

Engaged Spirituality

SPIRITUALITY AND SOCIAL TRANSFORMATION
IN MAINSTREAM AMERICAN RELIGIOUS TRADITIONS

REPORT SUPPLEMENT

Gregory C. Stanczak
Donald E. Miller

Center for Religion and Civic Culture
University of Southern California

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An Annotated Bibliography

The following annotated bibliography contains articles and texts from a variety of academic disciplines and professional backgrounds. The bibliography is divided into four main sections: the Therapeutic Model, the Business Model, the Conceptual Model and the Engaged Model. Each section gives an overview of the common connections between the selected items and summarizes the main argument of an illustrative sample from each group. Several titles appear in different sections depending on the direction and content of their arguments. A separate bibliographic appendix includes theological selections drawn from reading lists of various seminaries and rabbinical schools.

Therapeutic Model

The therapeutic model is most evident in social work, psychology and psychotherapy, and to some degree in medicine and occupational therapies. The therapeutic model addresses nearly all elements of the clinical relationship for both the therapist and patient or client. The therapeutic model differentiates between religion and spirituality, favoring spirituality as a universal human experience. Focusing on spirituality as a subjectively felt, universal experience allows for practitioners to engage in discussion of spirituality divorced from particular sets of beliefs, practices, denominational affiliations and participation. For example, this model recognizes the subjective importance of spirituality in the search for meaning and purpose, the development of personal moral codes of behavior, as well as clinical differences in rates of recovery or adjustment from physical ailments, addictions, and psychological and social disorders. As Patricia Sermabeikian (1994) points out, a transcendent power provides clients with “courage, strength, and willpower” (181) when coping with change or conflict and is significant in producing personal transformation. Similar effects are

seen in the correctional system with regard to mental health, physical health, delinquency, and prison adjustment. Spirituality also contributes to diagnostic and predictability of psychological outcomes when combined as part of multidimensional assessment techniques. While the overwhelming consensus of the existing literature is favorable, several offer cautions. Marc Galanter (1997) suggests that strong spiritual beliefs can intervene and potentially prevent some populations from seeking critical conventional treatment. Working within this paradigm also requires a constant awareness of personal values and the potential to impose subjective beliefs on clients.

Canda, Edward R. (Ed.) 1998. *Spirituality in Social Work: New Directions*. New York: Haworth Pastoral Press.

Canda edits a variety of essays on the spectrum of issues surrounding social work practice and spirituality. Topics include the incorporation of spirituality into graduate education, legal issues of separation, and eastern spiritual philosophy. Canda argues that the combination of spirituality and social work produces a process of human

fulfillment that “creatively connects personal growth, social justice, and ecojustice.” Canda concludes with five innovations for the incorporation of spirituality and social work. These are 1) human fulfillment, 2) human diversity, 3) self-determination, 4) person-in-environment, and 5) helping relationship.

Graham, Mari Ann, Kaiser, Tamara and Garrett, Kendra J. 1998. “Naming the Spiritual: The Hidden Dimension of Helping.” *Social Thought*. 18: 49-61.

This article suggests that understanding human behavior from biological, psychological and sociological components is limited and that the spiritual is essential to complete understanding of human behavior. The authors note perceived benefits for both the client and practitioner. The spiritual dimension is already an inherent element in social work practice in the authors’ eyes but it is not yet acknowledged as such. Calling attention to the spiritual dimension will enable practitioners to be more aware of it in their work. The authors disagree with the scientific argument that spirituality is incompatibly value-laden.

Helminiak, Daniel A. 2001. “Treating Spiritual Issues in Secular Psychotherapy.” *Counseling and Values*. 45(3): 163-189.

Helminiak argues that spirituality is the passionate striving to become the best that one can be and therefore subjectively useful for psychology. However, Helminiak cautions that psychology must construct a non-theistic definition of spirituality in order to not overstep its disciplinary boundary. A non-theistic approach would provide the proper psychological structures and parameters for understanding this “inherent” human mental function. This would allow psychologists to use the very subjectively important experiences of what we think of as spiritual in ways that fit their scientific discipline.

Karasu, T. Byram. 1999. “Spiritual Psychotherapy.” *American Journal of Psychotherapy*. 53 (2): 143-162.

Spiritual psychotherapy, Karasu argues, transcends but does not preclude traditional therapy. However, traditional approaches often reach an impasse when clinicians, who present themselves as prototypes to emulate, can only take patients as far as they themselves have come. In order to transcend this barrier, a spiritual psychotherapy, based in a therapeutic context of care, compassion and love, must be employed. This requires love of others, of work, and of belonging, and the belief in the sacred, in unity, and in transformation. By conducting clinical practice on this basis, therapists can

guide their patients to reach their own authentic self.

Rose, Elizabeth M., Westefeld, John S., and Ansley, Timothy N. 2001. "Spiritual issues in counseling: clients' beliefs and preferences." *Journal of Counseling Psychology*. 48 (1): 61-71.

The research analyzed responses of psychotherapy clients' beliefs about discussing religious and spiritual issues in counseling. These variables were assessed using various pre-existing scales. Overall, clients believed some religious concerns were appropriate for discussion in counseling and had a preference for discussing the combination of spiritual and religious issues rather than just religious issues in counseling. Previous spiritual experience, and the level of this experience, was the most potent variable for explaining preferences for discussing spiritual issues. Those who agreed with discussing spirituality in counseling believed that it was not just acceptable and preferable but actually important to the therapeutic process.

Amato-von Hemert, K. 1994. "Should social work education address religious issues? Yes!" *Journal of Social Work Education*. 30: 7-11.

Canda, Edward R. 1988. "Spirituality, religious diversity, social work practice." *Social Casework*. 69: 238-247.

Canda, Edward R. 1989. "Religious content in social work education: A comparative approach." *Journal of Social Work Education*. 25: 13-24.

Canda, Edward R. (Ed.) 1998. *Spirituality in Social Work: New Directions*. New York: Haworth Pastoral Press.

Canda, Edward R. and Furman, Leola Dyrud. (Eds.) 1999. *Spiritual Diversity in social work practice: the heart of helping*. New York: Free Press.

Canda, Edward R. and Smith, Elizabeth D. (Eds.) 2001. *Transpersonal Perspectives on Spirituality in Social Work*. New York: Haworth Press.

Cascio, Toni. 1998. "Incorporating Spirituality into Social Work Practice: A Review of What to Do." *Families in Society*. 79 (5): 523-531.

Damianakis, Thecla. 2001. "Postmodernism, Spirituality, and the Creative Writing Process: Implications for Social Work Practice." *Families in Society*. 82 (1): 23-34.

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- Graham, Mari Ann, Tamara Kaiser and Kendra J. Garrett. 1998. "Naming the Spiritual: The Hidden Dimension of Helping." *Social Thought*. 18: 49-61.
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- Johnson, Byron R. and Larson, David B.. 1998. "The Faith Factor." *Corrections Today*. 60 (3): 106-108.
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- Nakhaima, J. M. and Dicks, B. H. 1995. "Social work practice with religious families." *Families in Society*. 76: 360-368.
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- Pargament, K. I., D. S. Ensing, K. Falgout, H. Olsen, B. Reilly, K. Van Haitsma, and R. Warren. 1990. "God help me (I): Religious coping efforts as predictors of outcomes to significant negative life events." *American Journal of Community Psychology*. 18: 793-824.
- Pargament, K. I., M. S. Sullivan, W. K. Balzer, K. S. Van Haitsma, and P. H. Raymark. 1995. "The many meanings of religiousness: A policy capturing approach." *Journal of Personality*. 63: 953-983.
- Piedmont, Ralph L. 2001. "Spiritual transcendence and the scientific study of spirituality." *Journal of Rehabilitation*. 67 (1): 4-14.
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clients' beliefs and preferences." *Journal of Counseling Psychology*. 48 (1): 61-71.

Russel, R. 1998. "Spirituality and religion in graduate social work education." *Social Thought*. 18 (2): 15-29.

Sermabeikian, Patricia. 1994. "Our Clients, Ourselves: The Spiritual Perspective and Social Work Practice." *Social Work*. 39 (2): 178-183.

Sheridan, Michael J. 2001. "Defining spiritually sensitive social work practice: an essay review of spiritual diversity in social work practice: The Heart of Helping." *Social Work*. 46 (1): 87-92.

Slife, Brent D. and Scott P. Richards. 2001. "How Separable are Spirituality and Theology in Psychotherapy?" *Counseling and Values*. 45 (3): 190-206.

Walsh-Bowers, Richard. 2000. "A personal sojourn to spiritualize community psychology." *Journal of Community Psychology*. 28 (2): 221-236.

Business Model

Shifts in organizational management styles and workplace environments of the past decade have experimented with what is known as the “spiritual workplace.” Spirituality in the business model is not typically described in reference to religious or transcendent ideals, although such direct sentiments do surface at times. Instead, the business model employs a more cautious definition that favors the secular, psychologically based, and/or non-specific spirituality of Steven R. Covey and Scott Peck. Elements of business spirituality that are common across studies include: recognition of the worth and value of people or employee centered management, optimal human development, a working climate of high integrity, creating trust, faith, justice, respect, and love, and meeting both the economic and individual needs of employees. Repeatedly, authors argue that a spiritual workplace, while having subjective effects on morale and universal responsibility, also has significant effects on output and profitability. As Elmer H. Burack (1999) states, “When the inner self connects to ones work, work and the inner self seem to know no limits” (284). Others

such as Harold B. Jones Jr. (1999) caution that while personal traits and asceticism are relatively common to subjective levels of success, when engaged strictly on an individual rather than organizational level, they have little effect on the success or failure of organizational leadership. However in caregiving and therapeutic professions, individual and interpersonal connections to spirituality can have significant impact on the relationship of a practitioner to his/her work and provide a defense against stress and burn-out.

Gozdz, Kazimierz. 2000. “Toward Transpersonal Learning Communities in Business.” *American Behavioral Scientist*. 43 (8): 1262-1285.

Gozdz argues that broader social changes have disrupted the western rationality on which business organizations were founded. Consequently, businesses are not able to adequately regulate themselves or their role and effect on society as a whole. Gozdz argues that a transpersonal worldview that combines the development of human consciousness and business performance in practice is needed to rectify these shifts. Transpersonal business communities are also engaged in transforming

themselves as well as society. This broader mission, Gozdz argues, results in competitive advantage.

Mitroff, Ian I. and Denton, Elizabeth A. 1999. *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. San Francisco: Jossey-Bass Publishers.

Mitroff and Denton create five typologies of organizations: Religion-based, Evolutionary, Recovering, Socially Responsible, and Values-based. Test cases are examined for each, illustrating both the strengths and pitfalls of each model. Mitroff and Denton offer the “Best Practice Model” as a template that emerges predominantly from the Values-based model and incorporates the strongest elements of other models. The authors offer ten dimensions of how to transform a business into a spiritual organization. These include 1) Divine or crisis-based precipitating events, 2) Alternate Business Texts, 3) Hierarchy, Ownership of Work, Authority of a higher power rather than an individual, 4) Competition/Enemies, 5) Ontology and the principles on which the company is based, 6) The Principle of Hope, 7) Time Required to Enact the Model, 8) Size and Management of Size, 9) Ontological Status of Future Generations, and 10) Management Style.

Internal “spiritual audits” help maintain a spiritual workplace once it has been created.

Neal, Judi. 2000. “Work as Service to the Divine: Giving our Gifts Selflessly and with Joy.” *American Behavioral Scientist*. 43 (8): 1316-1333.

Neal reviews the current trends in spirituality in the workplace. Her analysis of the field is strengthened by a sample of interviews of people who see work as a service to the Divine. Work is qualitatively different for those who view it as prayer, as service to others, as selflessness, and as making a difference in the world.

Wagner-Marsh, Fraya and Conley, James. 1999. “The Fourth Wave: The Spiritually-based Firm.” *Journal of Organizational Change Management*. 12 (4): 292-301.

The authors argue a “fourth wave” (beyond Alvin Toffler’s technological “third wave”) is occurring. This fourth wave is based on the spiritual transformation of organizations and the workplace. The article identifies six concepts that are necessary for developing a spiritual corporate culture: 1) Honesty with self, 2) Articulation of the organization’s spiritually based philosophy, 3) Mutual trust and honest with others, 4) Commitment to quality and

service, 5) Commitment to employees, and 6) Selection of personnel to match the corporation's spiritually-based philosophy. These cannot merely be implemented as "add-ons" but must be fundamentally woven into the fabric and definition of the organization. Successful "spiritual organizations" are those that utilize each of these on a daily basis rather than drawing on them in crisis mode. The stated spirituality is more than just for business operations; it becomes "life enhancement."

Barrett, R. 1998. *Liberating the Corporate Soul: Building a Visionary Organization*. Cambridge, MA: Butterworth-Heinemann.

Burack, Elmer H. 1999. "Spirituality in the Workplace." *Journal of Organizational Change Management*. 12 (4): 280-291.

Butts, Dan. 1999. "Spirituality at Work: An Overview." *Journal of Organizational Change Management*. 12 (4): 328-331.

Carroll, Barbara. 2001. "A phenomenological exploration of the nature of spirituality and spiritual care." *Mortality*. 6 (1): 81-98.

Case, Paul W. and Mark McMinn. 2001. "Spiritual Coping and Well-Functioning Among Psychotherapists." *Journal of Psychology and Theology*. 29 (1): 29-40.

Cohen, Andy. 1997. "The guiding light." *Sales and Marketing Management*. 149 (8): 46-54.

Cox, A., And Liesse, J. 1996. *Redefining Corporate Soul: Linking Purpose to People*. Chicago: Irwin.

Danzig, R. A. 1986. "Religious values vs. professional values: Dichotomy or dialectic?" *Jewish Social Work Forum*. 22: 41-53.

DeFoore, B. and Renesch, J. (Eds.) 1995. *Rediscovering the Soul of Business*. San Francisco: New Leaders Press.

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Dornan, Abi. 2000. "Adding a touch of spirituality to business." *New Media Age*. May 18, 2000: 30-31.

Foltz, Tanice G. 2000. "Women's spirituality research: doing feminism." *Sociology of Religion*. 61 (4): 409-18.

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- Stuckey, Jon C. 2001. "Blessed assurance: The role of religion and spirituality in Alzheimer's disease caregiving and other significant life events." *Journal of Aging Studies*. 15 (1): 69-84.
- Thompson, William David. 2000. "Can you train people to be spiritual?" *Training and Development*. 54 (12): 18-19.
- Tischler, Len. 1999. "The Growing Interest in Spirituality in Business: A Long-term Socio-economic Explanation." *Journal of Organizational Change Management*. 12 (4): 273-279.
- Wagner, Richard B. 1998. "Soul at Work." *Journal of Financial Planning*. 11 (5): 44-45.
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Conceptual Model

The conceptual model of spiritual analysis emerges primarily from psychology where significant excavations of the terms religion and spirituality have been taking place. Spirituality is conceptually discussed most generally as a “search for the sacred.” While current conceptual definitions of spirituality allow for a compatibility with religion, they also acknowledge the sharp separation that appears to have emerged between these two concepts over the past generation.

Discussions on these concepts nearly always address the bifurcation between the institutional dimension of religion and the individual, subjective, and experiential dimensions of spirituality. Increasingly, spirituality may be perceived in otherwise mundane objects, interpersonal relationships, or social processes. Rather than providing cohesion within a community or society as religion has done in the past, spirituality is engaged in to provide cohesion within the individual and provide subjectively meaningful resources that make sense of daily life. Conceptual discussions of religion and spiritual experience have most recently been examined in the popular press

as well. A flurry of articles and texts are circulating that explore the connections between subjective, transcendent experience and neurological processes.

Emmons, Robert A. 2000. “Is spirituality an intelligence? Motivation, cognition and the psychology of ultimate concern.” *International Journal for the Psychology of Religion*. 10 (1): 3-26.

Emmons explores spirituality as a form of intelligence. As such, spirituality is evaluated as a set of capacities that help people solve problems and attain goals in their everyday lives. Emmons identifies five components of spiritual intelligence: 1) the capacity for transcendence; 2) the ability to enter into heightened spiritual states of consciousness; 3) the ability to invest everyday activities, events, and relationships with a sense of the sacred; 4) the ability to utilize spiritual resources to solve problems in living; and 5) the capacity to engage in virtuous behavior. Evidence that spirituality meets the criteria for a type of intelligence is reviewed.

Marler, Penny Long and Hadaway, C. Kirk. 2002. ““Being Religious” or “Being Spiritual” in America: A Zero-Sum Proposition?” *Journal for the Scientific Study of Religion*. 41 (2): 289-300.

The authors track the changes in religion and spirituality in America. They argue that social and cultural trends towards deinstitutionalization, individualization and globalization are responsible in part for a shift from religiosity to spirituality. Baby boomers are good examples of the self-reflective, consumerist, cell-groupings that embody these shifts. Some research suggests that a dichotomy has opened up within the American religious landscape. One can either be religious or spiritual but not both. However, new forms of religious organizations that favor the spiritual experience are beginning to emerge. The authors conclude that the sharp divide between spirituality and religion is more an effect of polling than of practice. In fact, while it is difficult to say whether Americans are less religious and more spiritual, the authors do suggest that the most religious also tend to be the most spiritual.

Zinnbauer, Brian J., Pargament, Kenneth I, and Scott, Allie B. 1999. "The Emerging Meanings of Religiousness and Spirituality: Problems and Prospects." *Journal of Personality*. 67 (6): 889-919.

The authors thoroughly detail three predominant ways in which religion and spirituality are

discussed in contemporary theory. Each of the three themes, organized vs. personal, substantive vs. functional, and negative versus positive, religion and spirituality are polarized. However, the authors suggest that new ways of understanding each of these phenomena should be constructed that do not polarize them. Religion is the search for significance in ways related to the sacred. This may include using sacred motivations for secular ends. Spirituality is more broadly the search for the sacred. The sacred or communion with the sacred is the goal. As such, these concepts have many potential points of intersection rather than strict polarization.

Begley, Sharon. "Religion and the Brain" *Newsweek*. May 7, 2001. Pp. 50-57.

Conceptual developments regarding spirituality and biology became popular topics in recent media stories. Neurotheology tracks the biological components that correspond to spiritual or religious experience. Shutting down various lobes of the brain while activating others can result in dissociation from the self and forms of connectedness to the world. While these changes in the brain may not answer whether they are caused by God or cause God, they validate the experiential, narrative accounts of

mystics and personal encounters of transcendence. Some argue that religion is not simply an experience that can be captured by brain waves. Instead, much of religion (rather than spirituality) also involves personal suffering, shame, guilt, and/or social outreach and caring for those suffering around you.

Austin, James. 1998. *Zen and the Brain*. Cambridge: MIT Press.

Bellah, Robert N., et. al. 1985. *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley: University of California Press.

Brainard, F. Samuel. 1996. "Defining 'Mystical Experience.'" *Journal of the American Academy of Religion*. 64: 359-393.

Cardena, Etzel, Lynn, Steven Jay, and Krippner, Stanley. 2000. *Varieties of Anomalous Experience: Examining the Scientific Evidence*. Washington, D.C.: American Psychological Association Books.

Cox, Harvey. 1995. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Reading, MA: Addison-Wesley.

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Hill, Peter C., Pargament, Kenneth I., Hood, Ralph W., McCullough, Michael E., Swyers, James P., Larson, David B., and Zinnbauer, Brian J. 2000. "Conceptualizing religion and spirituality: Points of commonality, points of departure." *Journal for the Theory of Social Behavior*. 31: 51-77.

Holte, James Craig. 1992. *The Conversion Experience in America: A Sourcebook on Religious Conversion Autobiography*. New York: Greenwood Press.

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Marler, Penny Long and Hadaway, C. Kirk. 2002. "'Being Religious' or 'Being Spiritual' in America: A Zero-Sum Proposition?" *Journal for the Scientific Study of Religion*. 41 (2): 289-300.

Maslow, Abraham H. 1964. *Religions, Values, and Peak-Experiences*. Columbus, OH: Ohio State University Press.

Newberg, Andrew, d'Aquili, Eugene, and Rause, Vince. 2001. *Why God Won't Go Away*. New York: Ballantine Books.

Pargament, Kenneth I. 1999. "The psychology of religion *and* spirituality? Yes and no." *International Journal for the Psychology of Religion*. 9: 3-16.

Pargament, K. I., Ensing, D. S., Falgout, K., Olsen, H., Reilly, B., Van Haitsma, K., and Warren, R. 1990. "God help me (I): Religious coping efforts as predictors of outcomes to significant negative life events." *American Journal of Community Psychology*. 18: 793-824.

Pargament, K. I., Sullivan, M. S., Balzer, W. K., Van Haitsma, K. S., and Raymark, P. H. 1995. "The many meanings of religiousness: A policy capturing approach." *Journal of Personality*. 63: 953-983.

Piedmont, Ralph L. 2001. "Spiritual transcendence and the scientific study of spirituality." *Journal of Rehabilitation*. 67 (1): 4-14.

Roof, Wade Clark. 1996. "God is in the details: reflections on religion's public presence in the United States in the mid-1990s." *Sociology of Religion*. 57: 149-162.

Roof, Wade Clark. 1999. *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton, NJ: Princeton University Press.

Roof, Wade Clark. 1999. "American spirituality." *Religion and American Culture*. 9: 131-39.

Rothberg, Donald. 2000. "Spiritual Inquiry." In Hart, Tobin, Nelson, Peter L., and Puhakka, Kaisa (Eds.). 2000. *Transpersonal Knowing: Exploring the Horizon of Consciousness*. Albany, NY: State University of New York Press: 161-184.

Zinnbauer, Brian J., Pargament, Kenneth I., Cole, B., Rye, M. S., Butter, E. M., Belavich, T. G., Hipp, K. M., Scott, Allie B., and Kadar, J. L. 1997. "Religion and spirituality: unfuzzifying the fuzzy." *Journal for the Scientific Study of Religion*. 36: 549-564.

Zinnbauer, Brian J., Pargament, Kenneth I., and Scott, Allie B. 1999. "The Emerging Meanings of Religiousness and Spirituality: Problems and Prospects." *Journal of Personality*. 67 (6): 889-919.

Engaged Model

Spirituality, while sometimes viewed as being a strictly inward, even narcissistic activity, has the potential to propel people into lives of social service and public engagement. Spirituality in this sense is a vital resource, sustaining people in the hard work of social change, and, on regular occasions, inspiring them to imagine possibilities that exceed realistic expectations. As Stephen L. Carter (1993) suggests, “People to whom religion really matters, people who believe they have found answers to the ultimate questions, or are very close to finding them will often respond to incentives other than those that motivate more secularized citizens” (275-276). While not as much has been written about spirituality as a social resource, the work that has been done views spirituality as multidimensional in its applications to life’s problems and approaches to solving these problems. Laurel Kearns (1997) for example suggests that in times of upheaval or normative uncertainty, spirituality becomes essential in forging new social meaning systems and strategies for action. Shifts are beginning to emerge in social science analysis with spirituality playing a prominent

role. Spirituality is seen as a socially and politically powerful resource based in the intensity of shared elements, an increased capacity for ambiguity and uncertainty, and an intellectual and emotional openness to change. Kenneth D. Wald (1987) notes, “human beings will make enormous sacrifices if they believe themselves to be driven by a divine force” (29).

Harris, Fredrick C. 1999. *Something Within: Religion in African-American Political Activism*. New York: Oxford University Press.

Harris attempts to rectify the stereotypes of religion in the black community as opiate and as inspiration. What is left out of the polarity is the multidimensionality of religion and specifically black beliefs and spiritual practices. Harris sees both macro and micro resources in religion. Macro include indigenous leadership, communication networks, mass membership, social interaction, money and meeting places. Micro include motivation (efficacy/moral issues), group consciousness (racial and class), and culture (iconography, symbols, religious language. Harris argues that we need to consider that devotion to a perceived sacred force nurtures feelings of “ego strength” and a sense of

effectiveness in worldly affairs. Harris terms this religiously inspired efficacy.

Joas, Hans. 2000. *The Genesis of Values*. Trans. Gregory Moore. Chicago: The University of Chicago Press.

Joas draws heavily upon William James to build an argument for the importance of subjective values in public discourse. Religion and the spiritual experience are essential in attracting people to certain values. Whereas secular moral beliefs are taken on with a “heavy heart” or “dull submission, according to James, religiously based values are followed with passion and joy. The emotional component of spiritual experience can provide a perception of truth, insights and revelations, and a newness of perspective on the world. This expands the possibilities for acting and adds a feeling of certainty often unattainable in the secular realm. Communication about values is a communication about experience and must be conducted differently. Rather than convincing a listener, a value communication would share experiences. Narrative would play a large role in this form of communication and values could be generalized without giving up their distinct qualities.

Johnston, Douglas and Sampson, Cynthia, (Eds.). 1994. *Religion, the Missing Dimension of Statecraft*. New York: Oxford University Press.

The authors argue that individuals functioning on a religious or spiritual level may be better equipped than those acting strictly on the power level of politics and economics in dealing with the inequalities that are experienced below the nation-state level. This element has been left out of the study of international relations. In this argument, spirituality transcends the parameters of institutional religion, suggesting a less bounded and far-reaching scope of human involvement. This still often involves motivations taken from the organized religion but it implies action driven from faith that does not need to adhere to ritual or communal action. The fact that Americans separate spiritual and public lives limits an understanding of other societies who do not and further restricts the acknowledgement of the transformational possibilities of spiritual convictions.

Pulido, Laura. 1998. “The sacredness of “Mother Earth”: spirituality, activism and social justice.” *The Annals of the Association of American Geographers*. 88 (4): 719-723.

Pulido suggests that understanding spirituality is crucial rather than anathema to academic research of social movements and social transformation. Spiritual framings, if taken only as rhetorical devices, are limited in their application. However, spirituality typically gives direction to social activist and challenges members to remember our responsibilities to each other and the world around us. In this sense, spirituality in providing a connection with powers beyond us, may act not merely as a balm to the inequalities of life but as a motivation for social action to change unjust situations. Anger may act as a significant motivator but spirituality may be even more powerful and longer lasting.

Wuthnow, Robert. 2001. *Creative Spirituality: The Way of the Artist*. Los Angeles: University of California Press.

Wuthnow argues that artists, like many Americans today, seek individualized and fluid forms of spirituality rather than static or institutional forms. Borrowing from a variety of traditions is common and often results in a general form of spirituality that provides meaning or assists in life's struggles. Wuthnow concludes that individuals develop a "creative spirituality" that personalizes the spiritual teachings in order to make them subjectively

meaningful. This creativity need not be trivialized as "shopping" for spirituality but instead is often profoundly motivated by deep and painful circumstances that organized religions failed to address or resolve. In this sense, the creative spiritualist is on a deep and personalized quest that cannot be any other way. Practice becomes an essential aspect of this spirituality and of their work. Devoting periods of time daily to cultivate a relationship with God increases the perceived rewards. A creative spirituality is characterized by commitment, action, and a faithful lifestyle rather than abstract thoughts or doctrines.

Carter, Stephen L. 1993. *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*. New York: Basic Books.

Emmons, Robert A. 2000. "Is spirituality an intelligence? Motivation, cognition and the psychology of ultimate concern." *International Journal for the Psychology of Religion*. 10 (1): 3-26.

Faver, C. A. 1986. "Belief Systems, social work, and social change." *Journal of Applied Social Sciences*. 10 (2): 119-134.

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- Kurtz, Linda Farris. 1997. "Recovery, the 12-step movement, and politics." *Social Work*. 42: 403-405.
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- Rimor, Mordechai and Tobin, Gary A. 1990. "Jewish Giving Patterns to Jewish and Non-Jewish Philanthropy." In Wuthnow, Robert, and Hodgkinson, Virginia A. (Eds.) *Faith and Philanthropy in America: Exploring the Role of Religion*

in America's Voluntary Sector. San Francisco: Jossey-Bass: 134-164.

Roof, Wade Clark. 1996. "God is in the details: reflections on religion's public presence in the United States in the mid-1990s." *Sociology of Religion*. 57: 149-162.

Schwartz, Shalom H. and Huismans, Sipke. 1995. "Value Priorities and Religiosity in Four Western Religions." *Social Psychology Quarterly*. 58: 88-107.

Tisdell, Elizabeth J. "Spirituality and emancipatory adult education in women adult educators for social change." *Adult Education Quarterly*. 50 (4): 308-335.

Wald, Kenneth D. 1987. *Religion and Politics in the United States*. New York: St. Martin's Press.

Walsh-Bowers, Richard. 2000. "A personal sojourn to spiritualize community psychology." *Journal of Community Psychology*. 28 (2): 221-236.

Wood, Richard L. 1999. "Religious Culture and Political Action." *Sociological Theory*. 17: 307-332.

Wuthnow, Robert. 2001. *Creative Spirituality: The Way of the Artist*. Los Angeles: University of California Press.

Engaged Spirituality

Religious Education Appendix

Nearly all accredited Christian seminaries have one or two courses in spirituality or Christian formation, many of which are required courses in the seminary degree curriculum. Of the 193 accredited Christian schools, 31 had particular curriculum emphases and/or degree certificates. By degree emphases we mean three or more required or elective classes offered with a clear focus on spirituality and spiritual formation. Far fewer institutions combined spirituality with social transformation. Rabbinical schools were similar, offering a few courses explicitly on spirituality or social justice, all of which were electives. Schools that do offer strong concentrations in spirituality see themselves as standing outside of the mainstream of the national core religious curricula and often are not aware of other similar developments within their own denomination or within religious training in general.

Christian seminaries with emphases in spirituality:

Baptist Theological Seminary at Richmond
Bexley Hall
Dallas Theological Seminary
General Theological Seminary
Gonzaga University of Religious Studies
Graduate Theological Union
Lutheran Theological Southern Seminary
Methodist Theological School in Ohio
Mount St. Mary's Seminary
North American Baptist Seminary
North Park Theological Seminary
Seabury-Western Theological Seminary
St. Charles Borromeo Seminary
St. Francis Seminary
St. Mary's Seminary

Christian seminaries with spiritual certificate/degree programs:

Aquinas Institute of Theology – Graduate Certificate in Spiritual Direction.
Azusa Pacific Seminary – Certificate in Christian Spirituality and Direction.

Boston College Institute of Religious Education and Pastoral Ministry – Post-Master's Certificate in Formative Spirituality.
Catholic Theological Union – Emmaus Program for Continuing Lay Formation.
Chicago Theological Seminary – Affiliated Program in Spirituality and Spiritual Direction.
Earlham School of Religion – Theological Reflection Year.
Fuller Seminary – David du Plessis Center for Christian Spirituality.
George Fox Seminary – Spiritual Formation and Discipleship.
Immaculate Conception Seminary – Certificate in Christian Spirituality (in conjunction with the Jesuit Center for Spiritual Growth; the School of Spirituality of the Center for Spiritual Development; the Center for Spirituality and Justice; and the Upper Room Spirituality Center).
Kenrick-Glennon Seminary – Human and Spiritual Formation Program.
McCormick Theological Seminary – Spirituality Concentration.
Notre Dame Seminary – Spiritual Formation Program.
Talbot School of Theology at Biola – Institute of Spiritual Formation.

Truett Seminary at Baylor University – Spiritual Formation Program.
University of Dubuque Theological Seminary – Spiritual Formation specialization in Masters of Divinity program.
Wesley Seminary – Spirituality for Life Together Program.

Accredited Jewish Seminaries and Rabbinical Schools:

University of Judaism
Jewish Theological Seminary of America
Hebrew Union College
Reconstructionist Rabbinical College
Yeshiva University

American Theological Society Accredited Christian and Catholic Seminaries

Abilene Christian University Graduate School of Theology
Alliance Theological Seminary
American Baptist Seminary of the West
Anderson University School of Theology
Andover Newton Theological School
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary

Assemblies of God Theological Seminary
Associated Mennonite Biblical Seminary
Athenaeum of Ohio
Austin Presbyterian Theological Seminary
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Baptist Theological Seminary at Richmond
Barry University Department of Theology and Philosophy
Beeson Divinity School of Samford University
Berkeley Divinity School
Bethany Theological Seminary
Bethel Theological Seminary
Bexley Hall
Biblical Theological Seminary
Blessed John XXIII National Seminary
Boston College Institute of Religious Education and Pastoral Ministry and Department of Theology
Boston University School of Theology
Brite Divinity School of Texas Christian University
Calvin Theological Seminary
Campbell University Divinity School
Candler School of Theology of Emory University
Capital Bible Seminary
Catholic Theological Union
Catholic University of America Department of Theology
Central Baptist Theological Seminary

Chapman School of Religious Studies of Oakland
City University
Chicago Theological Seminary
Christ The King Seminary
Christian Theological Seminary
Church Divinity School of the Pacific
Church of God Theological Seminary
Cincinnati Bible Seminary
Claremont School of Theology
Colgate Rochester Crozer Divinity School
Columbia Biblical Seminary and School of Missions
of Columbia International University
Columbia Theological Seminary
Concordia Seminary (MO)
Concordia Theological Seminary (IN)
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican House of Studies
Dominican School of Philosophy and Theology
Dominican Study Center of the Caribbean
Drew University Theological School
Duke University Divinity School
Earlham School of Religion
Eastern Baptist Theological Seminary
Eastern Mennonite Seminary of Eastern Mennonite
University
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel School of Religion

Episcopal Divinity School
Episcopal Theological Seminary of the Southwest
Erskine Theological Seminary
Evangelical School of Theology
Evangelical Seminary of Puerto Rico
Franciscan School of Theology
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
(The) General Theological Seminary
George Fox Evangelical Seminary
Golden Gate Baptist Theological Seminary
Gonzaga University Department of Religious
Studies
Gordon-Conwell Theological Seminary
Graduate Theological Union
Grand Rapids Baptist Seminary
Haggard Graduate School of Theology of Azusa
Pacific University
Harding University Graduate School of Religion
Hartford Seminary
Harvard University Divinity School
Holy Cross Greek Orthodox School of Theology
Hood Theological Seminary
Houston Graduate School of Theology
Howard University School of Divinity
Iliff School of Theology
Immaculate Conception Seminary Seton Hall
University
Inter-American Adventist Theological Seminary
Interdenominational Theological Center

International Theological Seminary
Jesuit School of Theology at Berkeley
Kenrick-Glennon Seminary
Knox Theological Seminary
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian Seminary
Logos Evangelical Seminary
Logsdon School of Theology of Hardin-Simmons
University
Louisville Presbyterian Theological Seminary
Loyola Marymount University Department of
Theological Studies
Loyola University Chicago Institute of Pastoral
Studies
Luther Seminary
Lutheran School of Theology at Chicago
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
James and Carolyn McAfee School of Theology of
Mercer University
McCormick Theological Seminary
Meadville Lombard Theological School
Memphis Theological Seminary
Mennonite Brethren Biblical Seminary
Methodist Theological School in Ohio
Michigan Theological Seminary
Mid-America Reformed Seminary
Midwestern Baptist Theological Seminary

Moravian Theological Seminary
Mount Angel Seminary
Mount Saint Mary's Seminary
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
New York Theological Seminary
North American Baptist Seminary
North Park Theological Seminary
Northern Baptist Theological Seminary
Notre Dame Seminary
Oblate School of Theology
Oral Roberts University School of Theology
Pacific Lutheran Theological Seminary
Pacific School of Religion
Payne Theological Seminary
Perkins School of Theology Southern Methodist
University
Phillips Theological Seminary
Phoenix Seminary
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Samuel DeWitt Proctor School of Theology of
Virginia Union University
Protestant Episcopal Theological Seminary in
Virginia
Reformed Episcopal Seminary

Reformed Presbyterian Theological Seminary
Reformed Theological Seminary
Regent University School of Divinity
Sacred Heart Major Seminary
Sacred Heart School of Theology
St. Bernard's Institute
St. Charles Borromeo Seminary
St. Francis Seminary
St. John's Seminary (CA)
St. John's Seminary (MA)
St. John's University School of Theology - Seminary
St. Joseph's Seminary
St. Mary Seminary and Graduate School of
Theology
St. Mary's Seminary and University
St. Meinrad School of Theology
St. Patrick's Seminary
St. Paul School of Theology
St. Paul Seminary School of Divinity of the
University of St. Thomas
St. Peter's Seminary
St. Tikhon's Orthodox Theological Seminary
St. Vincent de Paul Regional Seminary
St. Vincent Seminary
St. Vladimir's Orthodox Theological Seminary
SS. Cyril & Methodius Seminary
San Francisco Theological Seminary
Seabury-Western Theological Seminary
Seattle University School of Theology and Ministry
Seminary of the Immaculate Conception

Seventh-day Adventist Theological Seminary of
Andrews University
Shaw University Divinity School
South Florida Center for Theological Studies
Southeastern Baptist Theological Seminary
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
Starr King School for the Ministry
Swedenborgian House of Studies
Talbot School of Theology of Biola University
Trinity Episcopal School for Ministry
Trinity Evangelical Divinity School of Trinity
International University
Trinity Lutheran Seminary
George W. Truett Theological Seminary of Baylor
University
Union Theological Seminary (NY)
Union Theological Seminary and Presbyterian
School of Christian Education
United Theological Seminary
United Theological Seminary of the Twin Cities
University of Chicago Divinity School
University of Dubuque Theological Seminary
University of Notre Dame Department of Theology
University of St. Mary of the Lake Mundelein
Seminary
University of St. Thomas School of Theology
University of the South School of Theology
Vanderbilt University Divinity School
Wartburg Theological Seminary

Washington Theological Union
Wesley Biblical Seminary
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary
Westminster Theological Seminary in California
Weston Jesuit School of Theology
M. Christopher White School of Divinity of
 Gardner-Webb University
Winebrenner Theological Seminary
Yale University Divinity School

Engaged Spirituality

Seminary Spirituality

Reading List Appendix

The following reading list has been collected from a cross section of seminaries and rabbinical schools that have specific courses on spirituality. Beyond the texts listed here, spirituality syllabi often depended heavily on scripture and sacred texts such as selected readings from the Book of Psalms, the Mishnah, or the Kabbalah. This reading list is a sample of the variety of texts that were either required or recommended reading.

Allen, Diogenes. 1997. *Spiritual Theology*.
Cambridge: Cowley Publications.

Andrews, William L. 1986. *Sisters of the Spirit*.
Bloomington, IN: Indiana University Press.

Anonymous. 1981. *The Cloud of Unknowing*. edited
by James Walsh, S.J. New York: Paulist Press.

Anonymous. 1978. *The Way of the Pilgram and The
Pilgram Continues His Way*. Trans. by Helen
Bacovcin. New York: Image Books.

Arterburn, Stephen and Stoop, David. 1998. *Seven
Keys to Spiritual Workbook*. Wheaton: Tyndale
House Publishers, Inc.

Ashley, Benedict M., O. P. 1995. *Spiritual Direction
in the Dominican Tradition*. New York: Paulist Press.

Augsburger, Myron S. 1969. *Invitation to Discipleship*.
Scottsdale, PA: Herald Press.

Saint Augustine. 1961. *Confessions*. New York:
Penguin.

Teresa of Avila. 1979. *The Interior Castle*. New York:
Paulist Press.

Bacik, James J. 1996. *Spirituality in Transition*.
Kansas City: Sheed and Ward.

Banks, Robert. 1994. *God the Worker: Journeys into the
Mind, Heart and Imagination of God*. Valley Forge,
PA: Judson Press.

Banks, Robert and Stevens, R. Paul. (Eds.) 1977.
The Complete Book of Everyday Christianity. Downers
Grove, IL: InterVarsity Press.

Barry, William A. and Connolly, William J. 1982. *The
Practice of Spiritual Direction*. New York: The
Seabury Press.

Bass, Dorothy. 1997. *Practicing Our Faith*. San
Francisco: Jossey Bass.

Bernardi, Janet and Mahedy, William. 1994. *A
Generation Alone*. Downers Grove, IL: InterVarsity.

Billy, Dennis J. and Orsuto, Donna Lynn. 1996.
*Spirituality and Morality: Integrating Prayer and
Action*. New York: Paulist Press.

Bloom, Anthony. 1973. *Courage to Pray*. New York:
Paulist Press.

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- Boa, Kenneth. 2001. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids: Zondervan.
- Bondi, Roberta. 1987. *To Love As God Loves*. Minneapolis, MN: Fortress Press.
- Bonhoeffer, Deitrich. 1963. *The Cost of Discipleship*. New York: Macmillan.
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- Boyer, Ernest Jr. 1988. *Finding God at Home: Family life as a Spiritual Discipline*. San Francisco: Harper & Row.
- Brainard, F. Samuel. 1996. "Defining 'Mystical Experience.'" *Journal of the American Academy of Religion*. 64: 359-393.
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- Calvin, John. 1975. *Golden Booklet of the True Christian Life*. Grand Rapids, MI: Baker Book House Co.
- Chittister, Joan. 1990. *Wisdom Distilled from the Daily: Living the Rule of St. Benedict today*. San Francisco: Harper & Row.
- Chittister, Joan. 1998. *Heart of Flesh: A Feminist Spirituality for Women and Men*. Grand Rapids: Eerdmans.
- Cho, Wha Soon. 1990. *Let the Weak Be Strong: A Woman's Struggle for Justice*. New York: Crossroad.
- Clinton, J. R. 1988. *The Making of a Leader*. Colorado Springs, CO: NavPress.
- Collins, Kenneth J. 2000. *Exploring Christian Spirituality*. Grand Rapids: Baker Book House Co.
- Cone, James H. 1972. *The Spirituals and the Blues*. London: Orbis.
- Cone, James H. 1986. *My Soul Looks Back*. London: Orbis.
- Conroy, Maureen, R.S.M. 1993. *The Discerning Heart: Discovering a Personal God*. Chicago: Loyola University Press.
- Costen, Melva Wilson. 1993. *African American Christian Worship*. Nashville: Abingdon Press.

Cowman, L. B. [1925] 1997. *Streams in the Desert*. Edited by James Reimann. Grand Rapids, MI: Zondervan Publishing House.

Craven, Toni. 1992. *The Book of Psalms. Message of Biblical Spirituality 6*. Collegeville: The Liturgical Press.

Cunningham, Lawrence S. and Egan, Keith J. 1996. *Spirituality: Themes from the Tradition*. New York: Paulist Press.

Curtis, Brent and Eldrege, John. 1997. *The Sacred Romance: Drawing closer to the heart of God*. Nashville, TN: Thomas Nelson, Inc.

Day, Dorothy. 1952. *The Long Loneliness*. New York: HarperCollins.

Dempsey, Ron. D. 1997. *Faith Outside the Walls*. Macon, GA: Smyth & Helwys.

de Sales, Francis. 1972. *Introduction to the Devout Life*. New York: Image Books, Doubleday.

de Sales, Francis and de Chantal, Jane. 1988. *Letters of Spiritual Direction*. Mahwah, NJ: Paulist Press.

de Vinck, Christopher. 1999. *Nouwen Then*. Grand Rapids, MI: Zondervan Publishing House.

Deere, Jack. 1996. *Surprised by the Voice of God: How God Speaks Today Through Prophecies, Dreams and Visions*. Grand Rapids, MI: Zondervan Publishing House.

Demarest, Bruce. 1999. *Satisfy Your Soul*. Colorado Springs, CO: NavPress.

Dillard, Annie. 1982. *Teaching a Stone to Talk: Expeditions and Encounters*. New York: Harper and Row.

Donin, Rabbi Hayim Halevy. 1980. *To Pray as a Jew*. New York: Basic Books, Inc.

Donnelly, Doris. 1993. *Spiritual Fitness*. San Francisco: HarperCollins.

Dougherty, Rose Mary. 1995. *Group Spiritual Direction*. New York: Paulist Press.

Downey, Michael. 1997. *Understanding Christian Spirituality*. New York: Paulist Press.

Drane, John. 1997. *Faith in a Changing Culture*. New York: HarperCollins.

Dreyer, Elizabeth. 1994. *Earth Crammed with Heaven: A Spirituality of Everyday Life*. New York: Paulist Press.

Dyckman, Katherine Marie, S.N.J.M. and Carroll, L. Patrick, S.J. 1981. *Inviting the Mystic, Supporting the Prophet: An Introduction to Spiritual Direction*. New York: Paulist Press.

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Edwards, Tilden. 2001. *Spiritual Director, Spiritual Companion*. New York: The Paulist Press.

Eldridge, John. 2000. *The Journey of Desire*. Nashville, TN: Thomas Nelson Publishers.

Ellis, Joseph J. 2000. *Founding Brothers: The Revolutionary Generation*. New York: Alfred A. Knopf.

Ellul, Jacques. 1970. *Prayer and Modern Man*. New York: The Seabury Press.

Endo, Shusaku. 1969. *Silence*. New York: Taplinger.

Farley, Margaret. 1986. *Personal Commitments*. San Francisco: Harper and Row.

Fenelon, Francois. 1992. *The Seeking Heart*. Auburn, ME: Christian Books Publishing House.

Fischer, Kathleen R. 1983. *The Inner Rainbow: The Imagination in Christian Life*. New York: Paulist Press.

Fischer, Kathleen R. 1988. *Women at the Well*. New York: Paulist Press.

Flinders, Carol Lee. 1993. *Enduring Grace: Living Portraits of Seven Women Mystics*. New York: Harper.

Foster, Richard J. 1992. *Prayer: Finding the Heart's True Home*. : New York: Harper.

Foster, Richard J. 1998. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: HarperSanFrancisco.

Foster, Richard J. and Griffin, Emilie. 1999. *Spiritual Classics: Selected Readings for Individuals and Groups on the Twelve Spiritual Disciplines*. San Francisco: Harper San Francisco.

Foster, Richard J., and Smith, James Bryan (Ed.). 1993. *Devotional Classics: Selected Readings For Individuals and Groups*. New York: Harper Collins.

Green, Thomas H., S.J. 1991. *Drinking From a Dry Well*. Notre Dame, IN: Ave Maria Press.

Green, Thomas H., S. J. 1998. *When the Well Runs Dry*. Notre Dame, IN: Ave Maria Press.

Guenther, Margaret. 1992. *Holy Listening: The Art of Spiritual Direction*. Cambridge: Cowley Publications.

Guinness, Os. 1998. *The Call*. : Nashville, TN: W Publishing Group.

Gutierrez, Gustavo. 1984. *We Drink From Our Own Wells: the Spiritual Journey of a People*. London: Orbis.

Hamma, Robert M. 1996. *Along Your Desert Journey*. Mahwah, NJ: Paulist Press.

Hart, Thomas N. 1980. *The Art of Christian Listening*. Mahwah, NJ: Paulist Press.

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Hoezee, Scott. 1998. *Remember Creation*. Grand Rapids, MI: Wm. B. Eerdmans.

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Holt, Bradley P. 1993. *Thirsty for God: A Brief History of Christian Spirituality*. Minneapolis, MN: Augsburg.

Houston, James. 1996. *The Transforming Power of Prayer*. Colorado Springs, CO: NavPress.

Huggett, Joyce. 1996. *Praying the Parables*. Downer's Grove, IL: Intervarsity Press.

Johnson, Ben Campbell. 2000. *Living Before God*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.

Jones, Alan. 1982. *Exploring Direction: An Essay on Christian Friendship*. San Francisco: Harper & Row, Publishers.

Jones, E. Stanley. 1925. *The Christ of the Indian Road*. New York: Crosset & Dunlap.

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Kagawa, Toyohiko. 1935. *Meditations on the Cross*. Chicago: Willett, Clark & Co.

Keenan, James F. 1996. *Virtues for Ordinary Christians*. Kansas City: Sheed and Ward.

Kelsey, Morton T. 1984. *Companions on the Inner Way: The Art of Spiritual Guidance*. New York: Crossroad.

Kidd, Sue Monk. 1990. *When the Heart Waits: Spiritual Direction for Life's Sacred Questions*. San Francisco: HarperCollins Publishers.

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Brother Lawrence. [1693] 1958. *The Practice of the Presence of God*. Old Tappan, NJ: Fleming H. Revell Company.

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L'Engle Madeleine. 1980. *Walking on Water*. Wheaton: Harold Shaw Publishers.

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Engaged Spirituality

Organization Sample List

The following list is a sample of the organizations, on-line communities, and spiritual retreat centers that we included in our study. In general, spiritual communities do not discuss social transformation and social justice organizations, while often using religious language, do not discuss individual spirituality. This list focuses mainly on religiously based organizations that overlap in their commitments to spirituality or social justice. We have also included lesser-known organizations that either had a unique approach to spirituality or to social action. Thousands of organizations exist and online organizations are notoriously mercurial. Therefore, this sample is not exhaustive. Nevertheless, it illustrates the array of work being done across the country. The first grouping provides a sample of organizations that employ engaged spirituality for social transformation. The remainder of the appendix is divided by faith tradition.

Engaged Spirituality for Social Transformation

- AVODAH – Jewish Service Corps. Teaches through community-based, anti-poverty programs the connections between Jewish life and social action. Focuses as well on the traditional practices that create a spiritual base for activism. www.avodah.net
- Benetvision – a center for research and resources for spirituality headed by Sister Joan Chittister. Contains essays on religious engagement in the world and spirituality. www.eriebenedictines.org/benetvision
- Islamic Circle of North America Relief-Helping Hand – global and local outreach that provides programs rather than simply donations. www.reliefonline.org
- Muslim Hands – worldwide agency (UK based) devoted to helping the needy through various programs such as emergency aid, education, medical care, housing etc. www.muslimhands.org
- The Other Side – a diverse nonprofit progressive Christian organization committed to the connections between personal spirituality and social transformation with an emphasis on

creative arts. Acts as an online magazine for members with practical elements such as prayer partners. www.theotherside.org

- Panim: The Institute for Jewish Leadership and Values – nonprofit based on advancing tikkun olam, activism and civic engagement driven by Jewish values. Provides the skills and opportunities to “live Torah” and care for others. www.panim.org
- Peacemaker Community Foundation – interfaith organization for the integration of spiritual practice and social action. Founded by Zen monastics. www.peacemakercommunity.org
- Sojourners/Call to Renewal – evangelical organization, magazine, online community and basis for “sojo circles” dedicated to spirituality and social action. www.sojo.net

Muslim

- American Muslim Alliance – political action committee lobbying for Muslim interests and candidates in American politics. www.amaweb.org
- American Muslims for Global Peace and Justice – organization for civil rights and justice for Muslims in the United States and worldwide. Heavy emphasis on political issues such as, “Leveraging Faith

in Pursuit of Dignity and Freedom,” based on a Quranic verse that warns against following desires at the expense of following God.

www.globalpeaceandjustice.org

- Association of Islamic Charitable Projects – worldwide organization focused mostly on youth and public education. www.aicp.org
- American Red Crescent – nonprofit established to provide emergency relief worldwide. Also plans on opening free medical clinics in New York and New Jersey. www.arcsociety.org
- Council on American-Islamic Relations – established to present a Muslim voice on issues of local and national importance and to foster greater understanding of Muslims in America. www.cair-net.org
- Human Assistance and Development International (HADI) – works towards long-term social, economic, educational, and scientific development opportunities worldwide. www.islamicity.org/hadi
- Institute for Arabic and Islamic Studies – on-line center with summaries of Muslim doctrine and missions. Includes a “spiritual institute” page with various discussions of Salah and other issues of the

heart and spiritual obedience.

www.islamic-study.org/spiritual_institute

- Islamic American Relief Agency – non-profit relief organization established in 1985 and dedicated to the empowerment of disadvantaged people through donations and participatory development programs. <http://iara-usa.org>
- Islamic Circle of North America Relief-Helping Hand – global and local outreach organization that provides developmental programs rather than simply donations. www.reliefonline.org
- Islamic Relief Worldwide – international and local relief and development. Programs include emergency relief, water sanitation, education, orphans, and health and nutrition services. www.islamic-relief.com
- Islamic Society of North America – formed to foster a stronger Muslim community in North America. Believes in contributing locally toward the well being of society at large. www.isna.net
- Islamic-American Zakat Foundation – use zakat donations to serve the homeless in Washington, D.C. as well as victims of natural disasters and war worldwide. Based on principles in the Quran. www.iazf.org

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- Muslim Hands – worldwide agency devoted to helping the needy through various programs such as emergency aid, education, medical care, housing etc. www.muslimhands.org
 - Muslim Public Affairs Council – Public service agency that works for the civil rights of Muslims in America and attempts integration of Islamic religion and culture into the American pluralistic mainstream. www.mpac.org
 - Project Islamic HOPE – (Helping Oppressed People Everywhere) develops the spiritual, social, mental and physical lives of the community following the example of the Prophet Muhammad. Networks with other community organizations to combat poverty, hunger, and social injustice. www.projectislamichope.org
 - Project MAPS – Pew Forum research project on Muslims in American Public Square. Located at Georgetown. www.projectmaps.com
 - Tolerance Foundation – promotes understanding of the Muslim faith through education and community outreach including social services. www.tolerancefoundation.org

- Ummah.com - predominantly news, religion, and lifestyle site for the online Muslim community. www.ummah.net
- University Muslim Medical Association (UMMA) Free Clinic – based on the premise that health care is a right not a privilege, UMMA provides a range of service in South Central Los Angeles. www.ummaclinic.org

Jewish

- Aleph: Alliance for Jewish Renewal – attempts to reclaim Jewish sacred purpose through tikkun olam (healing the world) and tikkun halev (healing the heart). Acts as a network for the grassroots revitalizing of Jewish congregations. Social justice work is carried out through the Shalom Center. www.aleph.org
- American Jewish Committee – organized to represent, protect and educate about Jewish identity in the United States, Israel, and worldwide. Maintains an interesting page titled, “What Being Jewish Means to Me” www.ajc.org
- Amos – the National Jewish Partnership for Social Justice works on projects such as voting rights, election reform, national surveys and databases of projects. www.amospartnership.org

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- AVODAH – the Jewish Service Corps teaches the connections between Jewish life and social action through community-based, anti-poverty programs. Focuses as well on the traditional practices that create a spiritual base for activism. www.avodah.net
 - Bas Ayin – online magazine of Jewish spirituality. Offers essays, stories, parables and translations predominantly from the Kabbalah and Hasidism. www.shemayisrael.co.il/publicat/bas_ayin/index.htm
 - Elat Chayyim – spiritual, kosher, nondenominational Jewish retreat center in the Catskills. Focuses on renewing Jewish practice and spiritual experience. www.elatchayyim.org
 - Jewish Council on Urban Affairs – one of the first Jewish social action committees in the United States. Focuses on wide range of issues such as poverty, racism, anti-Semitism, job creation and affordable housing. www.jcua.org
 - Jewish Fund For Justice – founded on tzedakah (righteous giving) and tikkun olam (repair of the world). Sees fighting poverty as an essential part of Jewish identity. www.jfjustice.org
 - Jewish Organizing Initiative – provides yearlong fellowships for young Jews – generally just out of college – in community organizing. The goals are to pass along social justice organizing skills and recruit workers and sustain social justice careers. www.jewishorganizing.org
 - Jewish Peace Fellowship – a nondenominational “Jewish voice in the peace movement and a peace voice in the Jewish community.” JPF teaches nonviolent conflict resolution as inspired by the Torah, the Talmud and Jewish teachers such as Buber, Magnes, and Heschel. www.jewishpeacefellowship.org
 - Jewish Renewal Life Center – provides a variety of programs to guide spiritual seekers in development of Jewish practices, contemplation, and community building. www.jewishrenewallifecenter.org
 - Jewish Social Justice Network – consortium branch of the Jewish Fund for Justice that makes connections between other Jewish organizations working for social justice. Provides a space to share techniques, resources, and strategies. www.jfjustice.org/jsjhome.html

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- Jews for Racial and Economic Justice – New York City group that mobilizes support around issues of social services, education, homelessness, and labor laws. Organized to help reduce racial discrimination and violence. www.jfrej.org
 - Metivta – an Aramaic word for spiritual academy, Metivta is a center for contemplative Judaism. It is based in Hasidism and Kabbalah. Provides retreats in Los Angeles as well as local and distance learning programs. Part of the Peacemaker Community. Has also blended meditation and 12-step model for a new Jewish spiritual life. www.metivta.org
 - Network of Jewish Renewal Communities –an organizational body that allows for communication between the autonomous local communities committed to Jewish Renewal. Spiritual and ethical paths are stressed (tikkun olam) – affiliated with ALEPH. Runs “Maintain a Life Center” for residential programs or short-term experiential programs. www.jewishrenewal.org
 - Panim: The Institute for Jewish Leadership and Values – nonprofit based on advancing tikkun olam, activism and civic engagement driven by Jewish values. The Center for Jewish Service-Learning provides the skills and opportunities to “live Torah” and care for others. www.panim.org
 - Progressive Jewish Alliance – national membership organization based in Los Angeles that is dedicated to the Jewish tradition of social justice – both locally and worldwide. Address large scope of issues from race, gender, education, and Israel. www.pjalliance.org
 - Religious Action Center of Reform Judaism – legislative committee to mobilize the Jewish community on a variety of social issues. www.rac.org
 - Shalom Center/Rabbi Arthur Waskow – popular spirituality movement that links Judaism with other forms of spiritual development such as ecology and mysticism. www.shalomctr.org
 - The Shefa Fund – grant making and investing institution, it encourages the use of tzedkah (charitable giving) to create a more just society and the transformation of Jewish life toward spiritual development. www.shefafund.org
 - Simply Jewish – Think tank and on line community that seeks to overcome denominational and political divisions within Judaism. Returns to an early

definition from Micah based on justice, kindness and spiritual intimacy.

www.simplyjewish.com

- Socialaction.com – online magazine for justice, community building and repairing the world. Page on “change makers” highlights active groups and individuals across the country. www.socialaction.com
- Synagogue 2000 – attempt to bring conservative and reformed synagogues together. Based on the Christian megachurch model. www.syn2000.org
- Walking Stick Foundation – Jewish based non-profit led by Rabbi Gershon Winkler that is aimed at forging relationships with Native American religions and others who are committed to indigenous spirituality and preservation of the earth. www.walkingstick.org
- Ziv Tzedakah Fund, Inc. – site contains lists of suggestions and motivational essays on doing good deeds and practicing charitable giving. www.ziv.org

Christian

- 24/7 Prayer – international youth-based movement that encourages local sponsorship of a solid week of continuous prayer. Well-maintained site that struggles

with issues of modern life for young people. www.24-7prayer.com

- The American Association of Lutheran Churches – the Church’s statement of purpose includes the study the problems of contemporary life in light of the Scriptures in order to bring a Christian understanding of human nature and Dr. Martin Luther's insight concerning the two kingdoms in order to enter effectively into society and government to help deal justly and mercifully with such problems. www.taalc.com
- American Friends Service Committee – Quaker interfaith organization that is premised on the belief in the worth of every person, and faith in the power of love to overcome violence and injustice. Emphasis on education, training, fundraising and awareness around a global range of issues such as community development, racial discrimination and AIDS. www.afsc.org
- Bread for the World – national Christian movement that lobbies the government to reduce and eliminate world hunger. www.bread.org

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- Christian Community Development Association – organized on the belief that the problems of poverty cannot be overcome without “the strong commitment and risky action of ordinary Christians with heroic faith.” Members are seen as replacements or agents for Jesus on earth. Strong grassroots emphasis. Views spirituality and other elements of the individual as inseparable. www.cdda.org
 - Christian Peacemaker Teams – organization based on nonviolent principles that attempt to “get in the way” of violent or oppressive action worldwide. Volunteers are trained in documentation, observation, nonviolent intervention and ministries of presence such as patience. Encourage group and individual prayer as a resource. www.prairienet.org/cpt/index.html
 - Collected Writings on Nonviolence – clearinghouse of ideas and writings on nonviolence. Edited by Father John Dear. www.fatherjohndear.org
 - Contemplative Outreach, Ltd. – focus is on contemplation and centering prayer. Includes articles, contacts and resources for congregations. Implicit discussion of outreach to others but no explicit statements. www.centeringprayer.com
 - Crosswalk.com – online site for Christian resources, links, essays and interactive discussion on current issues and individual spirituality. The site dubs itself, “the intersection of faith and life.” www.crosswalk.com
 - Discipleship Encounters – online guide in a variety of languages that provides strategies and exercises for sustaining a Christian life and sparking conversion in others. From the Evangelical Covenant Church tradition. www.northpark.edu/sem/discipleship/index.htm
 - Every Church a Peace Church – based on the premise that the church could turn the world toward peace if every church lived and taught as Jesus did. Focused on education and public statements about nonviolence and alternative solutions. Encourages finding interpersonal “partners” who will help along the path to a peaceful life. www.ecapc.org
 - ePrayer – online community for daily prayer requests and devotionals. Boasts 20,000 current subscribers. www.ePrayer.org

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- Faith in Action Center – Formerly the Church Center for Sustainable Communities. Based on interdependence, relationship and interconnection of communities for a just world. Focused on education and advocacy for progressive social issues worldwide.
www.center1.com/ctr1hi.html
 - Habitat for Humanity – a nonprofit Christian organization dedicated to eliminating homelessness and substandard living conditions through building and providing affordable housing. Based on putting faith into action and giving tangible expression to the love of God.
www.habitat.org
 - Immigrant Groups Ministries of the Presbyterian Church – aimed at providing legal and social service to new immigrants and integrating them into the Presbyterian Church.
www2.pcusa.org/ecd/immigrantgroups/igm
 - International House of Prayer – sponsored by “Friends of the Bridegroom,” this continuous prayer group facilitates the goal of 24-hour prayer in every major city before the return of Christ. Uses the popular restaurant acronym, “IHOP.”
www.fotb.com
 - Institute for Peace and Justice – interfaith nonprofit advocacy and educational group premised on the slogan, “if you want peace, work for justice.” Very family oriented site and resources. www.ipj-ppj.org
 - Journey of Hope – organization of families of victims of murder who support alternatives to the death penalty.
www.journeyofhope.org
 - Mennonite Central Committee – based on the biblical call to work among the suffering, this committee builds community relationships that are mutually transforming. They strives for peace and justice through sharing experiences, resources and faith. Has a section on the website for people to post new prayers on behalf of certain current causes.
www.mennonitecc.ca
 - Michah 6 – congregations restructured around this short biblical passage. Movement focuses on justice work as a central mandate from God for religious congregations. www.micah6.org
 - National Council of Churches – education and advocacy organization of Protestant and Orthodox churches working for a variety of social justice issues.
www.nccusa.org

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- National Ministries of the American Baptist Churches USA – develops programs for evangelism, discipleship training, church growth and renewal, social justice and facility planning.
www.nationalministries.org
 - Peace and Justice Ministries of the Episcopal Church – equips Episcopalians to "strive for peace and justice and respect the dignity of every human being." The programs seek to support justice ministries at the local level by supporting domestic and international networks, by providing resources, by sustaining committees and networks, and by advocating the social policies of the church to the government.
www.episcopalchurch.org/peace-justice
 - Promise Keepers – growing men’s movement focused on family values, men’s spirituality, and relationships through spiritual transformation.
www.promisekeepers.org
 - Presbyterian Disaster Assistance – provides funds and relief both domestically and worldwide as part of their calling to see all people in God’s image.
www.pcusa.org/pda
 - Quixote Center – a nonprofit peace organization of “impossible dreamers.” Provides space to gather together to “pray and laugh and bring about structural change in society.” Laughter provides energy and sustains the difficult struggles of faith as a new twist on the Catholic social justice tradition.
www.igc.org/quixote
 - The Other Side – a diverse nonprofit progressive Christian organization committed to the connections between personal spirituality and social transformation with an emphasis on creative arts. Acts as an online magazine for members with practical elements such as prayer partners.
www.theotherside.org
 - Renovare – attempt to revitalize the Christian church through individual and group spiritual formation. While social justice is listed as an element to church renewal, Renovare is not organizationally directed toward organized social justice.
www.renovare.org
 - Self-Development of People – Presbyterian organization that supports communities around the world that are trying to take control of their own lives. Examples of programs include the Presbyterian Disaster Assistance Program and the Presbyterian Hunger Program.
www.pcusa.org/pcusa/wmd/sdop

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- Shalem Institute – ecumenical Christian group focused on contemplative spiritual development. Excellent links to interfaith mysticism and spiritual resources and texts. www.shalem.org
 - Shalom Place – based on the Hebrew word that Jesus used to describe the peace He promises. Dedicated to helping people realize shalom through resources and support in an online Christian contemplative spirituality. Includes bookstore links, spiritual direction, resources, discussion/chat rooms, virtual meditation center and a daily e-zine. <http://shalomplace.com>
 - Sojourners/Call to Renewal – evangelical organization, magazine, online community and basis for “sojo circles.” Dedicated to discussion and awareness of spirituality and social action. Includes “Sojo Blend Coffees” that support fair trade and contribute to Sojourner programs around the world. www.sojo.net
 - Social Justice Ministries of the Presbyterian Church – intended to bear a Christian witness through education and advocacy around contemporary social issues such as childcare, education, the environment, and healthcare. www.pcusa.org/social
 - Spirituality for Today – online, interactive monthly magazine. Includes a variety of articles on a variety of current events and topics for contemplation. Currently a prayer list is being built for friends/family involved in the war. Ecumenical but heavy Catholic leanings. www.spirituality.org
 - Veriditas: The Worldwide Labyrinth Project – an online meditation site run by the Grace Cathedral in San Francisco. www.gracecathedral.org/labyrinth/index.shtml
 - Walk to Emmaus – a renewal movement that begins with a 72-hour course in Christianity (presented by both lay leaders and clergy). The groups that participate in the weekend are then encouraged to continue meeting and maintaining a faithful commitment personally and in all elements of their daily and social lives. www.upperroom.org/emmaus
 - World Council of Churches – the mission of the group is to “analyze and reflect on justice, peace and creation in their interrelatedness, to promote values and practices that make for a culture of peace, and to work towards a culture of solidarity with young people, women, Indigenous Peoples and racially and ethnically

oppressed people.” Organization has been changing to reflect and give voice to the experiences of individuals around the world. www.wcc-coe.org

- World Vision – largest privately funded Christian relief organization. Provides material, social, emotional, and spiritual support worldwide. www.wvi.org
- The Youth Ministry and Spirituality Project – transforms youth ministries by incorporating contemplative spiritual practice. The Project develops a model and a network between youth ministries as well as works within the seminary system to prepare future religious leaders in contemplation and youth ministry. Housed at the San Francisco Theological Seminary. www.sfts.edu

Catholic

- Access to Catholic Social Justice Teachings – extensive resource to Catholic teachings, webzines, and essays on Catholic social justice. www.justpeace.org
- Benetvision – a center for research and resources for spirituality headed by Sister Joan Chittister. Contains essays on religious engagement in the world and spirituality. www.eriebenedictines.org/benetvision

- Call To Action – believes in the responsibility and commitment of Catholics outside of leadership positions. Focuses on church reform, peace and justice issues and grassroots mobilization. www.cta.org
- Catholic Campaign for Human Development – program through the National Conference of Catholic Bishops that focuses on poverty issues such as a living wage and affordable childcare. The Conference also has a Migration and Refugee Services division. www.nccbuscc.org
- Catholic Charities –national service provider of a variety of social services for communities in need. Programs include Medicaid initiatives, HIV/AIDS outreach, Housing, and Racial Equality. www.catholiccharitiesusa.org
- Catholic Community Forum – web site with readings, polls, lessons, and news relating to the Catholic community. Includes a game with Bingo and “Who Wants To Be A Saint?” www.catholic-forum.com/e-pistle.html
- Catholic Contemplative Affiliation – offers support for Christians who seek spiritual development in the Catholic tradition. Methodologies include centering prayer,

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- the Jesus prayer and lectio divina.
www.contemplative.com
- Catholic Worker Movement –founded in 1933 on the assumption of the basic God-given dignity of each person. Maintains Catholic Worker Communities around the country that serve the poor. Includes catalogued information on Dorothy Day and Peter Maurin.
www.catholicworker.org/roundtable
 - Center for Ignatian Spirituality – based at Marquette University, this center predominantly for the university faculty and staff. Offers a deepening of spirituality and commitments to faith and justice.
www.marquette.edu/cis/index.html
 - Center of Concern – applying Catholic teachings to social justice issues locally and around the world. Programs include gender and trade , food security, human rights, and racism. www.coc.org
 - de Sales Spirituality Center – retreat center run by the Oblates of St. Francis De Sales near Philadelphia.
www.oblates.org/spirituality
 - Franciscans International – a nongovernmental organization at the United Nations, this group attempts to bring the voice of the poor, oppressed or powerless to worldwide attention.
www.franciscansinternational.org
 - Loyola Institute for Spirituality – a Jesuit educational and spiritual retreat center for the training of lay leaders and outreach to non-English speaking cultural groups and working poor in southern California. Social justice is intentionally included whenever possible and appropriate.
www.loyolainstitute.org
 - Maryknoll Mission Association – Catholic missionary organization that provides services and builds communities of faith worldwide. Education and poverty relief programs in locations from Cambodia to Venezuela. www.maryknoll.org
 - Order of Saint Benedict – organizational web page for Benedictine spirituality, retreat centers, and policy statements.
www.osb.org
 - Pax Christi – the national Catholic peace movement advocating nonviolence. Strives to create a world that reflects the peace of Christ first through one’s personal life and ultimately the world.
www.paxchristiusa.org

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- Prairiewoods Franciscan Spirituality Center – combination of spirituality and concern for the earth. Provides retreats, counseling, massage, and environmental outreach in Hiawatha, Iowa.
www.prairiewoods.org
 - Sacred Heart Monastery – Benedictine Spirituality Center that offers retreats, spiritual direction and the spiritual exercises of St. Gertrude.
www.sacredheartmonastery.com/spirituality.html
 - Saint John’s Abbey – a Benedictine monastery open for public retreats and immersion in the Benedictine schedule of spiritual devotion.
www.saintjohnsabbey.org
 - Salt of the Earth – online Catholic resource center for social justice issues. Links, essays, and idea sharing on engaging specific posted issues.
<http://salt.claretianpubs.org>
 - World Community for Christian Meditation – organized by John Mains, OSB, this site has online mediation groups, lectures, resources for instruction, a bookstore, and email lists.
www.wccm.org

Hindu

- Congress of Arya Samajs in North America – online Hindu community resource including dating and marriage services. Philosophy based on a return to the Vedas to make this world noble.
www.aryasamaj.com
- Hinduism Today – online journal for the maintenance of Hindu culture and spirituality worldwide.
www.hinduismtoday.com

Buddhist

- Buddha’s Light International Association/BLIA – lay organization of Fo Guang Shan temples focused on the application of Buddhist teachings beyond the temple in order to enrich all aspects of contemporary/urban/community life.
www.blia.org
- Buddhist AIDS Project – provides free HIV/AIDS information and local/national resources. Supports alternative medicine practices. www.buddhistaidsproject.org
- Buddhist Peace Fellowship – founded on the commitment to connect Buddhist principles with social action. Activities include feeding the homeless, teaching meditation in prison, working with at-risk

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- youth, and meditating for the reduction of systemic violence. www.bpf.org
 - Prison Dharma Network – teaches and supports inmates in contemplative practice for rehabilitation. www.PrisonDharmaNetwork.org
 - Urban Dharma – network connecting Buddhist centers in the United States and forming interfaith coalitions to fight homelessness and hunger. www.urbandharma.org
 - Zen Hospice Project – works with terminally ill patients. Teaches meditation and contemplation about our own impermanence. www.zenhospice.org

Interfaith

- Beliefnet – interfaith e-community with extensive links, quizzes, essays by prominent religious scholars, and chatrooms/bulletin boards for spiritual concerns. While not predominantly oriented toward social justice, the site often has moral/ethical pieces on current events and social issues. www.beliefnet.org
- Convoy of Hope – interfaith global service provider focused on crisis relief, such as from floods or fires, as well as community building. www.convoyofhope.org
- Fellowship of Reconciliation (FOR) – nondenominational interfaith organization of pacifists. The Peacemaker Training Institute of the organization uses experiential, spiritual, historical and practical approaches to nonviolence. www.forusa.org
- FireWatch – offers a variety of essays and information on Thomas Merton and interfaith contemplative philosophies. Provides good links to other spiritual sites related to contemplation and monasticism. <http://140.190.128.190/merton/merton.html>
- Interfaith Climate Change Network – Christian-Jewish collaboration that views ecological change as disproportionately affecting the poor. Focus on education and grassroots advocacy. www.protectingcreation.org
- National Interfaith Committee for Worker Justice – devoted to building partnerships between religious and labor communities for action around labor issues and worker justice. www.igc.org/nicwj
- North American Interfaith Network – communication network between religious organizations. The purpose is to mutually strengthen members and openly discuss common issues or goals. www.nain.org

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- Monasteries of North America – listing of Orthodox Monasteries and retreat centers.
www.nettinker.com/monasteries
 - Mysticism in World Religions – resource for mysticism across six traditions – Christianity, Judaism, Islam, Buddhism, Hinduism, Taoism.
www.digiserv.com/mystic
 - Peacemaker Community Foundation – interfaith organization for the integration of spiritual practice and social action. Founded by Zen monastics.
www.peacemakercommunity.org
 - Peaceworkers – third party interveners for nonviolent action. Volunteers are deployed to conflict situations and attempt to find nonviolent resolutions.
www.nonviolentpeaceforce.org
 - Spiritual Eldering Institute – focused on changing views of aging in society through education and spiritual development. Located in Boulder, the Center is funded in part by ALEPH.
www.spiritualeldering.org
 - Workplace Spirituality – attempt to build a movement around integrating spirituality and the workplace. Includes spiritual practice, business ethics, economic and social justice concerns, and offers seminars, resources and on-line tools.
www.workplacespirituality.info
 - Veterans of Hope Project – a multi-faceted educational initiative on religion, culture, and participatory democracy housed at the Iliff School of Theology. Their mission is to encourage the connections between “spirit, creativity, and citizenship.” The project creates educational tools and resources. The centerpiece is the Veterans of Hope video archive of interviews with religious leaders and activists.
www.iliff.edu/about_iliff/special_veterans.htm