



*The  
Lie  
of  
the  
Age*

*A Survey of the New Age Movement  
and its Theology*

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THE OLD LIE OF THE NEW AGE: Outline

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CONCLUSION

In August, 1987, a bemused America watched in wonder as some 20,000 passengers of Spaceship Earth gathered at "pressure points" from Central Park to Mount Shasta. They hugged and held hands and chanted their mantras in glorious unison, confirmed in the belief that their actions would usher in a new age of global harmony.

That celebration of Harmonic Convergence ( or "moronic convergence," as New Republic called it) did more, however, than supply easy punch lines on late night talk shows. It also brought into national prominence a trend that has long been bobbing on the shoals and eddies of American culture, but that now threatens to drift into the main stream. The trend is significant enough, in fact, that media mavens have felt compelled to give it a name -- the New Age Movement (NAM).

With the recent attention given to celebrity New Agers like Shirley MacLaine and John Denver, the "Movement" has gained popular personality and vastly increased visibility. Those facts only seem to confirm for the casual observer the impression that "New Age" thinking is indeed new and has appeared quite suddenly upon the American scene. In point of fact, the beliefs fundamental to the New Age (NA) world view have been actively influencing American thought for at least a century and a half, and existed elsewhere in one form or another long before America discovered them.

Indeed, what is central to the "new age" can be traced to a very old lie, first told all the way back in the Garden of Eden. "'You will not surely die,' the serpent said to the woman. 'For God knows that when you eat of [the fruit] your eyes will be opened, and **you will be like God...**'" (Gen 3:5). Humanity's quest for divinity, an ambition as old as sin itself, still empowers the New Age Movement today and ensures its ability to continue deceiving sinners and destroying souls.

The task of this paper will be to examine the Serpent's old lie in its new form. These pages will present the NAM's basic beliefs, attempt to trace its historic roots, and point out its prominent expressions in current culture. The paper will then seek to expose the NAM to the revealing light of God's holy Word, and to offer suggestions for a Christian response.

## PART I: BASICS

### What is the New Age Movement?

Like much terminology born of media magic, "New Age Movement" is mainly a name of convenience, happy shorthand for a timely trend whose diversity defies easy explanation.

The phrase "New Age" may have suggested itself due to the utopian vision of those caught up in the trend. Among other things, it reflects our world's highly anticipated move into the astrological "Age of Aquarius," a transition that is thought to symbolize a departure from the violent and divisive Picean (read "Christian") Age into a new era of naturalistic peace and unity. This sense of imminent global transformation stands as a hallmark of New Age enthusiasm. [Hoyt, 18]

The NAM is not a "movement" in any formal sense, however. Its adherents deliberately shun system, structure, and hierarchy, preferring to rely on the serendipitous "networking" of like-minded individuals and groups. Marilyn Ferguson, author of The Aquarian Conspiracy, explains:

You will look in vain for affiliations in traditional forms: political parties, ideological groups, clubs, or fraternal organizations. You find instead little clusters and loose networks. ...Wherever people share experiences, they connect sooner or later with each other and eventually with larger circles. Each day their number grows. [Ferguson, 25]

Attempting to identify the multiple strands of thought that weave

together into the "networks" Ms. Ferguson describes is a little like slicing into one of Ma Bell's main cables and trying to name the source of each little colored wire. Philip Lochhaas supplies a useful organizing principle, however, by pointing out that the NAM appears in our society in two distinct forms of expression, the occult and the humanistic.

The occult expression binds together beliefs in astrology, reincarnation, the channeling of spirits, crystal power, pyramidology, UFOs, extraterrestrial visitation, and the like. The humanistic expression focuses on developing man's unlimited inner potential, on fanning to full flame man's inner spark of the divine. [Lochhaas,5-6]

Common ground for these two expressions of the NAM lies in their mutual redefinition of spirituality in terms of the human spirit. Indeed, the "one true faith" of the NAM is the conviction that all that will be in the coming New Age already lies dormant within humankind. We are each our own best hope.

That sounds, of course, suspiciously like secular humanism. However, in spite of its seemingly secular manifestations in medicine, business, and the arts, the NAM is not secular. It is a spiritual phenomenon. Far from being merely an extension of secular humanism, as some would suggest, it is instead a reaction to the failure of such secularism to fill the spiritual hollow that echoes within the human heart.

Like Eve in Eden, eyeing the forbidden fruit and seeing it, as if for the first time, as something good and desirable, the New Ager is duped by the devil into seeing his arcane pursuits as the means to a spiritual end, a way to achieve a greater spiritual vision. Unlike the secular humanist, the New Ager does not want to deny God. He wants be God.

Briefly then, the New Age Movement may be defined as a loose and informal amalgamation of otherwise dissimilar individuals who share a belief in the essential divinity of man and who seek, through various means, to raise humanity's consciousness of this fact. The goals of the movement are individual enlightenment and global transformation that will result in universal harmony.

No brief definition can hope, however, to offer the sort of understanding of the NAM needed to respond to it discerningly. For this, we must poke more deeply at its roots and scratch beneath the surface of its beliefs.

## **PART II: BACKGROUND**

### **Where did the New Age Movement come from?**

When we see references to the "dawning of the Age of Aquarius," we may well hear echoes of the late '60s and '70s. We might easily imagine the NAM to be little more than a yuppie-ized version of the counter-culture that grew up out of that flower box on the corner of Haight and Ashbury in San Francisco. It would be a gross oversimplification, however, to dismiss the blossoming New Age as only a fresh strain of "flower power."

Equally inadequate is the attempt to categorize the NAM merely as transplanted Hinduism, Eastern mysticism bearing a Western bloom. While the cultivators of NA ideas certainly borrowed freely from an assortment of ancient mystic traditions, what they have produced is home grown. And far from being a wild and intrusive weed, NA thought is a carefully-nurtured hybrid benefitting from years of attention that have allowed it to establish itself firmly in American soil.

To understand the whole plant, then, and appreciate how broadly it has spread, we need to cut to the roots.

Ever since Marco Polo and sons opened the long-locked door to the East, western man has struggled to discover a way to mesh his own spirituality and Oriental mysticism \*. Evidence of that effort endures in the writings of such prominent European thinkers as Meister Eckhart in the fourteenth century, Pico Della Mirandola in the fifteenth, Jacob Boehme in the sixteenth, and Emanuel Swedenborg and Immanuel Kant in the seventeenth.

These last two, in particular, saw their mystic influence extend beyond Europe's shores as they became principle sources for major spiritual movements in the New World. Swedenborg's writings, combined with the trance techniques of Austrian physician Franz Anton Mesmer, supplied the philosophical framework for American Spiritualism and New Thought. Emphasizing the essential divinity of man and the primacy and power of the human mind, these movements gave birth to a host of mystical children including, most notably, Mary Baker Eddy's Church of Jesus Christ - Scientist. Likewise, the present-day power-of-positive-thinking movement can be traced back to New Thought, and "the priestess of prosperity, Terry Cole-Whittaker comes directly from the New Thought tradition." [Hoyt,22]

Another prominent descendant of the Swedenborgian/Spiritualist camp was a Russian immigrant named Helena Petrovna Blavatsky (1831-1891). In 1875, she and Colonel Henry Olcott formed the Theosophical Society, an organization dedicated to the development of the "divine principle" in man. The cult became the first enduring outpost of eastern mysticism in America.

Timing assisted the Society in establishing itself, since the

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\* **mysticism** = the experience of spiritual union or direct communion with God with with "ultimate reality;" or, the belief that such experience can be attained subjectively through personal intuition or insight. [Webster's New Collegiate Dictionary, 1977]

Theosophists succeeded in attaching their beliefs to another "new" and even more controversial theory:

Before the ink was dry on Darwin's The Origin of the Species, occult circles had appropriated the theory for their own ends. Evolutionary theory resonated perfectly... seeming to put the authority of science behind what they had always believed. For if humanity had become human by passing through apehood, it seemed plausible enough that it was headed toward godhood.  
[Hoyt, 23]

Such efforts to win respectability through an arranged marriage of science and spirituality remain a common characteristic of the NAM, and evolutionary theory continues to be pivotal to much of NA thought.

The Theosophical Society, meanwhile, remains active in the U.S. and in sixty foreign countries. The beliefs of Madame Blavatsky survive in the widely-read writings of Alice Bailey (in the U.S.) and Benjamin Creme (in Britain), as well as through international organizations such as World Goodwill (cf. Sec. IV, "Politics").

While the "theology" of Swedenborg fed the appetites of the Theosophists, the philosophy of Immanuel Kant supplied nourishment for another incipient American movement -- transcendentalism.

Rebelling against what they saw as the stodgy, uninspired thinking of their day, the American Transcendentalists -- most prominently Emerson, Thoreau, Alcott, and Fuller -- looked to the East for enlightenment. There they found release from what they saw as Christianity's oppression of the human spirit, and appeal in the Oriental concept of man's oneness with nature. They ventured on a mystic "journey inward" to discover in human intuition a means to perceive reality that "transcends" reason. In the exaltation of the inner self they discovered an approach to the spiritual that meshed well with their beliefs in self-determination and individual autonomy. Wrote Emerson in "Nature:"



Standing on the bare ground -- my head bathed in the blithe air, and uplifted into infinite space -- all mean egotism vanishes. I become a transparent eye; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God. [Emerson,76]

It would be difficult to overestimate the importance of the Transcendentalists in preparing America for the New Age ascendance we are experiencing today. It was their thought, and even more the power of their art, that brought about the first significant step in turning the average American's image of himself from a Christian to a mystic ideal.

In the late nineteenth and early twentieth centuries, America was preoccupied with industrialization and the militarization that accompanied two world wars. The period, however, gave rise to a futurist trend that saw in the trials of the moment a movement toward humankind's ultimate evolutionary goal. Such thought found typical expression in the writings of Aldous Huxley (Brave New World), Herman Hesse (Demian, Steppenwolf), and H. G. Wells who, in The Open Conspiracy(1928), proposed "that the time was nearly ripe for the coalescence of small groups into a flexible network that could spawn global change." [Ferguson,49] Wells' futurist prediction is the New Ager's present reality.

Most significant in this period, however, is the work of the figure commonly cited as the most profound early influence by NAM enthusiasts. [Ferguson,50] Pierre Teilhard de Chardin (1881-1955), a French Jesuit paleontologist and philosopher, is all but canonized by NA credists for his efforts to synthesize western (Christian) beliefs with mysticism and a theory of cosmic evolution.

In Teilhard's view, evolution is a purposeful process in which the matter/energy that comprises the universe grows progressively in the direction of increasing complexity and spirituality. Ultimately, he believed, this evolutionary process will culminate in the integration

of all individual human life into a Super-Humanity, a unity of existence that will function with a single consciousness.

Teilhard saw the increasing interdependence of humankind, abetted by advances in technology, urbanization, telecommunications, and the like, as contributing to this on-going process and moving humanity more rapidly toward its evolutionary pinnacle or "Omega Point." In Teilhard's world-view, that Omega Point of human evolution is God. In other words, as we have heard repeatedly, the ultimate end for humanity is divinity.

The significance of Teilhard's work, from our vantage point, lies in his success at giving mysticism a "Christian" (read "Western") context. Robed in the curious traditions of Oriental religion, mystic thought holds appeal for only a narrow audience in the West. But when recast in Christian terminology and married to science by way of evolution, that same mystic ideal becomes far more palatable in our society.

The Roman Catholic Church prohibited the publishing of Teilhard's writings during his lifetime, deeming them divisive and heretical. Even today his works lack an official imprimatur. That fact presents no great impediment, however, to Teilhard's rapidly-widening circle of readers in both Catholic and Protestant camps.

Interestingly, Paulist Press recently published a volume entitled Know Thyself, a compendium of essays on the philosophy of the self. The book, which Paulist used in a popular sales promotion, includes works from writers ranging from Plato to Kierkegaard to John Dewey; in that august company, Teilhard de Chardin is the only writer to appear twice.[Cernic, 271+341] From relative obscurity, he is moving into a position that approaches celebrity. It seems likely that, as NA thinking seeks access to mainline churches in the U.S., the writings of Teilhard de Chardin will help to provide an open door.

In the late 1940s and 1950s, the post-war era in America brought with it a nagging sense of disillusion. Beneath the "Happy Days" patina so often associated with the Eisenhower years there lurked a substratum of disenchantment with the traditional set of values that had resulted in two consecutive global conflicts and had conceived the means for global holocaust.

Americans were seeking alternatives, and not a few in that "beat generation" found what they were looking for in the East and Zen Buddhism.

Zen was sassy; it was cynical; it was simple with a simplicity that verged on the simple-minded. "Eat when hungry; sleep when tired." That admonition captures the Zen spirit that cut through the complexities of the contemporary world, the hype and hustle of modern life, recapturing the exhilaration of living fully for the moment. For the disenfranchised beats of the fifties, who looked at the past in dismay and the future in despair, the ecstasy of the moment was a seductive philosophy indeed. [Hoyt, 27]

Experimentation with Zen and other Eastern disciplines in the 50's prepared the way for mysticism's popular explosion in the 60's and 70's. It cushioned the shock when the Beatles returned from India with their own personal guru in tow. It dulled the surprise when orange-robed Hare Krishnas with shaved heads began seeking hand-outs in airport lobbies. It informed the moment when Timothy Leary, a licensed psychologist, advocated the use of psychedelic drugs to expand and alter consciousness. It piqued a curious hunger for "hidden wisdom," resulting in a renewed interest in the occult: tarot, I Ching, ESP, astrology, even Satanism.

Above all, the mystic search of the 50's, 60's, and 70's cast a mantle of intellectual respectability about the shoulders of subjects long been left out in the cold by "serious" scholars. The fact became increasingly evident in the 80's as "old" sources were tapped for new knowledge.

Ancient Hinduism, for example, supplied inspiration for the newest trend in psychological inquiry -- transpersonal psychology -- which espouses the notion that "human consciousness links humanity with the fundamental realities of the universe".[Hoyt,30] Native American shamanism, long written off as superstitious mumbo-jumbo, came under serious scrutiny at no less an institution than Johns Hopkins University. ESP and clairvoyance became the objects of tax-funded research by governmental agencies seeking possible military and strategic application.

As we enter the 90's, even the hard shell of the scientific community is beginning to show cracks. More and more researchers are allowing that the ice-cold rationalism of Newtonian physics and Cartesian math may need to melt a bit to allow for their apparent inconsistencies with new discoveries in quantum theory.

Ironically, while America's secular realms have been rediscovering the spiritual, our country's spiritual centers -- our churches -- were busying themselves with becoming secular. Main line religions have grown increasingly political, social, institutional, and even blatantly materialistic, and in the process they have sent confused members stampeding out the back door in droves.

The search is on for spiritual alternatives and good ol' American ingenuity is only too happy to oblige. Beliefs come and go, but with the rise (and fall) of each new prophet, from Schuller to Hubbard, from the Baghwan to the Moon, another block is set into a foundation of acceptability upon which those that follow may build.

America's religious freedom provides a fertile medium for alternative beliefs. The very presence of a dizzying variety of religious claims makes each claim more socially acceptable and, at the same time, makes each less comprehensibly credible; that is, the belief in absolute truth is replaced by one's "religious preference." Although preference is not the same as certainty, if more and more of the myriad options of pluralism converge at

the feet of the One (ie. NAM thought - mpm), that "religious preference" will sociologically solidify into a majority's certainty. [Groothuis-1986,44]

In truth, it appears that the devil has found an ally where he ought to have been facing his fiercest opposition. America's religious muddle inadvertently is supplying a setting in which Satan may tell and retell his old lie with success.

In tracing the background and surroundings in which the NAM has developed, we can see that it is the course, not of a single thread of thought that weaves its way through time, but of many threads that have been twisted into a complex skein of belief.

Strands of ancient "wisdom" entwine with modern foolishness, and together serve to create at least the appearance that old barriers are breaking down, old wisdom is fading away, old beliefs are subject to challenge. What a likely opening for the rise of a "new" idea. What a perfect prologue for the dawning of a New Age.

Never one to miss an opportunity, the Serpent, Satan, has slithered into the breach to echo a temptation as old as Eden. He is, as John wrote, "a liar, and the father of lies" (Jn 8:44), and in our day he has sired a system of belief as mystifying as it is mystical; and as deceiving as it is deadly.

### **PART III: BELIEFS**

#### **What does the New Age Movement say?**

The religious options open to humanity are limited: We can believe in no god and be atheists. We can believe in one God and be theists. Or we can believe that all is God and be pantheists. Of the three, pantheism has been humankind's major preoccupation throughout

history.[Burrows,17] As C. S. Lewis wrote in Miracles:

Pantheism is congenial in our minds, not because it is the final stage in a slow process of enlightenment but because it is almost as old as we are... Far from being the final religious refinement, pantheism is in fact the permanent natural bent of the human mind. ...the attitude into which the human mind automatically falls when left to itself.[Lewis,82]

Although an almost infinite diversity of beliefs lurks beneath the broad umbrella of NA thinking, at the core crouches this same age-old deception. Central to all NA thought are beliefs that spring from ancient monistic and pantheistic traditions.

Because the NA world view exalts change and evolution, those involved in the movement often shift their perspectives, making their ideas difficult to pin down. Nevertheless, the following broad assumptions are characteristic of most NA thinking:

1. All is One: A monistic world view -- the belief that all reality can be reduced to a single essence or consciousness -- is fundamental to the NA experience. Such a view rejects as illusion all traditional distinctions and dualisms (good/evil, right/wrong, male/female, life/death, human/divine). NA physicist and philosopher, Fritjof Capra, writes in his book The Turning Point that ultimate reality is that "in which all boundaries and dualisms have been transcended and all individuality dissolves into universal, undifferentiated oneness." [Capra,371]

In the New Age, say its adherents, the fractured existence, the broken vision that typified the "old order" will be replaced with "a new holism, an integration, a coming together of science, personal experience, and spiritual vitality." [Enroth,34] This anticipated world of united and harmonious consciousness is the New Age "heaven."

2. All is God: When "all is one" it is only a short step to admitting that "all is god," all that exists shares equally in a

common divinity. This is classic pantheism.

In such universal oneness, personality dissolves. NA believers abandon a personal God in favor of an impersonal and infinite consciousness, energy or force, often called "the One." The One is all that is; hence, whatever is not one with the One is illusion.

3. **Man is God:** Here lies the NAM's most beguiling invitation. From the ancient Hindu's "Atman is Brahman" (the individual self is really the universal Self) to the human potential movement's claims that all knowledge, power and truth lie within us, waiting to be tapped, the fulcrum upon which NA influence bases its leverage is the proclamation to every individual: You are god! This is the gospel of the New Age.

For New Agers with a Christian bent, this understanding of man also explains their concept of Jesus Christ. Essentially, NA thought adopts a Docetic distinction between the man, Jesus, and "the Christ." To Jesus is ascribed the roll of "avatar," or supreme prophet, an incarnate ideal of human perfection. Buddha, Mohammed, Ghandi, and others are granted similar status.

"The Christ," however, is a term often applied to the enabling spiritual power that lies behind the development of human consciousness. Christ's coming, in NA terms, signifies the beginning of the self's realization of its own inner divinity.

According to David Spangler, retired professor of New Age studies at the University of Wisconsin, this inner divinity is the driving force behind human evolution.

As an evolutionary force, this inner light, or "Christ," enables man to transform to higher and higher levels along the evolutionary path. Spangler writes, "On an individual level it is essentially the presence of the Christ that inspires in us discontent, dissatisfactions with the forms through which we are living and experiencing, and that keeps us moving, keeps us

dynamic." As an evolutionary force, the Christ's goal is to keep humanity dynamically moving and evolving and manifesting greater and greater degrees of divinity. [Rhodes,407]

**4. Humanity's crisis arises out of ignorance, not sin:** Where evil is an illusion, there can be no sin. The human tragedy, rather, consists in man's failure to recognize his oneness with all reality. "Man is separated from the divine," the New Ager explains, "only within his own consciousness. He is a victim of a false sense of separate identity which blinds him to his essential unity with God, and this is the cause of all his troubles." [Miller,17]

In such a scheme, man's fundamental problem is one of ignorance not iniquity. His fundamental need is for enlightenment, not redemption. And his way of salvation lies in altering, or transforming, his consciousness to bring about an inner awareness of his divinity and oneness with all things (also called "attunement" or "at-one-ment"). Such transformation, both individual and global, stands as the ultimate goal of all NA activity.

**5. Intuition and experience are the avenues to transformation:** The NAM has no formal "scriptures." While it acknowledges the sacred writings of any and all world religions to be possible means for expanding consciousness, it accepts no writings of any kind as creedal or normative since what is valid and true in each individual consciousness can only be that which has been discovered intuitively or experienced personally.

Likewise, NA belief views human reason as of little help in bringing about the desired transformation of human consciousness, since reason reacts to the empirical, which is only illusion. In the words of deposed (and recently deceased) guru Bhagwan Shree Rajneesh: "It is not that the intellect sometimes errs; it is that the intellect is the error. It always errs." [Rajneesh,18]



Instead, the NAM explains that each person must go through a gradual growth process, often called "self-realization." The purpose is to alter a person's consciousness so that he may experience his oneness with the divine and thus become the creator of his own reality.

To assist in this transformation, the NAM encourages initiates to avail themselves of a myriad of consciousness-altering technologies. The list of these includes (but is not limited to) biofeedback, sensory deprivation or overload, hypnosis, psychodrama, group seminars (est/ forum, Silva Mind Control, etc.), rebirthing, diet, drugs, acupuncture, sleep deprivation, firewalking, pyramidology, use of crystals, astrology, and spirit channeling. Almost anything is acceptable that will trigger a mystic or psychic experience powerful enough to cause a person to reject his former perception of reality [Lochhass,8], and accept as real that which he wishes or believes to be real.

In addition to such structured avenues to spiritual transformation, many New Agers also adhere to the ancient Hindu doctrines of reincarnation and karma as means toward progressive enlightenment. According to the law of karma, whatever a person does in life -- good or bad -- will return to him in equal proportion. "Since most people are unable to experience all the "bad karma" that they have accumulated in one lifetime, they are compelled to return in new incarnations until all of their bad karma has been balanced by good karma." [Miller,17-18]

One immediately detects the work-righteous attitudes that lie within these beliefs, and the appeal they will inevitably have for the "opinio legis" inborn in man.

6. Humanity is on the verge of an evolutionary leap forward: The beating heart within the NA bosom is the conviction that humanity is poised between two ages. The Old Order, characterized by Newtonian rationalism and Judeo-Christian dualism, will soon give way, it is

believe, to a New Age that acknowledges the intuitive perfection of man's consciousness and the holistic unity of all existence. This transition will be sudden, not gradual, brought on by a harmonizing of human consciousness that will dramatically accelerate the process of human evolution.

We have already noted the importance of the theory of evolution to the NAM in terms of the prestige gained by linking NA beliefs to "true" science. An even greater benefit accrues to the NAM, however, when it is able to tap into the strong emotional and even metaphysical ties that some have to the concept of evolution, viewing it not so much as scientific theory but as spiritual myth.

As C.S. Lewis pointed out in his essay "The Funeral of a Great Myth," the scientific theory deals with development, while the myth deals with improvements. It is the idea of spiritual improvement reaching to godhood that inspires new religions. ...New Age myths need not be systematically or logically connected, provided they can tie into the grand myth of evolution and so become supporting elements to a greater whole. [Hexam,21]

Buoyant evolutionary optimism that sees godhood as man's goal supplies one of the NAM's most seductive characteristics. A glaring failure of the secular humanism that has so dominated American thought in recent decades is its inability to assist man in dealing with the nagging of his own conscience. While reveling in the inclinations of the Self, man has been unable to escape the notion that, by the resulting natural, moral, and spiritual pollution, he has been contributing to his own eventual extinction.

What could be more reassuring, then, than the explanation that all this is natural and inevitable, a necessary evolutionary step in humanity's progression toward divinity.

Is it any wonder that, to the spiritually immature or inattentive, the NAM holds alluring charm. Like moths drawn to the brightness of

the flame, however, they do not sense the immanence of danger, even of destruction.

In our circles, of course, people may fail to recognize any personal menace in the beliefs we've been exploring. Far easier, we might say, to write it all off as a passing fad, or as the curious ditherings of a lunatic fringe. We do not see for ourselves any impending threat of being singed by the New Age flame. But, as a closer look will reveal, the heat may be nearer to us than we think.

#### **PART IV: APPLICATIONS & IMPLICATIONS**

##### **Where does the New Age Movement show itself?**

The beliefs that lie at the heart of the NAM are ancient. Even the present incarnation of those beliefs can claim a history of at least two decades. Yet only recently has the NAM begun to win the attention of cover stories in Time magazine, interviews on Public Broadcasting, and study papers at pastoral conferences.

The flurry of interest must be due, at least in part, to the success of the NAM in insinuating itself into the course of day-to-day American life. Because of this success, people who haven't even heard of the NAM may blissfully be starting to accept its beliefs.

Just how widespread is NA influence in American culture? Consider:

In a public poll conducted by Yankelovich, Skelly, and White, 80 percent of the respondents expressed strong interest in "an inner search for meaning." In 1975 the National Opinion Research Corporation reported that more than 40 percent of the adults polled believed that they have had a genuine, life-altering mystical experience. ...A 1976 Roper poll found that 53 percent believed in the reality of PSI (ie. "psychic phenomena" - mpm), with stronger belief correlated to higher income and education. A Gallup poll released in February 1978 reported that ten million Americans were engaged in some aspect of Eastern religion, nine million in spiritual healing. [Ferguson, 364]

More recent surveys indicate a broadening acceptance of NA thinking. A 1983 Gallup poll suggests that up to 35 percent of the

American public believe that they have had a past life experience. According to a recent study by SRI International, ten percent of the population (ie. over 20 million Americans) admits to adopting NA beliefs.[Blow,24]

Certainly, one may assume a broad margin of error in such studies. A trend toward toleration and even adoption of NA attitudes is apparent, however. A look at evidence from more pragmatic quarters will bear out this observation.

**Business:** In NA techniques for human development, the business world clearly sees a means to increase its profit margin. Nearly one third of the businesses in the current Fortune 500 listing, as well as groups as diverse as the U.N., the I.R.S., and the C.I.A., are employing (or have recently employed) NA methods and philosophies in their employee training programs.[Groothuis,1986,72] "The general theme of these programs is that individual men and women have immense spiritual powers locked inside themselves, and that pain and trouble are essentially illusions" that may be overcome with inner resources.[Manney,29]

Some employees have detected the subtle spiritual undertones of these NA approaches and have objected to being forced to take part in them. In response, the Equal Employment Opportunity Commission issued a notice announcing that Title VII guidelines do apply to such programs. This regulation requires employers to provide "a reasonable accommodation" for workers who object to participating in such programs unless it creates "undue hardship" for the business. In spite of the ruling, however, NA firms like Werner Erhard's Transformational Technologies, Inc. continue to stake their claim to the \$30 billion that business spends each year on training employees. [Rabey,71]

**The Arts:** In the arts, those mirrors of modern society, we also can see the reflection of a growing NA presence. Bantam Books says

its NA titles have increased ten-fold in the past decade. [Friedrich, 62] Shirley MacLaine has penned six consecutive best-sellers detailing her personal NA odyssey. When her book Out on a Limb aired as a TV mini-series in 1988, millions watched as MacLaine (playing herself) waded into the surf, flung out her arms and announced to the heavens, "I am God! I am God!"

Film, too, has become a medium for disseminating NA beliefs. Six of the top ten movie money makers of all time, including such popular favorites as E.T., Close Encounters of the Third Kind, and the entire Star Wars trilogy, glamorize New Age themes.

The NAM even has its own music, a dreamy light jazz that one listener described as "like I tapped into a radio station on Mars." [Friedrich,62] In truth, NA radio is spreading as advertisers recognize the potential of the up-scale market drawn to such programming. In deference, the Grammy Awards now include a special prize for NA musicians.

**Education:** One of the most unsettling arenas of NA influence exists in our schools. While the monolithic structuring of American education resists rapid change, the slow but sure rise of NA educational theory is unmistakable.

In the Los Angeles public school system, the late Beverly Galyean developed her theory of "confluent education" that encouraged students to accept that "they are intelligent, magnificent, and that they contain all the wisdom of the universe within themselves." [Groothuis, 1986,15] Galyean herself explained:

Once we begin to see that we are all God, that we all have the attributes of God, then I think the whole purpose of human life is to reown the Godlikeness within us; the perfect love, the perfect wisdom, the perfect understanding, the perfect intelligence, and when we do that, we create back to that old, that essential oneness which is consciousness. [Adeney,28]

While Galyean's vision is only beginning to gain wider acceptance, an approach that can already be found throughout American education is "values clarification." Basically, values clarification theory holds "that values emerge from within and therefore should not be imposed from without" [Miller,98]. Public education views this as a legitimate approach to values training in a pluralistic society, since it does not seek to limit children to any single values system.

The subtle NA connection in the approach appears, however, when, in directing students away from any outward standard of values or absolute moral guides, it points them instead to the "inner absolute," the god that is believed to exist in every man.

Research into the learning process has also furnished New Agers with an avenue along which to transport their views into the classroom.

The discovery that the right hemisphere of the brain governs intuitive, nonverbal activities has been seized by New Agers and used as a justification for bringing "right brain learning techniques" into the classroom. These include meditation, yoga, guided imagery, chanting, and fantasy-role-playing games. Children are being led into mystical and psychic experiences (including encounters with spirit guides called "Wise Ones") on the premise that this will develop their intuitive abilities and thus provide a more balanced, holistic, or "whole-brained" education. [Miller,95]

Even inadvertently, such methods can teach the unspoken lesson that the solution to one's problems, the source of power for one's life exists within. Self-trust, self-righteousness, self-worship lie only a short step away.

In view of the opportunities our schools offer to introduce each new generation to the NA mindset, it is little wonder that Marilyn Ferguson identifies the leading players in her "Aquarian Conspiracy" as educators. And it is with understandable alarm that we hear one of those educators sound the call to arms:

I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who

correctly perceive their role as proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being.[Enroth,50].

**Health:** Our society exhibits a growing distrust in conventional medicine, an attitude that feeds on rising costs, multiplying malpractice and deteriorating bedside manners. In this context, "holistic" medicine would seem to offer a bright alternative. Who could argue with an approach that seeks to treat not just the sickness but the whole person, body, mind, and spirit. Certainly, one's entire lifestyle will contribute to one's health.

Nonetheless, as Douglas Groothuis observes, the holism of much of holistic health is less than holy.

While many involved in holistic health may not follow the idea that all is one and all is god, this is what is most often meant by 'holistic.' The emphasis on 'universal energy' betrays the world view. Although not all in the profession would agree, one chiropractor makes his views crystal clear: 'The chiropractor believes that the innate intelligence that runs the body is connected to the universal intelligence that runs the world, so

each person is plugged into the universal intelligence through the central nervous system.' [Groothuis,1986,66]

A blanket condemnation of all holistic health practices is certainly unwarranted since, in many cases, the method may be separated from the message. An awareness of the NA world view that informs holistic attitudes does offer further evidence, however, of the ever-widening circles of NA influence.

**Science:** Perhaps most surprising is the rise of a NA presence in the realm of science. Long seen as the bastion of objectivity and cold, hard fact, the scientific world has been shaken in recent years by discoveries that throw many of those revered facts into question.

It started with Einstein. His theories implied that Newton's Laws of Physics, long thought to be applicable to the entire cosmos, might not be so unbreakable after all. Subsequent studies, particularly in

quantum mechanics (the study of the infinitely small), confirm the vulnerability of Newton's clockwork view of the universe. In the subatomic world, no such careful order exists. In fact, on that level matter and energy seem to possess characteristics formerly thought to be mutually exclusive.

The traditional, analytical approach to scientific study, that of dissecting a problem and examining its constituent parts, simply will not work in such cases. The only way to proceed, physicists conclude, is to study the entire phenomenon in its entirety... in other words, to approach the problem holistically.

The implications, for the NA thinker, are obvious. In that microcosm of subatomic particles he sees the paradigm for the entire cosmos. Here is evidence that all of life, all of existence ought to be view the same way, not mechanistically (as conventional science, philosophy, and religion always have), but holistically. As one. Of course, claims the NA enthusiast, that makes perfect sense because all is one. "This," writes NA physicist Fritjof Capra, "is how physics reveals the basic oneness of the universe." [Capra,1975,81]

Respected scientists in all disciplines raise solid objections to this line of interpretation, but little of that has impact on the NAM. Opposition is written off as traditionalism and lack of enlightenment. For those "in the know," the direction that human knowledge and scientific inquiry must take is beyond dispute.

**Politics:** Philosophically, New Agers tend to spurn conventional political channels as means to achieve their ends. The NAM newspaper, Pathways, explains:

The world public has become disenchanted with both the political and financial leadership. ..All the individuals of humanity are looking for the answer to what the little individual can do that can't be done by great nations and great enterprises.



...What better than for that "little individual" to join together in the dynamic process of personal and social transformation. [Blow,26]

In its efforts to adjust individual attitudes and gain individual converts to the process of transformation, however, the NAM has made inroads into the American political structure. According to Marilyn Ferguson, those sympathetic to the NA social and political agenda occupy positions of influence "...in state and federal agencies, on city councils and on the White House staff, in state legislatures -- in virtually all arenas of policy making in the country." [Ferguson,23]

The institution most directly involved in furthering NA aims is the United Nations. NA enthusiasts view the U.N. both as a source of international attention and as a symbol of the anticipated "world order" they hope to achieve. Significantly, Robert Muller, a thirty-year veteran of U.N. service and its recently-retired assistant secretary-general, is an avid NAM activist. On the lecture circuit he has found audiences widely receptive to his vision of "an impending 'cosmic age' wherein we will become the 'planet of God'" and of "humankind on a universal scale, seeking no less than its reunion with the 'divine,' its transcendence into ever higher forms of life." [Groothuis,1986,120]

The U.N. Plaza is also headquarters for an assortment of NAM-oriented organizations and political lobbies. Among them are Planetary Citizens, founded by U.N. consultant and Teilhard disciple, Donald Keys, and World Goodwill, the modern-day social arm of Theosophy in America. Styling themselves as agents for world peace and order, these organizations employ personal and professional relationships to gain a broader audience for such NA issues as ecology, conservation, feminism, nuclear disarmament, and ultimately, global unification.

The inescapable fact is that NA thinking has successfully infiltrated virtually every area of every-day life. At work or at play, on the job or in the home, on the local, state, national or international level, the NAM has established a formidable presence and is expanding at an impressive rate.

Far from a passing fad, New Age ideology has roots that run deep in history and reach out for the future. Far from the ditherings of a lunatic fringe, New Age philosophy has become a central pillar of late twentieth century thought. Far from meriting rapid perusal and more rapid dismissal, the New Age Movement demands from Christians both careful study and prayerful response.

Graciously, God and his Word offer guidance for those efforts.

#### **PART V: RECOGNITION & RESPONSE**

##### **What do we say to the New Age Movement?**

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armor of God... Stand firm, with the belt of truth buckled around your waist... [Ep 6:12-14]

Our God has certainly equipped us to respond to the NAM. To do so purposefully, however, we must begin by recognizing the full dimensions of the danger we face in the devil's lie.

At the start we may find that unexpectedly difficult. The reason may be that, as ministers of our Lord Jesus serving him in the United States of America we have, in a sense, been spoiled. Because the majority of those we now serve are of European extraction, because most share a background in Western culture and religious experience, we enjoy the luxury of being able to assume a certain common foundation in what we know to be spiritual truth.

If a stranger comes to our door, or we knock on his, we take for granted that we can speak about God (if not specifically about Jesus) and find at least a degree of recognition. We can deal with the conflict of good and evil (if not specifically sin and grace) and assume at least a basic level of comprehension. We can point to the goal of life after death (if not specifically heaven) and expect that our words will at least have meaning, if not value, for those to whom we speak.

Such a common foundation of religious understanding does not exist in every culture, of course, as our world missionaries well know. When God blesses us with the opportunity to deal with a mission prospect from the Middle East or the Orient, we begin to appreciate the cultural/spiritual obstacles that those missionaries face every day.

What we need to recognize about the NAM is that it represents a current of profound cultural/spiritual change running through our own nation, a current that threatens to wash away that foundation of common spiritual understanding we may tend to take for granted. As the diverse influences that fall within the NA domain continue to spread (and spread they will), we will find ourselves faced with the need, as proclaimers of the Word, to deal more particularly with the most basic spiritual questions: Who is God? What is man? What is their relationship? Why does it matter? Because of the eroding effects of the NA lie, we are likely to find that the true answers to those vital questions will be clear and obvious only to a dwindling minority among our fellow Americans.

It would not even be wise to assume that those who stare up at us from the pews on Sunday morning can all answer those questions confidently and without hesitation. After all, they hear the truth from us on one day a week; they hear the devil's falsehood every day.

And the devil, as we know, is devious in his deceptions. He

threatens us most where we will feel least threatened. For Eve, the peril hid in something as simple as a piece of fruit. For our people -- yes, even for us -- it may be concealed in a nurse's "therapeutic touch" or a teacher's "guided imagery" lesson, in a Lifespring seminar on the job or a John Denver tune on the radio.

We may easily encounter NA ideas and go along because we see no need to question; we may often experience NA approaches and accept them because we do not recognize the threat.

We may even begin to like what we see, as did Eve who suddenly saw the forbidden fruit to be quite "pleasing to the eye." NA ideas are often appealing, involving, practical... one of the diabolical dangers of the NAM is that it is so accessibly, aggressively practical. Unlike secular humanism which has always remained a passive attitude, NA thinking is an active process. It's approach is all verbs: Help yourself. Realize your potential. Transform your life. Change the world. Hasten the New Age. A person can easily get wrapped up in all the activity before it ever occurs to him to question the idea.

But it is the idea, the philosophy, the world view of the NAM that will, sooner or later, rise up to cast its shadow across that person's mind and heart and life. Against that dark shadow of the lie, then, we must labor to shed the light of the Truth.

To that end, it behooves us as leaders among God's people to keep ourselves aware of NA ideas, informed of NA beliefs, and sensitive to possible NA influences on those in our care. Further, we will want to use the opportunities presented to us in sermons, bible classes, newsletters, and so on, to alert our people to the dangers proffered by the NA presence in many otherwise-unobjectionable areas of life.

In doing so, we will recognize the need to be clear and specific

in the warnings we raise about the NAM. As Philip Lochhaas rightly points out:

"What is New Age and what only appears to be New Age (because of similarities in language, etc.) must be carefully distinguished. Broad assumptions and generalizations serve no good purpose. By no means can the "New Age" label be attached to everything that encourages self-improvement, mental discipline, or a global perspective on humanities's problems. Not every person who uses phrases or buzz words favored by the NAM can be presumed to be a part of it. Hasty conclusions must not be drawn on the basis of language alone; a larger interpretive context is required to positively identify New Age thought. [Lochhaas,26]

That larger context is supplied in the summary of the NA world view found in Section III (as well as in other resources provided at the end of this paper. Cf. appendices.). As the summary suggests, the subtle and seductive nature of NA beliefs challenges every Christian to be vigilant and discerning, to heed John's admonition to "test the spirits to see whether they are from God, because many false prophets have gone out into the world." [1 Jn 4:1]

Consequently, we need to equip ourselves and assist our people to look beyond the superficially attractive aspects of exciting new developments -- whether in medicine or education or entertainment -- in order to discern the underlying world view that informs them.

For example, when we come across ads, such as one for self-improvement videos in a recent issue of Prevention magazine, our senses should be stirred. When a product promises help in everything from quitting smoking to boosting brain power by creating "altered states of consciousness" so that "at this inward alpha level, suggestions [may be] accepted by your subconscious mind as new beliefs" [Prevention,88-89], we need to see there the implicit reliance upon an inner divinity that is believed to supply the power for such changes. When we discover that teachers in our children's classrooms or coaches of their sports teams are using psychic visualization as a means to help our

children explore their inner selves or subliminal motivation tapes as a way to help them tap their undiscovered inner powers for success, we need to explore the possible connection to a world view that believes man's mind has the power to create its own reality. When we hear a minor character in the newest Indiana Jones movie voicing the film's main theme, that "The search for the grail is really the search for the divine in every man," we need to remind ourselves and other impressionable viewers that we are being presented with more than just an exciting adventure story.

We can not separate ourselves from the NA presence or insulate our people from NA influence. Instead, we must be prepared to respond to the devil's deception, in whatever form it takes. And our most effective and powerful response to the New Age lie is simply to speak the truth. For this, by grace, we find ourselves better equipped than many.

If ever a spiritual development has demonstrated the vital importance of the whole counsel of God, the NAM is such a development. Those churches that have busied themselves with demythologizing Scripture and reducing God's Word to its lowest common denominator have, in the process, divested themselves of the very weapons they need to resist the NA lie. In keeping us true to all of his truth, however, God also keeps us well-armed for this fight.

In the battle, then, our first sally must begin with the very first words of Genesis 1: "In the beginning, God created...". Essential in any response to the NAM is a clearly-drawn distinction between Creator and creature.

The NA world view contends that "all is one," that creator, creature, all creation share a single and common existence. In stark contrast, however, the sovereign God again and again claims for himself alone the uniqueness of deity. No less than a dozen times in Isaiah

43-45 he declares, "I am the Lord, and there is no other." Then, in Ezekiel 28, God warns, "In the pride of your heart you say, 'I am a god; I sit on the throne of a god in the heart of the seas.' But you are a man and not a god, though you think you are as wise as a god." [2]

The preeminence of God as creator finds testimony in creation itself, as Paul makes clear in Romans 1. But just as in Paul's day, there remain those today who "exchange the truth of God for a lie, and worship and serve created things rather than the Creator" [Ro 1:25]. Those tempted to follow such NA paths need to hear the truth of God's displeasure toward those who steal his glory and the reality of God's judgment against those who worship themselves.

In pointing New Agers to a sovereign God, however, we also introduce them to a personal God... a blessing of which their beliefs deprive them. A man who understands "god" as energy or consciousness has not discovered the comfort or the confidence in hearing a personal, caring Creator assure him: "Do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. ...For I am the Lord, your God, who takes hold of your right hand and says to you, 'Do not fear.'" [Is 41;10,13]

Like every sinner, the New Ager needs to know that the God who judges him is also the God who loves him. To introduce a New Ager to God's person is to introduce him to God's love. And that cuts to the very heart of his problem.

The supreme goal of NA belief is transformation. Implicit in that goal is the recognition that the world and life in it are not as they should be. Even Marilyn Ferguson freely admits that our world is pretty much of a mess. To clean up the mess, a change is needed.

Of course, that is absolutely right. A change, a transformation,

is necessary and that change must take place within each individual, personally. But the needed change is not from ignorance to enlightenment, but from sin to repentance, from unbelief to faith, from hope in the self to hope in the Savior.

The good news we may offer the New Ager is that he need not journey inward to seek out the strength for such changes. He need not sort his way through a maze of consciousness-altering technologies or rely on the uncertainties of his own personal experience. He need not rummage through the closet of his soul in search of something that may help him love himself.

He need only look to the One who loves him already... the Father who loves him enough to call him, the Savior who loves him enough to die for him, the Holy Spirit who loves him enough to dwell within him, to comfort, and to counsel, and to keep him.

To respond to the NAM as Christians, we need to recognize that what the New Ager wants, God has already given us, and what the New Ager seeks, we have to give him. If he seeks a new solution to life's cares and problems we may point him to the Savior who invites, "Come to me, all you who are weary and burdened, and I will give you rest." [Mt 11:28] If he desires a new source of strength for living, we may show him how we know that "those who hope in the Lord will renew their strength... will soar on wings like eagles" [Is 40:31]. If he hopes for a new way to oneness, we may show him that the only way to true unity is through the only true Unifier, Jesus Christ, in whom "we, who are many, form one body" [Ro 12:5]. If he longs for a way to cope with the guilt he feels over his misdeeds, we may assure him that not karma but Christ is the answer, for by his sacrifice of love the Savior has removed our transgressions as far from us "as the east is from the west" [Ps 103:12].



If, still, he eagerly anticipates a new age and a new world, we may point him to the one which will surely come. It has been promised by the God who blessed St. John with a revelation of "a new heaven and a new earth" where "the dwelling of God is with men" and where "there will be no more death or mourning or crying or pain, for the old order of things has passed away." We may point to the glorious God who declares from his heavenly throne, "I am making everything new!"

[Re 21:1-5]

When we contemplate the dangers of the devil's old lie in the New Age Movement, we can understand more clearly why, in St. Paul's image of the Christian's armor, the "belt" that ties it all together is truth. God's truth.

Then, as we consider our response to the devil's lie we can appreciate more fully the words St. John was inspired to use in closing his first epistle:

We know that we are children of God, and that the whole world is under the control of the Evil One.

We know also that the Son of God has come and has given us understanding, so that we may know him who is true.

And we are in him who is true -- even in his Son Jesus Christ. He is the true God and eternal life.

Dear children, keep yourselves from idols. [1 Jn 5:19-21]

Marcus P. Manthey  
2/13/90



## The Secular Humanist, New Age and Christian World Views

	Secular Humanist	New Age	Christian
<b>1. Metaphysics</b> God and the world	Universe is self-existent, no God	God is the world, pantheism	Creator/creation distinction
Nature of God	God is a superstition	God is impersonal/amoral	God is personal/moral
Nature of world ( <i>cosmology</i> )	Matter/energy, atomistic	All is spirit/consciousness, monistic	Creation of God upheld by God, interconnected but not monistic
<b>2. Epistemology</b> ( <i>basis for knowledge</i> )	Man is measure of all things, reason and science	Man is all things, truth within	Truth revealed in the Bible
<b>3. Ethics</b>	Autonomous and situational (relative)	Autonomous and situational (relative)	Based on the revelation of God's will, absolute
<b>4. Nature of Humans</b>	Evolved animal	Spiritual being, a sleeping God	Made in the image of God, now fallen
<b>5. Human Problem</b>	Superstition, ignorance	Ignorance of true potential	Sin—rebellion against God and his law
<b>6. Answer to Human Problems</b>	Reason and technology	Change of consciousness	Faith in and obedience to Christ
<b>7. History</b>	Linear but chance	Cyclical	Linear and providential
<b>8. Death</b>	End of existence	Illusion, entrance to next life (reincarnation)	Entrance to either eternal heaven or hell
<b>9. View of Religion</b>	Superstition, some good moral teaching	All point to the One (syncretism)	Not all from God, teach different things
<b>10. View of Jesus Christ</b>	Moral teacher	One of many avatars (periodic manifestations of God-guru)	The unique God-Man, only Lord and Savior

From: Unmasking the New Age, Douglas Groothuis, Downers Grove, IL: Intervarsity Press, 1986.



STATEMENT ON THE NEW AGE MOVEMENT  
by Evangelical Ministries to New Religions  
March, 1985

The New Age movement is a spiritual, social, and political movement to transform individuals and society through mystical enlightenment, hoping to bring about a utopian era, a "new age" of harmony and progress. While it has no central headquarters or agencies, it includes loosely affiliated individuals, activist groups, businesses, professional groups, and spiritual leaders and their followers. It produces countless books, magazines, and tapes reflecting a shared world view and vision. How that world view is expressed, what implications are drawn, and what applications are made differ from group to group.

In the following list, the basic assumptions of New Age philosophy are given in part A and contrasted with the message of biblical Christianity in part B.

1. (A) God is an impersonal undifferentiated Oneness, not separate from creation.  
(B) God is a personal, transcendent Creator, fundamentally distinct from creation.
2. (A) Humanity, like all creation, is an extension of this divine Oneness [and] shares its essential being. Humanity is divine.  
(B) Although created in God's image, humanity is not an extension of God and does not share God's being. Humanity is not God.
3. (A) Humanity's crises stem from a fragmented vision blind to this essential Oneness and to humanity's innate divinity.  
(B) Humanity's crises stem from alienation from God brought about by sinful rebellion.
4. (A) Humanity needs to be transformed -- each individual actualizing his or her divine nature, becoming aware of the One.  
(B) Humanity needs to be transformed through the renewing work of the Holy Spirit, made possible by the death and resurrection of Jesus Christ, which reconciles us to God.
5. (A) Transformation is brought about through a myriad of techniques that can be applied to mind, body, and spirit. Examples of such techniques, used variously by New Age groups, include meditation, yoga, chanting, creative visualization, hypnosis, and submission to a guru.  
(B) Humanity does not acquire God's forgiveness through the application of any technique. It is a gift to be received by faith.
6. (A) Personal transformation is the basis for global transformation and the spiritual evolution of humankind, characterized by mass enlightenment and social unity. This unity will transcend the individual and social self-centeredness that has created the present crises in environment, world hunger, international relations, racism, etc.

(B) Although personal rebirth through Jesus Christ will result in some transformation of social institutions, permanent global transformation will not occur until after the physical return of Jesus Christ in judgment.

New Age teachers often use a common terminology, and Christians should be alert to vocabulary and idioms abounding in New Age literature. However, merely using a term popular among New Agers ("consciousness," "transformation," "holistic," "global," or even "New Age") no more indicates acceptance of New Age philosophy than the use of the term "evangelical" indicates acceptance of Christianity. Single buzzwords or phrases are inadequate to determine world view orientation. A larger interpretive context is required.

Likewise, Christians can participate in such causes as hunger relief, environmental protection, human rights, and right distributions of wealth with good biblical support, despite the fact that many New Agers are also involved in these issues.

New Age involvement is not limited to obvious "religious" groups or teachers, but covers a spectrum of interests and modes of propagation. The list below, though not comprehensive, cites key persons, institutions, and practices that lie within the mainstream of New Age expression.

**Gurus and Spiritual Teachers:**

Baba Ram Dass, Da (Bubba Free) John, Bhagwan Shree Rajneesh, Pir Vilayat Khan, Yogi Bhanjan, Tranga Rinpoche, Darshan Singh, Parahansa Yogananda\*, Swami Muktananda\*

**Communities:**

Esalen, Findhorn, The Farm, Stelle Community, Muktananda ashrams, Naropa Institute, Chinook Learning Center, Lama Foundation, Lucis (Lucifer) Trust\*

**Conferences:**

Human Unity Conference, Mind/Body/Spirit Festival, Mandala Conference, Whole Life Expo

**Holistic Health Groups:** Association for Holistic Health, American Holistic Medical Association Therapies: Rolfing, Rebirthing, Polarity Therapy, Applied Kinesiology, orgonomy\*, iridology\*, yoga (esp. kundlini)\*, some acupuncture/acupressure\*

**Psychology:**

Association for Transpersonal Psychology, psychosynthesis, past life therapies, psychic visualization\*, peak experiences\*, cosmic awareness\*, Abraham Maslow\*, Carl Rogers\*, Wayne Dyer\*, Ken Wilbur\*, Elisabeth Kubler-Ross\*

**Self-Help or Self-Development Seminars:**

The Forum (est), Lifespring, Insight Seminar Training, the Feldenkrais Method

**Educational Methods:**

Confluent education, Project GOAL, The Institute for Holistic Education, guided imagery\*, some whole-brain learning\*

**Political Organizations:**

Unity-in-Diversity Council, Planetary Citizens, Creative Initiative Foundation, Global Education Associates, World Goodwill\*, New World Alliance\*, Congressional Clearinghouse on the Future\*

**Publications:**

New Age, New Realities, New Directions, East/West Journal,  
ReVision, The Movement, Yoga Journal, Whole Life Times

The ministries and persons below welcome questions and requests for additional information about specific New Age groups and issues.

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Extracted from "Combating a Counterfeit of God's New Age," Moody Monthly, June, 1985, p 64f. The \* indicates my own additions to the Moody listings.





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