

RELIGION WATCH

A Newsletter Monitoring Trends In Contemporary Religion

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PEROT, CLINTON AND RELIGION-- HOW MUCH OF A FACTOR?

While U.S. President George Bush has often spoken on religious themes-- from claiming the born again experience before a group of evangelicals to evoking Christian just war philosophy during the gulf war-- not too much is known about the religious views of presidential contenders H. Ross Perot and Bill Clinton. The public may hear enough of such views by election time, but questions about how Clinton's and Perot's religious beliefs are related to their politics, as well as about the candidates' appeal to various religious group, have been underreported so far, and deserve some attention during this season of campaign conventions.

Thus far, no one besides Perot himself really knows just where he stands on many 1992 religious and moral issues. Perot is already persona non grata to some conservatives for his pro-choice stand, being directly criticized for it by Donald Wildmon of the American Family Association, according to the National & International Religion Report (June 15). But some evangelical leaders are hoping that just as Ronald Reagan created a solid bloc of born again voters, Perot might be able to attract similar support. There has been some approval of his statements that he would not appoint homosexuals or "adulterers" to high-level positions. [However, Perot has since showed a change of mind regarding homosexual appointments to the Cabinet]. The evangelical Christianity Today (June 22) reports that when asked whether he favored a woman's right to an abortion, Perot answered "...that's true, but I mean-- I just can't say that...if everybody will be responsible for his and her acts, [abortion] will be a tiny, little problem in our society."

Perot's ambiguity on abortion (he did not strongly oppose the recent restrictions made on abortion in Pennsylvania) and his strong emphasis on personal responsibility and "moral values" for lowering the abortion rate may well hold an appeal to some evangelical Christians and others taking a middle ground position on abortion. The same issue of Christianity Today magazine also provides some more information on Perot and his congregation, the Highland Park Presbyterian Church in Dallas. The church's pastor is B. Clayton Bell, executive chairman of the board of directors of Christianity Today, who calls Perot a "very good church member and a good friend." As a member of the evangelical 6,500-member congregation, Perot has taken vows that include "faith in Jesus Christ as Savior and Lord and a willingness to live by the disciplines of the Scripture and the church." In one of his in-depth reports on the presidential candidates in the New York Review of Books (June 25), Garry

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Wills finds that Perot's religious beliefs often compete with secular ideologies. Perot, who was raised Methodist, often hands out copies of a favorite book, "The Lessons of History," by Will and Ariel Durant, which espouses a "quaint old Social Darwinism unchanged from the 1890s." Wills adds that the Durants show "unrelenting hostility to religion," calling it a "secondary characteristic of the female." Perot may second that view; in describing his religious background he says he went to church "like everybody else [in Texarkana]-- and some of it must have rubbed off, even on the boys."

Bill Clinton has been more candid about his faith than Perot, but it also has not been too clear how--or whether--the Southern Baptist Democratic candidate's beliefs have influenced his political life. But in a lengthy article in the Washington Post (June 29), it is reported that many of Clinton's "contradictions," such as his competing liberal and conservative impulses, can be "better understood in the context of [his] lifelong religious and spiritual journey." Throughout his career, Clinton has sought religious guidance for his political decisions. "The public positions he now holds on abortion (he favors abortion rights) and capital punishment (he supports it) were formed after consultations with a minister who instructed him directly from Scripture, telling him it prohibited neither and that he should make his own judgement," reports David Maraniss. Clinton is also the most ecumenical of the candidates, giving the appearance of straddling the line between mainline and evangelical, and Protestant and Catholic: "Not only is he a graduate of a Jesuit college who regularly attends a Southern Baptist church and attends Pentecostal revivals every summer, celebrating with fundamentalists who speak in tongues, but he is married to a Methodist who attends a different church in Little Rock." About the Pentecostals, Clinton says, "My tie with the Pentecostals is emotional. I love those people because they live by what they say." In a recent interview with journalist Bill Moyers, Clinton says that as far as his own beliefs are concerned, he considers himself part of the minority moderate camp in the now fundamentalist-dominated Southern Baptist Convention. (National & International Religion Report, P.O. Box 21433, Roanoke, VA 24018; Christianity Today, 465 Gundersen Dr., Carol Stream, IL 60187; New York Review of Books, 250 W. 57th St., New York, NY 10107) -- Erling Jorstad contributed to this report

PARISH STUDY GROUPS ON SOCIAL ISSUES INCREASING FOR U.S. CATHOLICS

Church study groups that serve as open forums on a wide range of social issues are increasingly forming within American Catholic parishes, according to the Long Island Catholic newspaper (June 17). The growing small group movement in American Catholicism, which gathers together parishioners for prayer, teaching, and worship, is being adapted "for use in talking about faith and politics," reports the Catholic News Service-based article. In the past three years, these "study circles" have so far flourished in a dozen dioceses and has been received enthusiastically by parishioners. The study groups focus on current issues in the attempt to translate Catholic social teachings from theory into practice. "In Chicago, for instance, the issue might be racism. In Hartford, Conn., and Cincinnati, the subject is affordable housing. Elsewhere, discussions are going on about 'the right to die' and America's role in the world," according to the article. The study circles, which started in Indianapolis and Madison, Wis., work with a U.S. Catholic Bishops program

called the National Issues Forum in the Catholic Community. The materials the circles distribute use only passages from the Bible and quotations from the writings of popes and bishops. This method attempts to prevent any criticism that the materials are slanted either to the liberal or conservative camps of church thinking. (Long Island Catholic, 115 Greenwich St., Hempstead, NY 11551)

AMERICAN MUSLIM-JEWISH ALLIANCE FORMING?

American Muslims are increasingly forming stronger bonds with the Jewish community, especially as they find themselves with new problems as a minority religion, according to the Washington Post (June 13). "In discussion groups, academic exchanges, and, increasingly, as partners in ad-hoc coalitions, Muslims and Jews throughout the United States are finding that, despite the conflict that divides their cousins in the Middle East, they have quite a bit to say to each other, on issues as weighty as the future of Jerusalem and as mundane as New York's arcane parking rules" during religious holy days, writes Jeffrey Goldberg. While U.S. Muslims are increasingly joining interfaith projects and alliances on social and theological issues, such cooperation has largely been with Christians [see March 91 and May 92 issues of RW]. But now Rabbi James Rudin of the American Jewish Committee reports that "Interaction between Jews and Muslims is greater now than it has ever been." Many Jewish leaders say they see American Muslims as potential allies in their fight for religious pluralism in an overwhelmingly Christian country; they also recognize that Muslim Americans will soon outnumber the country's six million Jews.

For the Muslim community, "dialogue with the Jews provides a look at how an established religious minority succeeded in the American melting pot without melting too much." Says University of Virginia professor Abdulaziz Sachedina, "We are both in a cultural war to save our values and our traditions, and the success of the Jewish community in this is constantly cited as a role model by Muslims." Much of the cooperation focuses less on theological debate than on "nuts-and-bolts issues that affect both communities," Goldberg reports. Recently, for instance, a kosher certification organization and the Islamic Food and Nutrition Council banded together with a group of Seventh Day Adventists to persuade U.S. steel makers to stop using animal-based lubricants in drums to store food because the lubricants violated the dietary laws of all three religions. "Muslims are new to this way of dealing with industry," says one Muslim nutrition official. "Where rabbis would say, 'Hey, this isn't kosher, please make it kosher for the consumers out there.' The Muslim approach was, 'Well, I just won't eat it.'"

LUBAVICH HASIDIM'S MESSIANIC FERVOR OBSCURING THEOLOGY?

The recent media publicity generated by the Lubavitch Hasidic branch of Judaism has mainly focused on its followers' messianic fervor regarding its leader Menachem Schneerson. While Schneerson has not explicitly claimed he is the messiah, his followers are convinced the 90-year-old Brooklyn-based rabbi will play such a role, especially since he has recently been preaching about the "end times" (pointing to such signs as the gulf war). But as Schneerson aggressively seeks to influence Jews (Hasidic and non-Hasidic) around the world with his millennial

teachings, some are raising the alarm about the rabbi and his movement's more controversial and unpublicized doctrines. The New Republic magazine (May 4) reports that the Lubavitcher Hasidim stand out from other Jewish groups in their adherence to a "racial view of Jewish chosenness." Lubavitcher writings characterize gentiles as being inherently evil, and spiritually and biologically inferior to Jews. Such views are being made "deliberately obscure" today because the Lubavitchers are now engaged in a "mission to the gentiles," where non-Jews are encouraged to follow the seven commandments issued by God to Noah (such as against murder and idolatry). "In preparing for redemption, [Schneerson] argues, it is essential that American society becomes more religious, and that its citizens, Jews and non-Jews, acquire a more heightened awareness of God's presence," writes Allan Nadler.

CURRENT RESEARCH: NEW FINDINGS ON RELIGIOUS BEHAVIOR AND ATTITUDES

* Some observers have claimed that the New Age movement and other alternative religious paths may not have much staying power because few durable institutions have been built to transmit these faiths. But a recent survey suggests that most New Agers are at least making an attempt to transmit their spirituality to their children. The reader survey in the New Age Journal (July-August) shows that the respondents have adopted a wide variety of religious identities-- from Neopagan to non-denominational Christian; 25 percent are connected with a church. But they are seeking to inculcate their eclectic and non-institutional faiths in their homes: 66 percent say they are providing their children with religious training, and "most of those who aren't say they are providing an alternative," such as "spiritual training" or "spiritual awareness" of the earth and other New Age themes. Almost all of the respondents (92 percent) say they talk with their kids about God, creation, death, and other spiritual matters. Of the 84 percent who claim they have had unusual spiritual experiences, 79 percent say they talk to their children about them. Seventy two percent of the parent respondents say their children pray, and saying grace before meals was found to be the most popular family ritual. But only 70 percent of respondents say their kids show an interest in spirituality. (New Age Journal, 342 Western Ave., Brighton, MA 02135)

* The next generation of American Catholics are likely to be unconcerned with many church teachings, continuing the trend of Catholics taking a highly selective approach to their faith, according to a recent study by sociologist Patrick McNamara. The study, entitled, Conscience First, Tradition Second: A Study of Young Catholics in America (State University of New York Press, Albany, \$14.95), is a longitudinal examination ranging over 14 years of an affluent Southwestern Catholic high school (this is noteworthy because it includes a critical mass of Hispanics--the most rapidly growing segment of the American population and projected to be the largest group of Catholics by early next century). McNamara found that young Catholics still identify with their faith while dissenting on sexual morality, parish involvement and such doctrines as papal infallibility. A summary of McNamara's findings in the National Catholic Reporter (June 19) notes that while the students were liberal on sexual issues, they more unexpectedly showed a "distaste and opposition to abortion for most reasons, including a deformed fetus." While involvement in church life was found to be far less than that of a generation ago, McNamara does show a "rebound effect" for Catholic dropouts who often

begin to return to church as they approach the age of 30. (National Catholic Reporter, P.O. Box 419281, Kansas City, MO 64141)

* A recent study of mainline Protestants confirms what has long been suspected: these churches are attracting few people from the 33 to 42 age group, as well as having a high level of dropouts. The National & International Religion Report (June 15) cites the study, funded by the Lilly Foundation, as showing that 48 percent of Presbyterians surveyed had either dropped out of church involvement altogether or attended church less than five times a year. Only 29 percent remained active Presbyterians, while 10 percent joined other mainline groups and 13 percent joined other churches. Although the study only surveyed Presbyterians, authors Benton Johnson, Dean Hoge, and Donald Luidens say they believe the results could apply to other mainline bodies such as the United Church of Christ, the Episcopal Church, and the United Methodist Church. Researcher John Mulder of Louisville Presbyterian Seminary says the study suggests that "There has to be a renewed emphasis about why there has to be a church at all."

* Almost one-quarter of Americans have changed their religious affiliation at least once from the faith in which they were raised, according to a recent survey by the Gallup-related Princeton Religion Research Center. The survey, cited in the center's newsletter Emerging Trends (May), found that "switching" to Protestantism is nine times more common than converting to Catholicism (81 percent and nine percent respectively). Among those denominations losing a substantial number of members in changing denominations are the Baptists (19 percent), Catholics (18 percent), Methodists (11 percent) and Presbyterians (six percent). Among the reasons given for switching, 24 percent cited inter-marriage, 14 percent cited a preference for the teachings of another church, and 11 percent cited relocation to a new community. (Emerging Trends, 47 Hulfish St., Suite 215, P.O. Box 389, Princeton, NJ 08542)

CATHOLICISM LESS ACTIVIST, MORE DIVERSE IN A DIVIDED CANADA

While Canadian Catholics are still a liberal force in world Catholicism, recent developments suggests that the church--now the largest denomination in Canada--is as divided as the rest of the nation in its search for identity, according to the National Catholic Reporter (June 5). In a seven-page report, it is noted that the Vatican has seen the Canadian bishops as a "maverick hierarchy," for its support of such liberal measures as ordaining women to the priesthood and married priests, but now "the bishops' voice is toned down..." This change is due to a conservative pressure from the Vatican and other groups, the bishops' greater attention to regional issues and more diversity throughout the church. For instance, Bishop Remi De Roo in Victoria, B.C., runs perhaps the most liberal diocese in North America, recently changing the diocesan structure to make parishes almost independent of central control. Meanwhile, in Toronto, Archbishop Aloysius Ambrozic's has implimented conservative policies that started a liberal movement known as the Canadian Coalition of Concerned Call to Action. Yet the bishops conference is still "stronger in its unity right now than any other Canadian institution," writes Dawn Gibeau. This was seen during the dozens of recent sexual abuse cases of minors by priests which were publicized in the media. The Canadian bishops have been among the most

forthright of any church leaders in dealing with this issue, calling for resignations as well as preventative education programs.

Although church leaders remain on a liberal activist course--recently making "public apologies" to natives for racism-- sociologist Kenise Kilbride says that as long as Canada continues to welcome immigrants from such traditional Catholic countries as the Philippines, "there will be large clusters of traditional Catholics." She adds that young people are increasingly leaving the church and not necessarily returning when they have children. Such secularism is especially strong in Quebec-- once known as the Catholic "heartland." Gibeau writes that now, "for the most part, Catholics do not identify themselves as Catholics. Quebec has become such a secular society that when bishops speak out, as two years ago when they submitted a brief to a political commission considering the future of Quebec, the communications media ignored them." In Montreal, only 10 percent of French Catholics attend Mass, although about 35 percent of English-speaking Catholics do (the situation is better in rural Quebec). Yet a majority want a Catholic education for their children and a church wedding. Sociologist Jean-Guy Vaillencourt says "Catholicism remains at the level of values," as evidenced in frequent references to liberal aspects of Catholicism on French Canadian radio. The Quebec church has also gained strong involvement from the laity and a growing number of social ministries. "Even if we have fewer people practicing on Sunday, we have a lot more persons involved in the church," than years ago, says one bishop.

A POST-GULAG THEOLOGY BEING FORGED?

As with other theologies emerging from specific social or historical situations, such as the liberation theologies and the Jewish writings on the Holocaust, there appears to be a "post-Gulag" theology developing among Christians in Eastern Europe and the former Soviet Union, according to the British Catholic magazine The Tablet (May 30). Specific incidents of great human suffering have sometimes led theologians to rethink traditional theological assumptions, the most well known example being the attempts among Jewish thinkers to write a "theology after Auschwitz." Now, theologians are attempting to "combine the Eastern experience of human tragedy during the Communist era with the Western tradition of rational thought," writes Zbigniew Nosowski, religion editor of a Polish magazine. This theology is being forged in the Eastern European (mainly Catholic) theological conferences which have explored such themes as: a "theology of agape," (in the words of Polish theologian Jozef Zverina), which emphasizes conquering evil with good, and love as the only Christian response to every evil.

The laity will also find a high place in this new theology, "because of the role they played under communism. Where priests were outlawed, it was the grandparents and parents who ensured that the faith survived. Families were true 'house churches.'" For instance, life underground gave Ukrainian Catholics an "opportunity to deepen their communitarian understanding of the Church. Everybody had a share of responsibility for the liturgy," according to Ukrainian priest Father Petro Myron Bendyk. Ecumenism will be another element of the new theology; "Interconfessional competition would today be a betrayal of the shared suffering of former times." Nosowski adds that the "Communist period has also taught the Church that while faith demands expression in the public sphere, the

Church should not be aligned with any political party. It has also shown that the less powerful the Church is, the more power it has. The Church was more effective in influencing the life of society when it worked from below, through poor and humble means, than now, when some prefer to impose Christianization from above through power." (The Tablet, 48 Great Peter St., London, SW1P 2HB ENGLAND)

SWISS CHURCH TAX DROPOUTS BRINGING DOWN STATE CHURCHES?

Switzerland and Germany are experiencing a wave of people leaving the churches by refusing to pay optional church taxes-- a development which may be paving the way toward the disestablishment of state churches, according to the Religion & Society Report (June), a newsletter of the conservative Rockford Institute. The governments of Germany and Switzerland have traditionally collected church taxes along with income taxes to support the Protestant and Catholic churches. Focusing on Switzerland, the newsletter adds, "Because the church tax has been small, and because until recently few Swiss wanted to be considered as having no religion, not many people have so far made use of this right [not to pay the tax]." Now, however, in such Swiss cantons as the cultural and financial center of Basel, which has been traditionally Reformed [or Calvinist], the refusals to pay the tax and thus depart from the churches "have become so numerous that the existence of the state-related church is becoming precarious...Parishes are losing clergy, or forced to merge with one another in order to reduce expenses." Observers such as Pastor Willi Sartorius, president of the European Evangelical Alliance, predicts that by the year 2000, if not sooner, the official Reformed Church will be reduced to the status of a "free church" with no state support.

"Inasmuch as the Reformed parishes have a huge inventory in historic buildings, which are costly to maintain and are seldom very fully used, it is doubtful that the meager numbers who attend regularly could assume the cost of maintenance once state support is withdrawn." The newsletter says that Reformed conservatives cite liberal influence (the Basel churches are largely liberal in outlook) for the membership decline. While the Swiss Catholic Church has not yet felt similar membership disenchantment through withholding church taxes, Catholics are also in a protesting mood. In this case, however, it is the more liberal Catholics protesting against the recent installment of conservative Bishop Wolfgang Haas of the diocese of Chur (comprising the city of Zurich). Catholics have unsuccessfully appealed to the Vatican to remove Haas, and in one city, the majority of parents refused to have their children confirmed under the bishop. The newsletter concludes that "As long as Rome is dependent in Switzerland on church taxes, the Catholics cannot afford to ignore the threat that agitation such as that against Bishop Haas poses...And the example of the Protestants appears to show that more liberal attitudes, far from being a cure, may make the situation even worse. It seems to be a no-win situation for the churches to try to remain under the sheltering tax structure of the state." (Religion & Society Report, Rockford Institute, 934 Main St., Rockford, IL 61103)

INCREASING REPRESSION SENDING EGYPT'S COPTS TO THE WEST

In the face of increasing harassment and violence from militant Muslims,

Egypt's Coptic Christians may be the next ancient Christian minority group to emigrate from the Middle East, reports the National Catholic Register (May 17). Tensions between Muslims and Coptic Christians have long been present in Egypt, but the most recent "religious war" broke out last summer when vigilante groups of armed Muslim fundamentalists disrupted the Feast of the Virgin Mary in Cairo, harassing Christians and vandalizing their shops. A month later, churches and apartment houses of Christians were burned down. While things have calmed down in Cairo, "petty harassments" against Christians continue, such as Muslims refusing to buy goods in Christian stores, reports Lisa Pevtzow. Part of the reason for this violence is that Muslims feel resentment against Christians who are often wealthy, according to some Coptics interviewed. At the same time, the government of President Hosni Mubarak has increasingly clamped down on fundamentalist groups, giving them more sympathy even among moderates.

In the south of Egypt where poverty and sectarian violence are worse, the Egyptian Organization for Human Rights recently revealed that Muslim fundamentalists have attacked Christians and looted and burned churches and their institutions and businesses after rumors were spread that local Christians were running a prostitution ring of Muslim women. The continuing harassment is leading many Coptic Christians to hope for emigration to the U.S., Canada and Australia--a course of action that fellow Christians in Islamic-influenced countries as Lebanon, Turkey, Iraq and parts of Israel are increasingly following [see April '88 and October '90 issues of RW]. Bahay El-Din, director of the Egyptian Organization for Human Rights, says the fundamentalists are trying to recreate the conditions of the period following the Islamic invasion in the seventh century, when Christians and Jews converted or paid large fines. Some Islamic groups are even now treating Christians as second-class citizens, forcing them to pay commissions when they sell anything and levy taxes on them when they get married or want to hold religious feasts. (National Catholic Register, 12700 Ventura Blvd., Suite 200, Studio City, CA 91604)

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FINDINGS & FOOTNOTES

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PRESS NOTES

July/August 1992

* A special issue of the journal Black Sacred Music (Spring) presents an look at the relation between religion and various forms of popular music. The 310-page issue (with an index included) features articles on a wide diversity of subjects including: the blues as a secular religion; religious perspectives on Duke Ellington; the New Age "earth jazz" of Paul Winter; spiritual themes in such Soul groups as The Temptations; Catholic imagery in the music of Bruce Springsteen and Madonna (sociologist Andrew Greeley writes that Springsteen's "Tunnel of Love" album "may be a more important Catholic event in this country than the visit of Pope John Paul II"); An examination of the "prophetic" dimensions of Tracy Chapman's music; and several articles on Rap and religion. On the last topic, theologian Cornel West writes that Rap has a "ritualistic function: music for cathartic release at the black rituals of parties and dances," and that the music also "recuperates and revises elements of black rhetorical styles--some from our preaching..." This issues costs \$10 and is available from: Black Sacred Music, Duke University Press, Box 6697, College Station, Durham, NC 27708.

* The June 17 issue of the Christian Century provides a helpful overview of the politics and personalities of Eastern Orthodoxy in the U.S.. Writer Anthony Ugolnik surveys the tensions between the different Orthodox church bodies, focusing on the conflicting visions of Orthodox influence and unity of the two most powerful Orthodox bodies-- the (Russian) Orthodox Church in America and the Greek Orthodox Archdiocese. The seven-page article also pays a good deal of attention to the changing relations between American Orthodoxy and the Orthodox groups in Eastern Europe, Russia and Ukraine. The magazine is available in most libraries, or write: The Christian Century, 407 S. Dearborn St., Chicago, IL 60605.

* The last issue of FINDINGS & FOOTNOTES mentioned the rarity of periodicals providing a balanced, more-or-less unbiased view of new religious movements. We should have mentioned another publication that serves this purpose, Religion Today. The British journal reports on all contemporary religion, but seems to specialize in the newer movements, especially Neopaganism, Eastern religions in the West, and the occult. Religion Today is published three times a year at a cost of 6, and is available from King's College London, Centre for New Religious Movements, Strand, London WC2R 2LS England.

* In the new book, Racing Toward 20001 (Zondervan, \$17.95), Russell Chandler, one of America's most distinguished religion reporters, outlines in precise, convincing terms just how seriously the various social crises are affecting the Christian influence in America. Now retired from years of writing for the Los Angeles Times, Chandler uses his copious research to suggest the churches may indeed have a very bleak future due to a continued decline in revenue, lack of a clear purpose in light of such pending catastrophies as upheavals in family life, health care, racial and gender conflict, the ecological crises, the increase in population, and the general apathy of millions who are at best hangers on or dropouts. So too, churches face uphill battles against the no-

sacrifice kinds of self-help programs and New Age currents which continue to thrive. By way of positive response, Chandler profiles several congregations, such as the evangelical Willow Creed Community Church in Chicago and the mainline All Saints Church in Los Angeles, that have vital, growing ministries. He also calls on churches to make better use of the expertise of older members for teaching, community outreach, and public policy advocacy.-- By Erling Jorstad, contributing editor to RW

ON/FILE: A Survey of Groups, Movements and People Impacting Religion

1) The Spirituality and Social Work Network represents a new attempt to bring a religious or spiritual dimension into social work. While American social work sprang from religious roots when founder Jane Addams began her charity work with immigrants in the 1800s, the profession soon dropped this concern over fear that workers would try and convert clients rather than help them. The 200-member society, founded by Ed Canda, a professor at the University of Kansas, seeks to "restore the subject of spirituality to its rightful place" in social work education, research and practice. Canda says, "Past spiritual perspectives tended to be moralizing. Today spiritual perspectives are affirming." The network's journal, published twice a year since 1990, explores ways of bringing a diversity of religious perspectives--from Christian to Zen Buddhist-- to the social worker's clientele. For more information, write: Spirituality and Social Work Network, School of Social Welfare, University of Kansas, Lawrence, KS 66045. Phone Number: (913) 864-4720 (Source: Common Boundary, May/June)

2) Spindrifft is an organization attempting to scientifically prove the benefits of prayer and spiritual healing. The organization made up of scientists has conducted a battery of laboratory tests which are said to have shown that there is a "higher order of thought" in the universe. The group shows some similarities to Christian Science, as its emphasis is on "spiritual healing" (defined as non-goal directed thought) over faith healing (defined as human will power or "goal directed" thought) in the view that the former is "in alignment with the ordering pattern or spiritual laws of the universe." But Spindrifft claims to have no denominational outlook and says that its research can be used with differing concepts of prayer. The eventual purpose of such research is to help "destroy the present materialistic outlook of modern science...It is likely that the old outlook will be replaced with a more spiritually directed one and that the course of our medical systems will be redirected...New approaches will be taken toward solving those problems associated with the...scientific, business, agricultural, environmental and high technological worlds." For more info: Spindrifft, P.O. Box 5134, Salem, OR 97304-5134 (Source: Spindrifft brochure)

3) As its name implies, the Millenium Watch Institute specializes in keeping track of apocalyptic and millennial groups and movements at the close of the 20th century. The institute, directed by Ted Daniels, covers wide territory--from the American Muslim Mission and the Aryan Nation to Pat Robertson's Christian Broadcasting Network and the countercultural and satirical Church of the SubGenius-- in the attempt to understand groups that work for "world transformation." The institute offers a bibliography of documents on over 900 millennial movements and plans to publish "Millenium Watch" newsletter, which will provide a running account and analyses of current millennial thinking. For more information, write: Millenium Watch Institute, P.O. Box 34021, Philadelphia, PA 19101-4021 (Source: Millenium Watch Institute brochure)