes that the killer, identified as a white supremacist named Wade M. Page, may have shot the Sikhs because he ignorantly believed they were Muslim.

Such a story line is accurate as far as it goes. Hundreds of times since the terrorist attacks on Sept. 11, 2001, Sikhs have been the victims of bias crimes. The perpetrators have invariably assumed that because Sikh men wear turbans and have beards they are Muslims, even specifically Taliban. How terrible it is that it has taken the slayings in Wisconsin to serve as a national teachable moment about the theology and practices of the Sikh religion.

Yet the mistaken-identity narrative carries with it an unspoken, even unexamined premise. It implies that somehow the public would have — even should have — reacted differently had Mr. Page turned his gun on Muslims attending a mosque.

It suggests that such a crime would be more explicable, more easily rationalized, less worthy of moral outrage.

“Islamophobia has become so mainstream in this country that Americans have been trained to expect violence against Muslims — not excuse it, but expect it,” said [Reza Aslan](#), an Iranian-American writer and scholar on religion. “And that’s happened because you have an Islamophobia industry in this country devoted to making Americans think there’s an enemy within.”

As a Sikh, Vishavjit Singh has found himself wrestling with the subject these past few days. “If this had happened at a mosque, would our reaction be different?” asked Mr. Singh, a software engineer in suburban New York who also publishes political cartoons online at [Sikhtoons.com](#). “I hope not, but the answer might be yes. You’d have the same amount of coverage, but you might have more voices saying, ‘Well, you know, it’s understandable, we’re at war, we’ve been at war.’ That’s an unfortunate commentary on our society today.”

The paradox is that bias crimes against Muslims are growing a decade after the Sept. 11 attacks. The number of such instances, as tallied by the Federal Bureau of Investigation, had been falling steadily from nearly 500 in 2001 to 107 in 2009. Then, in 2010, the most recent year for which the F.B.I. has data, the number leapt by 50 percent, to 160.

That spike does not look like either a mathematical or historical accident. During 2010, controversy erupted about the proposed “ground zero mosque,” which was actually a community center several blocks away. Prompted by several actual or attempted acts of terrorism by American Muslims, Representative Peter T. King

began preparing for hearings in the spring of 2011 on supposedly widespread subversion among millions of American Muslims — an exercise in suspicion, if not guilt, by association.

While those public pageants have largely subsided, there remain well-endowed groups like Jihad Watch, ACT for America and Stop Islamization of America. Several states have passed statutes outlawing the application of [Shariah](#), and thus lending credence to the canard that American Muslims seek to impose their religious law. Representative Michele Bachmann, a former candidate for the Republican presidential nomination, recently accused a Muslim aide to Secretary of State Hillary Rodham Clinton of having ties to the Muslim Brotherhood.

Such talk adds up to what John Shuford, the director of [the Institute for Hate Studies](#) at Gonzaga University in Spokane, Wash., calls “enmification” — the process of turning a particular group into an enemy. Now that American Muslims have been enmified, violence against them is understood in a mitigated, mediated way.

“Rationalization (or the capability of being rationalized) is a good way of putting it,” Professor Shuford wrote in an e-mail message. “Not in the sense of rational behavior or excusability, but in the sense of being understandable, in the way that sometimes leaps in logic, mistaken or misinformed beliefs, outright ignorance and prejudice, and influential social narratives can be quite intelligible even to those who do not view the world in the same way.”

Just one day after the shootings near Milwaukee, a mosque in Joplin, Mo., was burned down. Several weeks earlier, it had also been set afire. This latest episode was covered mostly by the local news media and The Associated Press, with a few larger organizations picking up the wire-service story.

Certainly, an apparent bias crime against property, heinous as that is, does not compare in journalism's calculus to the bigoted murder of six people. But it is at least worth pondering whether the Joplin arson also set off a kind of internal well-you-must-understand response.

"If it were a church or a synagogue that had been burned down twice, we'd be shocked by it," Mr. Aslan said. "The narrative about the mosque burning has a sense of expectation to it."

The problem with enmification, though, is that it knows few bounds. What started with the hatred of Muslims has repeatedly swept up Sikhs (and also, in some cases, Latinos) in its vortex.

"For the Sikh community, it doesn't matter that it was mistaken for being Muslim," said Eric Ward, an expert in hate crimes who was formerly with an interfaith coalition called the [Center for New Community](#). "What matters is that individuals should not be targeted for their faith."

E-mail: sgf1@columbia.edu

August 8, 2012

For Victim in Sikh Temple Shooting, a Life of Separation

By **JIM YARDLEY** and **SRUTHI GOTTIPATI**

NEW DELHI — When his chance came to go to America, Ranjit Singh promised his wife and three young children they would not be separated for too long. He was taking a position at a Sikh temple in Wisconsin and hoped his family might join him there. Until they did, he would send back money. He would call.

Weeks became months became 16 years. His two preschool daughters grew up and each married. His infant son became a teenager. Mr. Singh became a voice on the telephone, calling almost daily, asking about school, scolding or praising, a proud if absent father, promising that the family would be reunited as soon as his green card application was approved.

His last call came on Sunday, a short, mundane chat with his son. Hours later, Mr. Singh was killed in the [shooting rampage](#) at a Sikh (pronounced Sik-kh) temple in suburban Milwaukee that left six people dead and three wounded. His stunned family members, having lived for so long without him, are now preparing, finally, to travel to Wisconsin. They will collect his body.

“He was a part of my life,” said his younger daughter, Jaspreet, 20, who was 4 years old when her father left. “He has done so much for us. Even today I miss him and want to meet him. I’ve never seen him before.”

For many Sikh families, separation — in extreme cases lasting for years — is an expected sacrifice, as a father will leave to earn money to pay for his children's schooling or to buy a home. Men like Mr. Singh may live abroad for years, supporting children they barely know, sustained by religion and a sense of duty. Within India, some lower-income Sikh families remain divided for many months of the year, as the wives and children stay in the state of Punjab, the ancestral homeland, while the men work in New Delhi or other big cities, as taxi drivers or in other jobs.

In the Wisconsin shooting attack, Mr. Singh, 49, was not the only victim still tightly tethered to India. Among the dead was his younger brother, Sita Singh, who divided his time between India and the United States, working as a preacher in different Sikh temples, as his family lived in New Delhi. Two of the wounded, Santokh Singh and Punjab Singh, were also Sikh priests who traveled between the United States, Canada and India.

On Wednesday afternoon, as a monsoon shower poured down on New Delhi, a gloomy bureaucratic exercise was conducted at the United States Embassy. Families arrived at the consular office to apply hurriedly for visas so they could retrieve the bodies of their loved ones or visit those who survived.

Lokinder Kaur, the wife of Ranjit Singh, staggered out of the visa office, her face a mask of grief and exhaustion. A friend guided her to a covered bench, where she collapsed. Earlier in the day, in her family's apartment in the west Delhi

neighborhood of Sham Nagar, Mrs. Kaur and her children struggled to grasp the senseless death of a man who had supported them for so long from afar.

“Whatever he had in his pocket, he would send to us,” said Mrs. Kaur, noting that he usually sent \$100 a month or more, enough in India to support a family. Now, all they have from Mr. Singh is a two-year-old photograph taken in a studio in Wisconsin, showing him wearing a purple turban.

He left 16 years ago, carrying two small bags, one with his clothes, the other with his drum, or tabla. As a young man, Mr. Singh had undertaken religious studies, learning to perform the tabla during Sikh services, as well as singing and reciting prayers. In India, he worked at temples, or gurdwaras, in different cities before the family moved to New Delhi more than two decades ago.

At one service in New Delhi, Mr. Singh’s performance caught the attention of a Sikh priest visiting from Wisconsin. The priest offered to sponsor Mr. Singh for a visa to serve at the Oak Creek temple. In Wisconsin, Mr. Singh lived for many years on the grounds of the temple, eating his meals there. He eventually got a job in a convenience store, his family said, while continuing his work at the temple.

“He used to miss his children a lot,” said Magan Singh, a family friend in New Delhi.

Immigrants around the world often endure similar separation from their families.

Millions of people from India and other South Asian nations work far from home — in the West, in Persian Gulf countries and elsewhere — sending back billions of dollars in remittances every year.

Surinder Singh Jodhka, a professor of sociology at Jawaharlal Nehru University in New Delhi, once lived in Wisconsin and said many of the Sikhs in the Milwaukee area were working-class migrants. He said that Sikhs in Punjab commonly aspired to go abroad and that long separations were typical. He said a strong sense of family duty was critical.

“That gives you a sense of satisfaction and keeps you going,” he said.

Sikhs began migrating to the United States about a century ago, and gurdwaras have since been erected across the country. Two of the men who were hurt, Santokh Singh and Punjab Singh, are traveling priests, Indian citizens, who shuttled between gurdwaras in Canada and the United States while their families remained in India. The son of Punjab Singh said different congregations would sponsor his father for weeks or months at a time because he had earned a reputation as a learned religious speaker.

“People loved his explanations,” Raghuvinder Singh said of his father. “People learned from him. He would go to Canada. He would go to England. He would go to the U.S.A.”

Ranjit Singh never held such lofty status and did not travel because of his lack of a green card — and lack of money. His immigration status could not be confirmed on Wednesday because the government treats such matters as confidential; the authorities in Wisconsin could not verify details of the life he described in his phone calls home. But his family and friends said he always spoke of his desire to bring his family to America.

“He had one wish: that the kids would be able to move to the U.S.,” said Avtar Singh, a brother-in-law. “The reason he stayed as long as he did was because he needed the green card to be able to get his kids there as well.”

Mr. Singh’s daughter Jaspreet said she talked to her father so regularly that he never seemed absent. She knew he was sending back whatever money he could to support the family. He had regretted missing her wedding and that of her sister. And he never seemed to lose faith that one day he would see his family again.

“He used to say, ‘I will come get you all from there in a couple of months,’ ” his daughter recalled.

Correction: August 10, 2012 - An article on Thursday about the lengthy separations that several victims of Sunday’s shooting rampage at a Sikh temple in Wisconsin had endured from their families in India misstated the pronunciation of Sikh. It is sik-kh, not sick.

August 8, 2012

Investigators Seek Clues in Gunman's Last Weeks Before Temple Murders

By **JOHN ELIGON**

MILWAUKEE — Around the middle of June, [Wade M. Page](#) split with his girlfriend, moving out of the home they shared in South Milwaukee. In mid-July, he suddenly stopped showing up to his job as a machine operator. About two weeks later, he bought a 9-millimeter handgun, testing it by firing 50 rounds at a target in the gun shop's basement.

Within the next six days, Mr. Page would send a text message to his landlord saying he was having a horrific week, according to the landlord's former stepson, and he would then gun down six people at a Sikh temple in nearby Oak Creek before fatally shooting himself in the head, the authorities said on Wednesday.

Investigators have yet to find a note or any clear indication of Mr. Page's motive. As they continue combing through mounds of evidence, including e-mails, telephone records and security footage, and as relatives of the Sikh victims prepare for funerals and memorial services, interviews with Mr. Page's former colleagues and neighbors depict a troubling final few weeks in his life.

"We are still pursuing all aspects of his behavior, the motivations for his actions," said James L. Santelle, the United States attorney for the Eastern District of

Wisconsin. “We may never know that for certain; we may never know exactly what was animating him.”

What seems clear is that Mr. Page, 40, came to the Milwaukee area less than a year ago because of his relationship with Misty M. Cook, 31, who, like Mr. Page, was involved with white supremacist groups, according to experts tracking those groups.

In October 2011, Mr. Page became an official member of Hammerskin Nation, one of the nation’s largest racist skinhead groups, according to Mark Pitcavage, director of investigative research for the [Anti-Defamation League](#). Since 2009, Ms. Cook had been an active participant in Crew 38, a support group for Hammerskin made up of people trying to join or ineligible to join the organization. Hammerskin does not allow female members.

Ms. Cook was an avid participant on the Crew 38 online forum, posting 856 times, Mr. Pitcavage said.

Mr. Page and Ms. Cook moved into the top floor of a cream-colored duplex in South Milwaukee in March, said Sharon Page, who lives on the ground level with her family and is no relation to Mr. Page. Ms. Page said she never noticed anything out of the ordinary with the couple and never heard them fight.

But around the middle of June, Ms. Page said, she saw Mr. Page leaving with black garbage bags and boxes. He never returned, she said.

Law enforcement authorities declined to comment on why the couple broke up, and Ms. Cook has refused interview requests since the shooting.

Teresa L. Carlson, the special agent in charge of the Federal Bureau of Investigation's Milwaukee office, said that Ms. Cook had been cooperative and that investigators did not believe she had anything to do with [the shooting on Sunday](#). Still, she has been a center of attention since the killings.

For one thing, as the authorities search for the reason Mr. Page chose that Sikh temple as a target, there is the fact that Ms. Cook works at a restaurant down the street from the temple. Federal and local authorities interviewed her for hours after the shooting. She was even briefly arrested on Sunday and taken to the South Milwaukee police station on a weapons possession charge after a gun was found in her home.

With a felony conviction for leading the police for a more than a mile on a car chase in 1999, Ms. Cook is not allowed to possess a gun. But the South Milwaukee police quickly released her after Sunday's arrest, and neither local nor federal prosecutors have filed charges against her.

After Mr. Page moved out of the home he shared with Ms. Cook, he rented a room for \$100 a week from Kurt Weins in the southern suburb of Cudahy, said Zak Edmonds, Mr. Weins's former stepson. After several weeks, in mid-July, Mr. Page moved into a unit in another house Mr. Weins owned across the street, Mr. Edmonds said.

Around the same time, on July 17 or 18, Mr. Page, without explanation, stopped showing up for his 10 p.m. to 6 a.m. shift at Lucas Milhaupt, a welding company, said Phillip Malliet, the company's president. Mr. Page had held the job since February.

"He was a good employee until he stopped showing up to work," Mr. Malliet said.

"Never any complaints. Never anything filed against him. We didn't have any issues."

Mr. Page had a spotty work history. He lost his job as a parts coordinator with Cape Fear Harley-Davidson in Fayetteville, N.C., in 2004 after he refused to take orders from women and cursed at some of them, said John Tew, the general manager. After leaving, Mr. Page returned to get a Ku Klux Klan application he had left on his desk, Mr. Tew said.

In August 2010, Mr. Page was dismissed from his job as a truck driver with Barr-Nunn Transportation after receiving a citation for driving while impaired.

Less than two weeks after leaving his job at Lucas Milhaupt, Mr. Page purchased a Springfield Armory XDM handgun with three 19-round magazines for about \$650 in cash, said the shop owner, Kevin Nugent.

"He wasn't suspicious at all," Mr. Nugent said in an interview. "He just looked like a normal guy. He didn't talk stupid or talk crazy. Didn't smell of alcohol or drugs.

Didn't say anything out of the normal."

In the weeks before the shooting, Mr. Weins went to Mr. Page's apartment to collect rent and found him sitting in the dark, Mr. Edmonds said, recalling a conversation he had with Mr. Weins this week. Days before the killing, Mr. Edmonds said, Mr. Weins received a text message from Mr. Page saying he was having a horrific week and he would get him his rent money on Sunday.

But that Sunday was the shooting. Mr. Weins visited the apartment after law enforcement officials searched it, Mr. Edmonds said, and the only things left were an air mattress, a small flat-screen television, a computer speaker and a fax machine.

James Dao, Dirk Johnson and Steven Yaccino contributed reporting.

This article has been revised to reflect the following correction:

Correction: August 8, 2012

An earlier version of this article misstated the name of the city where the shooting took place. It is Oak Creek, not Oak Park. It also misstated the name of one of the bands Wade M. Page once played for. It is Definite Hate, not Define Hate.

August 24, 2012

Call to Stiffen Laws Worries Town Built by Guns

By THOMAS KAPLAN

ILION, N.Y. -- This is the town that Remington built.

[Almost 200 years ago](#), a young man named Eliphalet Remington Jr. forged his first rifle barrel at his father's ironworks here in the Mohawk Valley. These days, the Remington Arms factory in this village, midway between Albany and Syracuse, is one of the few large manufacturers still prospering in a part of upstate New York that was once filled with them.

But now residents of Ilion, a community whose history and economy are indelibly linked to one of America's more celebrated gunmakers, are starting to worry about Remington's future. The recent mass shootings at a screening of "The Dark Knight Rises" in Colorado and at a Sikh temple in Wisconsin have galvanized advocates of tougher gun laws in Albany, and Remington has made it clear that such laws could prompt it to leave New York for a more sympathetic state.

While elsewhere the debate over gun control includes talk of balancing constitutional rights with public safety, here residents are most concerned with a little-discussed element of the gun industry: economics.

Diana Bower, who owns a small engineering business with her husband, a onetime engineer at the Remington plant, said politicians pressing for new gun laws -- many

of them from New York City -- did not realize what was at stake upstate. For example, company officials have said one proposal under consideration would require costly plant retooling.

"If you don't live here and work here," Ms. Bower said, "you really don't know what it means to say, 'Pass this,' or, 'Pass that.' "

And Rusty Brown, a furnace technician in the powdered-metal products division at the plant and a former president of its union, spells it out bluntly: "In my eyes, Remington goes away, Ilion goes away."

Remington, which has its headquarters in North Carolina, employs more than a thousand people at its Ilion plant, a complex of four-story brick buildings, some still with creaky wood floors, that are connected by passageways.

The plant looks like a relic of the Industrial Revolution; from the outside, at least, little has changed since close to a century ago, when Remington expanded to meet the demand for firearms during World War I.

Ilion, which now has about 8,000 residents, developed around the plant, and the Remington name is ubiquitous here. Students at Remington Elementary School can see the factory from their playground; even the doormat on the front steps at the Ilion police station notes, "Home of Remington." (Free gun locks are available inside.)

The company is a rare economic bright spot in this part of the Mohawk Valley.

The area has lost over 11,000 of its manufacturing jobs since 1990, or more than half, according to the State Labor Department. But Remington has added positions in recent years as its parent company consolidated production of other gun brands, like Bushmaster and Marlin, in Ilion.

"Not only have they stayed, but they've grown," said John Scarano, the executive director of the Herkimer County Chamber of Commerce. He added that the jobs at the plant were "not minimum-wage jobs -- they're good jobs," and, indeed, [many of the job postings](#) on Remington's Web site recently were for skilled engineering positions.

Yet the talk of new gun laws, in a state that already has some of the most restrictive in the nation, has some people on edge.

Gov. [Andrew M. Cuomo](#) said last week that he felt a new urgency to tackle legislation relating to gun violence and planned to make it one of his top priorities when lawmakers returned to Albany for the legislative session next year.

"There's been current events that have really shaped the psyche of this state, and I think there is a receptivity, as we stand here today, by the Legislature for additional measures," Mr. Cuomo, a Democrat, said, adding, "I think there's an appetite for reform, and I think that's a good thing."

Lawmakers are proposing, among other things, to limit firearm sales to one per person per month; to require background checks for anyone purchasing ammunition; and, most controversially, to require microstamping, a form of ballistics identification, for all semiautomatic pistols sold in New York State.

Microstamping has been an anathema to gunmakers. Colt has suggested that it might leave Connecticut if legislators there approved microstamping legislation, and, for years, Remington has strenuously opposed the measure in New York State.

A Remington executive, Stephen P. Jackson Jr., wrote to Mr. Cuomo earlier this year and said that the enactment of microstamping could force Remington "to reconsider its commitment to the New York market altogether, rather than spend the astronomical sums of money needed to completely reconfigure our manufacturing and assembly processes."

In Ilion, Mr. Jackson's threat was not taken lightly.

"If they have to spend a million bucks on that, they'll move out where they don't have to spend a million dollars," said Steve Maley, who owns a custom jewelry and repair shop across the street from the Remington plant. As it is, he said, "New York State taxes are killing everybody."

Another gunmaker, Kimber, which has a manufacturing plant in Yonkers, is also threatening to cut jobs at its factory if the Legislature approves microstamping. The company has said that passing such a law would create "little more than a false

sense of achievement for our elected officials" while costing the state jobs and tax revenues.

And Remington and its competitors are not lacking suitors: in recent years, a number of states, including Alabama, Montana and South Dakota, have sought to persuade gunmakers in the Northeast and Midwest to move their plants to parts of the country with less restrictive gun laws, and, in many cases, a culture that is friendlier toward guns.

State Senator [James L. Seward](#), a Republican whose district includes Ilion, said that passing new gun laws in Albany "would send a bad signal to this gun manufacturer that they're in a state that's hostile to gun ownership and gun manufacturing," and that it could prompt the company to "go to a more hospitable state, no question."

"It may make people feel good to think they've done something," Mr. Seward added, "but at the end of the day, the criminal element and those that go out and do these horrible things, they're going to get their weapons. And the cost could be great for a community like Ilion."

Advocates of tighter gun laws are unsympathetic, accusing Remington and others of using the threat of layoffs to give themselves leverage against state lawmakers. The proposed microstamping law would require that the technology be used only on semiautomatic pistols sold to consumers in New York State, not all of the guns they make in the state.

"I think it's ridiculous for them to argue that they would leave New York," said Jackie Hilly, the executive director of [New Yorkers Against Gun Violence](#), a group that wants microstamping. "Look, frankly, if we really want to keep jobs in New York, let's invest more money in yogurt," she added, referring to [one of the state's growing industries](#).

To residents, Ilion without Remington would be unimaginable. The Arms, as it is known, is the family business for many; both of Mr. Brown's parents worked at the plant, and his wife works there, too.

"Three-quarters of the town probably worked there at one point," said Tim Daly, who manages a bank branch in town and is a co-owner of a liquor store next to the plant. "You think of Ilion and Herkimer County, you think of Remington Arms."

PHOTOS: Eliphalet Remington III around 1920. His family's name is inextricably linked to Ilion, N.Y. (PHOTOGRAPH BY CENTRAL NEWS PHOTO AGENCY); The Remington Arms factory, above, still dominates downtown Ilion, where the company name has long been ubiquitous. (PHOTOGRAPHS BY NATHANIEL BROOKS FOR THE NEW YORK TIMES) (A22)

MAP: Ilion, in the Mohawk Valley area, has about 8,000 people. (A22)

Huffington Post Articles:

Wisconsin Shooting: 7 People Killed At Sikh Temple, Including Shooter (LIVE UPDATES)

By Brendan O'Brien

Posted: 08/05/2012 12:58 pm Updated: 08/06/2012 2:23 am

OAK CREEK, Wis., Aug 5 (Reuters) - A gunman killed six people and critically wounded three at a Sikh temple during Sunday services before police shot him dead in an attack that authorities are treating as an act of domestic terrorism.

Witnesses said the gunman opened fire when he entered the kitchen at the Sikh Temple of Wisconsin in suburban Milwaukee at about 10:30 a.m. CDT (1530 GMT) as women prepared a Sunday meal, sending worshippers fleeing to escape the barrage.

The suspect was a bald, white man, approximately 40 years old, said Thomas Ahern, a spokesman for the U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives.

Authorities did not release his identity.

Four people were shot dead inside the sprawling temple. Three, including the gunman, were killed outside.

The gunman ambushed and shot a police officer who was responding to a 911 call and helping a shooting victim, Oak Creek Police Chief John Edwards said. A second officer shot and killed the gunman.

Edwards said he had no identification for the shooter nor information on what kind of weapon or weapons he had. The victims' identities and descriptions were not made public.

The wounded officer, a 20-year veteran, was taken to a hospital and is expected to survive. Hospital officials said two other victims, also in critical condition, were being treated.

Law enforcement personnel surrounded and searched a gray, two-storey house in the Cudahy neighborhood presumed to be the residence of the gunman on Sunday evening. Generators and floodlights were set up along the middle-class block.

A police source confirmed that a search warrant had been issued for the house, and a bomb squad was on the scene.

Temple member and U.S. Army Reserve combat medic Jagpal Singh, 29, said people who were at the service when the shooting broke out described to him a scene of chaos and confusion.

Worshippers scrambled to escape the gunfire, but some tragically ran in the wrong direction. Others survived the rampage by locking themselves in bathrooms, he said.

Singh said the eyewitnesses described the shooter as a white man who was either shave-headed or bald.

"DOMESTIC TERRORIST"

Turban-wearing Sikhs are often mistaken for Muslims, and the Federal Bureau of Investigation is overseeing the probe into shootings, Edwards said.

"We're treating this as a domestic terrorist incident," he told reporters. Officials had no details about a possible motive.

Milwaukee's Froedtert Hospital said three male victims included one who had been shot in the abdomen, one in the extremities and face, and a third who was hit in the neck.

The Oak Creek shooting was the latest in a series of suburban U.S. gun rampages. Organizations fighting gun violence rate Wisconsin's gun safety laws from low to moderate.

There are no limits on the number of firearms that can be purchased at one time, nor on the possession or transfer of assault weapons, according to the Law Center to Prevent Gun Violence.

Sunday's attack came just over two weeks after a gunman opened fire at a theater in Aurora, Colorado, killing 12 people and wounding 58. In January 2011, then-congresswomen Gabrielle Giffords was the target of an assassination attempt in

which six people were killed and 13 were wounded in Tucson, Arizona.

"The gunman is worse than the one at the theater a couple of weeks ago because he targeted an entire community," said Jagatjit Sidhu, who was among dozens of temple members and onlookers gathered near the sealed off temple.

Some witnesses at the scene had said there was more than one gunman, but Edwards said reports of multiple gunmen were common in incidents that involved only one shooter.

"We believe there was one but we can't be sure," he said. Officers finished sweeping the temple only after hours of searching, and Edwards said the investigation was just starting.

President Barack Obama said he was "deeply saddened" and pledged his administration's commitment to fully investigate the shooting.

Obama was briefed by counterterrorism adviser John Brennan and FBI director Bob Mueller and told the situation at the temple was "under control.

"The president said that he wanted to make sure that as we denounce this senseless act of violence we also underscore how much our country has been enriched by our Sikh community," the White House said in a statement.

SIKHS IN U.S.

The Indian embassy in Washington said it was in touch with the National Security Council about the shooting and an Indian diplomat had been sent to the Sikh temple in Wisconsin.

The Sikh faith is the fifth-largest in the world, with more than 30 million followers. It includes belief in one God and that the goal of life is to lead an exemplary existence.

The temple in Oak Creek, south of Milwaukee, was founded in October 1997 and has a congregation of 350 to 400 people. There are an estimated 500,000 or more Sikhs in the United States.

Since the attacks of Sept. 11, 2001 by Islamist militants, Sikhs have sometimes been confused publicly with Muslims because of their turban headdress and beards.

Members of the Milwaukee Sikh community complained to police and a state representative last year about an upturn in robberies and vandalism at Sikh-owned gas stations and stores.

In September 2001, a Sikh gas station owner in Mesa, Arizona, was shot dead by a man who was said to be seeking revenge on Muslims for the hijacked plane attacks on the United States.

Phoenix police said they were in contact with local Sikh leaders and had increased patrol presence around the three temples in the city until further notice.

New York police said they were increasing security at Sikh temples as a precaution. There are no known threats against temples in the city, they said in a statement.

Sapreet Kaur, executive director of the Sikh Coalition civil rights organization, said Sikhs had been the target of several hate-crime shootings in the United States in recent years.

"The natural impulse of our community is to unfortunately assume the same in this case," he said in a statement.

Sikh Temple Shooting Victims Described By Families And Friends

By GRETCHEN EHLKE and DINESH RAMDE 08/07/12 01:08 PM ET

Women react outside the Sikh Temple of Wisconsin in Oak Creek, Wi, after a shooting Sunday, Aug 5, 2012.

MILWAUKEE -- A religious leader willing to do anything for his beloved, tight-knit Sikh community. A former farmer who left his fields in rural northern India and found a new home at the temple. A joke-telling Sikh priest whose family had just arrived from India. The mother who gave everything of herself for her family and her faith. A pair of brothers who lived together a half a world away from their family

to serve as temple priests.

These six were killed Sunday by a former Army soldier at the Sikh Temple of Wisconsin in the Milwaukee suburb of Oak Creek. Here are their stories.

The president of the temple died defending his gift to the next generation.

Satwant Singh Kaleka, 65, managed to find a simple butter knife in the temple and tried to stab the gunman even after being shot twice near the hip or upper leg, his son said Monday.

Amardeep Singh Kaleka said FBI agents hugged him Sunday, shook his hand and said, "Your dad's a hero" for fighting to the death while protecting others.

"Whatever time he spent in that struggle gave the women time to get cover" in the kitchen, Kaleka said. One of the women was his mother, who called police using her cellphone while hiding from the gunman.

Relatives said Kaleka dedicated his life to the members of the Oak Creek temple, of which he was considered the founder. He was also one of the lead investors in the building's construction.

His nephew Jatinder Mangat said Kaleka was always willing to help out with any job.

"He doesn't care what he's wearing, what he's doing, he'll just be there for you,"

Mangat said. "We used to say 'It's OK, we'll have somebody else do it,' and he'd say, 'No, no, I'll do it,' even if it was a dirty job. He'll do anything."

Another nephew, Gurmit Kaleka, also spoke of his uncle's willingness to serve.

"He was a great guy who always believed in social service. He was always willing to help anyone who came his way," Kaleka said.

Paramjit Kaur finished her morning prayers, a daily ritual for the deeply spiritual mother of two, and walked into the temple's front hallway Sunday and was fatally shot.

Kaur's friends remembered the 41-year-old wife Monday as sweet, outspoken and devoted to her family and her faith. They said she was also hard-working – spending 11 hours a day, 6 days a week, in production at a medical devices firm in order to provide for her children.

"I'll miss her so much," said 42-year-old Manpreet Kaur, of Franklin, who described herself as Paramjit Kaur's closest friend. They are not related.

Manpreet Kaur said that when she gave birth to her son this year, Paramjit Kaur would visit her in the hospital after she got off work, bearing food for the new mom.

"She always knew what I needed and would bring it for me," said Kaur, who noted that Paramjit Kaur had been a recent immigrant to the United States when she herself arrived seven years ago.

Co-worker Baljit Kaur, 45, of West Allis, said Paramjit Kaur talked incessantly and was very friendly. She was also very religious, Baljit Kaur said.

"She prayed every day for an hour to an hour and a half, even when she working," Baljit Kaur said.

Suveg Singh Khattrra was a constant presence at the temple. Most days, his son, a taxi driver, would drop him off there to pray.

Khattrra and his wife moved to the United States eight years ago to join their son. On Sunday, the 84-year-old former farmer from northern India was shot and killed.

"He don't have hatred for anybody. He loved to live here," said son Baljinder Khattrra, who moved from the family's farm in Patiala, a city in Punjab, in 1994.

Kulwant Kaur, the elder Khattrra's daughter-in-law, hid with the other women in the pantry. When a SWAT team evacuated them, Kaur saw Khattrra's body lying on the ground.

She tried to touch him to see if he was awake, but officers warned her not to touch anything, said Kaur's son, Mandeep Khattrra.

"They told them to keep moving because they were priorities over the bodies," he said.

The elder Khattra spoke no English, communicating instead with neighbors and friends with his hands.

"He (was) very humble. He loved all peoples," Khattra said.

Prakash Singh's wife and teenage children were living in the temple. Recently, they had moved from India to join the Sikh priest in Wisconsin.

Navdeep Gill, an 18-year-old temple member from Franklin, said Singh had rented an apartment nearby and his family was due to move in by the end of the month. Singh's son and daughter will start school soon; the daughter is in high school and the son is going to be a freshman in high school.

As a Sikh priest, Singh performed daily services, which would have included recitations from the religion's holy book, leading prayers and lecturing on how to practice Sikhism.

Gill said Singh had a fun-loving personality – "telling jokes and whatnot" – and looked nothing close to his age of 39.

Ranjit and Sita Singh shared the bonds of brotherhood – as siblings and as Sikh priests, both in Wisconsin to serve their faith. The rest of their family is in India, left to make sense of their deaths.

Some 16 years ago, Ranjit Singh, 49, came to the United States for better opportunities, leaving his wife and their children behind until he could get a green card so they could come join him.

"My husband had only one dream. To see his children settled abroad," Kaur said as she sat surrounded by grieving family and friends in her modest two-story home in a Delhi neighborhood.

In the meantime, he made it his responsibility to take care of everyone who visited the temple.

The temple's secretary, 56-year-old Inderjeet Singh Dhillon, said Monday that Singh made sure guests were well fed, even if he couldn't always express it in English. Dhillon remembered an occasion when five English-speaking visitors stopped in and Singh insisted – using only gestures that made those at the temple who knew him laugh – on "food for everybody."

It was the same with Singh's brother, 41-year-old Sita Singh, who had arrived in the United States a year ago. Though Sita Singh was quieter than his brother, he was no less dedicated to the temple's visitors. Both men lived at the temple.

Dhillon said that the younger Singh would wake up every morning between 4:30 and 5 to read the Sikh holy book. Afterward, he would see which visitors had come in and ensure all had prasad, the food offering given at the end of every prayer session.

"It was very important to him that whoever came always left with prasad," Dhillon said.

The elder Singh brother became a mentor to some of the temple members, including Shehbazdeep Kaleka, a 19-year-old from Racine and the nephew of the temple president.

Kaleka said Monday that he turned to Ranjit Singh when he was down and needed advice, because Singh was a positive person.

Singh's most common advice to the 19-year-old was to sing and sing loudly – it didn't matter what or how well – and that would lift his spirits.

"It worked every time," Kaleka said, pausing. "He was a very good and honest man. He didn't deserve to die."

Associated Press writer Muneeza Naqvi contributed to this report from New Delhi.

Wade Michael Page Identified As Sikh Temple Shooting Suspect (LIVE UPDATES)

Posted: 08/06/2012 8:46 am Updated: 08/06/2012 5:16 pm

The suspect in the Sikh temple shooting [who killed six](#) in Wisconsin on Sunday has been identified as 40-year-old Wade Michael Page.

Authorities told CBS News this morning that Page -- who was also killed in a shootout with cops -- [opened fire at a suburban Milwaukee temple](#), critically wounding three and killing six worshipers during Sunday services.

Page is reportedly a former U.S. Army soldier, once attached to the [Fort Bragg Army installation in North Carolina](#), Fox News reported.

Police and the FBI haven't revealed a possible motive in the Sunday morning rampage that shocked Oak Creek.

A man claiming to be Page's landlord told the *Milwaukee Journal-Sentinel* said that he was [white and single](#). The duplex Page rented from Kurt Weins was searched by police on Sunday.

An agent from the Bureau of Alcohol, Tobacco and Firearms told ABC News that the [shooter had tattoos](#). The station also cited unnamed sources who alleged that the shooter was possibly a "skin head" or "white supremacist."

Four people were shot dead inside the large temple where members were gathering for mediation at the Sikh Temple of Wisconsin. Three, including Page, were killed outside.

UPDATE: Page was the leader of a [white supremacist band called End Apathy](#), and gave an interview to a music website declaring that he wanted to "end people's apathetic ways" and that "I was holding myself back," according to the Southern Poverty Law Center.

Page said he had been part of the white power movement since 2000.

"The inspiration was based on frustration that we have the potential to accomplish so much more as individuals and a society in whole," he said in the [interview with Label 56](#).

Wade Page's Motives In Sikh Temple Shooting In Wisconsin May Remain A Mystery

By TODD RICHMOND and DINESH RAMDE 08/08/12 01:50 PM ET

MILWAUKEE — There's no trial to prepare, no jury to persuade, no judge to hand down a sentence. Wade Michael Page is dead, having shot himself in the head after killing six people at a Sikh temple outside Milwaukee. Although detectives have

interviewed more than 100 people, combed through Page's email and recovered hundreds of pieces of evidence from his residences to the temple, their findings might never be presented in court.

Federal investigators are developing theories but also may never know for certain why he chose to attack total strangers in a holy place.

"We're trying to piece together, and eventually we will piece together as much as we can," said Steven Conley, assistant agent in charge of national security for the FBI in Milwaukee. "We will have a good idea of the motive by the time this investigation is done. But again, why that building, that temple, at that time, that may have died with Page."

At the moment, detectives are sifting through the gunman's life, assembling the biography of a man who apparently had few relatives, a spotty work history and a thin criminal record. The FBI's special agent in charge in Milwaukee, Teresa Carlson, said investigators haven't linked anyone else to the attack or found any kind of note left by Page.

Still, the Sikh community holds out hope.

"We just want to get to the bottom of what motivated him to do it," said Amardeep Singh, an executive with the New York-based Sikh Coalition. "It's important to acknowledge why they lost their lives."

Page, a 40-year-old Army veteran, opened fire with a 9 mm pistol at the Sikh Temple of Wisconsin shortly before Sunday services. The dead included temple President Satwant Singh Kaleka, who was shot as he tried to fend off Page with a butter knife.

Page shot a responding police officer at least eight times in the parking lot before another officer wounded him. Police initially said the officer killed Page, but Carlson said Wednesday that Page shot himself in the head after he was hit and died of that wound.

A native of Littleton, Colo., Page had a record of minor alcohol-related crimes in Texas, Colorado and North Carolina. He was demoted during a stint in the Army for getting drunk on duty and going AWOL before he was discharged in 1998. Page eventually moved to Wisconsin, living in South Milwaukee with a girlfriend and working third-shift at a brazing factory in Cudahy, another Milwaukee suburb.

Neighbors said the couple broke up this past spring. Page moved into a Cudahy duplex in mid-July and quit showing up for work around the same time. A few days after he moved into the duplex, he visited a West Allis gun shop and, after clearing background checks, bought the gun he used in the shooting.

The Southern Poverty Law Center has described Page as a "frustrated neo-Nazi" who participated in the white-power music scene, playing in bands called Definite Hate and End Apathy.

Rajwant Singh, chairman of the Sikh Council on Religion and Education, said even though Page is dead, other white-supremacy and neo-Nazi groups could harbor similar intentions.

"Our concern is, how do we tackle these hate groups operating underground or in darkness?" he said.

The FBI has classified the incident as domestic terrorism, a violent act for social or political gain. The FBI's Carlson said though investigators have not yet determined what drove Page over the edge or that anyone nudged him along the way, they continue to search to make sure.

Investigators probably will collect all bullets and fragments from the temple and the victims' bodies to confirm they came from Page's gun. Detectives also will pore over witness statements to make absolutely certain he was the only shooter, said Joe LeFevre, chairman of the forensic science department at Fox Valley Technical College in Appleton.

Authorities are interviewing Page's family, friends and associates. Agents spent Monday morning doing a door-to-door sweep on his street, chatting with neighbors on their front porches and in their backyards.

"It's like any crime," said Jack Ryan, a Rhode Island attorney who trains police around the country. "You focus on their recent tracks. You focus on friends, acquaintances. He had to get ready for this plot somewhere."

The investigation could take weeks or longer. But Page's motive is the key.

If detectives determine Page simply held a personal grudge, the Sikhs and the rest of the public will have an answer. If investigators conclude he was motivated by racist ideology, that might lead police to accomplices, help collect intelligence on white supremacist groups and prevent future attacks.

Page's girlfriend, 31-year-old nursing student Misty Cook, faced some legal trouble herself, though Carlson said Wednesday that her arrest over the weekend was not connected to the shootings. Cook was arrested on a weapons violation Sunday after investigators interviewed her about Page, but Carlson said she was cooperative and was quickly released.

South Milwaukee police had said Cook was taken into custody on a tentative charge of being a felon in possession of a firearm. Milwaukee County sheriff's spokeswoman Fran McLaughlin said Cook also went by the name Brenda Cook. Online court records show Brenda Cook pleaded no contest in 2005 to a felony charge of fleeing an officer.

The voicemail on Cook's cellphone was full and wouldn't accept a message.

However, in regard to the shooting, she told the Milwaukee Journal Sentinel in an email: "If I could say something to ease the pain of the victims and their families, I would gladly do so. Unfortunately, words do not begin to heal the pain they are going through."

No matter how thorough the investigation, the final conclusions are bound to leave victims with many of the same anguish-filled questions.

"Whatever the answer is, we can be reasonably sure it won't be an answer many people would say makes sense to them," said University of Wisconsin-Madison law professor Michael Scott, who is writing a guidebook for police on hate crimes.

"We'd like to have some peek into that twisted mind. But in the end, it's still a peek into a twisted mind that doesn't tell us anything we didn't already know about human nature."

Sikh Temple Shooting Victims: Crowd Gathers To Honor, Mourn Fallen Worshippers

By DINESH RAMDE

Posted: 08/10/2012 10:20 am Updated: 08/10/2012 12:40 pm

Hundreds of people streamed into a Wisconsin high school Friday to pay their final respects to six worshippers gunned down by a white supremacist at a Sikh temple in suburban Milwaukee.

Somber, tearful mourners, most wearing scarves on their heads in the Sikh tradition, greeted victims' family members with hugs at the Oak Creek High School gymnasium. Six open caskets were arranged inside the gymnasium with individual

flowers on the bodies and a bouquet on the floor. A large video screen flashed photos of those killed and injured.

After they filed past the wooden caskets, mourners took their seats as Sikh singers sang hymns in Punjabi, an Indian dialect. One of the singers paused to translate some lyrics into English.

“Dear God, you have given me this body and this soul. This body is doing whatever you want me to do. You take this soul, this is your soul,” he said.

Gov. Scott Walker addressed the crowd, telling mourners the Sikh community has shown others that the best way to respond to hate is with love.

“Today we mourn with you, we pray with you, we support you,” Walker said.

Several dozen police officers stood by in the gym, watching the service.

The wake and visitation, initially scheduled to last for two hours, was extended by another two to accommodate mourners who traveled from abroad and U.S. Attorney General Eric Holder as a last-minute speaker. Other dignitaries expected to attend include Wisconsin Gov. Scott Walker and U.S. Rep. Paul Ryan.

After the service, mourners planned to return to the Sikh Temple of Wisconsin where the six died and three others were critically wounded Sunday morning. There, priests will read the Sikh holy book from cover to cover in a traditional rite honoring the dead called “Akhand Path.” That process takes 48 hours.

"We want to pay homage to the spirits who are still in there," said Harpreet Singh, a nephew of one of the victims.

Earlier Friday, about two dozen worshippers milled around the temple, where blood-stained carpet had been replaced and some walls had been freshly painted by members allowed inside the day before.

One bullet hole in a door jamb leading to the main prayer hall was left unrepaired as a memorial to the shooting victims.

Kuldeep Chahal, 35, a Sikh teacher from Toronto, arrived at the temple Friday with several other people after driving for 12 hours. Chahal brought banners and cards that temple members in Canada had signed for families of the victims.

"The reason we came down is because we definitely want to show the community how much we support them," Chahal said.

Federal investigators may never know why 40-year-old Wade Michael Page chose to attack total strangers in a holy place.

What they do know is that the Army veteran opened fire with a 9 mm pistol at the temple, shortly before Sunday services were due to begin.

Page killed five men and one woman, and injured two other men. Authorities say he then ambushed the first police officer who responded, shooting him nine times and

leaving him in critical condition. A second officer then shot Page in the stomach, and Page took his own life with a shot to the head.

The officer who was injured, Oak Creek Police Lt. Brian Murphy, was upgraded Thursday to satisfactory condition.

The dead included Satwant Singh Kaleka, 65, the temple president who was shot as he tried to fend off Page with a butter knife.

The other victims included:

— Ranjit Singh, 49, and his 41-year-old brother, Sita Singh, two priests whose families were back in India and whose lives in America revolved around their faith;

— Suveg Singh Khattrra, 84, a former farmer in India who was a constant presence at the temple;

— Prakash Singh, 39, a priest who was remembered as a fun-loving personality who enjoyed telling jokes; and

— Paramjit Kaur, 41 who worked 66 hours a week to provide for her family, but also found time to pray every day for at least an hour.

The FBI roped off the temple for four days while agents conducted their investigation. They handed the keys back to Sikh leaders Thursday morning.

Heroic Kids Saved Lives At Start Of Sikh Temple

Shooting (VIDEO)

By Meredith Bennett-Smith

Posted: 08/09/2012 4:32 pm EDT Updated: 11/20/2012 3:00 pm EST

At first, the two children playing outside the Oak Creek Sikh temple just before Sunday services thought they were hearing fireworks.

But then Amanat Singh, 9, and her brother, Abhay Singh, 11, saw a man exit from a vehicle in front of the holy site.

"He got out of a cab and [he fast-walked and hit two people who were getting into their car](#)," Amanat said in an interview with ABC News.

What the pair did next may very well have saved some from the [tragedy that would ultimately claim the lives of six Milwaukee Sikhs](#) before gunman Wade Michael Page [turned his weapon on himself](#).

The two children ran into the temple kitchen to warn about the danger outside.

"I'm like: There's a guy with a gun! Hide! Hide!" [Abhay told ABC](#).

Amanat said she felt very scared -- scared that "everyone was going to die" -- but the quick-thinking move may have made a difference for the dozen or so worshippers who were able to escape the carnage.

However, the duo's heroism was not the only act of valor on display that Sunday.

[Lt. Brian Murphy, 51, was one of the first officers on the scene](#) of the shooting, and was almost immediately ambushed by Page, who [shot him nine times from point blank range](#).

As the officer lay bleeding, he waved his fellow cops on, telling them to help the civilian victims first. Murphy, who is still recovering from his injuries, was [awarded \\$10,000 dollars from Sikhs for Justice](#), in recognition of his selflessness, the *Journal Sentinel* reports.

And in an interview with The Huffington Post, the nephew of one of the victims detailed how his uncle's actions inside the temple may also have prevented further deaths.

Harpreet Singh's uncle, Satwant Kaleka, 62, struggled with the attacker in two separate incidents, before succumbing to his gunshot wounds.

"[The shooter] went in, my uncle engaged with him and tried to tackle him, and was shot in lower abdomen and leg," Singh told HuffPost. "[The shooter] went to kitchen where he was confronted by my uncle again, and I believe he died at that spot."

Sikh Temple Shooting Victim's Son Asks FBI To Track Hate Crimes Against Sikhs

By LARRY MARGASAK 09/19/12 09:22 PM ET

WASHINGTON — The son of a massacre victim at a Sikh temple in Wisconsin asked the Obama administration on Wednesday to begin collecting statistics on hate crimes against Sikhs.

Harpreet Singh Saini, 18, told a Senate hearing he wanted to give his late mother "the dignity of being a statistic."

Saini's mother, Paramjit Kaur Saini, was among six people killed and four wounded by a gunman on Aug. 5 before a service was to begin at the temple in Oak Creek, Wis. The shooter, Wade Michael Page, was shot during a firefight with police and died after he shot himself in the head.

More than 400 people, many of them wearing the traditional Sikh turbans, attended the hearing – a crowd so large that an overflow room had to be used.

Sen. Richard Durbin, D-Ill, chairman of the Judiciary subcommittee, said he supported Saini's request and told a Justice Department witness that the government was moving too slowly on requests for the data collection. He noted that Sikh communities have been asking for these statistics for two years.

Roy Austin Jr., an official of the department's civil rights division, said the agency will bring together a wide array of religious groups in October and make recommendations to the FBI on whether the data collection should be expanded to include hate crimes against Sikhs.

"The Department of Justice has heard this concern," he said. "We are going to take action."

Austin said the FBI's crime reporting program, which collects information from law enforcement agencies on hate crimes, reported 6,628 incidents in 2010 – the latest figures available.

He added the government doesn't know the real number of hate crimes because the FBI can only track crimes that are reported. He said some 13,000 law enforcement agencies reported no hate crimes in 2010 and 3,000 others did not respond to a hate crime survey.

Saini, a college freshman, said he was 10 years old when his parents brought him and his brother to the United States in 2004.

"This was not supposed to be our American story," he said. "This was not my mother's dream."

In emotional testimony Saini, wearing a turban, said that two days after his mother died, he and his brother ate the leftovers she made in her last meal. He added that

his mother never had the chance to get a formal education because she had to work long hours to feed her family.

"I just had my first day of college. And my mother wasn't there to send me off," Saini said.

He also questioned why the government never took action against Page, the shooter, because groups concerned with hate crimes had him on their watch lists.

Durbin asked an FBI witness, counterintelligence official Michael Clancy, "Was there a breakdown in intelligence here? Was he being tracked by our intelligence community? Were there any warnings to the Sikh community?"

Clancy responded, "We did not have a case opened on him. His activities had not risen to level where we would be able, under the attorney general's guidelines, to open an investigation.

"We were aware of him as a peripheral figure. But he never emerged as more than that. He engaged in a lot of hate speech ... not against the law."

Clancy added that the FBI had no information that Page posed a threat to any group.

Temple Shooting Spreads Fear Among U.S. Sikh

Population

By LARRY NEUMEISTER 08/05/12 10:16 PM ET

NEW YORK -- The killing of six worshippers at a Sikh temple in suburban Milwaukee brought fresh worries Sunday to the half million U.S. followers of a faith whose congregants have worried about their safety since the Sept. 11, 2001, attacks, when some began targeting adherents of a peaceful religion that stresses the equality of people.

While police have not identified the gunman, who was killed by police, or described a possible motive for the Wisconsin shootings, several leaders of Sikh organizations nationwide say the killings have brought to the surface fears that have lingered since 9/11 when some ignorant about their beliefs began mistaking them for potential terrorists.

"This is something we have been fearing since 9/11, that this kind of incident will take place," said Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education. "It was a matter of time because there's so much ignorance and people confuse us (as) being members of Taliban or belonging to (Osama) bin Laden."

Valarie Kaur, 31, a New Haven, Conn., filmmaker who has chronicled Sikh attacks for

11 years, said the shooting "is reverberating through every Sikh American home," where the worst is feared.

"We are experiencing it as a hate crime," she said. "Every Sikh American today is hurting, grieving and afraid."

The cloth turbans worn for centuries by members of the Sikh faith so they could better serve their communities through a commitment to the oneness of God in all faiths and equality for all people has ironically made them targets of those ignorant of their history, she said.

"That turban has tragically marked us as automatically suspect, perpetually foreign and potentially terrorists," Kaur said.

Amarjit Singh, vice president of the Wheaton, Ill.-based Illinois Sikh Community Center, which serves 5,000 Sikhs, agreed about the Sept. 11 fears and said the congregation prayed for the slain victims as word of the shooting spread.

"We have a lot of families who have family members that attend that temple," Singh said. "It seemed so random."

Two elderly men wearing turbans were shot to death in March while taking a walk in Elk Grove, Calif., and police are investigating it as a hate crime. Days after the 2001 terror attacks, a Sikh man was killed in suburban Phoenix. The man who was later convicted of his death had told his wife that "all Arabs should be shot."

And at airports, controversy has erupted when airport workers try to search or remove Sikh turbans, considered sacred in the Sikh faith.

Though there were no known threats, the New York Police Department announced it was increasing coverage in an abundance of caution in and around Sikh temples.

Harkirat Sandhu, 45, of Hanover Park, Ill., a member of Sikh Religious Society of Chicago for more than 10 years, said he worried more Sikhs could be targeted.

"The Sikh community is a peaceful community," he said. "We don't believe in this type of hate and crime. We condemn this situation."

"Americans of all faiths should stand in unified support with their Sikh brothers and sisters," said Sapreet Kaur, executive director of the New York-based Sikh Coalition, the largest Sikh American civil rights organization in the U.S.

President Barack Obama and his presidential challenger, Mitt Romney, expressed their sorrow in statements. South Carolina Gov. Nikki Haley, whose parents are Sikh, posted a statement with condolences to "the innocent victims and the family of the heroic officer" on her Facebook page.

Kaur, the filmmaker, said she was encouraged by the outpouring from others, unimaginable a decade ago.

"My phone has been ringing off the hook," she said. "That gives me hope. Any expressions of solidarity, messages, prayers, will be felt not only by Sikhs in Milwaukee but all over the country."

Those contributing to this story included Associated Press writers Jeffrey Collins in Columbia, S.C., and Sophia Tareen and Michelle Janaye Nealy in Chicago.

Pat Robertson Blames Atheists And Those Who Hate God For Wisconsin Temple Shooting

The Huffington Post | By Samreen Hooda

Posted: 08/06/2012 8:41 pm Updated: 08/07/2012 2:19 pm

On the morning after the tragedy in Oak Creek, Wisconsin, The 700 Club's [Pat Robertson](#) placed the blame for the shooting at the Sikh Temple on atheists and those who "hate God."

"...people who are atheists, they hate God, they hate the expression of God, and they are angry at the world, angry with themselves, angry with society and they take it out on innocent people who are worshipping God..."

According to [The Christian Science Monitor](#), the alleged shooter has been identified as Wade Michael Page, a 40 year old Army veteran who the Southern Poverty Law Center claims was a one time leader of a racial supremacist band.

It is unclear what, if any, religious convictions Wade Michael Page might have had.

But Robertson was convinced that the act was committed by those who 'hate' God, regardless of who their target is this time.

"Whether it's a Sikh temple, or a Baptist church, or a Catholic church, or a Muslim mosque – whatever it is – I just abhor this kind of violence, and it's the kind of thing that we should do something about," [Robertson said on The 700 Club](#).

However, Rajwant Singh, chairman of the Washington-based Sikh Council on Religion and Education, told the Associated Press he believes the attacks [took place out of ignorance](#).

"This is something we have been fearing since 9/11, that this kind of incident will take place. It was a matter of time because there's so much ignorance and people confuse us (as) being members of Taliban or belonging to (Osama) bin Laden."

So what can you do to prevent such attacks?

Robertson's advice is simple: "Well, you talk about the love of God and hope it has some impact."

Wisconsin Shootings Prompt Media Confusion Over Sikh

Religion

The Huffington Post | By Jack Mirkinson

Posted: 08/06/2012 9:01 am Updated: 08/06/2012 9:41 am

The [deadly shootings in a Sikh temple](#) in Wisconsin on Sunday appeared to attract a certain amount of confusion in the media, and generated nowhere near the levels of coverage that the mass shooting in Aurora drew just a few weeks ago.

The complications of covering a relatively small religious group (there are between 25 and 30 million Sikhs in the world) were clear on Sunday. [Outlets like BuzzFeed](#) and [writers like Sunny Hundal](#) compiled several examples of reporters struggling with the facts of the religion: a Fox News analyst [asking](#) if there had been any "anti-Semitic acts" in the past against Sikhs; CNN's Don Lemon [wondering](#) if Sikhs have "traditional enemies," or if the shooter [had](#) "beef with the Sikhs"; a local Wisconsin station saying that the religion is "[based](#) in northern Italy."

Perhaps knowing that there was a knowledge gap, the Asian American Journalists' Association [released guidelines](#) for reporters to use in their coverage. Among the advice:

-- The word "Sikh" is pronounced "seek." -- A Sikh temple is also called a "gurdwara" (pronounced GOORD-war-ah). -- The Sikh religion is an offshoot of the Hindu religion. It was founded around 1500.

The level of coverage was also a grim reminder of the factors that can go into deciding how expansively to cover a story. Whereas the Aurora shootings led to days of special reports and wall-to-wall dispatches from the scene, the Wisconsin shootings were given [much less space](#). Morning shows on Monday spent their first two segments on the shootings before moving on.

There could be many reasons for this, among them the fact that the shootings took place on a weekend, when media coverage is lighter across the board, and had fewer victims than the Aurora massacre -- or even that the Olympics were happening at the same time. It could also be that the specter of a "madman" such as James Holmes, the alleged Aurora shooter, drew more attention than what investigators said was an attack by a [possible white supremacist](#) in Wisconsin.

Milwaukee Journal Sentinel articles**Roundup of events local, national in Sikh temple shooting**

By [Don Walker](#) of the Journal Sentinel

Aug. 6, 2012

Area Sikhs said Monday they wanted to use Sunday's tragedy as an opportunity to explain their faith to others.

At a news conference organized by local Sikhs and held at the Oak Creek Salvation Army office Monday afternoon, Bhupinder Saini, a Milwaukee-area doctor, said his peers believe in peace and harmony.

"Just because we wear turbans and don't cut our facial hair does not make (us) terrorists," Saini said.

Mohan Dhaliwal, another local physician, added: "We believe in the well-being of all humanity. This is why we don't seek to perpetuate our religion, because we respect all religions."

After that, Dhaliwal tried to add that members of the medical community would be on hand for grief counseling for families, but he choked up while trying to say that meant for children, especially.

He breathed deeply and composed himself for several seconds, then added: "We are particularly concerned about the well-being of children who witnessed this horror."

Sikh leaders said there were about 10 children in the temple at the time of the attack, in which Wade Michael Page killed six Sikh worshippers and wounded three, including Oak Creek Police Lt. Brian Murphy. Page was shot and killed by another Oak Creek police officer.

A Sikh human rights group is pledging \$10,000 to Murphy, who was shot multiple times as he went to the aid of a victim in the shootings.

Page, 40, moved in with a woman and her son in late 2011 in a building of a half-dozen apartments in South Milwaukee. The woman had lived in the apartment with her son for a couple of years before Page moved in.

The woman and Page and the boy lived in a second-floor apartment, just off the street. Those who lived around them said they were mostly invisible, except for occasional loud music.

Robert Hauglie Sr., who has three boys and lives in a lower unit, said the woman's son was never outside. Thinking back, Hauglie said it was odd how little he saw the couple. He didn't even see them bringing in groceries.

They moved out earlier this year without a sign, he said.

"The way we knew they were gone is someone else moved in," Hauglie said.

The couple moved a mile or so away to another apartment in South Milwaukee in February or March.

Page worked nights at a local factory and again would disappear with the woman on the weekend, according to neighbors.

"Nobody knew him. He kept to himself," said Terry Page, who lived downstairs and is not related to Wade Page. He said he had only one conversation when he told Page he could use the gas grill in the backyard. Page grunted.

Another neighbor said the woman's son would knock out the second-floor screen and throw his toys out the window. Page or the woman would come down and gather them up.

Page stayed for a while, moving out in June and finding a place to live in Cudahy.

The woman left her South Milwaukee apartment Monday morning with her father, neighbors said.

President Barack Obama, asked Monday if he planned to pursue gun-control measures in the wake of the deadly shootings at the Sikh temple, said he was waiting for the outcome of the investigation.

The president added that "all of us are heartbroken by what happened."

Obama added that such events as Sunday's shooting occur "with too much regularity." He said he would examine "additional ways to reduce violence" but stopped short of calling for new gun-control laws.

The president also pointed to news reports that Page may have been motivated by racial reasons.

"Regardless of what we look like, where we come from, or where we worship, we're all one people," he said.

Obama also ordered that the flag be flown at half-staff at the White House and all public buildings and grounds, at all military posts and naval stations, and on all naval vessels, in memory of the victims.

The 9mm Springfield XP handgun that Page used to kill Sikhs at the temple in Oak Creek was purchased at The Shooters Shop, at S. 84th St. and W. Arthur Ave., in West Allis, sources familiar with the investigation said.

The gun was purchased July 28 and picked up July 30, less than a week before the shooting.

Satwant Singh Kaleka, 65, the temple president, was killed after attempting to tackle the gunman. Oak Creek police identified the other victims Monday as Sita Singh, 41; Ranjit Singh, 49; Prakash Singh, 39; Paramjit Kaur, 41; and Suveg Singh, 84.

Authorities located the so-called "person of interest" they were looking for in connection with the shootings.

Earlier Monday, authorities said they were attempting to identify another person, a white male. But FBI officials said Monday afternoon that they had identified the man and ruled him out as having anything to do with the temple incident.

Jim Palmer, executive director of the Wisconsin Professional Police Association, confirmed the name of the officer who killed Page outside the temple is Sam Lenda.

Lenda is a 32-year veteran police officer, Palmer said. Lenda also has taught at Milwaukee Area Technical College, according to the college's website.

"Officer Lenda does not consider himself a hero and has said as much," said Palmer, whose union has talked with Lenda. "I think he fits the definition to a T."

Palmer said the police union is representing Lenda in the internal investigation that takes place when any officer kills another person in the line of duty.

[Shank Hall](#) has announced it will play host to a benefit concert Sunday with all proceeds going to the Sikh Temple of Wisconsin, the site of the mass shooting.

Sunday's benefit will feature performances by Hindu-inspired local group [Kirtan with Ragani](#), as well as the Brian Ritchie Shakuhachi Club MKE, featuring the former Violent Femmes bassist playing the Japanese bamboo flute. Admission is \$10.

An estimated 600 people, many of them in traditional Sikh clothing, filed into the Sikh temple at 3675 N. Calhoun Road, Brookfield, on Tuesday night.

Gov. Scott Walker arrived shortly after 7 p.m. and met with a group of Sikh members on the sidewalk in front of the temple.

This article was written by Don Walker with reports from Karen Herzog, Jason Stein, Erin Richards, John Diedrich and Mike Johnson, all of the Journal Sentinel staff.

National interfaith leaders respond to Sikh temple shooting, other conflicts

By [Nicole Levy](#) of the Journal Sentinel

Aug. 9, 2012

Senior religious officials from the nation's leading Christian, Jewish and Islamic denominations held a teleconference Thursday to discuss the faith community's response to recent conflicts in Oak Creek; Joplin, Mo.; and Murfreesboro, Tenn.

In the wake of the shooting rampage at the Oak Creek Sikh temple on Sunday, the burning of the Islamic Center of Joplin on Monday and the controversy over the construction of a mosque in Murfreesboro, religious leaders are calling for tolerance, interfaith dialogue and public lament. They are united by an interfaith organization called Shoulder-to-Shoulder, which works to end anti-Muslim sentiment.

"Now is a time to come together to engage one another in acts of reconciliation and hospitality as we reject violence and fear," said Bishop Mark Hanson, representing the Evangelical Lutheran Church in America. He encouraged the religious community to deepen its understanding of the traditions of the Sikh community, which is vulnerable to misdirected attacks against Islam.

"An attack on one religion is an attack on all religions," said conference moderator Rabbi David Saperstein, who directs the Religious Action Center of Reform Judaism.

Imam Mohamed Magid, president of the Islamic Society of North America, said that public mourning is important in the aftermath of tragedy because "when we publicly mourn tragedy, we are putting ourselves in the position to understand the pain of others."

Hundreds gather at vigil for Sikh Temple shooting victims

By Emily Eggleston

Aug. 5, 2012

Hundreds of people gathered at Cathedral Square downtown Sunday evening, holding a vigil of candles, prayers and tears for victims of the Sikh Temple shootings in Oak Creek.

Before the vigil began at 8 p.m., the three women who organized the event, primarily through social media, handed out candles. The vigil did not have an agenda and the crowd stood in a loose circle, waiting for someone to speak. The first man to step up led the crowd in "The Lord's Prayer." One by one, other people spoke up with unscripted words. From around the circle came:

"This isn't about the city of Oak Creek, we are all responsible."

"I'm an atheist and I stand behind every peace loving religion."

"Thank you for showing your solidarity and support, it's about respecting life."

"Thank you for your kind words. We're a peace loving people."

Many members of the Sikh community were present at the vigil. Manpreet Kaur, who attended with her husband and two young daughters, said her family worships at both the Oak Creek and Brookfield temples. Kaur said earlier in the day they were afraid to leave their homes.

"It was same as 9/11. My mother-in-law and father-in-law thought that it's not safe for you to go in your turban today," Kaur said. But she is glad that she and her husband and daughters came to the vigil. It helped them feel safer when they saw the supportive crowd.

Behind the circular gathering stood a line of 14 people, each holding a black board with one shining white letter made of tiny light bulbs. The letters spelled "WISCONSIN WEEPS."

The letter boards were held by the Overpass Light Brigade, a Milwaukee affiliation of volunteers and activists.

Lisa Moline, 50-year-old resident of Wauwatosa and the brigade's co-founder, said they thought all day about what message to bring to the vigil. Ultimately they decided their message needed to reflect that people's emotions were so raw and new.

"We're just brokenhearted," Moline said. As the Overpass Light Brigade's name indicates, they often use their letters to project messages to drivers.

Another attendee mirrored Moline's sentiments. Virginia Chappell, 68-year-old Shorewood resident, learned about the vigil through Facebook and came with a friend.

"It's a time for people whose hearts feel broken to come together," Chappell said.

When she stepped forward to speak in the circle, she shared a prayer of St. Francis of Assisi, which begins:

"Lord make me an instrument of your peace; where there is hatred let me sow love."

As the vigil progressed and the sky darkened, people set their candles in the center of the circle and drew closer to one another. By the flickering light, a woman led the group in a peace song. Later, those present from the Sikh community led the group in a different prayer, the "Mool Mantra."

Three Sikh women, 24-year-old Richa Chowdhary, 25-year-old Jagman Sekon, and 26-year-old Anuksha Kaur, explained that the "Mool Mantra" is the first page of the Sikh holy book, Sri Guru Granth Sahib Ji. The book is 1,430 pages long and often temples will read the entire book out loud each week. They always begin with the "Mool Mantra" and don't stop until the last page.

According to the Sikh women, the reading begins on Friday evening and usually ends about 10: a.m. Sunday. Chowdhary said it's likely the holy book reading had just ended at the Sikh Temple of Wisconsin when the shooting happened.

At the edge of Cathedral Square, two police officers watched the vigil. One officer said many people had approached to thank them and say their prayers were with the wounded officer. In describing the crowd, the officer said people were peaceful and in mourning. At 9:15 p.m. he estimated there were 150 attendees at any one time, with many people coming and going. On the vigil's Facebook event, 270 people said they would attend.

As a peace song faded into candlelit darkness, one man took the opportunity to tell group:

"By coming here, you guys have proved that even though even though some of us are Christians, Sikh, Muslims or Hindu, the biggest religion in the world is humanity."

Thousands expected at visitation for Sikh temple shooting victims

By [Bill Glauber](#) of the Journal Sentinel

Aug. 8, 2012

Some will arrive from India, Britain and Canada, while others will come from states across the Midwest.

Many are friends and family. But all who come, whether from Milwaukee or beyond, are bound in mourning for the six victims of Sunday's shootings at the Sikh Temple of Wisconsin in Oak Creek.

Organizers are preparing for several thousand people to attend Friday's visitation from 9 to 11 a.m. at the Oak Creek High School gymnasium.

"They will just show up," said Kulwant Singh Dhaliwal, a temple trustee.

Sikhs and non-Sikhs can pay their respects during the visitation, which includes readings from the Sikh holy book the Guru Granth Sahib.

All the families of the victims are expected to participate in the joint visitation.

After that, families and close friends will make their way to a final gathering before cremation of the victims' bodies. Two families are considering cremation of their loved ones in India.

Parkash Singh Badal, the chief minister of Punjab, a state in northwest India, said his government has offered to handle the arrangements to take the bodies back to India.

Months ago, Badal said he began making arrangements to visit the Milwaukee area this weekend to attend Saturday's wedding of the daughter of Mequon businessman Darshan Dhaliwal.

"I came here for a wedding; I never expected such a thing," Badal said during an interview Wednesday with the Journal Sentinel.

When the shootings occurred, Badal said he was in Delhi. He arrived in the Milwaukee area late Tuesday and visited Froedtert Hospital, where three of those wounded in the attack are in critical condition. He also met with other victim families.

"I went to share their grief," he said.

He called the attack "very shocking," especially since it took place in a "sacred place."

"Everyone is feeling bad about this incident," he said.

"What was in the mind of that person?" Badal said of the gunman.

"Everyone wants to know why did this happen? That is the main question mark. And this type of incident should not happen again."

Badal and others were prepared for two days of jarring emotions.

On Friday, they will mourn. On Saturday, they will celebrate a wedding.

"Such things happen in life," he said.

Darshan Dhaliwal said he and others in the Sikh community have been overwhelmed by the outpouring of support from people in Milwaukee since Sunday's attack.

"Everyone wants to come and share this grief," he said of the visitation.

Families of the victims, he said, are holding up as best they can. Wednesday there was a ritual bathing of the bodies of the dead.

"It's very, very easy for someone to say, 'God's will,' but for those who suffer it, it is very tough," he said. "They are all very hurt. But we are all glad and thankful the media, law enforcement and the local community have stood by us and helped a lot."

Funeral arrangements are being handled by Max A. Sass & Sons Funeral Homes.

Obama comments on Sikh temple shootings

By [Don Walker](#) of the Journal Sentinel

Aug. 6, 2012

President Barack Obama, asked Monday if he planned to pursue gun-control measures in the wake of the deadly shootings at a Sikh temple in Oak Creek, said he was waiting for the outcome of the investigation.

The president added that "all of us are heartbroken by what happened."

Obama added that such events as Sunday's shooting occur "with too much regularity." He said he would examine "additional ways to reduce violence" but stopped short of calling for new gun-control laws.

The president also pointed to news reports that the gunman, identified as Wade Michael Page may have been motivated by racial reasons.

"Regardless of what we look like, where we come from, or where we worship, we're all one people," he said.

Later, press secretary Jay Carney told reporters that Obama "believes that we have a broader issue with violence in America that needs to be addressed from a variety of angles, including efforts that this administration has undertaken to work with local communities to try to get children out of gangs, to get kids out of gangs, to get kids back in school, working with local law enforcement in their efforts to fight crime.

"Incidents like this are horrific, and our hearts go out to the victims and their families, and to the Sikh community in Wisconsin. But we cannot lose sight of the fact that there is violence all the time in America and that we need to take concerted action to deal with it," Carney said.

Obama also ordered that the [flag be flown at half-staff](#) at the White House and all public buildings and grounds, at all military posts and naval stations, and on all naval vessels, in memory of the victims.

Worshippers return to Sikh temple a week after shootings

By [Annysa Johnson](#) and [Aisha Qidwae](#) of the Journal Sentinel

Aug. 12, 2012

Oak Creek - Mourners streamed into the prayer hall of the Sikh Temple of Wisconsin on Sunday, bowing before the Holy Book, the Guru Granth Sahib, for the temple's first official service since a gunman killed six people here one week ago.

Outside, members raised the American flag from half-staff and hoisted a new Sikh flag in an elaborate ritual surrounded by hundreds who'd come from across the country and the world in a show of solidarity.

"This demonstrates how committed we are to one another, and the community's overwhelming support for us - not just the Sikh community, but everyone," said Anjali Kaur, who grew up in Oak Creek and now lives in New York.

"It's amazing how we've come together in the one place that was used to try to divide us," she said.

More than 2,000 people were expected to arrive Sunday in the waning hours of the Akhand Path, the continuous reading of the Holy Book over two days, for a final blessing and langar, the community meal open to all.

There is both sorrow and joy, members and visitors say, as they mourn the dead, and celebrate their lives and the strength of their community.

"The six people who died were some of the most beloved people here," said Kanwardeep Kaleka, whose uncle Satwant Singh Kaleka was among those fatally shot by gunman Wade Michael Page last Sunday morning.

"That they died in this house of God brings us even more peace," he said.

Kaleka, the temple president, was killed along with three priests, 39-year-old Prakash Singh and brothers Sita Singh, 41, and Ranjit Singh, 49; 84-year-old Suveg Singh; and Paramjit Kaur, the only woman killed, who had been bowed in prayer before she was shot.

Four others were also shot. Santokh Singh and Oak Creek Police Lt. Brian Murphy were listed in satisfactory condition at Froedtert Hospital Sunday.

Punjab Singh remains in critical condition. Amarjit Kaur was treated and released last week.

Sunday's service came near the close of a weeklong outpouring of sorrow and support for the Sikh community and efforts to explain this 500-year-old faith that stresses nonviolence and the equality of all, including an emotional funeral service for all six victims that filled the Oak Creek High School gymnasium to overflowing.

All of the victims have been or will be cremated.

On Sunday, worshippers filed into the prayer hall and bowed before the Holy Book, a living Guru itself, before taking their places on the floor.

They sat for hours as the priests and readers chanted and sang the scriptures and hymns in Gurmukhi and Punjabi, the sound of the tabla echoing through the hall.

Words flashed across a screen in English. "My playful friends have gone to sleep in the graveyard," one frame read.

Victims' family members and speakers from around the country closed the service, pledging their support and vowing to fight bigotry and educate others about the faith.

One of Paramjit Kaur's sons, Kamal Saini, said her death has brought him back to the temple, where he had not come for some time.

Preparations for Sunday's service began early Thursday as workers and volunteers toiled nearly around the clock to erase the horror that Page had wrought, washing away the blood, ripping out carpets, scrubbing every surface and painting every wall.

Women have crowded the kitchen, chopping vegetables, rolling and patting a mountain of dough into flatbread, stirring huge pots of curry for the langar.

Sikhs, many of them young men and women, traveled from temples, or gurudwaras, from as far away as Canada to volunteer for the day.

Temple member Jaskarn Kaur, 15, said she was heartened by the turnout. "But it doesn't surprise me how everybody comes together."

Many continued to struggle with the tragedy, the fear and, for some, anger.

Others said they could sense the community healing, and looking forward.

"I see smiles on their faces already, that's a good thing," said Kiranjeet Kaur, 25.

Much of the healing, she said, will take place in the kitchen where "aunties" have returned to prepare the langar, fulfilling the Sikh principle of seva, or service to others.

"Our sangat has come right back," she said. "The aunties were ready to come back (last) Sunday night."

Temple cleaned, forum held as Sikhs recover from shooting, conditions of two injured temple shooting victims upgraded

By [Meg Jones](#) and [Annysa Johnson](#) of the Journal Sentinel

Aug. 9, 2012

Oak Creek - A couple hundred members of Wisconsin's Sikh community on Thursday returned to clean the temple where so much joy had been replaced by carnage and heartbreak.

At a community forum that drew more than 200 people Thursday night, the son of one of the victims of the rampage that killed six Sikhs and wounded three other temple members along with an Oak Creek police officer said the forum turnout would have been much higher if not for the couple hundred who were still cleaning the temple.

Amardeep Kaleka visited the temple Thursday where his father, Satwant Singh Kaleka, was slain.

"I'm going to get graphic here. The blood was still there, the bullet holes were still there, the spirit was still there - haunted," Amardeep Kaleka told the group assembled in Oak Creek High School's gymnasium.

After the temple was cleaned, Kaleka said it was a much different, and more positive, spirit inside the Sikh temple.

Kaleka said he has been the victim of "soft attacks" when people have sworn at him and told him to leave the United States, but Sunday's massacre was different.

"This was a heart attack. This was a cardiac arrest. This was a watershed moment for our culture," he said.

The forum at Oak Creek's high school, held less than 24 hours before Friday's funerals in the same building, drew representatives from the FBI, White House, U.S. attorney's office, Department of Justice and local officials and was one of several gatherings Thursday in support of the victims.

Also Thursday, the conditions of two of the three men hospitalized after the shooting were upgraded.

Oak Creek Police Lt. Brian Murphy, 51, who was shot eight to nine times Sunday morning by Wade Michael Page, was upgraded to satisfactory condition, and

Santokh Singh, 50, was upgraded to serious condition. Both had been in critical condition at Froedtert Hospital.

Santokh Singh has undergone two surgeries for a gunshot wound that penetrated his chest, diaphragm, stomach and liver.

Punjab Singh, 65, remained in critical condition Thursday. He suffered a single gunshot wound to the face that caused facial fractures and damage to his right carotid and vertebral artery. Punjab Singh also may have subsequently suffered a stroke; he requires mechanical support to breathe, officials said.

Inside the Sikh temple Thursday, men painted the walls and shampooed carpets while women gathered in the kitchen - most wearing traditional garb - to prepare the langar, the communal meal.

After cooking, the women and a small group of men gathered at the back of the langar hall for an impromptu sukhmani sahib, a special service for peace. They chanted the holy scriptures in the ancient Punjabi language of Gurmukhi and ate prashad, a sweet mixture of wheat and clarified butter, from the palms of their hands.

Around a counter, they quietly chanted "waheguru, waheguru, God is good, God is good," as they rolled small pieces of dough between their hands and flattened them into small pancakes to be fried on the stove.

Throughout the building, men wearing turbans and scarves huddled in small groups, women embraced one another, their eyes still red with tears. Small children ran around the entrance hall laughing, oblivious to the bloodshed that had taken place there.

At one point, the wail of a weeping woman could be heard as she walked into the entrance hall.

Inside the prayer room, another woman and two small children walked to the palki, the canopy that normally covers the Sikh holy book, the Guru Granth Sahib. They placed an offering on the palki, touched their foreheads in a sign of respect and knelt on the floor before bowing.

The Rev. Jesse Jackson stopped at the temple briefly to console and pray with temple members. Jackson stood with a group of men, picked up a brush and began painting. A crowd assembled around him shouted "bole so nihal," a gesture of appreciation.

At Oak Creek High School, where more than 800 folding chairs were lined up in rows and signs in English and Punjabi were placed next to bathrooms in preparation for Friday's funeral, Kaleka asked for family members of those killed and wounded to stand up. More than two dozen did so.

Noting that everyone in Oak Creek has been affected by the senseless killings, Kaleka said "when I asked the victims to stand, you all should."

Friday's funeral service is expected to draw thousands of mourners, some from India. Representatives from each of the victims' families are expected to speak along with U.S. Attorney General Eric Holder.

Kulwant Dhaliwal, a representative of the Oak Creek Sikh temple, told the crowd at the high school on Thursday that the Sikh community is in a state of shock, sorrow and disbelief.

"Nobody could ever imagine a tragedy of this scale, let alone prepare for it," said Dhaliwal, adding that the response from people - both local and from overseas - seeking to provide solace and comfort has been tremendous.

Dhaliwal said he was stopped at a traffic light a day earlier when another motorist saw him, rolled down his window and told Dhaliwal of his sorrow at the temple attack - a simple heartfelt gesture by a stranger.

"That's the kind of thing that restores your faith in humanity," Dhaliwal said.

A remembrance service Thursday afternoon in the University of Wisconsin-Milwaukee student union drew nearly 200 people. When the service was over, attendees were invited to write notes on cards that will be brought to the funeral and the temple.

Swarnjit Arora, a Sikh and longtime UWM economics professor, recited the names of victims and said some had been in America for many years without seeing their families.

"We never thought this type of thing could happen in Milwaukee," he said. "If anything, people have bent over backward to make us happy."

Heidi Rattner, a member of a Jewish student organization at UWM, read a prayer for peace and tolerance. She wore a head scarf in solidarity with Sikh women and told the crowd, "I was quite disturbed to see how people looked at me."

Gov. Scott Walker on Thursday morning visited the Oak Creek homes of the families of three victims. He plans to attend Friday's funeral.

Walker announced that a visitor's book will be in the state Capitol rotunda through next Friday so people can write notes of condolence and support to the Sikh community.

Also Thursday, senior religious officials from Christian, Jewish and Islamic denominations held a teleconference to discuss the faith community's response to not only the shootings in Oak Creek but also recent conflicts in Joplin, Mo., and Murfreesboro, Tenn.

In the wake of the Oak Creek rampage, the burning of the Islamic Center of Joplin on Monday and the controversy over the construction of a mosque in Murfreesboro, religious leaders called for tolerance and interfaith dialogue.

"Now is a time to come together to engage one another in acts of reconciliation and hospitality as we reject violence and fear," said Bishop Mark Hanson, representing the Evangelical Lutheran Church in America. He encouraged the religious community to deepen its understanding of the traditions of the Sikh community, which is vulnerable to misdirected attacks against Islam.

"An attack on one religion is an attack on all religions," said conference moderator Rabbi David Saperstein, who directs the Religious Action Center of Reform Judaism.

Imam Mohamed Magid, president of the Islamic Society of North America, said public mourning is important in the aftermath of tragedy because "when we publicly mourn tragedy, we are putting ourselves in the position to understand the pain of others."

Mike Johnson, Jason Stein, Nicole Levy and Jim McLaughlin of the Journal Sentinel staff contributed to this report.

Screams, gunfire heard on 911 recording from temple shootings

By [Jesse Garza](#) of the Journal Sentinel

Aug. 22, 2012

Recordings released by Oak Creek police Wednesday of 911 calls during the deadly Sikh temple shootings reveal a police dispatcher fielding frantic accounts from the scene and the desperate voices of callers trapped inside the temple.

Some of the calls placed on Sunday morning, Aug. 5, are interlaced with screams and bursts of gunfire.

"White guy is firing, hurry up . . . We need 911, quick," a heavily breathing man is heard telling the dispatcher.

Callers outside the temple describe seeing shooter Wade Michael Page firing in the parking lot before entering the temple.

"He had glasses on and I think he shot somebody with a turban," a woman caller says.

"He's in there shooting people," a male caller tells the dispatcher.

"We seen him kind of go in and we just heard some more shots fired, so we're thinking it's not good."

A man with a thick accent tells says the gunman has fired at least 15 rounds before more gunfire is heard against the backdrop of a woman's screams.

"There is many shooting," says another man hiding in the temple basement.

The dispatcher tells a man with a wounded victim in his yard to go inside his house.

"Are you safe?," she asks the man, who answers, "I'm safe, but I got this guy bleeding."

Near the end of the recording a man with apparent ties to the police department tells the dispatcher about a number of pages he's received.

"Is there somebody I can talk to?," the man asks.

"I don't think so," the dispatcher answers.

"Right now we need people in here," she says.

"We don't have shooters yet . . . We have an officer down, several victims, a victim in a front yard that we can't get to . . . "

"We need bodies, quick," the dispatcher says.

"I can't talk . . . bye, bye."

Six temple members were killed in the shootings and two were wounded. An Oak Creek police lieutenant also was wounded.

Page killed himself with a bullet to the head after being shot by a police officer.

Sikh group pledges \$10,000 for injured officer

By [Mike Johnson](#) of the Journal Sentinel

Aug. 6, 2012

A Sikh human rights group is pledging \$10,000 to Oak Creek Police Lt. Brian Murphy, who was shot and injured Sunday as he went to the aid of a victim in the shooting at the Oak Creek Sikh temple that left seven people dead, including the gunman.

New York-based Sikhs for Justice in a statement applauded the heroic actions of Oak Creek officers.

"This tragic incident is just one more example of the need for all ethnic groups to support each other and raise their voices against violence in our country and abroad," said G.S. Pannun, attorney and spokesman for SFJ. "Since 9/11 there have been innumerable instance of hate crimes against members of the Sikh community. Our government must take urgent steps to educate the country about the Sikh

population and help put an end to these horrific and deadly acts of violence. Our organization, Sikhs for Justice, is proudly pledging a \$10,000 award to Lieutenant Brian Murphy, the officer wounded in the incident."

Oak Creek police officers remember Sikh temple shooting

Murphy, Lenda speak in detail about the day's events

By [Bill Glauber](#) of the Journal Sentinel

Oct. 29, 2012

Oak Creek - The first shot hit him in the face, left side of his jaw, the 9mm bullet moving down, ripping through his larynx, bouncing off his spinal column and lodging in his right neck.

He remembered his training - "in a high-risk incident I will survive." And he moved, even as 11 more bullets pierced his arms, hands, legs and the back of his head, even as three more bullets struck his protective vest, even as the gunman kept coming, firing at close range.

When bullets, blood and terror came to the Sikh Temple of Wisconsin on that Sunday morning, Aug. 5, Oak Creek Police Lt. Brian Murphy would not give in.

In the middle of a gun battle that raged for about two minutes, he found himself wedged beneath a car as the gunman reloaded. And he thought to himself: "I'm not going out like this. I'm not going out in a parking lot."

His guys were on their way, led by veteran officer Sam Lenda, a marksman.

His guys would end the terror.

Three months later, after three operations, Murphy is recovering.

His voice is a raspy whisper. His left thumb is wrapped in a bandage. A scar runs down the right side of his throat. Scars pockmark his arms and legs.

Two bullets remain in his body, along with shrapnel. Murphy faces another round of surgeries next month to repair his vocal cords and his thumb.

Six Sikh worshippers were killed in the rampage. Three worshippers were wounded, including two who were hospitalized.

The gunman, Wade Michael Page, a white supremacist, killed himself after he was hit by a rifle shot. It was Lenda who brought him down.

Last week, Murphy and Lenda sat for interviews with the Journal Sentinel inside a conference room at the Oak Creek Police Department headquarters. With clarity and conviction, they discussed the attack and its aftermath.

Murphy, 51, has red hair, green eyes, and an easygoing charm. Born and raised in New York, he still carries a thick Brooklyn accent. He comes from a line of police officers. His brother recently retired from the New York Police Department. His grandfather was an NYPD captain.

Murphy served five years in the U.S. Marines from 1980 to 1985, including one year on embassy duty in Afghanistan. He was on the security force at the United Nations for five years. A friend persuaded him to come to Wisconsin. He worked one year as a deputy in the Jefferson County Sheriff's Department and joined the Oak Creek force in April 1991.

Lenda, 55, has a crew cut and mustache. A native of South Milwaukee, he has a crisp, authoritative voice and manner. He has been on the Oak Creek force for 33 years and is due to retire in 18 months.

Others have called them heroes for their actions that day. But the word hero sits uneasily with these men.

"I'm just doing my job," Murphy says. "My entire adult life has been based on working in a situation that can at times become uncontrollable and chaotic. But the training I've been provided has always set me up to work very positively and to do the right thing without thinking."

The day that changed his life, and the lives of so many others, began routinely. Up at 6 a.m., a quick shower and breakfast, out the door and ready for roll call at 7. First shift, seven officers on patrol.

Murphy wasn't supposed to be at work. But he took the shift so a sergeant could attend his son's graduation from boot camp.

"It was a beautiful Sunday morning, the kind that you hope for," Murphy says.

The start of the day was simple. A training video, paperwork, and finally Murphy went on the road in his squad, a Chevy Tahoe.

Just before 10:30 a.m., the first calls came in - something terrible at the Sikh Temple of Wisconsin, 7512 S. Howell Ave. In those first frantic moments, no one outside the temple knew what was happening. A gunman was on the loose, bent on murder, spilling blood in the temple parking lot and inside a place of worship.

Murphy was driving westbound on Puetz Road, approaching Howell Ave., about 12 blocks from the temple. He activated his emergency lights and raced to the scene.

"Well, you have a few things going through your head," he says. "One, I knew I had seven of us working. I knew there would be a good response. I know everybody on the team. There wasn't a whole lot of direction needed to get the response that was going to be needed. When I heard where everyone was coming from, I knew I would be the first on the scene."

He pulled into the parking lot and saw two men lying on the ground. He got out of his vehicle, walked over to check on them. He knew that at least one was dead.

And then, suddenly, he saw someone come out of the temple, running. Murphy held his .45-caliber service revolver.

"As soon as I looked over, it was obvious to see that this more than likely had to be the guy, just by his dress (black pants, white shirt)," he says. "And the fact he had a holster on his hip, kind of the giveaway. At that point, I drew down on him and told him, 'police.' I identified myself and told him to stop."

They were 30 yards apart. Both men fired.

"That's when he hit me in the face," Murphy says.

He went for cover, diving by a car. He had always been told that being shot was like being hit with a sledgehammer. Now he knew.

The gunman outflanked Murphy. Even now, it's something Murphy regrets. He thought the gunman would come straight at him, but, instead, he wheeled around.

The second shot hit Murphy's left thumb.

"I would love to tell you some religious aspect, but my initial thought was, 'that's going to leave a mark,' " Murphy says. "I know it sounds stupid and nobody buys it, but I just looked and thought, 'ooh.' "

"Another shot hit, and it's probably at that point that I dropped my gun," he says.

"One of the things we're taught to do is to minimize yourself, give the least opportunity that you can to other people," Murphy says. "He continued to shoot. He walked around. I could see him. He had hit me at that point in the upper arms. And once I got under the car, he had stopped to reload."

For a few seconds, Murphy says it was quiet, warm and cozy. He thought of his wife, Ann. They got married in June 2011 and never took a honeymoon. They had tickets tucked away for a trip to the Florida Keys. And he thought: That trip isn't going to happen so soon.

The two men didn't speak. The gunman, Murphy says, was businesslike, deadpan. "He didn't look enraged," Murphy says. "He didn't look anything other than very comfortable in what he was doing."

Murphy went for his squad vehicle and his rifle, crawling to get there. The gunman, just 10 feet away, went after Murphy.

"That's when he shot me in the back of the head, shot me in the back of the arm, shot in the other leg," Murphy says. "And at this point, I had actually thought, when is enough enough? I mean, you hit me. And it would have had to have been apparent to him that he hit me that many times. That's all I thought to myself, 'oh, come on, that's enough.' "

In the distance, he heard the other squad cars. Closer, he heard the sound of his police radio.

And then, he heard the first rifle shot.

Inspiration from book

It was in July when Sam Lenda's mechanic called him over to the garage. The mechanic's dad, a Marine veteran, wanted to give Lenda two books.

One was "Flags of Our Fathers," about the men who raised the flag over Iwo Jima.

The other was "Lone Survivor," written by Marcus Luttrell. Of four Navy SEALs who went on a harrowing mission in July 2005 in Afghanistan, only Luttrell survived the ambush.

Lenda read every night, inspired by the books and also a little awed, especially by "Lone Survivor."

"I remember going to bed thinking if I ever got into the gunfight of my life, when the bullets are flying and my brothers are going down, would I rise to their level or would I coward out?" Lenda says. "And that's the last thought I had on Saturday night, because I just finished reading the book."

The next morning, Aug. 5, he reported for work. "Ordinary day, beautiful day," he says.

Roll call at 7. Lenda was in a rush. He had to view the training video and get to a nearby Kohl's department store by 7:30 a.m. to take a report. He realized he had forgotten to pack his SWAT gear.

After that, he was dispatched to a local hotel.

"Two transvestites were fighting in a parking lot," he says.

And then, another call came in. There was trouble at the Sikh Temple.

"I'm thinking, I'm going to a gunfight and I don't have my (expletive) with me,"

Lenda says.

He raced to the temple, aiming his vehicle across a median, and looked for the lights of Murphy's vehicle. But he couldn't see them.

"A guy is walking toward me in the parking lot," Lenda says. "What is he doing?

What is he doing?"

As he talks, Lenda makes a motion with his hand, like someone is waving at him.

The man in the parking lot was the gunman, Page. He wasn't waving.

"He was shooting at me," Lenda says, moving his arm one way. And then, moving his arm the other way, Lenda says, "He was shooting at Brian."

Lenda says he could not believe what he was seeing and radioed in, "That guy in the parking lot, he's walking toward me."

Lenda backed up his squad and at the same time pushed buttons to release the lock on an assault rifle, an AR-15 that was set between the front seats of the vehicle.

"Oh, he was aggressive," Lenda says. "He's coming. Once he tracked on me and just as he started focusing on me, he was marching toward me, he was coming at me."

"You don't march and you don't reload on the march unless you've been trained," Lenda says. "I'm thinking this guy knows what he's doing. He has a white shirt and black pants. He's reloading. He's reloading."

Lenda wasn't panicked. He's a trainer with decades of SWAT experience.

He knew what to do: press the advantage, turn the hunter into the hunted. "You want to one-up. He has a handgun, you take a rifle," Lenda says. "He has a rifle, you take a howitzer. That's what we're trained to do."

Lenda moved the squad vehicle forward again, to the crest of the hill, set up with his rifle behind the door of his vehicle, and ordered Page to drop his gun.

Page kept firing. One of the shots hit the windshield of Lenda's vehicle, shards of glass flying into his face.

"I thought, this stings more than when I ride my motorcycle in the rain," Lenda says.

"I remember tracking him. I kept shooting as he was moving."

Page was 60 yards away. Lenda says he was intent on stopping him: "This guy can't leave the parking lot, nor can he get back in the church."

Lenda fired six rounds from his rifle; the second or third shot put Page down with a bullet to the abdomen. Page scrambled out of sight and pulled the trigger of his gun.

Lenda and the other officers who arrived on the scene still pressed the attack. They heard a gunshot, but hadn't seen the result.

Finally, they saw the gunman, who was dead.

Lenda came up to Page, kicked the gun away, and then raced over to Murphy.

"After I found Brian, you know what popped into my head, the chapter in the book I had just read," Lenda says.

Chapter 8 of "Lone Survivor" was titled "The Final Battle for Murphy's Ridge."

The officer-down rescue began. Officers Mike Schultz and Kelly Rommel moved Murphy into a squad car. Lenda flagged down two ambulances, and Murphy was loaded into one and whisked off to Froedtert Hospital in Wauwatosa.

He was calm, controlling his breathing. All he requested was that they have a little something at the hospital to control his pain.

Murphy has no memory of the surgery. It took 12 hours. But he remembers waking up, seeing his wife, brother and brother-in-law.

He knew he was going to be fine. He was in intensive care for three days, moved to another room, and then was up and walking, only steps at the start. He had a tracheal tube for four weeks and used a feeding tube for six weeks. He was released from the hospital Aug. 22.

Murphy's days are now measured in physical therapy appointments and small moments with his wife and two stepchildren. His older daughter lives in South Korea, where she teaches English. But she'll be coming home soon.

He has so much to be thankful for: his life, his family, new bonds forged with the worshippers at the Sikh Temple and bonds that have grown even stronger with the Oak Creek police force and the wider city.

"I went over to the Sikh Temple to pay my respects," Murphy says. "They visited me in the hospital. They have been supportive throughout. They've lost members. Again, how many people are affected? We always say there are six deceased. How many family members are affected? How far does it go? I feel horrible for the six. That's the part I'm sorry about."

He's on leave but wants to get back to work.

"People always ask me, do you flash back, do you have nightmares," Murphy says.

"My answer is no. I have none of that. I'm lucky and I touch wood. I'm very fortunate that way. But what I do look back at is what I could have done different. I have always been a big proponent, no reason to go over 70 miles an hour. You put others

at risk. But if I could have gone 100, could I have stopped him from shooting just one other person?"

"I apologized to the Sikh Temple for not getting there sooner," he says. "I apologized to my wife for putting her through all of this. You know, how much stress can you get, having to go through something like this? I apologized to my children."

"And I do feel bad that at some point, you think, how did I let him (the gunman) outflank me?" Murphy says. "That's what I'm sorry about."

Lenda has no regrets. Yet he has changed.

"I now spend more time listening to people," Lenda says. "After 33 years you've probably heard most of the stories out there, most of the excuses. Now, I'll spend time with people. To me, minutes are more precious than before. I look at how important time is."

Lenda thinks of Murphy and the wounds he received. And he appreciates the thanks that Murphy gave him when he visited the hospital.

"I knew if Sam was behind a gun, it was going to end," Murphy says.

Questions left

Even as the men explain what happened that day, they are left with as many questions as answers. Milliseconds counted. Fate played a role, too. Why Murphy? Why Lenda? Had Lenda packed his SWAT gear, he would have gone to the back of his car and taken out the vest and the rifle, losing 15 seconds. Decisions were made on the fly. But training guided Oak Creek's officers.

Overshadowing everything, though, were the losses, worshippers killed on a beautiful Sunday morning.

And there is also one last mystery at the heart of this tragedy. Why did Murphy live? Most of the gunshots came from close range, striking him 12 times in his body, and another three in his protective vest.

"I didn't give him anything back," he says. "I didn't yell in pain. I'm not giving you anything. While it might be very self-serving and egotistical, I wonder if there was not some part of him that thought, I don't want to get too close because he's not stopping. No matter how much I shoot him, he's not stopping. And maybe that just held him off enough . . . before Sam could get there. You know what I mean?"

"I don't know the answer," Murphy says. "Nobody knows the answer. It could be purely divine intervention that said every bullet is going to miss an important piece of you."

Project Proposal

Introduction

Born in India, raised in Kenya and studying journalism here in the United States, my journey until now has been a melting pot of cultures. I pursued journalism as an undergraduate in Kenya and worked in the media industry for two years there. My passion and appreciation for the subject grew and I decided to enroll in the master's program here, because the Missouri School of Journalism is the world's oldest and among the most respected journalism schools, it was an obvious choice for my higher education.

I joined the magazine sequence because I greatly appreciate long form journalism and enjoy delving deep into specific subjects to generate interesting stories. Throughout the course of my program here, I had the option of choosing some courses that piqued my interest. One such elective that immediately caught my attention was "Religion reporting and writing" with Professor Debra Mason. I am immensely interested in issues of culture and religion so I jumped at the opportunity to take the course. I subsequently enjoyed it so much that I decided to center my professional project on it.

After graduation, I hope to land a job as a writer, with some editorial functions, for a magazine. Although I have had previous work experience in the field of journalism, it has never been in magazines. I am immensely interested in religion, culture, environment and science reporting. I aspire to work in a magazine that covers any of these topics.

Five years after I graduate, I hope to be the communication specialist for

United Nations or any NGO with similar goals. I intend to use all my journalistic skills along with the reporting experience I have gained, to benefit the society. My ultimate goal is to educate and serve audiences, through my reporting, on subjects like culture, biodiversity, health and environment that are constantly underreported.

Professional Skills Component

For my professional project I will work with Religion News Service, a national, online wire service headquartered at MU's Journalism school. I have already contacted them and they accepted my request to join them next semester from January 2013 to May 2013 for 16 weeks. I believe the area of work and study I have chosen for my professional analysis will bolster my long-term career goals and equip me with the real world experience that I need to fulfill my aspirations.

The editorial office for RNS is in Washington, D.C. but I will be stationed here at the administrative office of RNS and may be sent to Washington, D.C. on assignment. My supervisor will be Kevin Eckstrom, the editor-in-chief of RNS.

During the course of my project, I will be vested with editorial responsibilities, specifically copyediting before stories get posted on the website. Stories from the RNS website have been picked up by many news outlets like The Washington Post and the Huffington Post, just to name a few.

Media monitoring will also be another major responsibility I will have. RNS is trying to get increasingly multi-platform and I am expected to assist them in this transition process by monitoring what other news sites are doing with regard to

religion stories and multimedia. I will submit weekly project reports to my committee.

Religion reporting without the use of a controversy or conflict frame has become a rarity in the mainstream media, I would like to study what frames the media uses, to report on religious stories, and base my professional analysis on this broad topic. I would like to analyze how the mainstream media covered the recent Wisconsin Sikh temple shootings by doing a framing analysis on how journalists reported on this event.

Professor Debra Mason has consented to be my committee chair and Laura Johnston – the former faith editor at the Missouriian has also agreed to be on my committee. Professor Amy McCombs, the Lee Hills Chair in Free-Press Studies will also be on my committee because she has a really global perspective to journalism, which will add a critical dimension to my endeavors.

Analysis component

Of Minorities, Media and Misinformation: A framing analysis of U.S. news media coverage of the Wisconsin Sikh temple shootings

Introduction

Today, with many news outlets scrapping their religion beat, religion is often underreported. This phenomenon is clearly demonstrated by a study conducted by The Pew Forum on Religion and Public Life. The content analysis spanned 60 months and found that, "Religion-related issues and events accounted for only 0.7 percent of the total "newshole" or amount of space and time devoted to news online, in print, on television and on the radio in 2011. That was down from 2.0 percent in 2010."³⁰ The research concluded that although this country is highly religious, religion stories, more often than not, are not the primary focus of the news. It also says that religion makes it to the news predominantly when it 'engenders controversy'.³¹

Many editors and their teams, shy away from this subject either because they have inadequate knowledge or interest on religion, or they seek to avoid offending religious groups in ways that could have grave consequences. It is in this context and with this outlook that journalists set out to cover the Wisconsin Sikh temple shootings.

³⁰ The Pew Forum on Religion & Public life, "Religion in the News: Islam and Politics Dominate Religion Coverage in 2011." Last modified 2012. Accessed December 6, 2012.

³¹ *Id*

It was a regular Sunday morning, on August 5, 2012, at a Sikh temple in Oak Creek, a city in the Milwaukee county, Wisc., where devotees had gathered to offer their weekly prayers. At around 10 a.m. a single gunman forayed into the temple and opened fire, killing six people and injuring four others. According to ensuing news reports, the killer (who also shot himself), Wade M. Page, reportedly had ties with white supremacist groups.

Underreported and in the background

This tragic incident occurred less than a month after James Holmes, went on a shooting spree at a crowded midnight showing of a Batman movie, in Aurora, Col., killing 12 and injuring several others. Jeneba Ghatt of *Politic365* compared U.S. news media coverage of the Colorado incident over the Oak Creek incident and said:

When a mass shooting occurs in the dead of night in middle America we get immediate and nonstop reporting and coverage, educating us about all we need and want to know. When a mass shooting occurs in the middle of a sleepy Sunday as most Americans are watching the London Olympics and the victims are members of a Wisconsin Sikh community, you barely get a warning interrupting the water polo semis.³²

Ghatt went on to explain why she felt the one incident was reported far more extensively as compared to the other and said, “there may be tiers of Americans -

³² Ghatt, Jeneba. "Sikh Temple Shooting: Less Media Coverage and Analysis Than Aurora." *Politic365*, August 07, 2012. <http://politic365.com/2012/08/07/sikh-temple-shooting-less-media-coverage-and-analysis-than-aurora/> (accessed December 6, 2012).

those who are foreign-born, of foreign parentage and practicing a religion foreign to many maybe just too foreign to warrant the same sympathies and attention from the media and general American public.”

Misreported and Misunderstood

The U.S. news media was severely criticized by media professionals around the world for its “sloppy reporting” of the Sikh temple shooting incident, stating that the coverage of the incident “prompted misinformation,” and displayed “outright ignorance about the Sikh religion.”³³ Among the critics was British journalist, Sunny Hundal who lamented the coverage of the incident, in his article for the *Guardian* newspaper, where he collected a series of tweets demonstrating the ignorance of mainstream journalists with respect to this minority religion and incident.³⁴

One news channel in Milwaukee, WITI-TV Fox 6 News, reported that the Sikh religion is a “religion based in northern Italy.”³⁵ Andrew Kaczynski a reporter at BuzzFeed voiced his criticism against CNN’s Eric Marrapodi for stating, “Sikhs are sometimes ‘unfairly’ mistaken for Muslims or Taliban.” Kaczynski tweeted in response to Marrapodi’s comments, “Seems to imply it's fair to target Muslims.” Even the FBI’s categorizing of the crime as an act of terrorism, created confusion in

³³ Zara, Christopher. “Wisconsin Temple Shootings Media Coverage Criticized For Lacking The Outrage Of Aurora Massacre.” *International Business Times*, August 07, 2012.

³⁴ Hundal, Sunny. “Comment is free Wisconsin temple shooting: Sikhs have been silent scapegoats since 9/11.” *The Guardian*, August 06, 2012. <http://www.guardian.co.uk/commentisfree/2012/aug/06/wisconsin-temple-shooting-sikh-scapegoats> (accessed December 6, 2012).

³⁵ Zara, supra note 4

the media, "NBC News reported that 'it was not immediately clear why local police were classifying the shooting with domestic terrorism.' A Fox News analyst claimed the shooting was not terrorism because Page was a 'nut job' who mistook Sikhs for Muslims."³⁶

The Sikh temple incident demonstrates yet another case where a minority religion made its way into the American mainstream media primarily as a result of conflict and controversy. The need for this research is rooted in the occurrence of this phenomenon, where journalists seem to be consistently framing religion with conflict and controversy.

Literature review

Owing to the recent occurrence of the Sikh temple shooting, there exists minimum or no literature, analyzing the media coverage of the topic. With a population of about 25 to 30 million Sikhs worldwide and only about 500,000 living in the United States³⁷, Sikhism can be classified as a minority religion. Although not many studies have been done with respect to media coverage of Sikhism particularly, there have been general studies on how the media has covered other minority faith groups and framing has been an integral part of these studies.³⁸

³⁶ Ali, Rozina. "The U.S. media discover Sikhism." *philly.com*, August 13, 2012. http://articles.philly.com/2012-08-13/news/33183286_1_guru-nanak-mission-society-sikh-temple-beards-and-turbans (accessed December 6, 2012).

³⁷ See www.sikhcoalition.org

³⁸ Review of Religious Research, Vol. 39, No. 2, Special Issue: Mass Media and Unconventional Religion (Dec., 1997), pp. 101-115

In 1980, Hart, Turner and Knupp examined media's perception and reporting of religious issues using Time magazine as an example of how the media tried to construct religious perceptions in their audiences and found that, "religion, no matter the denomination, is permeated with conflict, with four out of every five articles on religion in the past 30 years of the study containing a primary conflict element."³⁹

The study conducted by the Pew forum demonstrated similar patterns of how in the year 2010, the Park51 Islamic center and mosque controversy was the most-read religion story of that year and how it accounted for a little more than a fifth of the entire religion-based news coverage of that year.⁴⁰ The study revealed how nearly three quarters of the stories about that subject featured within a time frame of two weeks in August, just after President Obama spoke in favor of building the Islamic center. This displays how although it was considered as religion news coverage it was embedded in a controversial frame. As per the study, the phenomenon is evident in the 2011 as well; where close to 10 percent of the year's religion coverage was attributed to Rep. Peter King's congressional hearing on Islam.

It is therefore reasonable to say that apart from being underreported, the subject of religion in the mainstream media features, more often than not, entwined

³⁹ Davis, Kimberly D. (2008). "Framing Faith: Religion coverage in Time and Newsweek, 2004-2008." A paper presented at the Association for Education in Journalism and Mass Communication, August 2009. Boston, Mass.

⁴⁰ The Pew Forum on Religion & Public life, supra note 1

within another media message or frame. The consumers of this information will thereby have a media-induced frame on a particular religious issue. Thus, the purpose of this paper is to examine how mainstream American news media framed religion and faith in reports of the Wisconsin Sikh temple shooting incident.

Framing theory

Framing, as a theory in mass communication studies is one of the oldest and most well established concepts, with copious amounts of scholarly research conducted on it. Framing theory⁴¹ embodies what issues media audiences think about, and the way in which they think about it. Framing with reference to the media is the media's perception of a phenomena after which a collective media message is sent out. This process can occur in any of the three stages in the mass communication. Framing can ensue either while forming the message, transmitting it or assimilating it. The media therefore through their frames control what and how people perceive things, situations or even people. Dimitrova and Connolly-Ahern stated, "A media frame can be described as an organizing mechanism for media content. As such, it provides immediate context to the recipient of the frame, through the selection, emphasis or exclusion of specific facts or ideas."⁴²

⁴¹ (Gamson, 1989; Goffman, 1974; Graber, 1988; Entman, 1989; Tuchman, 1978)

⁴² Daniela V. Dimitrova & Colleen Connolly-Ahern (2007): A Tale of Two Wars: Framing Analysis of Online News Sites in Coalition Countries and the Arab World during the Iraq War, *Howard Journal of Communications*, 18:2, 153-168

Applying the framing theory in the study of religion reporting has intrigued media scholars for decades. Olasky⁴³ and Silk⁴⁴ extensively studied framing with respect to religion, by exploring the types of methods journalists used to present religious content to their audiences. Kellie Kotraba exemplifies Silk's study on framing in religion, "What Silk refers to as *topoi*, others would call frames. Silk's *topoi* involve general conceptions and ways of viewing religion that are informed by ideas that are sometimes almost unconsciously, ingrained in American culture."⁴⁵

Framing analysis was popularized by social studies scholar, Erving Goffman in his 1974 book "Frame analysis: An essay on the organization of experience," validating it as a research method.

Religion news and framing

A review of existing literature suggests that framing of religion news has existed for almost as long as religion news itself in the media, however what seems to have significantly changed over the years is, how this news has been framed. During the American colonial period, published material voiced the opinions of particular faith groups and Puritan theology.⁴⁶ But down the line, the focus has

⁴³ Olasky, M. (1990). Democracy and the secularization of the American press. In Q. J. Schultze (Ed.), *American evangelicals and the mass media* (pp. 47–68). Grand Rapids, MI: Academie/Zondervan.

⁴⁴ Silk, M. (1995). *Unsecular media: Making news of religion in America*. Urbana: University of Illinois Press.

⁴⁵ Kotraba, Kellie. University of Missouri, "Reshaping the God Beat: How three community news websites frame religion ." Last modified 2012. Accessed December 6, 2012.

⁴⁶ Daniel A. Stout & Judith M. Buddenbaum (2003): Media, Religion, and "Framing", *Journal of Media and Religion*, 2:1, 1-3

considerably shifted to adapting a conflict frame. Judith Buddenbaum, a scholar and journalism professor who has done extensive research in the field of media studies and religion, in her analysis of religion news coverage in three major newspapers found that each paper had “a higher proportion of stories emphasizing change or conflict than cooperation or human interest.”

Covering minority religions

Stuart Wright in his paper on media coverage of unconventional religions, enlisted some factors that contribute to media bias while reporting on minority faith groups, they are:

- Journalists' knowledge/familiarity with subject matter
- The degree of cultural accommodation of the targeted religious group
- Economic resources available to journalists
- Time constraints of journalists
- Journalists' sources of information
- The front-end/back-end disproportionality of reporting.⁴⁷

Having a thorough understanding of the biases journalists possess while reporting on lesser-known faith groups as a whole provides a checklist to verify, while conducting a framing analysis of mainstream media coverage on the Sikh temple

⁴⁷ Review of Religious Research, Vol. 39, No. 2, Special Issue: Mass Media and Unconventional Religion (Dec., 1997), pp. 101-115

shooting incident. In order to determine the frames formed as a result of the aforementioned factors, this study aims to answer:

RQ1: What frames were used by the mainstream news media while reporting the Sikh temple shooting incident?

RQ2: Was the conflict frame among the frames used while reporting the incident?

RQ3: Which frames were dominant in the news stories that covered this incident?

Conflict frame as the dominant frame in religion reporting

Having already established earlier that the conflict frame is the most dominant frame adopted while reporting on religious issues in the mainstream news media, it is important to find out what effect that has on the consumers of these stories. Stout and Buddenbaum discuss the effects of framing religion on audiences:

In the study of religion and media, framing has value far beyond just knowing what is in the news; it also determines the types of information that ultimately contribute to public opinion about particular religions.⁴⁸

⁴⁸ Daniel A. Stout & Judith M. Buddenbaum (2003): Media, Religion, and "Framing", *Journal of Media and Religion*, 2:1, 1-3

This demonstrates the importance of studying framing in religion news stories. By studying what frames were used in the news package regarding the Sikh temple shooting incident, this paper will help future researchers who aim to study the American media audiences' opinions on the Sikh religion and the effects these frames had on them.

Methods

For this study, 10 articles each that covered the incident, from three selected news outlets will be analyzed in 16 weeks. The articles will be sourced from the main news sections of the *New York Times*, the *Huffington Post* and the *Milwaukee Journal Sentinel*. All the articles will be hard news pieces that featured between August 2012 and November 2012, excluding editorials, op-ed pieces and blog posts.

The New York Times was selected to get a view of the national coverage on the issue versus the *Milwaukee Journal Sentinel*, which provided local news coverage of the issue. Both these are traditional news sources; yet different in the sense that one provides a national outlook while the other gives the local picture. The third outlet, the *Huffington Post*, is a digital news source that is considered a curator/aggregator news outlet. It has a dedicated religion beat and is known to cover the topic of religion extensively. The categorical differences between these three news sources will provide for a variety in news articles enabling a holistic view of the frames used by the American mainstream media in covering the Sikh temple shootings.

Qualitative research was a natural choice and according to Lindlof and Taylor, it aims to examine and preserve the situated form, content, and experience of social action, rather than subject it to mathematical or other formal transformations.⁴⁹ It is a form of research methodology that lays emphasis on the natural observation and interpretation capabilities of the researcher, thereby providing scope for deriving meaning out of scenarios.

Textual Analysis

Textual analysis as a method, especially with reference to media studies, has been used to probe into various subjects. It is one of the most widely used methods while adapting to framing theory as a framework. It differs from the more quantitative content analysis in the sense that we study the inferences and nuances of texts, which is in turn a representation of reality.⁵⁰

Hoover in his book "Religion in the Media Age,"⁵¹ discusses how qualitative methods are increasingly being used in analyzing religion and media studies because they result in the examination of outcomes like "meaning" and "identity." These outcomes can be determined through "the rhetoric and language used, along with the headlines and overall treatment of the story."⁵²

⁴⁹ Lindlof, T. R., and Taylor, B.C. (2002). *Qualitative Communication Research Methods* (2nd ed.). Thousand Oaks, California: Sage Publications.

⁵⁰ Acosta-Alzuru, C. (2003). "I'm not a feminist...I only defend women as human beings:" Production, Representation and Consumption of feminism in a Telenovela. *Critical Studies in Media Communication*, 20(3), pp. 198.

⁵¹ Hoover, S. M. (2006). *Religion in the Media Age*. London: Routledge Taylor and Francis Group.

⁵² Kotraba, supra note 16

Framing analysis

A review of existing literature suggests that framing analysis as a qualitative research method has become increasingly popular in the field of media studies more specifically with reference to news coverage. Stout and Buddenbaum in their article, "Media religion and framing" describe framing analysis as:

The study of how events in everyday life are organized or made sense of in coherent ways. We react to things in the world based on the information coming to us through frames. Mass media frame events by organizing them into news stories, which are the products of a journalist's perceptions and a business organization's effort to attract audiences.⁵³

Having acquired a lucid understanding of the process of framing analysis, through existing literature, the next step is to establish what methods would be appropriate to conduct a framing analysis on the U.S. news media coverage of the Sikh temple shooting incident.

⁵³ Daniel A. Stout & Judith M. Buddenbaum (2003): Media, Religion, and "Framing", *Journal of Media and Religion*, 2:1, 1-3

Pan and Kosicki⁵⁴ identified four main news dimensions that influence the development of frames:

- Syntactic structures, or word choice
- Script structures, or an evaluation of the newsworthiness of an event
- Thematic structures, including causal themes for news events
- Rhetorical structures, which includes “stylistic” choices made by journalists⁵⁵

Using these parameters to evaluate and assess all the media coverage on the incident will help build a holistic and credible frame analysis. For instance, making a list of words that are used repeatedly in stories covering the instance can help derive a pattern to deduce a particular frame. Similarly, evaluating the elements of newsworthiness with reference to this incident like timeliness, proximity, conflict, impact visibility and bizarreness will serve as a means to determine the script structures used in news stories that appeared in the mainstream media.

Many media scholars, including Kotraba, have used Silk’s *topoi* or frames as guidelines when conducting a framing analysis. They serve as a starting point for studies attempting to categorize articles and help develop new frames. Some of Silk’s frames include:

⁵⁴ Zhongdang Pan, and Gerald Kosicki, "Framing Analysis: An approach to news discourse," *Political Communication*, 10 (1993): 55-75, <http://ehis.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=da50de74-9a61-4921-9f5a-a7c36059549a@sessionmgr4&vid=2&hid=20> (accessed December 6, 2012).

⁵⁵ Daniela V. Dimitrova & Colleen Connolly-Ahern (2007): A Tale of Two Wars: Framing Analysis of Online News Sites in Coalition Countries and the Arab World during the Iraq War, *Howard Journal of Communications*, 18:2, 153-168

- Applause for good works
- Embrace of tolerance
- Contempt for hypocrisy
- Rejection of false prophets
- Inclusion of worthy religious others
- Appreciation of faith in things unseen
- Concern about religious decline⁵⁶

Conclusion

This analysis will look for Silk's established frames in news articles and also examine others, which may emerge as a result of the textual analysis. This analysis can enlighten journalists and help them be aware of the frames they use to discuss minority faith groups. The study will result in a magazine or online piece for Columbia Journalism Review or www.cjr.org.

⁵⁶Kotraba, supra note 16