Practicing Presence
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July 4th weekend I had the opportunity to join my mom, dad, five brothers and sisters, and their spouses and children at my brother's house in the Twin Cities. There were twenty-three of us under one roof! In may ways it was the perennial family gathering: Soccer, swimming, biking and walks; cooking, eating and dishes; serious conversation, stories, laughter, and spirited debate. And yet, besides the fact that we were all older, this gathering was subtly, but noticeably different from those of five or ten years ago. My brother Brian passed his i-pad around, so that we could each select songs we'd like to hear. My twin Kathy and mom occasionally pulled out their i-pad and Kindle to continue their online scrabble game with each other. My dad checked email and looked to see what condos were on the market. My niece Madeleine logged in anxiously to find out how she had scored on an Advanced Placement test and then switched to watching movies on Netflix. My sister Laura responded to texts from colleagues at work. My sister Patty scrolled through the New York Times headlines. My five year old nephew Ben insistently pleaded to have access to someone's smartphone so that he could play games and take pictures. For better or for worst, technology is now an integral part of our family gatherings.

In recent years we've all made dozens or perhaps hundreds of shifts to avail ourselves to current technology. We generally don't give them a great deal of thought. Yet, they are not without impact on our lives. Although we may not like to admit it, the collective weight of these changes can at times leave us feeling distracted, pressured, always on, disconnected from those whom we value most, and unable to simply be.

I'd suggest that our use of technology has serious implications for at least three areas that are central to our lives as Benedictines: Mindfulness of the presence of God, encountering Christ in others, and community.

In the time we have together today, I hope that we can first look at these implications and then examine how mindfulness of the presence of God, the capacity to welcome others as

Christ, and lived community might help not only us, but our culture adopt a more balanced approach to technology.

We begin with mindfulness. Notice, Benedict does not casually recommend that it might occasionally be a helpful spiritual practice, but emphasizes that it is an absolute essential which must be constantly fostered: "the first step of humility is to utterly flee oblivion (*oblivionem*) by keeping the fear of God always before one's eyes" (RB 7.10). The New Oxford American Dictionary defines oblivion as "the state of being unaware or unconscious of what is happening."[1]

We are to avoid oblivion like the plague!   Think about the last time you clicked onto Google. We click on to look for one thing and before we know it several minutes have passed by and we've clicked through a whole series of links and have perhaps started an entirely new search. As Nicholas Carr comments in his book *The Shallows*:

> Google's profits are tied directly to the velocity of people's information intake. The faster we surf across the surface of the Web — the more links we click and pages we view—the more opportunities Google gains to collect information   about us and to feed us advertisements . . . Every click we make on the web   marks a break in our concentration, a bottom-up distraction of our attention —   and its in Google's economic interest to make sure we click as often as possible. Google is quite literally, in the business of distraction.[2]

Thus, it is not by chance that we drift into oblivion and distraction. Google engineers it! Read in this light, the second verse of Benedict's Prologue takes on a whole new meaning: "Thus you will return by the labor of obedience to the one *from whom you drifted through the inertia* of disobedience."[3]

When I first came across this passage, it didn't entirely make sense to me. I had always thought of disobedience not as inertia, but as the act of saying, "No, I will not do this." But, Benedict sees that without ever saying an active "No," or even intending to say "No," we can simply let ourselves drift into oblivion.

However, Benedict tells us that we don't have to remain helpless drifters in the sea of distraction. We can "return by the labor of obedience." In this context the *labor of obedience* is the hard work of rowing against the waves of distraction by intentionally

practicing the presence of God, or as Benedict would say it, "keeping the fear of God always before our eyes (RB 7.10).

Perhaps a first step might be to simply be aware of our surfing and drifting patterns. Do I set out looking for something necessary and simply get sidetracked? Do I look for more information than I actually need? Do I click on because I want or need to be distracted? We need to be honest with ourselves, God, and a spiritual director or friend about this.

Then we might follow Benedict's advice from verse four of the Prologue: "First, when you set out to do some good work, beg God with insistent prayer to bring it to completion." Praying every time we click onto the net, opens us to grace and helps us to be intentional in our desire to seek God.

My next suggestion is one adapted from Adalbert de Vogüé, a French Benedictine and perhaps the greatest Rule scholar of all time. In an autobiographical article published in 1993, he wrote that one essential practice for him was to stop work every fifteen minutes and return to God, through reciting a short phrase from the Psalms that he had meditated on in his *lectio* that morning.[4] In this regard, we can use technology to help us.   I downloaded a widget called "Prod Me" and set it to chime every fifteen minutes. Whenever I hear it, I recite the Jesus Prayer.   Whatever the course of our day, such a practice of setting a chime and returning to a line of Scripture or a prayer on a regular basis is a concrete way of returning to God by the labor of obedience.

Beyond suggesting this concrete practice, Vogüé's comments point to the direct relationship between *lectio divina* and staying mindful of God.   Nicholas Carr also alludes to this connection: While the primitive brain wants to keep shifting our focus, he says, "silent deep reading changes our brains (and I would add our souls) to be more reflective, contemplative and imaginative."[5] Given that in *lectio* we do not simply engage the printed word, but are in fact engaged by Christ, the living Word, we are talking about a far deeper transformation that seeks to anchor all of our life in awareness of Christ.

According to Carr, the average American spends $8\frac{1}{2}$ hours a day looking at a screen and only 20 minutes reading pages of printed text.[6] Not only does the time we spend online occasionally consume time that we might otherwise devote to *lectio*, it reduces our very capacity to do so.

He writes:

> Given our brain's plasticity, we know that our online habits continue to reverberate in the workings of our synapses when we're not online. We can assume that the neural circuits devoted to scanning, skimming, and multitasking are expanding and strengthening, while those used for reading and thinking deeply, with sustained concentration, are weakening or eroding.[7]

Elsewhere, he describes this in terms of his own experience:

> What the net seems to be doing is chipping away my capacity for concentration and contemplation. Whether I'm online or not, my mind now expects to take in information the way the Net distributes it: in a swiftly moving stream of particles. Once I was a scuba diver in the sea of words, now I zip along the surface like a guy on a jet ski.[8]

Whether we like to admit it or not, none of us are immune to these effects of the Net. Engaging in the deep, slow and prayerful reading of *lectio divina* may be one of the most challenging and countercultural things we can do. If we don't do it, we risk losing it, not only individually, but also collectively. *Lectio* is not an option for Benedictines, it is an essential. While we sometimes find ourselves trying to squeeze *lectio* in between Liturgy of the Hours and work, Benedict intends that we schedule our day to include a balance of all three (RB 48.1-6).

Being aware of our proclivity for online drifting, praying when clicking online, prompting ourselves with a chime to return to a line from Scripture or a prayer, and *lectio* all help us to practice being present to God, or as Benedict would say, to "keep the fear of God always before our eyes." There remains one very significant technological development for us to examine in regards to mindfulness — our smartphones.

The Mobile Mindset Study, released in June 2012, stated:

> Smartphones are essential to our lives. We **constantly** connect. 60% of respondents said they don't go an hour without checking their phone. Our connection **never** sleeps. 54% of respondents said they check their phones while lying in bed: before they go to sleep, after they wake up, even in the

middle of the night. We need access **everywhere.** Nearly 40% admit to checking their phone while on the toilet. 73% would experience panic if they lost their phone.[9]

"We **constantly** connect..... our connection **never** sleeps... we need access **everywhere.** The use of adverbs here is strikingly similar to that of RB 7.10-12:

> We must "keep the fear of God **always** before our eyes, **constantly** recall the commands of God, **continually** mull over the consequences of hell and rewards of eternal life, guard ourselves **at all times** from sins and vices, and take into account that we are **constantly** observed by God.

This poses a problem: We cannot simultaneously keep the presence of God always, constantly and continually before our eyes and remain constantly connected, never deaf, and everywhere present to our smartphones. Something has to give.

All of would say that we value God far more than our phones. But our actions sometimes betray us. We are frequently quicker at dropping everything in hand to rush and answer our smartphones, than to stop what we're doing and head to the Divine Office at the first sound of the bell.   Some of us, while agreeing to turn the ringer off on our phones, bring them with us to the Liturgy of the Hours and Eucharist. Before we are even out of church, we pull out our phones to see what we've missed. Others of us find it necessary to have our phones set to vibrate during Mass and Office, lest we miss something critical. We feel obligated to leave our phones on when we're doing *lectio* or private prayer because someone may need to reach us. Throughout the day we check our phones more frequently than we offer a short prayer or call to mind a word from our *lectio.*

So, we find ourselves with a conundrum. We both want to be mindful of God and want to stay connected. While multitasking is perhaps the modus operandi of our culture, Clifford Nass, a lead researcher in this area from Stanford, tells us that the more we multitask, the worse we are at all of our skills.[10] Thus, Benedict wisely specifies some times for the Work of God (RB 16), others for work and still others for *lectio divina.* When speaking of *lectio*, he repeatedly uses a catchphrase that further emphasizes its exclusive demands: At such and such a time, "they should be <u>free</u> for *lectio*."[11]

Benedict also realizes that given our human weakness, if we want to do something all the time, we need to set aside specific times dedicated exclusively to practicing and reinforcing this behavior. Thus, in RB 19, he first makes the overarching statement, "We believe that God is present everywhere and that the eyes of the Lord gaze everywhere on the good and bad"(19.1).

He then dedicates specific times to intensely practicing this conviction: "We should, though, be totally convinced that this is so when we are present at the Divine Office"(19.2). The concrete practice that reinforces this conviction is to "sing in such a way that our mind is in harmony with our voice" (RB 19.7). Again in RB 42.1: "Monks ought to strive for silence at all times, but **especially** during the night hours." So, night is the time set apart for the intense practice of silence. Consequently, there need to be sacred times when we turn our phones off, put them in a safe place, and make ourselves totally available to God. These might include: Liturgy of the Hours, Eucharist, *Lectio,* and during night silence.

I want to shift now to the second focus of this talk: the impact of technology on our capacity to welcome and reverence Christ in those whom we encounter. For Benedict, this practice is closely tied to that of keeping the fear of God always before our eyes. Thus the monk who answers the door is to be "filled with the gentleness of the fear of God" (RB 66) and the guest master is to be "full of the fear of God," in order that "all guests should be received as Christ (RB 53)." The one who cares for the sick is to be God fearing, devoted and careful (RB 36.7), aware that in caring for the sick, he or she is caring for Christ (RB 36.1).

In RB 72, the instruction to "fear God out of love" is at the center of a triad, connected on one side to the command to "show selfless love to the brothers/sisters" and on the other to the injunction to "love the abbot/prioress with sincere and humble charity."[12] Thus, the fear of God empowers us both to see Christ in others and to serve them in concrete deeds of charity.

Benedict does not offer this concept simply as a beautiful ideal for our admiration; **he really expects us to come face-to-face with Christ in our flesh and blood encounters every day**: in the brother who can always make us smile, as well as the brother who is always complaining of a new ailment; in the sister who is unfailingly patient, as well as the sister who unfailingly annoys us; in the guest who we most look forward to welcoming, as well as the guest who comes at the most inconvenient times; in the spouse who completely

understands us and in the spouse who sees things completely differently; in the child who loves us unreservedly and the child who demands our undivided attention; in the co-worker who never fails to get the job done and in the co-worker who never fails to makes our job more difficult.

It is in these very human flesh and blood encounters and mishaps with Christ that we learn as Benedict tells us to: "strive to be the first to honor one another, bear each other's weaknesses of both body and character with utmost patience and pursue not what we judge advantageous to ourselves, but instead what benefits others" (RB 72).

I emphasize this incarnational imperative of Benedict because we can no longer take it for granted.   Clifford Nass reports that when children and teens text on their phones they don't pay attention to one another's faces and don't learn basic emotional skills. In girls aged 8-12, the best predictors of poor emotional health are multitasking and heavy media use; the best predictor of good emotional health is the ability to have a face-to-face conversation.[13]

E-mailing or texting have at least in some instances become our primary means of communication with those with whom we live and work. M.I.T. professor Sherry Turkle, author of *Alone Together*, comments, "We'd rather text than talk. We are too busy communicating to think or to connect with each other in ways that matter."[14]

There are seemingly good reasons to text or e-mail: it is more efficient, we can get an immediate response, we don't have to disturb someone, and it can just be simpler than making the effort to talk to someone.   And yet there is something fundamentally different between having a heart-to-heart discussion with one's abbot or prioress about a difficult assignment and shooting e-mails or texts back and forth about the matter. When one is refused something by the cellarer, but sees kindness in their eyes and hears gentleness in their voice, it is different than reading," I'm sorry, we don't have any" in an e-mail. It is a vastly different experience to sit down and work out a conflict with a brother, sister or spouse, than it is to text or e-mail grievances back and forth.

Shane Hipps, author of *Flickering Pixels*, writes:

> The experience of e-conflict—whether via e-mail, texting, [Facebook] or blogs— is
> growing ever more common. Electronic text as a medium stunts our best efforts to

resolve conflict. Countless hours and precious emotional energy are wasted combing over messages, parsing word choices, verb tenses, and leaps in logic. Even more time is wasted in crafting the perfect digital response. And yet on nearly every occasion, such misunderstandings and hurt feelings can be avoided simply by speaking to each other directly . . . . . Perhaps if [Jesus] were able to update his teaching for a digital age, he might add a new emphasis: If your brother [or sister] sins against you *don't e-mail or text [them] about it. Instead go directly to [them].*[15]

It is only through our face-to-face conversations that we come face-to-face with the presence of Christ in both our own and others' humanity. And it is through these face-to-face conversations that we strengthen the bonds of community, friendship, and marriage.

Beyond the people we are texting or e-mailing, how does our use of smartphones impact our ability to welcome Christ in those around us?

Sherry Turkle writes that many of the teenagers she interviewed:

Grew up with parents who talked on cell phones and scrolled through their messages as they walked to the playground. Parents texted with one hand and pushed swings with the other. Teenagers describe childhoods with parents who were on their mobile devices while driving them to school or as the family watched Disney videos. Weekends in the country were cut short if there was no Internet service in the hotel. From the youngest ages, these teenagers have associated technology with shared attention. They have to compete with technology and dream of a world where they can have full attention.[16]

This same phenomenon happens in our relationships. We've perhaps experienced the feeling of disappointment and sense of being discounted that occur when a friend, spouse, boss, sister, brother, abbot or prioress interrupts a significant conversation to answer a random incoming call or text.   We know what its like to be at table and have a sister, brother, spouse or child, pull out their phone to call or text someone. We know the loneliness and frustration of sitting at community recreation surrounded by sisters or brothers surfing, texting, or answering e-mails on their smartphones. And we know that sometimes we are the sisters, brothers, parents, friends and spouses who perhaps unwittingly cause such pain.

My hunch is that if we suddenly found ourselves face-to-face with the living Christ, we'd drop our phones and fall to our knees in awe and love. Yet, Benedict tells us that we daily come face-to-face with the living Christ in our brothers, sisters, guests, spouse, children or co-workers. Are we willing to set our phones aside long enough to give him welcome?

If so, a general principle and a specific admonition from Benedict may be helpful in reorienting ourselves. First, the general principle: Contrary to our present culture in which is not unheard of for someone to simultaneously drive, text, eat, and work, the Rule challenges us to discern the "proper" or "appropriate" times for each of our actions. In RB 47, the abbot/prioress must ensure that "everything will be done at the *right* time."

In RB 31, monks should "make their requests at the *proper* times." In RB 48, Benedict says that the brothers/sisters should not fraternize at "*improper* times." We need to carefully discern what the *proper* times are to use our phones. I would suggest that if a sister, brother, family member, or friend is talking with us, it is likely not the proper time. Likewise, those times that are dedicated "community" or "family" times, such as meals and recreation, are likely not proper times.

This leads us to Benedict's specific admonition as regards meals. In RB 38.5-6 meals become the locus where the practice of the mindfulness of God and that of welcoming Christ in others are united.

Benedict says:

> Profound silence should reign there, so that the only voice heard will be that of the reader and not of anyone else whispering and talking. As they eat and drink, the brothers/sisters should serve the needs of one another so that no one need ask for anything.

Notice, what's happening here. Those who are eating together are so in tune with God and with one another, that without saying a single word, they're able to anticipate one another's needs. What Benedict is saying is that, contrary to our culture where one may observe four people sitting silently together in a restaurant, each texting, Facebooking and tweeting on their own smartphones, meals are a time to be fully present to those whom we are with, in order to be fully present to Christ.

We have not yet talked about the specific implications that Facebook and other social media have for our capacity to welcome Christ in others. When I began working on this topic, one of my sisters told me that if I intended to talk about Facebook, I needed to try it. So, I went on Facebook for one of my Lenten practices.

Our Facebook connections tend to place fewer demands on us than do the people we rub shoulders with day in and day out. As Jesse Rice, author of *The Church of Facebook* notes:

> We don't have to work hard at [Facebook relationships] or offer much of ourselves in return. We don't have to take responsibility for anyone. We get to enjoy glimpses into our friends' lives — both old and new — without all that messy "getting to know you" business. And perhaps most importantly to us, we get to reveal and withhold whatever we feel like. We are in control.[17]

To Rice's description, I would add that we can click in and out of these relationships at will. On Facebook we can simply unfriend someone or hide his or her posts. Vowed monastic life and marriage offer no such options.

Thus, it is not surprising that we sometimes find spending time on Facebook or blogging more attractive than spending time with community or family.

When I visited my aunt and uncle, my aunt spent most evenings on Facebook. The only way for me to spend time with her was to sit by her side as she connected with relatives that we both knew. In the monastery, we can sometimes, with the best of intent, find ourselves spending more time connecting on Facebook or our blogs than connecting with the brothers and sisters we live with. Time that we may have previously devoted to conversations, walks, playing cards or shared hobbies, is now Facebook, Blog or Twitter time.

From time to time we need to honestly ask ourselves if the amount of time we're spending connecting online is balanced with that which we are devoting to connecting in real life with our sisters, brothers, spouse, children, and friends. Benedict would gently, but firmly ask us to reexamine our priorities in light of his incarnational imperative. We are called to welcome Christ in the brother, sister, spouse or child who stands before us.

This brings us to the third aspect of this presentation. What implications do Facebook, Twitter, blogs, and other social media have for how we as Benedictines define community?

As I was preparing this talk, a blurb on the side of the Cheerios box caught my eye one morning. It read: "Share what Cheerios means to you. See what others are saying at Facebook.com/Cheerios." When I clicked onto Cheerios' Facebook page I was instantly connected with hundreds of thousands of Cheerios enthusiasts with whom I was invited to share the Cheerios moments of my life. We're not talking about *instant cereal* here, but about *instant community* — community that is only a click away.

For Benedict, community is lived in a concrete place — the monastery —, with real people, one's sisters or brothers, under a Rule and an abbot or prioress (RB 1.2). As opposed to those who unite to share the Cheerios moments of their lives, Benedict's is no instant community.

It does not accept candidates for even a probationary period without careful discernment and testing.   An individual is not granted full membership until they have:
-tested their vocation by living with the community for a significant amount of time;
-demonstrated that they seek God, and are serious about the Work of God, obedience and hardships;
-accepted to live under the Rule of Benedict;
-given away all their possessions;
-accepted that they no longer have power over even their own body;
-and permanently committed themselves, promising stability, fidelity to the monastic lifestyle and obedience (RB 58).

The community follows a common schedule punctuated by the Liturgy of the Hours, *lectio* and work. Its members hold all things in common and endeavor to grow in the fear of God, obedience, silence, humility, and good zeal as they pray, work and eat side-by-side.

Jesse Rice writes: "[Younger generations] have mostly experienced relationships as always having a strong online component. Their brand of community can and does happen as easily and as often online as not."

How does the fact that, for many, community now happens *as easily and as often online as not* impact how we define community? Rice would contend that "a more inclusive definition (of community) is needed, one that takes into account the fact that the always-on do not make traditional distinctions between real and online relationships.[18]

In contrast Sherry Turkle writes:

> perhaps community should have not a broader but a narrower definition. . . we have come to a point where it is near heresy to suggest that Facebook or Second Life is not a community. I have used the word myself. . . I think I spoke too quickly. I used the word "community" for worlds of "weak ties." Communities are constituted by physical proximity, shared concerns, real consequences, and common responsibilities.[19]

How are we called to define Benedictine community in our present situation? In her book *Monastery of the Heart*, Joan Chittister concurs with Rice that a more inclusive definition is needed. She writes:

> The kind of community for which the ancient Rule of Benedict is written, is based on a great deal of physical presence. But as the world enlarges, so does the concept of community. The physical is still important— but differently. Now community is often virtual, but just as real in many dimensions as sitting next to the same person in chapel our entire lives.

> What is imperative is that the sharing of the common mind be just as important as once was the sharing of a common schedule, or a common dormitory or common work.[20]

"Community is often virtual, but just as real in many dimensions as sitting next to the same person in chapel our entire lives*."* While agreeing that we connect in real and meaningful ways online, I would suggest that this can in no way be equated with sitting next to the same person in chapel our entire lives. The first implies distance, the second, proximity; the first, little commitment, the second, lifelong commitment; the first, words, the second, many concrete deeds of service.

As tempting as I sometimes find virtual monasticism, my reading of the Rule of Benedict convinces me that Benedictine community cannot be reduced to what Chittister calls the "sharing of a common mind." It still requires physical proximity, lifelong commitment, common ownership and the common life. And, as we have discussed, it is very incarnational.   In fact, Benedict accentuates the role of our bodies.   In the Prologue (40) we read: "Therefore we must prepare our hearts and *our bodies* to wage the battle of holy obedience to his precepts." In RB 7.62, the final step of humility is achieved when a monk's humility is not only in his or her heart, but is apparent in his or her very *body*.

In RB 72(5) we are told, "They should bear each other's weaknesses of both *body* and character with the utmost patience." Throughout the Rule, bodily postures play a significant role in Liturgy of the Hours, hospitality, and reconciliation.[21]

We learn the virtues of mindfulness, obedience, humility, good zeal and forgiveness only in a lifetime of praying, eating, doing dishes, cleaning, working, meeting and discerning together.   We are transformed only through a lifetime of bearing with one another's coughs, fidgeting, and off-pitch singing at the Liturgy of the Hours, cleaning up others' spills at table, interrupting our work to listen to brothers or sisters who need our attention, visiting and caring for our sick brothers or sisters, apologizing for our shortcomings and finding common ground with those who see life very differently than we do.

Given our culture's current glorification of the virtual, perhaps one of the most radical, countercultural and authentic witnesses we can give right now is simply to live our life-long commitment to Christ in flesh-and-blood community or family and encourage others to do the same.

In this we can be partners with those involved in the new monasticism, which holds as one of its tenets geographical proximity to those who share a common rule of life. It is perhaps

no coincidence, that in the midst of our virtual culture an increasing number of people are committing themselves to living in small intentional communities, praying together, sharing with the poor, caring for the earth and practicing hospitality and non-violence.[22]

To conclude — in this presentation we have reflected on the impact that our use of technology has on three areas that are central to our lives as Benedictines: Mindfulness of the presence of God, encountering Christ in others, and community. We have done so in order to turn the tables and ask how Benedictine practices might transform how not only we, but our culture uses technology. New technology calls for new spiritual disciplines, and as Benedictine oblate directors and oblates you are in a unique position to develop and teach these disciplines.

We can foster mindfulness of God by being aware of our proclivity for online drifting, praying when clicking online, setting a chime which calls us to return to a line from Scripture or a prayer, engaging in *lectio divina*, and choosing specific times to set our phones aside and be wholly present to God.

We can increase our capacity to welcome Christ in others by
1) choosing face-to-face conversation rather than e-mail or texts as our primary means to communicate and resolve conflicts with those with whom we live and work,

2) discerning proper times to use our phones that do not interfere with our being fully present to family or community

3) checking to make sure that the time we spend connecting online is balanced with that which we devote to connecting in real life with our sisters, brothers, spouse, children, or friends.

We can witness to and preserve the gift of lived community by daily choosing to invest ourselves more fully in those to whom we have committed ourselves and encouraging others to do the same. Cultivating mindfulness . . . welcoming Christ. . . living community. It all comes down to practicing Presence.

[1] *New American Oxford Dictionary*. Version 2.2.3 (118.5). (Apple Inc., 2005-2011).

[2] Nicholas G. Carr, *The Shallows: What the Internet is Doing to our Brains.* (New York: W.W. Norton 2010) 156-157.

[3] From here onward I rely primarily on Terrence Kardong's translation of RB: *Benedict's Rule* (Collegeville: Liturgical Press 1996).

[4] Adalbert de Vogüé, "From the Coenobium to Solitude: The History of a Monastic Vocation," in *The Spiritual Journey* (*Word and Spirit*, vol. 15, 1993) 62, 64.

[5] Shallows, p. 75.

[6] *The Attention Deficit Society: What Technology Is Doing to Our Brains* (Panel Discussion with Nicholas Carr, Cathy Davidson, Sherry Turkle and Clifford Nass). Video Recording: http://www.milkeninstitute.org/events/gcprogram.taf?function=detail&eventid=GC11&EvID=2756

[7] Shallows, p.141.

[8] Shallows, p. 7.

[9] https://www.mylookout.com/resources/reports/mobile-mindset

[10] *The Attention Deficit Society*.

[11] RB 48. 4, 10, 13, 14, 17, 22

[12] RB 72.8-10

[13] *The Attention Deficit Society*.

[14] *The Attention Deficit Society*.

[15] Shane Hipps, *Flickering Pixels (*Grand Rapids, MI: Zondervan 2009) 119.

[16] Sherry Turkle, *Alone Together* (Philadelphia, Pa: Basic Books 2011) 266-267.

[17] Jesse Rice, *The Church of Facebook: How the Hyperconnected are Redefining Community* (Colorado Springs, CO: David C. Cook 2009)179.

[18] *The Church of Facebook*, 170-171.

[19] *Alone Together*, 238-239.

[20] Joan Chittister, *Monastery of the Heart* (Katonah, NY: BlueBridge 2011) 71-72.

[21] Liturgy of the Hours: RB 9.7, 11.3, 9, 20.5; Hospitality: RB 53; Reconciliation: RB 44.1, 71.

[22] http://www.thesimpleway.org/about/12-marks-of-new-monasticism/