

2

**Soul-Keeping in a Digital Age:
The Role of Spiritual Practices and Traditions
in a High-Tech World**

Rev. Steve Jacobsen, Ed.D.

Presented at the UNESCO Conference on Religious Pluralism,
Seattle, WA, January 2005

Published in *EIDOS: International Readings on Theory, History, and Culture*,
Vol. 22, UNESCO, St. Petersburg, 2006

Soul-Keeping in a Digital Age: The Role of Spiritual Practices and Traditions in a High-Tech World

Introduction

Like an unseen behavioral force-field, high-speed digital technology is changing our lives. Personal computers, the Internet, and cell phones are reshaping our personal, family, and communal lives in ways that we can see and ways we cannot. Consider the following three situations:

In Silicon Valley, California, the cultural anthropologist Jan English-Lueck is tracing the effects of digital culture on family life. She was sitting down at a dining room table one evening to interview a family. This was, by most contemporary standards, a well-functioning, healthy family with solid relationships. As they gathered, the mother realized this was the first time in weeks the family had been together face to face around the dinner table. Each family member had, in his or her bedroom or separate room in the house, a personal computer with high-speed Internet access, cable television, and a personal phone. They had fallen prey to what English-Lueck dubbed "the centripetal effect"—the tendency of technology to increasingly draw people away from time together in favor of digitally-dependent time alone.

In Bangalore, India, a human resource director at computer technology firm notes that becoming a software engineer in India not only offers an opportunity for rapid advancement in the globalized economy, but also enables him to expect a higher dowry from the family of a potential bride. Yet this comes at a price. A young engineer must work long hours and many weekends, a pace that is often only sustainable for a limited time before a younger replacement takes the job away. Also, one must be willing to relocate far away from one's extended family and age-old networks of support.

A teenage girl in Santa Barbara arrives home from school and enters her room. She has been deaf since birth. At school, she experiences a degree of isolation due to her disability, but in her room, life is different. She sits down at her computer and begins "Instant Messaging" with friends. A conversations using a screen instead of sound minimizes her disability. In her room she has a smoke alarm that will shake her bed at night if a fire is detected, an alarm clock that flashes her bedside light in the morning, closed captioning on her television, and a battery charger for a recently developed, surgically installed cochlear implant. Technology has radically decreased the isolation she would have known a decade ago.

High-speed digital technology is changing the world. Are the changes for the better or the worse, or a complex mix of blessing and curse? How can individuals, families, spiritual communities, and nations respond to these changes with integrity and wisdom?

In 2000, I received a grant to pursue these questions as part of a sabbatical leave. During this time, I was invited to serve as a Visiting Scholar in the Department of Religious Studies at the University of California, Santa Barbara. I conducted a "Delphi study," in which twenty-three diverse and well-informed individuals participated in a focused exploration of the topic. I made field visits to Silicon Valley and four cities in India, interviewing journalists, scholars, theologians, and people in the technology industry. Following my sabbatical, I received a second grant to study four focus groups for a year as they reflected on the evolving relationship between their spiritual lives and digital technology. This paper summarizes what I have learned.

Part One: What are the Larger Trends and Questions?

The primary task of my first project was to identify major trends and viewpoints regarding the growing influence of technology. To do this, I chose to conduct a "Delphi study." Delphi studies, first developed by the Rand Corporation, have been used in many disciplines to predict future trends. In a Delphi study, a limited group of qualified informants is created through the recommendations of a panel of identified experts. In the first round, these nominees are invited to respond to a series of questions. The researcher summarizes the responses. In the second round, this summary is sent to the participants seeking concurrence or comment. With the resulting feedback, a summary of conclusions is created and distributed. While the participants are aware of each other's involvement, at no point during the process are they aware of who has made any particular comment.

In this project, the "Panel of Experts" was formed of twelve people who have a wide range of contacts in this particular area of inquiry (panelists listed in Appendix A). Each "Expert" nominated 3-5 people whose personal or professional experience qualifies them as persons knowledgeable about the interplay of globalization, technology, and spirituality. These fifty-eight nominees were invited to respond to eight open-ended questions. Twenty-three responses were returned (respondents listed in Appendix B). I summarized the responses for each question. In the second round, I sent participants these summaries and gave them the option of concurring with each summary or adding additional comments, including noting any disagreement or qualifications. Twenty-one participants returned the second round questionnaire. These comments were incorporated into revised statements, which became the findings of the study. The panelists and participants represent a variety of men and women in business, academia, and spiritually based organizations, many with international experience. (Below is a summary ; contact other for complete report.)

1. As the forces of globalization, high-speed technology, and the Internet increasingly impact the human community, what changes do you see occurring in people's personal, family, and communal lives?

The changes occurring are many:

- ☐ More isolation in personal life and more opportunities for relationships¹
- ☐ The loss of genuinely private space
- ☐ More materialism, consumerism
- ☐ Accelerating expectations of productivity and use of time
- ☐ Traditional religions may be more able to sustain adherents regardless of physical distance, yet may lose authority due to the proliferation of spiritual options available and an increased sense of personal freedom
- ☐ There will be a blurring of personal and professional life
- ☐ There will be a greater chance of cross-cultural understanding
- ☐ There will be more sharing of information and a continued drive towards democratization
- ☐ There will be less time spent in face-to-face encounters
- ☐ There will be more collaborative decision-making
- ☐ There may be less patience with human and technological processes, at least in the short term
- ☐ There will be an increased sense of not being able to "keep up" due to the sheer amount of information and communication, at least in the short term

¹ One respondent noted that the potential for relationships will be stronger

- ☐ The "digital divide" may grow larger, perhaps not as much between the "haves/have-nots" as between the (technological) "know/know-nots."²
- ☐ There may be a continuous increase in the influence of Western/American culture
- ☐ There is a potential for people losing their sense of local identity and life, but also a possibility that communication technology will make travel and dislocation less necessary³
- ☐ There will be higher expectations of what people can do, be, and deserve
- ☐ There will be a rise in fundamentalism as a way to resist rapid change and cultural melt-down, at least in the short term
- ☐ There will be an increase in the use of dispersed/virtual working teams, bringing with them their own advantages and challenges

2. From the perspective of your own spiritual or personal values, what possible benefits might result from these changes? (Note: some participants are skeptical if there will be any genuine benefits.)

- ☐ More educational opportunities as geographical distance becomes less significant and information more accessible
- ☐ Family and cultural ties can be sustained more easily across greater distance
- ☐ An extraordinary increase in the availability of knowledge, including medical knowledge
- ☐ More collaborative leadership possible
- ☐ Information hoarding will be more difficult
- ☐ There will be an increasing interest in non-tangible realities such as spirituality
- ☐ The growth in awareness and understanding of global problems such as the environment
- ☐ An increase in cross-cultural understanding, including different spiritual traditions
- ☐ The anonymity of the Web can lead to more openness and exploration
- ☐ People who are geographically distant or isolated can find greater community through the Internet and can support each other in their spiritual paths and practices
- ☐ The possible emergence of a global consciousness

3. From the perspective of your own spiritual or personal values, what possible harm might result from these changes?

- ☐ Increased loneliness and depersonalization
- ☐ Loss of family influence
- ☐ An "ungrounded spiritual presence"⁴
- ☐ If commercialism exercises a dominant influence, there will be an increasing emphasis on doing/having instead of being
- ☐ There may be a deification of technology in education, the economy, and society
- ☐ There may be a decline in the physical aspects of human life, including the physical aspects of spirituality
- ☐ It is possible that less time will be spent in "authentic encounters," i.e., encounters that include a rich and honest revelation of each participant⁵

² One respondent noted this may be less true if the cost, ease and availability of technology improve dramatically

³ One respondent suggested there may a reverse effect: the more relationships that develop across culture and distance through technology, the more likely people will be to visit each other.

⁴ Two respondents question what this means. We take it to mean that spiritual symbols, beliefs, and practices will be increasingly appropriated without regard to the historical and communal contexts from which they have arisen.

- ☐ There may be more short-lived relationships
- ☐ The destruction or dying-out of traditional cultures
- ☐ Overall, the changes may be good for economies but will be bad for people
- ☐ The more world-views are provided by and through technology, the more such visions will become ends in themselves, blinding us to reality as it truly is
- ☐ There may be an increasing destruction of the global environment
- ☐ An increase in the influence of corporations and technologically empowered states, or states where those with technological ability are in power.
- ☐ Traditional religions will be over-simplified and appropriated without regard to their historical and cultural contexts⁶
- ☐ People may get "ripped off" by unscrupulous "Techno-Terrorists"
- ☐ Power may be concentrated in persons who have great technological ability but little human empathy
- ☐ The potential dangers in the convergence of genetics, nanotechnology, and robotics
- ☐ As technology becomes more deeply a part of everyday life, there is an increased vulnerability to viruses and over-reliance
- ☐ The substitution of facts and information for knowledge and wisdom

4. One trait of the new reality is a tremendous increase in the availability of information in terms of both quantity and speed. What *spiritual practices* might become significant for individuals and communities to engage this new world without being overwhelmed by it?

- ☐ Silence and meditation
- ☐ Practices that reconnect us with physical reality such as yoga
- ☐ Living with a greater awareness of nature
- ☐ Group spiritual practices
- ☐ Deep participation in face to face communities which center on focal practices that keep us attuned to a vision of the world that is not mediated by technology (such as a church, synagogue, mosque, etc.)
- ☐ The use of online support/prayer/learning groups
- ☐ Practice "culling" in personal life – not trying to do everything
- ☐ Developing "personal filters" which strain out the irrelevant and inconsequential information while insuring that what is important receives attention.
- ☐ Cultivate clarity of thinking, mindfulness, awareness of inner self and outer world and their connection
- ☐ Practice developing meaningful loving relationships across space, time and culture
- ☐ Learn how to use the Web as a spiritual discipline/practice
- ☐ Keep in constant contact with marginalized people as a reality check
- ☐ Live simply
- ☐ Immersion in the "meta-narrative" of the established traditions that can make the data of life meaningful
- ☐ Seek, recognize, and work towards a common good
- ☐ Develop Sabbath times and practices that include the discipline of "unplugging"

⁵ Two respondents question this statement, asserting that "authentic" relationships can be developed on-line

⁶ Several respondents take exception to this statement, saying that traditional religions have always been subject to simplification or the adding of complexity in response to cultural influence and change -- the emerging challenges will be simply another stage in this process.

5. What leadership qualities will be important for those who seek to respond with spiritual integrity to the challenges of this new reality?

Some leadership qualities called for in the new reality are timeless:

- ☐ Humility, vision, a sense of service, open-mindedness, flexibility, patience, wisdom, compassion, self-knowledge, and humor
- ☐ Persistence in the pursuit of personal and social challenges
- ☐ Personally living in accord with espoused values
- ☐ Openness to spiritual guidance in all areas
- ☐ Guarding and sharing the "grand stories" and purposes
- ☐ Boundary setting
- ☐ Cultivating the "fruits of the Spirit" and our capacity to engage one another face-to-face in graceful and truthful ways
- ☐ The ability to create a sense of community without regard to social status
- ☐ Recognize the difference between and importance of leadership and management

Some leadership qualities called for in the new reality will be new or will be even more important than before:

- ☐ An ability to share leadership and work collaboratively
- ☐ A knowledge of the advantages and the limitations of various technologies in communicating with others
- ☐ Mindset versatility: being able to make decisions guided by considerations that emphasize long-term, creative, global, both/and thinking, learning and being as opposed to decisions guided only by considerations that are short-term, reactive, local, framed in either/or thinking, blaming, and doing/having.

6. What should individuals and communities be doing to prepare our children for this new reality?

- ☐ Provide limitations and boundaries for technology use in recognition of children's developmental stage and capacities
- ☐ Help them find and live by deep values and with integrity
- ☐ Teach them to think critically – how to judge information when there are no "filters"
- ☐ Help them attain a "media literacy"
- ☐ Demystify globalization and the Internet
- ☐ Cultivate a reverence of the natural, non-technological world
- ☐ Teach them how to recognize and resist consumerism and marketing
- ☐ Nurture the poet within them
- ☐ Pray and read a lot together
- ☐ Ensure that they are not defined or judged by technology
- ☐ Create work and households that are full of joy and adventure
- ☐ Engage in family and communal rituals and celebrations that convey deeply held values
- ☐ Help them to understand and appreciate other people, cultures, and traditions
- ☐ Help them to begin asking the bigger picture, longer time frame questions from elementary school onward

7. Are there any images, metaphors, or stories that capture the nature of this new reality for you?

- ☐ The infinity of the transcendent
- ☐ There are none -- the reality is too new and different from anything we've known before⁷
- ☐ Maps at the time of Magellan which showed dragons at the edge of the known when in fact there were no dragons
- ☐ The noosphere (Teilhard de Chardin)⁸
- ☐ The Global Brain (Peter Russell)⁹
- ☐ The popular interpretation of the Chinese character for "crisis" which denote both opportunity and danger, or any other similar symbol
- ☐ Being a "logos-formed" community in a logo-world
- ☐ Hologram¹⁰
- ☐ The Great Turning (Joanna Macy)
- ☐ A Cyber-labyrinth with multiple entries and exits.
- ☐ People losing their livelihoods to technology
- ☐ "We are living in a world without a why" --i.e., the emerging world does not have a guiding sense of meaning.¹¹
- ☐ The self as a virtual image instead of an embodied, organic being
- ☐ The need to bring opposites together, as seen in the resistance of Einstein and Bohr to speak to each other at a conference (as reported by David Bohm)
- ☐ Toffler's "future shock"
- ☐ Juggling many plates

8. New technologies, such as the Internet, offer an opportunity for people to develop and maintain relationships that are not limited by physical presence. What do you believe is the potential value of such "virtual" communities and relationships? What are the dangers or limitations?

The value:

- ☐ Sharing information
- ☐ Can become a rich place of deeply shared lives
- ☐ Can be a wonderful support in times of crisis and isolation
- ☐ Makes rapid growth in relationship building, networking and information sharing possible
- ☐ Has the potential for forming a global consciousness
- ☐ The Internet encourages frequent communication due to its low cost and speed
- ☐ Can be an advantageous place to work out some disputes using some emerging models.

The danger or limitations:

⁷ Some respondents feel that change of the type that is coming is not unprecedented in human development.

⁸ The "noosphere" is a term created by Teilhard de Chardin describing an emerging web of global consciousness created by human thought and culture which is a natural step in the evolution of life on the planet

⁹ The "Global Brain," as postulated by Peter Russell, is a reality that will emerge when communication and computational technology links human mental activity to create a collective awareness and intelligence, perhaps creating something like a new conscious, global organism.

¹⁰ A hologram can represent the way in which a three-dimensional reality can be fully and simultaneously present at multiple points in space; "the message is in the whole and every part contains the whole"

¹¹ One respondent does not agree.

- ☐ Will never be a substitute for face-to-face communication
- ☐ Anonymity and naiveté can lead to unrealistic self-images and projections
- ☐ Not always effective at working out disagreements
- ☐ Feelings and intuitions may not be as easily shared as in face-to-face encounters

Part Two: Following the Influence of Technology on the Spiritual Practices of Individuals

Following this first project, I wanted to explore the larger themes on a more personal scale. I received a second grant to support a study with groups of parishioners over a two-year period. Dorothy Bass and her colleagues have identified twelve spiritual practices that are particularly meaningful in contemporary life (for a complete description, see www.practicingourfaith.org). I chose seven for an experiment in which people would see how technology might be affecting them as they seek to engage in these practices. The seven I chose were "honoring the body," "household economics," "saying yes and no," "keeping Sabbath," "discernment," "shaping communities," and "healing."

I also decided to focus primarily, though not exclusively, on the interplay between these practices and some specific communication and information *devices*—personal computers, the Internet, and cell phones. As described by the contemporary philosopher Albert Borgmann, a *device* is more than just a tool. On the surface, it is a technological product that appears to simply give us what we want in a more effective way. But in actual use, devices change our relationship to the natural world, our selves, and other people. So the question became: What effect are these new devices having on our lives, and what is the relationship between their increasing use and spiritual practice?

With these considerations as background, I formed four focus groups that involved 33 people. Three adult groups met over a nine-month period and one group of teens met over a three-month period. In each meeting, one of the practices was presented and discussed in relationship to the possible influence of technological devices. Each participant was given a menu of specific activities to try before the next meeting. From the list they chose one or two of the activities. The next meeting began with a discussion of their experiences, followed by a presentation of the next practice. A survey was given at the end of the study to determine which, if any, practices were found to be helpful in making the use of technology more intentional.

Nine months later, I polled participants to see what long-term effects the project had had on them. The insights included the following:

- Actions involved in "honoring the body"—savoring a bath or shower in quiet, taking walks without being "plugged in" to a device, taking time to wear a piece of clothing that had personal meaning—helped people move from the typical distracted reality to a more vividly personal and physically grounded one.
- When asked, during the "household economics" session, to make an inventory of how many technological devices they had in their homes (including discarded items in the garage), many people were stunned at the length of their lists.
- The groups had discussed the practical truth that saying "yes" to one activity (say, television watching or aimless computer use) often means saying "no" to something else (for instance, time in solitude or with others). People discovered that devices often lure them into private, technologically dependent worlds, particularly in the evening. One husband said, "My wife and I used to talk in the evenings...now she comes home and spends time on the Net keeping up with all these 'friends' she's never seen." "Saying yes" to being constantly immersed in devices makes it difficult for children to learn to rely on their imaginations; one mother realized her younger daughter was virtually incapable of being alone. "I have to be entertained!" the daughter shouted during an argument. An increasing reliance on technology at work or at home also exposes us to fear and trembling when a computer crashes or e-mail fails.

- The Sabbath unit asked people to take a day or part of a day to intentionally be "off line" and avoid the use of devices. Many found this to be both challenging and rewarding. "I make more of a conscious effort to save Sunday as a day of rest, away from paying bills and TV," said one participant. In another family, the youngest daughter sat down at the computer and began to play a game. Her father reminded her that they were going to keep the computer off that day as a Sabbath practice. She was not happy. He suggested she call one of her friends to play. She told him she had not been getting along with this friend. Parental authority prevailed and she left the computer. A little while later, boredom led her to call her friend anyway. She called, and they decided to get together. They ended up having an enjoyable afternoon playing imaginative games.
- Technology was not judged particularly helpful in discernment. There is, of course, an extraordinary amount of information accessible through the Internet, and some information can be helpful. However, when people have to make significant decisions, there is no substitute for turning devices off and spending time in silence, journaling, and prayer. "Being quiet and finding the inner peace and stillness is where all the 'answers' have come from...not while I'm on the computer, my cell phone, the palm, etc.," said one participant.
- While technology usually eliminates the face-to-face encounters that are essential to a deep sense of community, technology was found helpful in making connections that would not otherwise be possible. One person noted that e-mail has enabled him to create several mini-communities with people whom he could not see in person, such as regular contact with members of his old high school car club and fellow practitioners of a particular form of meditation. Also, people contact him after finding samples of his original music on the Web. At the same time, as someone who works professionally with computer technology, he is able to work at home and misses, occasionally, the face-to-face sense of community of his prior workplace.
- In terms of "healing," many had stories of how useful the Internet is in medical situations. Information on the Web helped them understand diagnoses, find highly specific groups of people experiencing a particular illness, and sources of prayer support with people who were acquainted with the unique challenges they were facing. E-mail kept people in touch with loved ones during an illness or after a loss. We heard frequently stories of people amazed at "what they can do now" with advances in medical technology.

At the end of the full study period, participants gathered for dinner, discussion, and evaluation. The majority agreed that the experience had raised their awareness of the effect of technology on their lives. The practice of Sabbath and the mindfulness of "saying yes and no" received the best marks. "I have more awareness of how technology is neither good nor bad, it is more how we choose to let it into our lives...having a faith to guide those choices is helpful," said one participant. "I focus on using moderation with technology, just as I would with sugar, alcohol, or anything that can be addicting," said another.

The teen group, of course, lives in another world. Those of us who were not raised in a culture with personal computers, the Internet, and cell phones are like recent immigrants -- we may learn new practices and achieve some competency, but we will never be "native born." Most American teens are totally immersed in digital culture, and this focus group was no exception. They are fluent "multi-taskers," able to simultaneously follow five Instant Message conversations on a screen while doing homework, listening to downloaded music, answering a cell phone, and fending off adult questions about their ability to concentrate. Even so, they reported that the very act of raising the question of how technology affects their lives and faith was an important one. The most spiritually powerful times for them are the times at retreats away from so many screens—listening, reflecting on life, finding moments of silence, and singing with full hearts and

no amplification. But their practice of community is marked by an extraordinary degree of digital communication.

Concluding Reflections

After five years of continued study and reflection, I have come to a few basic conclusions.

I am continually struck by **the deeply ambiguous nature of the changes created by globalization and technology**. There is, on the one hand, an extraordinary increase in the availability of information, which can have beneficial effects in such areas as education, democratization, the monitoring of the environment, the possible range of enriching human contacts, and the sharing of medical support and treatment. One of the respondents in the first study, Lynne Bundeson, commented that "I have over 30,000 documented stories of lifetime friendships made online, marriages from meeting in religion chat rooms, healings of cancer, birth defects, unemployment, marital discord, and childhood illness – all from prayer offered and received online." On the other hand, the momentum of this globalization and technology is creating a speeded-up, more individualized life-style that does not bode well for more traditional family, community, and ecological relationships. It is also creating the possible concentration of enormous power in individuals, corporations, and nations that may be used for selfish and exploitative purposes as well as beneficent ones. As respondent Bryant Myers put it, "Overall, the changes may be good for economies but will be bad for people."

This potential power for good or ill calls for a clear, mindful, perspective in defining the greater aims of our common life, as well as upholding the personal and communal practices that form and strengthen our ethical sensibilities. Spiritual beliefs can be an antidote to the absorption of values created solely by and for a consumer-driven, free market, globalized culture. These values are nurtured in spiritual communities and traditions, and the role of spiritual practices becomes paramount. Respondents in both studies identified spiritual practices that have become particularly important in our age: prayer and meditation, spending intentional time in nature, working with and for marginalized people, and shared, intergenerational rituals (weekly worship and study, annual events such as Ramadan, Passover, Lent/Easter, tribal festivals, etc.). These practices, while hardly novel, take on new meaning as a way to step outside the stimulus-overloaded, complex world that is taking shape and find more lasting and transcendent purposes.

I also find it significant to listen to **the variety of images and metaphors people create to describe the changes we face**. For instance, the Internet is something more than just an "information highway." During a dinner in Bangalore, India, I had with a dozen faculty members of a local graduate school, I asked them to offer their own metaphors for the changes that are occurring. One person offered the image of a boa constrictor that will slowly overpower India's traditional culture and squeeze the life out of its people. Another offered the image of a banyan tree, with the broad root system of a worldwide culture offering an extraordinary capacity for the human community to reach skyward. These are two very different metaphors with contradictory outcomes. Which will prove to be the more accurate? What are the best metaphors for what we have begun to experience?

From the beginning of the study, I realized globalization and high-speed technology are extraordinarily potent forces. **Whether the forces of technology and globalization lead ultimately to an increase in human suffering and alienation or can be guided to increase the quality of human life and the health of the earth will be determined not by technology but by the wisdom, convictions and actions of all of us.** As far as I can discern, there will never be a software program, system, or new product that will do the ethical work for us. What will guide us is our awareness of the long-term implications of what we are doing, evaluated in the light of our highest values and purposes. These values and purposes are at the heart of the great religious and wisdom traditions and kept alive through personal commitment and practice.

Appendix A: the Panel of Experts

Steve Aizenstat – author, founding President, Pacifica Graduate Institute

Nancy Ammerman – Professor of Sociology of Religion, Hartford Seminary

John Cobb – Claremont Graduate School, author of *For the Common Good: Redirecting the Economy Toward Community, the Environment, and a Sustainable Future*

Grace Dyrness – Associate Director, Center for Religion and Civic Culture, USC

Tilden Edwards – author, Director of the Shalem Institute for Spiritual Formation, Bethesda, MD

David Jones – consultant, President, Sentient Systems, Santa Barbara

Marianne LaBarre – Director of the Executive Leadership Program, Seattle University

Laura Nash – Visiting Professor in Religion and Society, Harvard Divinity School

Marilyn Hay-Lit Tam – former CEO, Aveda Corporation

Bill Underwood – cofounder, Catalyst Consulting, Santa Cruz, California

Peter Vaill, University of St. Thomas, author of numerous books and articles including *Spirited Leading and Learning: Process Wisdom for a New Age*

James Wind, President, The Alban Institute

Appendix B: List of Participants

John D. Adams – Eartheart Enterprises, San Francisco

Gay Bradshaw – National Center for Ecological Analysis and Synthesis, UCSB

Lynne Bundeson – Coordinator for religion chat rooms for Microsoft

William R. Cunitz – Executive Director, Pilgrim Place, Claremont

Andre Delbec – Business and spirituality, University of Santa Clara

Lawrence W Fagg – professor of physics, Catholic University

Jerry Garber – Seminarian with extensive background in media

Sean Gerrity – Catalyst Consulting Team Bozeman, MT

David Gill – Professor of Applied Ethics, Northpark University, Chicago

Laura Hartman – Assistant Vice-President, DePaul University

Ned Hulbert – Growing Edge, Peterborough, NH

Phil James – Professor, computer technology and business, Long Beach State

Loretta Jancoski – Dean, Theology and Ministry, Seattle University

Ton Meijknecht – Catholic chaplain, Delft University of Technology, The Netherlands

Leslie Miller – *USA TODAY* writer on technology/computer issues

Russ Moxley – Center for Creative Leadership, Greensboro

Bryant Myers – World Vision International, Monrovia, CA

Judi Neal – Founder of Spiritatwork; University of New Haven

Barbara Parker – Albers School of Business, Seattle University

Nelson Stringer – Methodist pastor, San Luis Obispo, CA

Scott Thumma – Scholar, religion and technology, Hartford Seminary

Mary Watkins – Pacifica Graduate Institute

David Wood – Associate Directory, Louisville Institute

Appendix B: List of Participants

- John D. Adams** – Eartheart Enterprises, San Francisco
- Gay Bradshaw** – National Center for Ecological Analysis and Synthesis, UCSB
- Lynne Bundeson** – Coordinator for religion chat rooms for Microsoft
- William R. Cunitz** – Executive Director, Pilgrim Place, Claremont
- Andre Delbec** – Business and spirituality, University of Santa Clara
- Lawrence W Fagg** – professor of physics, Catholic University
- Jerry Garber** – Seminarian with extensive background in media
- Sean Gerrity** – Catalyst Consulting Team Bozeman, MT
- David Gill** – Professor of Applied Ethics, Northpark University, Chicago
- Laura Hartman** – Assistant Vice-President, DePaul University
- Ned Hulbert** – Growing Edge, Peterborough, NH
- Phil James** – Professor, computer technology and business, Long Beach State
- Loretta Jancoski** – Dean, Theology and Ministry, Seattle University
- Ton Meijknecht** – Catholic chaplain, Delft University of Technology, The Netherlands
- Leslie Miller** – *USA TODAY* writer on technology/computer issues
- Russ Moxley** – Center for Creative Leadership, Greensboro
- Bryant Myers** – World Vision International, Monrovia, CA
- Judi Neal** – Founder of Spiritatwork; University of New Haven
- Barbara Parker** – Albers School of Business, Seattle University
- Nelson Stringer** – Methodist pastor, San Luis Obispo, CA
- Scott Thumma** – Scholar, religion and technology, Hartford Seminary
- Mary Watkins** – Pacifica Graduate Institute
- David Wood** – Associate Directory, Louisville Institute