

# Spirituality and Religion: The Shift From East to West and Beyond

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**Abstract:** The spiritual but not religious phenomena is receiving increasing attention. People are becoming more individually religious, some are spiritual and religious, and some describe themselves as spiritual but not religious. Historical trends toward a more individualistic religion and spirituality are investigated. Various parameters of the religious/spiritual divide are examined. An overview of the broad range of modern spirituality is given. The conclusion sets forth avenues the church might pursue to address the trend to a more individualistic view of religion and spirituality and the need for further study of these trends.<sup>1</sup>

## Introduction

In times past, religion was granted a favored status in Western culture and society. However, in the latter part of the twentieth century, organized religion came to be viewed more negatively, something to be tolerated rather than approved of. This change coincided with the greater secularization of Western society, a gradual movement caused by a number of factors. One factor was *The Humanist Manifesto* (1933).<sup>1</sup> One of its signers, Paul Blanchard, wrote “We have an obligation to expose and attack the world of religious miracles, magic, Bible-worship, salvationism, heaven, hell, and all the mythical deities.”<sup>2</sup>

Some have said that the West has now entered a post-Christian or secular age. Religious faith is waning and will be replaced by reason and science. These same people noted that, as societies and cultures become more modern and advanced, the primitive superstitions of the dark ages—religion and religious faith—will disappear. Auguste Comte and Max Weber, among others, theorized “that wherever modernity advanced, religion would fade.”<sup>3</sup> In the 1930s, reform-minded social scientists brought forward the thesis that “Fundamentalists and others would disappear once education based on scientific principles was sufficiently widespread. John Dewey was the high priest of this faith.”<sup>4</sup> However, this secularization hypothesis has proven not to be true.<sup>5</sup> Though organized religions may be having some difficult times, new religions and spiritualities are appearing all the time—few of which are in any way rooted in historic religions like Christianity, Judaism, or Islam.<sup>6</sup> Although

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old established religions are not dying out, they are facing increasing competition from alternative spiritualities. A broad overview of this trend is set forth in this essay.

## I. How Did We Arrive Here?

**A. The Shift to the East:** The major religious story of the 1960s and 1970s was the “extraordinary weakening of organized Christianity in the United States and a fundamental shift in America’s spiritual ecology—away from institutional religion and toward a more do-it-yourself and consumer-oriented spirituality—that endures to the present day.”<sup>7</sup> That era saw the “emergence of a wholly new culture, based on a new spirituality” that flowed from Haight-Ashbury, communes, and Eastern belief systems.<sup>8</sup>

The “significant cultural shift” to an Eastern, New Age “spiritual subculture . . . gave birth” to channeling, the use of crystals, and belief in reincarnation. At the end of the twentieth century, “one out of five Americans” believed in reincarnation, and 35% of the British population did so as well. Christian denominations also experienced the incursion of Eastern spiritual beliefs and practices like yoga, alternative healing practices, astrological guidance, as well as belief in reincarnation. Christians in mainline denominations began to see their faith more therapeutically, believing that faith had “to do with self-improvement” and self-actualization in the present.<sup>9</sup> These ideas began to overshadow viewing faith as dealing with matters of sin and eternal salvation. Authority in mainline churches moved from the Word of God to what “lies within the self.” A significant number of American Christians began to practice a faith “entirely of their own manufacture.”<sup>10</sup>

This Western turn to Eastern theology and a much more individualized spirituality has as one of its causes the historical-critical view of the Scriptures. Robert Bellah believed that the critical undermining of Scripture paved the way “for a positive response to Asian religions in a way different from any earlier period.”<sup>11</sup> Herrick also saw that “systematic public criticism of the Bible . . . has had greater impact on scholarly and popular attitudes toward Christianity than has perhaps any other” thing.<sup>12</sup> The historicity and facticity of the Bible having been undermined, new meanings and truths could be mined from the biblical texts. The spirit rather than the letter of the texts became important. Christ came to be viewed very differently. The biblical texts came to be viewed more as esoteric texts that are largely symbolic, mythic, and a-historical. This critical view of Scripture “shifted the very foundation of Western spirituality.” Scripture came to be viewed as one book among many that express matters spiritual. Scripture ceased being God’s Word and, for many, has become a record of human experiences and human actions and thoughts, such as the human invention of God. Thus many people began a process of exploring new spiritualities and began embracing a “new spiritual orientation.”<sup>13</sup>

**B. Individualization of Faith and Spirituality:** Religious faith came to be seen as something private and internal—something that was practiced individually with no need for a group of fellow believers. Already in the late 1970s Sidney Mead wrote that the “internalization or privatization of religion is one of the most momentous changes that has ever taken place in Christendom.”<sup>14</sup>

This more private spirituality was given evidence by a survey in 1978, revealing that 80% of Americans believed “an individual should arrive at his or her own religious beliefs independent of any churches or synagogues.”<sup>15</sup>

Another person in the 1980s said, “I feel religious in a way. I have no denomination or anything like that.”<sup>16</sup>

This radical religious individualism is seen in a member of a Lutheran congregation who said, “I am a pantheist. I believe in the ‘holiness’ of the earth and all other living things. We are a product of this life system and are inextricably linked to all parts of it. . . . Our very survival depends on the air ‘god,’ the water, the sun, etc. . . . I don’t believe in evil.”<sup>17</sup>

“A researcher asked a college graduate what her religious preference was. ‘Methodist, Taoist, Native American, Quaker, Russian Orthodox, and Jew,’ she replied. . . . Traditional scholars describe this as ‘cafeteria-style’ or ‘supermarket’ spirituality. Others, better disposed to it, prefer the more dignified term ‘trans-religiosity.’ . . . And it is not only on campuses that this mode of spirituality thrives.”<sup>18</sup>

Lutherans need to be aware that these changes have been occurring in their own denominations for some time. “A survey done in the 1970s of the three largest Lutheran synods found that 75 percent of Lutherans agreed that belief in Jesus Christ is absolutely necessary for salvation. But 75 percent also agreed that all roads lead to God and it does not matter which way one takes. Based on these numbers, at least half of the Lutherans polled hold two mutually exclusive theological positions at the same time. How is that possible?”<sup>19</sup>

In a 1998 survey, 60.7% of the Lutherans surveyed said that they could worship God just “as well on their own as they can with others in a formal worship setting.” Nearly 70% said that being a “good Christian” has nothing to do with “church attendance.”<sup>20</sup>

This shift away from religion to free individualistic spirituality has contributed to the inability of many people to understand their religious and spiritual “lostness.” Thus, they turn “to a thousand other equally” spiritual solutions found in “tailor-made Westernized Hinduism or Buddhism, to the religion of L.S.D. and psychedelic happenings, to myriad superstitions and even to the world of the occult. . . . It is no accident that twentieth-century religious dialogue finds it so easy to pass from the bread and wine of an inter-denominational communion *agape* to marijuana and L.S.D. There are no distinctions, no alternatives, no choices for us to make . . . we

take them all . . . the language of the Bible, the philosophical speculation of ultimate concern, the Ground of Being, the reconciliation of opposites, the devil-god of Blake, the myriad deities of Hinduism, the experience of L.S.D.”<sup>21</sup>

Though there is a problem in discerning lostness, there is a desire for something in the area of religion/spirituality. Thus, religious bookstores feature a wide variety of spiritual books encouraging people to embark on their own individualistic spiritual journeys. The books sell like hotcakes. Himmelfarb<sup>22</sup> notes several: “*The Celestine Prophecy*;<sup>23</sup> *The Ecstatic Journey: the Transforming Power of Mystical Experience*;<sup>24</sup> *Kything: the Art of Spiritual Presence*;<sup>25</sup> and, on a more mundane level, *Chicken Soup for the Teenage Soul*.”<sup>26</sup> In addition, there are the books by Carlos Castaneda,<sup>27</sup> Deepak Chopra,<sup>28</sup> Shirley MacLaine,<sup>29</sup> and others which were often featured on Oprah’s book club.

**C. This Shift Did Not Happen Overnight:** This shift in the religious culture has been trending since the 1700s. The shaping of the “New Religious Synthesis” in Western culture began with a number of “gifted public advocates working in a number of genres and media” already three hundred years ago. This spiritual shift “has now successfully colonized Western religious consciousness.”<sup>30</sup> Martin Marty traces the gradual secularization of the Western world and the resulting “spiritual changes” during “the years of the Modern Schism” beginning in 1830 and extending to the twentieth century.<sup>31</sup> Already in the eighteenth century, religious individualism was growing in prominence. “Thomas Jefferson said, ‘I am a sect myself,’ and Thomas Paine, ‘My mind is my church’. . . Many of the nineteenth-century figures were attracted to a vague pantheistic mysticism that tended to identify the divine with a higher self.”<sup>32</sup>

Many who favor an individualized spirituality reference William James and his book, *The Varieties of Religious Experience*. James summarized his concept of religion and religious life in this way: (1) “the visible world is part of a more spiritual universe,” (2) our harmonious union with that “higher universe is our true end,” (3) “prayer or inner communion with the spirit thereof”; whether that spirit be called “God or law” is immaterial. Prayer is “a process wherein work is really done and spiritual energy flows in and produces effects.” Spirituality includes a zest for life, lyrical enchantment, earnestness, and heroism, safety, a feeling of peace and “a preponderance of loving affections” toward others.<sup>33</sup> James and President Teddy Roosevelt described their religion as “good works.”<sup>34</sup>

James was a humanist, though not a signer of the *Humanist Manifesto*. By the end of his life, James came “to see God as a cosmic consciousness, a pooling or weaving together of all individual consciousness.”<sup>35</sup> James’s view of religion was “a sophisticated example of the widespread combination of popular psychology and [a] vaguely spiritual religiosity that Americans from Mary Baker Eddy to Norman Vincent Peale have offered as the key to happiness and health.”<sup>36</sup> The type of

individualized spirituality expounded by James is seen in most modern expressions of spirituality today. If James had written his book today, his title might have been “Varieties of *Spiritual* Experience.”

The issues and events of past days are similar to those leading to the lessening of the influence of religion today: questions about the authority and reliability of the Bible; questions about God (Is God within me or outside of me? Am I part of God or is He separate from me?); questions about science (Is science the only means for solving all human problems and for bringing us a better future?); the rise of non-religious philosophies and atheism; the influence of Marxist scientific atheism; the rise of new secular dogmas, such as positivism, humanism, and the rise of reason over faith; the individualization of spiritual reality; and the appearance of new spiritualities.<sup>37</sup> In 1992 one individual wrote that “as many as 12 million Americans could be considered active participants” in alternative spiritual systems “and another 30 million are actively interested.”<sup>38</sup>

These trends through the years have given rise to “a transformation of American spirituality.” While many have retained membership in their faith communities (Christian, Muslim, Jewish, etc.), “their practice of spirituality from Monday to Friday bears little resemblance” to the major teachings of their faith systems.<sup>39</sup> Though this move from religion to spirituality is true of all religious faiths, this essay focuses primarily on the effects this change has had on Western Christianity.

**D. Who Do People Say that I Am?:** In the midst of these shifting religious sands, Jesus has come to be viewed in many different ways: as a “Master, Guru, Yogi, Adept, Avatar, Shaman, Way-show-er,” the “Cosmic Christ,” a “Gnostic Revealer,” a “mystical magus, an Essene initiate, and a Christ-conscious master,” as well as a flawed and sinful human being. The personal and historic Christ has been turned into a universal spiritual Christ consciousness, which many others may also have. Jesus’ atoning death is not seen as having “any ethical significance for salvation,” and His resurrection is not treated as a real historical fact but is often turned into something like a spiritual triumph that other human beings, as “Ascended Masters,” may also experience.<sup>40</sup> Jesus is often described as the one who came to ignite the spiritual divine spark within human beings in this life.<sup>41</sup>

The teaching that human beings become divine is found in portions of Christianity that have drunk at the well of the same kind of spirituality. As one TV evangelist put it, “Spiritually we are born of God and partake of His nature. . . . You are as much the incarnation of God as Jesus Christ was.”<sup>42</sup>

A significant number of books have set forth a view of Jesus far different from the biblical orthodox view of Jesus as the Son of God clothed in human flesh—the one who is the Savior of the world as revealed in Holy Scripture. Christ’s life and the texts of the Bible are seen as “esoteric” texts with hidden spiritual meanings, claimed to be the true meaning of the biblical texts as opposed to the stale, ossified shell of

dogma put forth by centuries of formal Christian teaching and religiosity. Most often these works attempt to set forth the “truth” about the lost years of Jesus, lost documents about His life, and about His supposed marriage.<sup>43</sup>

This recasting of Jesus has also manifested itself in female depictions of Jesus and God. “For a period lasting from 100,000 to 60,000 years, a united sexuality and spirituality were represented by the body of the Great Mother, with her sacred vulva as the source of life. The masculine gods, making their entrance only six thousand or seven thousand years ago, moved into a preeminence which split the body from the soul, emphasizing intellect over instinct and dominance over cooperation, and subjugating the feminine to an inferior role. . . . Only a female goddess from the East can deliver humanity from the authoritarianism of the oppressive patriarchal style of religion that had dominated in the West.”<sup>44</sup> The image of the goddess is influenced by political and social agendas, the Western esoteric tradition, the modern esoteric tradition, and the Theosophy of Madam Helena Petrovna Blavatsky and Elizabeth Clare Prophet, one of her disciples.<sup>45</sup>

**E. The Bare Square:** During the latter part of the twentieth century, American culture saw the desire on the part of some to remove religion from the public square because it was considered to be a “bane” on American public life.<sup>46</sup> Richard John Neuhaus responded to this movement with his classic work, *The Naked Public Square*.<sup>47</sup> Some consider religion, especially Christianity, as “*offensive* and perhaps even *dangerous*.”<sup>48</sup>

Toward the end of the twentieth century, Western culture came to be heavily influenced by the idea that religion is “something that should be believed in privacy” and not visible in the public realm, thus the movement to remove religious symbols (crosses, manger scenes, prayer in school, etc.) from public view. This same perspective on religion “says that anyone who believes that God can heal diseases is stupid or fanatical” and that faith is a “mystical flight” from truth. This view says that religious faith “has nothing to do with the real world.” Religious believers are told in no uncertain terms that the things “they know to be true are wrong or irrelevant.” This same perspective militates against allowing religious ideas to “be debated in the forum of public dialogue.” Many see religion as something “like building model airplanes, just another hobby, something quiet, something private, something trivial,” something that is not “a fit activity for intelligent” rational adults.<sup>49</sup>

**F. The Role of Religious Education in the Shift:** These trends were also accompanied by a downturn in the dissemination of religious knowledge, i.e., catechization, in various church denominations. *The Good Society* noted that in the late twentieth century, America’s mainline Christian churches encountered a “deconfessionalizing”—“a decline in doctrinal religious education” which led to a

“de-emphasis on the central beliefs” held by these church bodies.<sup>50</sup> These factors have produced a nation with a significant number of religious people who are religiously illiterate. Biblical illiteracy was evident already at the beginning of the 1990s, as noted in this statement from that era. “Most people in the mainline churches are theologically illiterate.”<sup>51</sup>

Lutherans should not assume that they are immune to this trend. The 1998 Lutheran Brotherhood survey on Lutheran beliefs reached this conclusion: “Our survey finds that many Lutherans are no longer anchored to a core set of beliefs. On topics ranging from original sin, to the Trinity, to justification, to the Gospel, to the place of Scripture in one’s life, many Lutherans tend to either misunderstand or disagree with the historic teachings of the Lutheran Church.”<sup>52</sup>

The survey editors inquired as to the cause of disagreement with historic teachings. Its conclusion was that “it appears for many Lutherans, little or no worship, little or no Bible study, and little or no faith discussion all contribute to a rudderless Lutheran faith.”<sup>53</sup>

By the end of the twentieth century, the shift toward viewing religion in a bad light led to having many young people outside of Christianity losing “much of their respect for the Christian faith.”<sup>54</sup>

**G. The Rise of Militant Atheism:** In addition, our culture has experienced the rise of militant atheism, which sees all religion as a poison needing to be eradicated from culture and society.<sup>55</sup> The teaching of religious faith to children is described as evil and abuse. “Faith is an evil precisely because it requires no justification and brooks no argument. . . . Faith can be very dangerous and deliberately to implant it into the vulnerable mind of an innocent child is a grievous wrong.”<sup>56</sup>

Militant atheists believe that theirs is a valiant crusade against bigoted parents who indoctrinate their children with evil superstitious religious views. Nicholas Humphrey argued that the task of liberating children “from the damaging influence of their parent’s religious instruction” is the same noble task as liberating “political prisoners” from their captivity. Parents have no right to limit their children’s perspective on life by bringing “them up in an atmosphere of dogma and superstition” or to insist that they follow it.<sup>57</sup> Richard Rorty argued that secular atheistic professors should see their task as “nothing less than an exercise in conversion.” They should “arrange things so that students who enter as bigoted, homophobic religious fundamentalists will leave college with views more like” their atheistic professors. These students will thus have “escaped the grip of their frightening, vicious, dangerous parents.” Rorty stated that such professors “are going to go right on trying to discredit you [parents] in the eyes of your children, trying to strip your fundamentalist religious community of dignity, trying to make your views seem silly rather than discussable.”<sup>58</sup>

## II. Spiritual, but not Religious (SBNR)

This growing negative estimation of religion has been accompanied by a rise in the positive estimation of generic spirituality. More and more people are saying “I’m spiritual but not religious,” or “I’m not religious, but I’m very spiritual.”<sup>59</sup>

**A. Religion and Spirituality:** One might ask: What is the difference between “religion” and “spirituality”? Religion generally has referred to “the public realm of institutions, denominations, official doctrines, and formal rituals” enacted and lived out with one’s fellow religionists. In this new dichotomy, spirituality is generally viewed as having to do “with the private realm of personal experience,” of belief and actions with no need for sharing them with an organized group of fellow believers.<sup>60</sup> Another author writes: “Religion is public, a fact of society and culture” rather than being private. Religion involves public activity that people of the same beliefs do together. “Spirituality refers to attitudes, experiences, and feelings that are private and individual.” Spirituality speaks of *my* private individual beliefs—not necessarily with much formal doctrinal content—and *my* personal individual actions, whereas religion speaks of specific beliefs or doctrines that are publicly shared and enacted with others.<sup>61</sup> In essence, religion is something you believe and live out with others, while spirituality is something one believes and puts into practice privately and individualistically, often without a formal organized group of others.

Examples of shared religious beliefs would be the Christian teaching of the trinitarian nature of God. Lutherans believe that the central doctrine of the Christian faith is justification. Lutherans gather with other Lutherans for Sunday worship. Spiritual people in this dichotomy do not necessarily express their spirituality with a group, nor is there a formal set of shared doctrinal beliefs. However, individual spiritual beliefs do have certain broad characteristics, as shall be seen below.

It is important to note the broad range of the relationship or lack thereof between religion and spirituality. Some studies indicate that the gulf between religion and modern spirituality is hardly as wide as supposed. Nancy Ammerman sets forth four broad, but not exclusive, categories of spirituality: the “Theistic Package,” an “Extra-Theistic Package,” an “Ethical Spirituality,” and “Belief and Belonging Spirituality.”

The Theistic group consists of those who have belief in a personal deity. Their spirituality is about this deity, about practices that are intended to develop a deeper relationship with that deity, and about mysterious spiritual encounters. This type of religious spirituality includes beliefs and practices that are institutionalized and the experiences that rise from them. The group is open to miraculous happenings in their lives. Seventy-one percent of the individuals in this group tied religion and spirituality together. Spirituality is a natural part of their religious faith. For most in this group, doctrine was of low interest; but living a virtuous life, helping others, and going beyond serving self were seen to be the essence of spirituality and religiosity.

Ammerman earlier had identified Christians with this type of religious spirituality as “Golden Rule Christians.” The emphasis on doing good permeates all groups. This type of spiritual discourse is more often found among Christians than any other group surveyed. Interestingly Neo-Pagans are also in this category, for they also have a theistic spiritual discourse, talk about gods and goddesses, speak about spiritual practices, a spiritual world, and spiritual mysteries.

The Extra-Theistic group includes those who speak about spirituality in naturalistic concepts without God or a supreme being. Their spirituality not linked to any theistic image or organized religious participation. Spirituality in this category is located in the self, in being individualistically connected to a wider community, in a non-dualistic (monistic) view of the world, in a sense of awe that comes from nature, good books, music, art, and plays, and to seeking philosophically the meaning of one’s life. The seat of authority here is in the self and in one’s experiences. This kind of spirituality can include finding in one’s self a spark of the divine, however that might be defined. There is also a sense of immanence that flows from interaction with the community, the world, or in seeing meaningful patterns in one’s life. Those who are religiously nonaffiliated, as well as many in the Neo-Pagan group, were most likely to speak of spirituality in these terms. (To emphasize the porous nature of these groups, the Neo-Pagans are in both the Theistic and Extra-Theistic groups.)

The Ethical Spirituality group is made up of three-quarters of those in the Theistic and Extra-Theistic groups. This Ethical Spirituality group focuses on living a virtuous life, on acts of compassion and kindness that help others, on actions that go beyond self-interest to do what is right because a spiritual life must include the doing of good deeds. It is spirituality described in moral terms. The emphasis on doing good includes a relative disinterest in doctrine. Those outside of religious faith systems desire to see spiritual and religious people put their faith into action in their daily lives. Ethical Spirituality exists in every segment of society—within religious groups and outside of them.

There is also a fourth category, which is somewhat disputed: the “Belief and Belonging” group. Roughly half of the participants in this study understood spirituality to be about belief in God and teachings about God. More than three-fourths of the participants stated that spirituality has to do with being part of a religious tradition. About half of these participants saw this union of religion and spirituality as a good thing, and about half of them saw it as a negative. Those who see believing and belonging as a good thing see spiritual authenticity in religion. Those who see believing and belonging negatively see this union as something that lacks any spiritual authenticity. This portion of the “Belief and Belonging” group reject the spirituality of the Theistic group and see religious spirituality as empty, lacking in authenticity, as just going through the motions of inauthentic religious rituals, as checking the boxes, as simply logging one’s time to get brownie points with God that will possibly gain them a good afterlife.

Those who see belief and belonging negatively are those most predisposed to espousing a spiritual but not religious perspective. Most participants who expressed this perspective were non-affiliated religiously. However, this group also includes very religious persons. The Christians in this group describe mere religion as empty and insufficient. They desire a true spiritual life—an intense deep personal spiritual relationship with Jesus.<sup>62</sup> For these individuals, church membership is not very important—what matters is me and Jesus. These individuals would be in the category of those who say, “Don’t give me doctrine, just give me Jesus.”

Ammerman’s studies lead to the conclusion that the spiritual-but-not-religious category is more like a moral and political boundary than an empirical category. It represents the boundary between good or godly people and bad or ungodly ones. The disaffiliated tend to see organized religion as an oppressive power that deprives people of their rights and freedoms and inhibits the use of reason. Often what passes for the religion they are rejecting has little relationship to real religious beliefs and practices. One other interesting aspect of this study’s conclusions is that the rise in the visibility and influence of the spiritual-but-not-religious phenomena emerges from the old secularization theory, that is, as societies become more modern, organized religion will vanish. What will replace it is “a certain form of individual consciousness . . . individual worldviews and values.” Empirical studies indicate that religion and spirituality are still intimately bound together.<sup>63</sup> Further diligent study needs to be done on the spiritual-but-not-religious phenomena.

Factors driving those who are strongly committed to a definite dichotomy between religion and spirituality are a deep distrust of religious orthodoxy and its authority and of its ties (in their view) to conservative politics, as well as a condemnation of the emptiness of organized religion. These individuals generally view religion in psychological and therapeutic terms. Though religion is generally viewed in a negative light, some of these individuals also believe that pearls of wisdom can be mined from all traditional religions. They are highly individualistic and piece together their non-theistic spirituality with practices and teachings from many different sources.<sup>64</sup>

The results of the studies done by Ammerman’s group and others emphasizes that the term “spirituality” is difficult to define, that the boundary lines between religion and spirituality are quite porous, and that the categories used to describe religion and spirituality are porous as well. The remainder of this essay examines some of the characteristics of the spiritual-but-not-religious phenomena.

**B. Actions, not Words:** As noted above, those in organized religion, as well as those who view organized religion negatively and individual non-religious spirituality positively, have a similar view of spirituality: “twenty-first-century spiritual folk believe that authentic piety is fundamentally a matter of practice” rather than being associated with a specific set of organized and codified dogmatic beliefs,

because “dogma is always stolid and ritual always empty.” Spirituality is related to actions and to experience. This kind of spirituality “denies” having a connection to established religious “institutions, stories, and doctrines.” Rather, it finds its common ground in the experiential and moral dimensions of religion. World religion gatherings affirmed Golden Rule ethical practices but offered little theology.<sup>65</sup>

Organized religion has also experienced a change: “Evangelicals, no less than the Liberals before them . . . have now abandoned doctrine in favor of ‘life.’ . . . For evangelicals today, this life is also an ‘essence’ detached from a cognitive structure . . . and it really does not require a theological view of life. . . . Evangelicals today . . . have lost interest . . . in . . . the doctrines of creation, common grace, and providence . . . justification, redemption, propitiation, and reconciliation.”<sup>66</sup>

Those who identify themselves as spiritual rather than religious have been attracted to centering prayer, Eastern types of meditation, and non-dualistic Asian religions. Here again the trend seen is “religion . . . confined almost entirely to the experiential or moral dimensions.”<sup>67</sup> Prothero found that most Christians in the United States are in one of two camps<sup>68</sup>: They are either moralists, who are concerned with ethical questions like abortion and homosexuality (“For Nan, the church’s value is primarily an ethical one.”),<sup>69</sup> or experientialists, who encounter God via emotions or feelings and who make statements like, How did this service make you feel? or I really felt the Spirit during that Bible study or “I felt my relationship with God was O.K. when I wasn’t with the church.”<sup>70</sup>

Historically, a Western understanding of spirituality has been associated with Christianity. Those who sharply separate spirituality from religion do so because they generally view religion as an external, institutional, and often harmful entity rather than something personal, individualistic, and good. Many also view religion as a bad (more stridently conservative on social issues) political organization.<sup>71</sup> But such a view impoverishes spirituality and religion and is not helpful for our culture. Why?

Ammerman’s studies found that political action was “rarely the subject of overtly religious or spiritual reflection.” The participants did not desire that “their religious communities” be “dominated by politics.” Those who linked their spiritual or religious commitments to political action were rare.<sup>72</sup> Political action “was rarely the subject of overtly religious or spiritual reflection.”<sup>73</sup> The exceptions to this perspective are people like Robin Mitchell, who sees that “political action *is* her spiritual passion.”<sup>74</sup>

**C. Modern Spirituality’s Reach:** Currently, spirituality has become a global entity that references “all religions and cultures.” Spirituality has become a code word for a holistic, positive, and supportive view of life. There now is “Eastern and Western spirituality, women’s spirituality, New Age spirituality, secular and esoteric spirituality, interfaith and ecumenical spirituality, children’s spirituality, even

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spirituality and aging, spirituality and health, spirituality and gender spirituality and human well-being. There is also talk of spirituality in management, business, sociology, economics, and geography, even of spiritual capital in analogy to social and cultural capital. . . . This . . . points to the undeniable fact that, in its most inclusive sense, spirituality is so all-embracing that it does indeed touch everything.”<sup>75</sup> Thus, it might be better to speak of spiritualities rather than of spirituality.

Broadly speaking, being spiritual now describes—in addition to the categories above—the individual and communal spiritual experiences of Christianity<sup>76</sup>, sex<sup>77</sup>, science<sup>78</sup>, New Age spirituality<sup>79</sup>, science fiction<sup>80</sup>, technology<sup>81</sup>, humanism<sup>82</sup>, transhumanism<sup>83</sup>, drugs<sup>84</sup>, tattoos<sup>85</sup>, and atheism.<sup>86</sup>

If it seems strange to cite sex, science, and atheism as spiritual experiences, one must remember that being spiritual is now more of an individualistic exercise that embraces almost all aspects of life. As can be seen from the above, spirituality—separated from religion—has become “an ill-defined, amorphous entity” covering “all kinds of phenomena,” those that are traditionally classified as religious and many more that in past times would have been considered heathen or pagan.<sup>87</sup> One other author has described this amorphous spirituality as “The God Within.”<sup>88</sup> The emphasis on God’s dwelling within and the understanding of the divine-human easily lends itself to the non-dual understanding in much of modern spirituality that mingles the divine and the human so that human beings become little gods (divine) in ways contrary to Scripture.

In matters of faith, there has been an invasion: Christianity and religion are, at times, being replaced or overtaken by a broad amorphous spirituality.<sup>89</sup> Some Christians believe that because all religions worship the same God that they can incorporate varied spiritualities into their faith system; thus, there exist Christian witches, as well as the notations of the mixed spirituality noted above.<sup>90</sup>

**D. Non-Duality/Monism:** Many forms of modern spirituality express a non-dualistic view of the world—one which downplays a proper separation or distinction between God and human beings, as well as between God and all else in the universe. The most dramatic exposition of this perspective is found in the Interspirituality movement.

This non-dualistic/monistic view of life that teaches the unity of all things has flowed into Western circles from Eastern religions. For adherents of Eastern religions, there is no real difference between me and the river next to which I am standing. There is no real distinction between human beings and God.

Thus, in the monistic view, the ultimate reality is one, the indivisible One. It transcends definition and description. That One is everyone and that One surrounds everyone. When the individual self (Atman) comes to the

conscious awareness that it and the It (world soul) are one, there is celebration, ecstasy, liminality, and ultimate bliss. One has arrived. All is one. This is the essence of monism. . . . This monistic view is so inherent in Hinduism that a creator/creation distinction similar to that in the Christian faith is impossible to make.<sup>91</sup>

This monistic/non-dualistic perspective conflicts not only with a Christian theological view but also with the theology of Judaism and Islam, which teach that there is an essential distinction between God and human beings—between the Creator and the creation.

This non-dualistic view sees no difference between the many beliefs and religious symbols that exist, since they are all one—merely different pathways to the same divine being and to the whole of spiritual truth. Each religion has part of the truth, but not all of it. To find all the truth, all religious truths must be combined. A non-dualistic view also places greater emphasis on experience and feelings rather than on abstract logically reasoned intellectual or doctrinal arguments. It is believed that human experiences can be scientifically examined and validated, while abstract arguments cannot.<sup>92</sup> The concept of non-duality is often an integral part of an atheistic view of the world.<sup>93</sup>

Sam Harris, one of the militant new atheists, has great praise for the Eastern religious emphasis on non-duality and faults Christianity, Islam, and the Jewish faith, which are dualistic (God is other than human beings), for the vast spiritual difference between Eastern and Western spirituality. This non-duality is “a fundamental insight of most Eastern schools of spirituality,” and the removal of the lines between self and other breaks the “duality of subject and object.” This duality leads to “feelings of separateness” that need to be corrected.<sup>94</sup> In his book on spirituality, Harris makes extensive use of non-dualistic Eastern thought.<sup>95</sup> Richard Dawkins is an advocate of the position that “children have a natural tendency towards a dualistic theory of mind,” and he sees that religious belief is a “by-product of such instinctive dualism.”<sup>96</sup> In the atheistic view, dualism is tied to religiosity, Christianity, feelings of separation, and almost all of the world’s problems. These things must be eliminated.

Almost every problem we have can be ascribed to the fact that human beings are utterly beguiled by their feelings of separateness. It would seem that a spirituality that undermined such dualism, through the mere contemplation of consciousness, could not help but improve our situation. . . . There is clearly no greater obstacle to a truly empirical approach to spiritual experience than our current beliefs about God [i.e., that He is totally other—a dualistic view].<sup>97</sup>

**E. Interspirituality:** Non-duality is at the heart of another aspect of modern spirituality: Interspirituality. This movement began in earnest in 1999. It espouses

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interconnectedness, oneness, and unity that transcend boundaries in all parts of life: politics, ethics, social planning, culture, history, and religion. It is an attempt at religious globalization, for it desires to produce a universal spirituality that would be either added to or replace the world's religions. Some of the authors espousing this movement are Wayne Teasdale, Bede Griffiths, Thomas Keating, Eckhart Tolle, Richard Rohr, and Matthew Fox.<sup>98</sup> The tenets of Interspirituality have also been disseminated via *A Course in Miracles*.<sup>99</sup>

Interspirituality appears as popular as the spiritualities promoted by Castaneda, Chopra, and Redfield; for it has its own seminary, sponsors seminars, conferences, the Universal Order of Sannyasa, and many other avenues for sharing its teachings. Interspirituality affirms the expression of spirituality in multiple faith traditions at the same time. For example, one could at the same time be both a practicing Christian and a practicing Buddhist.<sup>100</sup>

Perhaps the popularity of Interspirituality comes from the cement-like divisions seen in the world today. Our world today seems constantly to divide into ever smaller groups or tribes dedicated to this or that cause, political view, or subject. One of Interspirituality's goals is to break down such rigid divisions and promote greater peace and harmony in the world.

### **III: Conclusion: How Should the Church Respond?**

Christians should be engaged in bridge building, working toward greater respect and understanding with others.

Christians should realize that many who are spiritual but not religious are desirous of living good, moral lives. They aspire to be good citizens, to help others, feed the hungry, care for the environment, engage in honest work, be faithful spouses, good parents, and many other exemplary things. Lutheran theology describes this kind of good living as "civic righteousness," and it should be commended whenever it is seen and practiced.<sup>101</sup>

Christians should be putting their faith into action in sanctified spirituality in the church and in the world. God's Word encourages Christians to let their light so shine by being, loving, kind, forgiving, meek, humble, penitent, serving and helping others (Mt 5:16; 25:31–49; Eph 4:32; 6:1–9). This kind of godly spirituality exhibits both civic righteousness and the righteousness of faith and is a positive witness to the world of God's love in Christ.

The Christian's spiritual calling or vocation in life is not just something extraordinary—like being a missionary in a foreign country—but is seen and expressed in the ordinariness of everyday living. Parents having daily devotions with their children, helping their children with their homework, holding them when they are sick, cleaning the house, paying their taxes, going to work joyfully, seeing that

they are serving God and their fellow human beings, all of this and more is godly Christian spirituality—being moved by God’s Holy Spirit to serve where God has planted us. This godly spiritual piety is lived out in church and in the world. Luther reminds us that the mother changing her baby’s dirty diaper and the father plowing his fields is doing just as godly and spiritual a work—if not more so—as the priest or the nun. The understanding of the Christian’s vocation is tied to the priesthood of all believers and the doctrine of the two kingdoms or realms. This ordinary religious spirituality of God’s priests must be diligently taught and preached in our churches today.<sup>102</sup>

Christians need to be studying the various types of spirituality seen in this article, and they need to learn how to discuss lovingly and respectfully matters of faith and spirituality with those following different spiritual pathways. Such action also necessitates being a diligent student of one’s own faith. Daily Christians should be reading their Bibles, Catechism, the Lutheran Confessions, and other apologetic books<sup>103</sup> so that they are better able to give a winsome defense of the hope that lies within them. Christians should always be ready to give an answer to everyone who asks of a reason for the hope that is in us, and to do so with meekness and love (1 Pt 3:15). Christians need to be trained in sound and carefully reasoned apologetic argumentation about the truths and doctrines of the Christian faith.

Lutheran Christians have a vibrant religious message to share with the world—a message of hope, of love, of salvation, of freedom, of comfort, of forgiveness and grace which fuels a vibrant meaningful spiritual life that is engaged with the world—a message of God’s help and blessings in this life and in the next. We need to be sharing our faith in love just as diligently as the “spiritual but not religious” are sharing their faith and beliefs. It is what Christ has called us to do. Go therefore and share the Gospel in Jerusalem, Judea, Samaria, and to the ends of the earth (Mt 28:16–20; Mk 16:15–16; Lk 24:44–49; Jn 20:21–23; Acts 1:8).

A valuable study of this trend away from religion to spirituality would include a study of the relationship between the rejection of forensic justification and the acceptance of salvation by works—or Golden Rule theology—the turn-away from doctrine and the greater acceptance of deeds. What prompts this suggestion are studies of Lutheran beliefs that have noted that Lutherans who know and believe justification by grace through faith have a greater tendency to be religious rather than material, desire the sacred rather than the secular, and the supernatural rather than the natural.<sup>104</sup>

Since so much of modern spirituality is connected with Golden Rule theology, there is great need for the Christian church to be clearly teaching and preaching the doctrine of justification. It is God’s grace in Christ which fuels godly spirituality: “For by grace you have been saved through faith, and that not of yourselves, it is the gift of God, not of works, lest anyone should boast. For we are His workmanship,

created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph 2:8–10, NKJV).

### **Endnotes**

<sup>i</sup> This is an exhaustively annotated essay. For that reason, we have posted these valuable resources on the Lutheran Society for Missiology’s Web site (<http://lsfm.global>).

# Spirituality and Religion: The Shift From East to West and Beyond

## Endnotes

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These endnotes accompany the article in *Missio Apostolica* 23, no. 1 (2015), 21–36.

1. [http://americanhumanist.org/Humanism/Humanist\\_Manifesto\\_I](http://americanhumanist.org/Humanism/Humanist_Manifesto_I) This is the first *Humanist Manifesto*. Among the 35 original signers were John Dewey, Charles Francis Potter, and Edwin H. Wilson. Fifteen of the original signers were Unitarians. Two more manifestos have been written and are entitled *Humanist Manifesto II* (1973): <http://contenderministries.org/humanism/manifesto2.php> and *Humanist Manifesto III* (2003): [http://americanhumanist.org/Humanist\\_Manifesto\\_III](http://americanhumanist.org/Humanism/Humanist_Manifesto_III) There are also *A Secular Humanist Declaration* written in 1980 and the *Humanist Manifesto of 2000: A Call for New Planetary Humanism*. (Amherst, New York: Prometheus Books, 2000). The last is a book-length statement written by Paul Kurtz who helped write Manifesto II.
2. Richard John Neuhaus, *The Naked Public Square: Religion and Democracy in America* (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 23.
3. Stephen Prothero, *Religious Literacy: What Every American Needs to Know—And Doesn't* (New York: HarperOne, 2007), 49. Many historians and sociologists advance the “secularization thesis,” which says that as societies become more modern, secularization is inevitable. Pearcey, *Total Truth*, 71.
4. George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Unbelief* (New York: Oxford University Press, 1994), 375; Gertrude Himmelfarb, *One Nation, Two Cultures: A Searching Examination of American Society in the Aftermath of Our Cultural Revolution* (New York: Vintage Books, 1999), 102; Martin E. Marty, *The Modern Schism: Three Paths to the Secular* (New York: Harper & Row, Publishers, 1969), 9–17.
5. Peter L. Berger, “The Desecularization of the World: A Global Overview,” in Peter L. Berger, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 1–18; Andrew Greely, *Unsecular Man: The Persistence of Religion* (New York: Schocken Books, 1972). Jurgen Habermas has written that we have moved to a postsecular age because the secularization theory has proven false: James Bohman, “A Postsecular Global Order? The Pluralism of Forms of Ife and Communicative Freedom,” & Hent de Vries, “Global Religion and the Postsecular Challenge,” in Craig Calhoun, Eduardo Mendietta, and Jonathan VanAntwerpen, eds., *Habermas and Religion*

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(Polity Press, Cambridge, UK, 2013), 179–202 and 203–209.

6. James A. Herrick, *The Making of the New Spirituality: The Eclipse of the Western Religious Tradition* (Downers Grove: InterVarsity Press, 2003), 17.

7. Ross Douthat, *Bad Religion: How We Became a Nation of Heretics* (New York: Free Press, 2012), 62.

8. Douthat, *Bad Religion*, 63. See also Robert D. Putnam & David E. Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010), 91–133; Robert Ellwood, *The Sixties Spiritual Awakening: American Religion Moving From Modern to Postmodern* (New Brunswick, NJ: Rutgers University Press, 1994), 7.

“In the last half of the twentieth century, it had become a commonplace in American culture to claim spiritual privilege for the individual. . . . Roman Catholic monastics such as Thomas Merton had led the way in transforming ancient practices of mysticism into something that began to be called ‘spirituality’ (rather than piety or spiritual exercises) and began to spread more broadly in American culture. That openness paved the way for the sixties fascination with Eastern religions and the ‘New Age’ (largely borrowed from nineteenth-century Theosophical and New Thought sources).” Nancy Tatom Ammerman, *Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Lives* (Oxford: Oxford University Press, 2014), 40.

9. David F. Wells, *No Place for Truth: Or Whatever Happened to Evangelical Theology?* (Grand Rapids: William B. Eerdmans Publishing Company, 1993), 137–186; James Davison Hunter, *American Evangelicalism: Conservative Religion and the Quandary of Modernity* (New Brunswick, NJ: Rutgers University Press, 1983), 94–98.

10. John P. Newport, *The New Age Movement and the Biblical Worldview* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 46; Thomas Moore, *A Religion of One’s Own: A Guide to Creating a Personal Spirituality in a Secular World* (New York: Gotham Books, 2014); Harold Bloom, *The American Religion: The Emergence of the Post-Christian Nation* (New York: A Touchstone Book, 1992), 180–188.

11. Robert N. Bellah, “New Religious Consciousness and the Crisis of Modernity,” in Charles Y. Glock and Robert N. Bellah, eds., *The New Religious Consciousness* (Berkeley: University of California Press, 1976), 348. Victor Raj notes that some of the results of historical-critical theologians parallel aspects of Hinduism and the shift to Eastern religion in America. A. R. Victor Raj, *The Hindu Connection: Roots of the New Age* (St. Louis: Concordia Publishing House, 1995), 150–178; Herrick, *The Making of the New Spirituality*, 50–74. Douthat writes that historical revisionism has given the church a Dan Brown vision of Christianity and Christ, which “may be appealing spirituality for a postmodern age” but its “emphasis on secret and esoteric

knowledge” is a tragedy for historic Christianity. It has also given the church a “choose-your-own Jesus mentality” which “encourages spiritual seekers” to grasp a “Christ they find most congenial,” for the only Jesus that matters “is the one you invent for yourself.” Douthat, *Bad Religion*, 176–178.

12. Herrick, *The Making of the New Spirituality*, 51.

13. Herrick, *The Making of the New Spirituality*, 57–58; also 49–74. Hanegraaff wrote about his concern that in this postmodern age Christianity has experienced “a shift from faith to feelings, from fact to fantasy, and from reason to esoteric revelation.” Hank Hanegraaff, *Counterfeit Revival: Looking for God in All the Wrong Places* (Nashville: Word Publishing, 2011), 286.

14. Newport, *The New Age Movement and the Biblical Worldview*, 47. See also Michael Horton, ed., *The Agony of Deceit: What Some TV Preachers Are Really Teaching* (Chicago: Moody Press, 1990); Michael Scott Horton, *Made in America: The Shaping of Modern American Evangelicalism* (Grand Rapids: Baker Book House, 1991); Dave Hunt & T. A. McMahon, *The Seduction of Christianity: Spiritual Discernment in the Last Days* (Eugene, OR: Harvest House Publications, 1985); Dave Hunt, *Beyond Seduction: A Return to Biblical Christianity* (Eugene, OR: Harvest House Publications, 1987); Dave Hunt & T. A. McMahon, *The New Spirituality: A Consumer’s Guide to the Exploding Mystical Marketplace* (Eugene, OR: Harvest House Publications, 1988); Douglas Groothuis, *Confronting the New Age: How to Resist a Growing Religious Movement* (Downers Grove: InterVarsity Press, 1988). This turn to Eastern spirituality is set forth in the first six essays of *Religion for a New Generation* under the heading “The New Generation’s ‘Spiritual Revolution,’” in Jacob Needleman, A. K. Bierman, & James A. Gould, eds., *Religion for a New Generation* (New York: The Macmillan Company, 1973), 3–55; see also the first three essays which also note this shift in Glock and Bellah, *The New Religious Consciousness*, 1–72; Pearcey, “Appendix 2: Modern Islam and the New Age Movement,” *Total Truth*, 385–388.

15. Bellah, et. al., *Habits of the Heart*, 228.

16. Bellah, et. al., *Habits of the Heart*, 233.

17. Bellah, et. al., *Habits of the Heart*, 234.

18. Himmelfarb, *One Nation, Two Cultures*, 97.

19. Pearcey, *Total Truth*, 118. For the original study, see Merton P. Strommen, Milo L. Brekke, Ralph C. Underwater, Arthur L. Johnson, *A Study of Generations: Report of a Two-Year Study of 5,000 Lutherans Between the Ages of 15–65: Their Beliefs, Values, Attitudes, Behavior* (Minneapolis: Augsburg Publishing House, 1972), 169–172. The results of a later study of Lutheran beliefs indicate more of the same: 67% said responded positively to the statement: “Although there are many religions in the

world, most of them lead to the same God.” *Lutheran Brotherhood’s Survey of Lutheran Beliefs & Practices—Summer 1998* (np: Lutheran Brotherhood, 1998), 3. This same study revealed that 43% of the Lutherans surveyed disagreed with or were not sure of this statement: “Only those who believe in Jesus Christ as their savior can go to heaven.” *Lutheran Brotherhood’s Survey*, 3. In a study of ELCA congregational leaders, seventy percent agreed with this statement: “It is possible for a faithful follower of any religion, including Islam, Hinduism, or Buddhism, to find the truth about God through that religion.” “Lutherans Say . . . No. 6 - The Religious Beliefs and Practices of Lutheran Lay Leaders in the ELCA,” June 2008, 36. This document can be found at the site below by the title above under the category Popular Reports: <http://www.elca.org/WhoWeAre/OurThreeExpressions/ChurchwideOrganization/ResearchandEvaluation.aspx>.

20. *Lutheran Brotherhood’s Survey*, 8.

21. Harold O. J. Brown, *The Protest of a Troubled Protestant* (Grand Rapids: Zondervan Publishing House, 1969), 206–207, 210–211.

22. Himmelfarb, *One Nation, Two Cultures*, 97.

23. James Redfield, *The Celestine Prophecy: An Adventure* (New York: Grand Central Publishing, 1993). This book first appeared a little over twenty years ago, but its individualistic spiritual message is still popular today. He has published other books that set forth his twelve spiritual insights, which are to guide an individual toward greater peace and happiness. James Redfield, *The Tenth Insight: Holding the Vision* (Warner Books, Inc., 1996); James Redfield, *The Secret of Shambhala: In Search of the Eleventh Insight* (Sydney: Bantam, 2001); James Redfield, *The Twelfth Insight: The Hour of Decision* (New York: Grand Central Publishing, 2012); James Redfield, *The Celestine Vision: Living the New Spiritual Awareness* (New York: Warner Books, 1997); James Redfield, Michael Murphy, and Sylvia Timbers, *God & the Evolving Universe: The Next Step in Personal Evolution* (New York: Jeremy P. Tarcher/Putnam, 2002); Larry Miller with James Redfield, *Exploring the “Zone”: The Mysterious Phenomenon of Spontaneous Excellence* (Gretna, LA: Pelican Publishing Company, Inc., 2001)—Redfield’s spirituality can be summarized by the word “synchronicity.”

24. Sophy Burnham, *The Ecstatic Journey: The Transforming Power of Mystical Experience* (New York: Ballantine Books, 1997).

25. Louis M. Savary, *Kything: The Art of Spiritual Presence* (Mahwah, NJ: Paulist Press, 1989).

26. Jack Canfield, Mark Victor Hansen, Kimberly Kirberger, *Chicken Soup for the Teenage Soul: 101 Stories of Life, Love and Learning* (Deerfield Beach, FL: Health Communications, Inc., 1997).

27. Carlos Castaneda, *The Teachings of Don Juan: A Yaqui Way of Knowledge* (Berkeley: University of California Press, 1968); Carlos Castaneda, *A Separate Reality: Conversations with Don Juan* (New York: Washington Square Press, 1971); Carlos Castaneda, *Journey to Ixtlan: The Lessons of Don Juan* (New York: Washington Square Press, 1972); Carlos Castaneda, *Tales of Power* (New York: Washington Square Press, 1974); Carlos Castaneda, *The Art of Dreaming* (New York: HarperPerennial, 1994); Carlos Castaneda, *The Eagle's Gift* (New York: Washington Square Press, 1981); Carlos Castaneda, *The Second Ring of Power* (New York: Washington Square Press, 1977); Carlos Castaneda, *The Fire From Within* (New York: Washington Square Press, 1984); Carlos Castaneda, *The Power of Silence: Further Lessons of Don Juan* (New York: Washington Square Press, 1987); Carlos Castaneda, *The Active Side of Infinity* (New York: HarperCollins Publishers, Inc., 1998); Carlos Castaneda, *The Wheel of Time: The Shamans of Ancient Mexico, Their Thoughts About Life, Death and the Universe* (New York: Washington Square Press, 1998); Carlos Castaneda, *Magical Passes: The Practical Wisdom of the Shamans of Ancient Mexico* (New York: HarperCollins, 1998)—this book is an exposition of Castaneda's "religion" called Tensegrity. More information on Tensegrity can be found at this Cleargreen Incorporated site <http://www.cleargreen.com/>, which promotes and disseminates the teachings of Castaneda.

Scholars have established that the content of Castaneda's books were not real events but fiction shared as though it was non-fiction. Robert Marshall, "The Dark Legacy of Carlos Castaneda" <http://nhne-pulse.org/the-dark-side-of-carlos-castaneda/>. This link also contains the *Time* cover story about this—"Carlos Castaneda: Magic and Reality." (March 5, 1973).

28. Deepak Chopra, *The Third Jesus: The Christ We Cannot Ignore* (New York: Three Rivers Press, 2008). In this book, Chopra states that there are three types of Jesus: one, the Christ of history who actually lived; second, the Christ of Christian dogma—this Christ is a person who never existed but who has been invented by centuries of Christian teaching; and third, the real Christ that Chopra expounds in this book. This Third Christ is the true Christ, a radical mystic who taught his disciples to find God's kingdom within themselves in a mystical way because everyone has the power within himself to be godlike. Chopra's Jesus is a mix of Gnostic and Eastern thought. He has published many books on the subject of spirituality—among them Deepak Chopra, *How to Know God: The Soul's Journey into the Mystery of Mysteries* (New York: Three Rivers Press, 2000); Deepak Chopra, *The Way of the Wizard: Twenty Spiritual Lessons for Creating the Life You Want* (New York: Harmony Books, 1995); Deepak Chopra, *God: A Story of Revelation* (New York: Random House, 2012)—in this book Chopra sets forth an evolving picture of God which includes God revealing himself as a he, she, or it. Deepak Chopra, *The Future of God: A Practical Approach to Spirituality for Our Times* (New York: Harmony Books, 2014).

29. Shirley MacLaine, *The Camino: A Journey of the Spirit* (New York: Pocket Books, 2000); Shirley MacLaine, *Going Within: A Guide for Inner Transformation*

(New York: Bantam Books, 1990); Shirley MacLaine, *Out on a Limb* (New York: Bantam Books, 1983).

Another book in this category would be David Bach, *Jonathan Livingston Seagull: A Story* (New York: The Macmillan Company, 1970). A recently updated version has been published. See also Herrick, *The Making of the New Spirituality*, 20–22; Hunt & McMahon, *The New Spirituality*, 60–68.

30. Herrick, *The Making of the New Spirituality*, 15.

31. Marty, *The Modern Schism*, 143; Linda K. Pritchard, “Religious Change in Nineteenth Century America,” in Glock & Bellah, *The New Religious Consciousness*, 297–330; James Turner, *Without God, Without Creed: The Origins of Unbelief in America* (Baltimore, MD: The Johns Hopkins University Press, 1985); Susan Jacoby, *Freethinkers: A History of American Secularism* (New York: Metropolitan Books, 2004); Sidney Mead, *The Old Religion in the Brave New World: Reflections on the Relation Between Christendom and the Republic* (Los Angeles: University of California Press, 1977).

32. Bellah, et. al., *Habits of the Heart*, 233.

33. William James, *The Varieties of Religious Experience: A Study in Human Nature* (New York: Collier Books, 1961), 377. James’ view of religion (really spirituality) is referenced by many in the spiritual community.

34. Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion* (New York: BasicBooks, 1993), 100. “In his *Essays in Radical Empiricism*, James attempts to distance himself from the philosophical dualism that sees physical reality (bodies) and spiritual reality (minds) as essentially distinct. He claims that the ‘philosophy of pure experience’ is more consonant with the theory of novelty, indeterminism, moralism, and humanism that he advocates, though it is less than clear why. We never experience mind in separation from body, and he dismisses as an illusion the notion of consciousness as substantial; however, he does not want to reject the reality of mind as a materialist might do. So after years of opposing monism, he adopts an admittedly vague sort of neutral (neither materialistic nor idealistic) monism that sees thoughts and things as fundamentally the same stuff, the further definition of which eludes us (*Empiricism*, pp. 48, 115–117, 120).” *Internet Encyclopedia of Philosophy* —Wayne P. Pomerleau, “William James (1842–1910)” <http://www.iep.utm.edu/james-o/>.

35. Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway Books, 2004), 425, fn. 32.

36. Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 120.

37. Marty, *The Modern Schism*, 9–17, 30–32, 50–54, and passim; Herrick, *The Making of the New Spirituality*, 42–65, 75–89, 118–136.

38. Michael D. Antonio, *Heaven on Earth: Dispatches from America's Spiritual Frontier* (New York: Crown Publishing, 1992), 13.

39. Robert Wuthnow, *After Heaven: Spirituality in America Since the 1950s* (Berkeley: University of California Press, 1998), 14 & 13. Smith and Denton noted that “only a minority of U. S. teenagers” were following the “content and character” of their faith systems (Christian, Jewish, Muslim). Content was being displaced by Moralistic Therapeutic Deism, which in Christian circles had displaced the language and experience of “Trinity, holiness, sin, grace, justification, sanctification, church, Eucharist, and heaven and hell.” They noted that Christianity was effectively being displaced and colonized by Moralistic Therapeutic Deism. Smith and Denton, *Soul Searching*, 171.

40. Douglas Groothuis, *Revealing the New Age Jesus: Challenges to Orthodox Views of Christ* (Downers Grove, IL: InterVarsity Press, 1990), 17–21, 221–222. On Jesus’ sinfulness see the 2001 Barna poll: “Hinlicky and McDermott found another result of the Barna survey depressing. Only 33 percent of the American Catholics, Lutherans and Methodists, and 28 percent of the Episcopalians agreed with the statement that Christ was without sin.” Uwe Siemon-Netto, “Barna Poll on U.S. Religious Belief—2001,” <http://www.adherents.com/misc/BarnaPoll.html>.

41. Charlene M. Proctor, *The Oneness Gospel: Birthing the Christ Consciousness and Divine Human in You* (Minneapolis: Two Harbors Press, 2011); John Van Auken, *Edgar Cayce on the Spiritual Forces Within You: Unlock Your Soul with Dreams, Intuition, Kundalini, and Meditation* (Virginia Beach, VA: A.R.E. Press, 2014); Bellah, et. al., *Habits of the Heart*, 219–249. “You’re god in your universe,” Werner Erhard, *If God Had Meant Man to Fly, He Would Have Given Him Wings* (np: est Communication Workshop, 1973), 11. “Be still and know that you are God.” Maharishi Mahesh Yogi, *Meditations of Maharishi Mahesh Yogi* (New York: Bantam Books, 1973), 178. “God and man are one. Man is incarnate God.” Sun Myung Moon, *Christianity in Crisis* (New York: HSA-UWC Publications, 1977), 5. “All men are spiritually evolving until . . . each will fully express his divinity.” Ernest Holmes, *What Religious Science Teaches: A New Thought Primer* (Burbank, CA: Science of the Mind Publishing, 1944/1974), 21; Hunt & McMahon, *The Seduction of Christianity*, 80–90.

42. Rod Rosenblatt, “Who Do TV Preachers Say That I Am?” in Michael Horton ed., *The Agony of Deceit*, 112. Paul Crouch stated, “I AM A LITTLE GOD. I am a little god. Critics be gone!” Rosenblatt, 119. Earl Paulk—“We are . . . the ongoing incarnation of Christ in the earth.” Horton, “Appendix C,” 271. Fred Price—“God made man a god.” Horton, “Appendix C,” 268. Kenneth Copeland—“Pray to yourself. . . . You need to realize that you are not a spiritual schizophrenic—half-God and half-Satan—you are all God. . . . You don’t have a god *in* you. You are one!”

Horton, "Appendix C," 268. Earl Paulk—"When I say, 'Act like a god.' . . . Forget about doctrine! . . . We are 'little gods' whether we admit it or not." Horton, "Appendix C," 269. Kenneth Hagin—"You are as much the incarnation of God as Jesus Christ was." Horton, "Appendix C," 270. See also Walter Martin, "Ye Shall Be As Gods" in Horton, *The Agony of Deceit*, 89–105—this essay notes the little gods theology (the Christ consciousness or Christ idea) of Armstrongism, Christian Science, the Unity School of Christianity, New Thought Metaphysics, and in Hindu and New Age teaching. For more on the problem with the little gods theology and theosis, see also Hank Hannegraff, *Christianity in Crisis* (Eugene, OR: Harvest House Publishers, 1993), 29–39, 107–127, 137–143, 331–361 and Lowell C. Green, "The Question of Theosis in the Perspective of Lutheran Theology," in Dean O. Wenthe, William C. Weinrich, Arthur A. Just, Jr., Daniel Gard, and Thomas L. Olson, eds., *All Theology Is Christology: Essays in Honor of David P. Scaer* (Ft. Wayne, IN: Concordia Theological Seminary Press, 2000), 163–180. This essay notes the dangers of deification/theosis and its history in Greek, non-dualistic Hindu, mysticism, and modern theosis theology. See also Neil Rivalland, "The Doctrine of Deification," <http://www.deceptioninthechurch.com/deification.html>.

43. Nicholas Notovitch, *The Unknown Life of Jesus Christ*, trans. J. H. Connelly and L. Landsberg (New York: R. F. Fenno & Company, 1890); Elizabeth Clare Prophet, *The Lost Years of Jesus: Documentary Evidence of Jesus' 17-Year Journey to the East* (Livingston, MT: Summit University Press, 1984); Manly P. Hall, *The Mythical Christ* (Los Angeles: The Philosophical Research Society, 1951); Lewis C. Spencer, *Mystical Life of Jesus* (San Jose, CA: Supreme Grand Lodge of AMORC, 1974); Edgar Cayce, *Edgar Cayce's Story of Jesus* (New York: Berkeley Books, 1976); Edmond Bordeaux Szekely, *The Essene Jesus* (San Diego, CA: Academy Books, 1977); Glen Sanderfur, *Edgar Cayce's Past Lives of Jesus: An Amazing Story* (Virginia Beach, VA: A.R.E. Press, 2009); Fida Hassnain and Dahan Levi, *The Fifth Gospel: New Evidence From the Tibetan, Sanskrit, Arabic, Persian and Urdu Sources About the Historical Life of Jesus Christ After the Crucifixion* (Nevada City, CA: Dolphin Publishing, Inc., 2008); Paramahansa Yogananda, *The Yoga of Jesus: Understanding the Hidden Teachings of the Gospels* (Los Angeles: Self-Realization Fellowship, 2007); Paramahansa Yogananda, *The Second Coming of Christ: The Resurrection of the Christ Within You—A Revelatory Commentary on the Original Teachings of Jesus*. Vol. 1 (Los Angeles: Self-Realization Fellowship, 2005); Russell Paul, *Jesus in the Lotus: The Mystical Doorway between Christianity and Yogic Spirituality* (Novato, CA: New World Library, 2009); Elmar R. Gruber and Holger Kersten, *The Original Jesus: The Buddhist Sources of Christianity* (London: Element Books, 1995); Acharya S, *The Christ Conspiracy: The Greatest Story Ever Sold* (Kempton, IL: Adventures Unlimited Press, 1999); Timothy Freke and Peter Gandy, *Jesus and the Lost Goddess: The Secret Teachings of the Original Christians* (New York: Three Rivers Press, 2002); Holger Kersten, *Jesus Lived in India: His Unknown Life Before and After the Crucifixion* (New York: Penguin Books, 2001); Suzanne Olson, *Jesus in Kashmir: The Lost Tomb* (Charleston, SC: Booksurge, 2005); Lois Drake, *ISSA: The Greatest Story Never Told* (Gardiner, MT: Summit Publications, Inc., 2009); Tom Harpur, *The Pagan Christ: Recovering the Lost Light* (Toronto:

Thomas Allen Publishers, 2005)—the fourth chapter is entitled “The Greatest Cover Up of All Time: How a Spiritual Christianity Became a Literalist Christianity”; Frederick E. Franklin, *Jesus Was Not Crucified When as Has Been Taught: Easter Is Not When Jesus Was Resurrected* (Bloomington, IN: AuthorHouse, 2013)—this is not an Islamic book.

Charles Francis Potter, *The Lost Years of Jesus Revealed* (New York: Gold Medal Books, 1958); Robert Sibelrud, *The Unknown Life of Jesus: Correcting the Church Myth* (Wellington, CO: New Science Publications, 2003)—this book is the 4th volume in “The Sacred Science Chronicles”; Christopher Knight and Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus* (Gloucester, MA: Fair Winds Press, 2001); John G. Jackson, *Christianity Before Jesus* (Austin, TX: American Atheist Press, 1985); Maggy Whitehouse, *The Marriage of Jesus: The Lost Wife of the Hidden Years* (Hants, UK: O Books, 2007); Tricia McCannon, *Jesus: The Explosive Story of the Lost 30 Years and the Ancient Mythological Religions* (Charlottesville, VA: Hampton Road Publishing Company, Inc., 2010); James D. Tabor, *The Jesus Dynasty: The Hidden History of Jesus, His Royal Family, and the Birth of Christianity* (New York: Simon & Schuster, 2007); Simcha Jacobovici and Barrie Wilson, *The Lost Gospel: Decoding the Ancient Text that Reveals Jesus’ Marriage to Mary the Magdalene* (New York: Penguin Books, 2014); Robert Feather, *The Secret Initiation of Jesus at Qumran: The Essene Mysteries of John the Baptist* (Rochester, VT: Bear & Company, 2005); Marcus Borg, *Jesus and Buddha: The Parallel Sayings* (Berkeley, CA: Ulysses Press, 1997); Thich, Nhat Hanh, *Living Buddha, Living Christ* (New York: Riverhead Books, 1995); Barbara Thiering, *Jesus and the Riddle of the Dead Sea Scrolls: Unlocking the Secret of His Life Story* (New York: HarperCollins, 1993); Marvin Vining, *Jesus the Wicked Priest: How Christianity Was Born of an Essene Schism* (Rochester VT: Bear & Company, 2008)—Chapter 4 is entitled “The Lost Christian Doctrine of Reincarnation,” 77–110; Lynn Picknett and Clive Prince, *The Templar Revelation: Secret Guardians of the True Identity of Christ* (New York: Touchstone, 1998); Groothuis, *Revealing the New Age Jesus*, 17, 18, 20, *passim*.

44. Newport, *The New Age Movement and the Biblical Worldview*, 237; see also 235–273; Merlin Stone, *When God Was a Woman* (New York: Dorset Press, 1976); Philip G. Davis, *Goddess Unmasked: The Rise of Neopagan Feminist Spirituality* (Dallas: Spense Publishing Company, 1998); Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1992); Elizabeth Schussler Fiorenza, *Jesus: Miriam’s Child, Sophia’s Prophet: Critical Issues in Feminist Christology* (New York: Continuum, 1994); Kathryn A. Kleinhans, “Christ as Bride/Groom: A Lutheran Feminist Relational Christology,” and Mary J. Streufert, “The Person of Christ from a Feminist Perspective: Human and Divine, Male and Female,” in Mary J. Streufert, ed., *Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives* (Minneapolis: Fortress Press, 2010), 123–134, 135–151; Kelley A. Raab, *When Women Become Priests: The Catholic Women’s Ordination Debate* (New York: Columbia University Press, 2000)—Chapter 5 is entitled “Christ as a Woman,” 141–180.

45. Davis, *Goddess Unmasked*, 126–149, 195–256; Mary Daly, “After the Death of God the Father,” in Needleman, Bierman, and Gould, *Religion for a New Generation*, 188–196; Naomi Goldberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979); Robert N. Bellah, “The New Consciousness and the Berkeley New Left,” in Glock and Bellah, *The New Religious Consciousness*, 87–89; Raj, *The Hindu Connection*, 146–149); Helena Petrova Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy* (New York and Madras: The Theosophical Publishing Company, 1888); Andrew Harvey and Anne Baring, *The Divine Feminine: Exploring the Feminine Face of God Around the World* (Berkeley, CA: Conari Press, 1996); Andrew Harvey, *Son of Man: The Mystical Path to Christ* (New York: Jeremy P. Tarcher/Putnam, 1999); Andrew Harvey, *The Return of the Mother* (New York: Jeremy P. Tarcher/Putnam, 1995); Miriam Starhawk, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (New York: HarperCollins, 1989); Robert Graves, *The White Goddess: A Historical Grammar of Poetic Myth* (GB: Faber and Faber Limited, 1948); Paula M. Cooley, William R. Eakin, and Jay B. McDaniel, eds., *After Patriarchy: Feminist Transformations of the World Religions* (Maryknoll, NY: Orbis, 1991); Carol P. Christ, “Why Women Need the Goddess: Phenomenological, Psychological, and Political Reflections,” in Carol P. Christ and Judith Plaskow, eds., *Womanspirit Rising: a Feminist Reader in Religion* (San Francisco: Harper & Row, 1979), 273–287; Judith Plaskow and Carol P. Christ, eds., *Weaving the Visions: New Patterns in Feminist Spirituality* (San Francisco: Harper & Row, 1989); Monica Sjoo and Barbara Mor, *The Great Cosmic Mother: Rediscovering the Religion of the Earth* (San Francisco: HarperSanFrancisco, 1991); Carol P. Christ, *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality* (New York: Routledge, 1997); Sue Monk Kidd, *The Dance of a Dissident Daughter: A Woman’s Journey from Christian Tradition to the Sacred Feminine* (San Francisco: HarperSanFrancisco, 2002); Teresa Berger, ed., *Dissident Daughters: Feminist Liturgies in Global Context* (Louisville/London: Westminster John Knox Press, 2001); Wanda Deifelt, “Globalization, Religion and Embodiment: Latin American Feminist Perspectives,” and Ada Maria Isasi-Diaz, “Mujerista Theology: A Praxis of Liberation—My Story,” in Darren C. Marks, *Shaping a Global Theological Mind* (Burlington, VT: Ashgate Publishing Company, 2008), 41–50 and 77–87; Carl Olson, ed., *The Book of the Goddess Past and Present: An Introduction to Her Religion* (New York: Crossroad, 1987).

See also Donna Steichen, *Ungodly Rage: The Hidden Face of Catholic Feminism* (San Francisco: Ignatius Press, 1991); Donald G. Bloesch, *The Battle for the Trinity: The Debate Over Inclusive Language* (Ann Arbor, MI: Vine Books/Servant Publications, 1985), 39–55 and passim; Manfred Hauke, *God or Goddess? Feminist Theology: What Is It? Where Does It Lead?* trans. David Kipp (San Francisco: Ignatius Press, 1995); Newport, *The New Age Movement and the Biblical Worldview*, 212–273; Deanna A. Thompson, *Crossing the Divide: Luther, Feminism, and the Cross* (Minneapolis: Fortress Press, 2004); Mary M. Solberg, *Compelling Knowledge: A Feminist Proposal for and Epistemology of the Cross* (Albany: State

University of New York Press, 1997); Thomas C. Oden, *Requiem: A Lament in Three Movements* (Nashville, Abingdon Press, 1995).

46. William D. Watkins, *The New Absolutes: How They Are Being Imposed on Us—How They Are Eroding Our Moral Landscape* (Minneapolis: Bethany House Publishers, 1996), 49.

47. Richard John Neuhaus, *The Naked Public Square: Religion and Democracy in America* (Grand Rapids: William B. Eerdmans Publishing Company, 1984). Also “The Naked Public Square Now: A Symposium” *First Things* Issue #147 (November 2004), 11–26.

48. Tammy Bruce, *The Death of Right and Wrong: Exposing the Left’s Assault on Our Culture and Values* (Roseville, CA: Prima Publishing, 2003), 57.

49. Carter, *The Culture of Disbelief*, 21–22.

50. Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton, *The Good Society* (New York: Alfred A. Knopf, 1991), 203–204. See also Cathy Mickels and Audrey McKeever, *Spiritual Junk Food: The Dumbing Down of Christian Youth* (Mukilteo, WA: Winepress Publishing, 1999); Arthur W. Hunt III, *The Vanishing Word: The Veneration of Visual Imagery in the Postmodern World* (Wheaton, IL: Crossway Books, 2003), 202–211; Prothero, *Religious Literacy*, 132–152. For an examination of concerns about Lutheran catechesis, see Armand J. Boehme, “The Church and the Culture of the Millennials—the Best or Worst of Times?” *Missio Apostolica* 21, no. 1 (May 2013), 95–124, esp. 106–115.

“The modernists’ goal was to adapt Christianity to the new scientific and historical consensus, and to maintain the relevance of faith in an intellectual climate suddenly grown dismissive of the authority of Scripture. To this end they stressed ethics rather than eschatology; social reform rather than confessional debate; symbolic and allegorical interpretations of the Bible rather than more literal readings.” Douthat, *Bad Religion*, 27.

51. Bellah, et. al., *The Good Society*, 191. Prothero, *Religious Literacy*, 10–13, 38–43, passim. See also Boehme, “The Church and the Culture of the Millennials,” 103–106; Wells, *No Place for Truth*, 95–136.

52. *Lutheran Brotherhood’s Survey*, 22. For similarities between these findings and Moralistic Therapeutic Deism, see Smith and Denton, *Soul Searching*, 162–171.

53. *Lutheran Brotherhood’s Survey*, 4.

54. David Kinnaman and Gabe Lyons, *unChristian: What a New Generation Really Thinks About Christianity . . . And Why It Matters* (Grand Rapids: Baker Books, 2007), 24. For a different perspective, see Bradley R. E. Wright, *Christians Are Hate-Filled Hypocrites . . . and Other Lies You’ve Been Told: A Sociologist Shatters*

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*Myths From the Secular and Christian Media* (Minneapolis: Bethany House, 2010), esp. 181–207.

55. Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve Hachette Book Group, 2009); Richard Dawkins, *The God Delusion* (New York: Houghton, Mifflin, Harcourt, 2006)—especially Chapter 8, “What’s Wrong with Religion? Why Be so Hostile?”

56. Dawkins, *The God Delusion*, 308—see also 279–344. Some other quotes from Dawkins book: “Children have a right not to have their minds addled by [religious] nonsense, and we as a society have a duty to protect them from it. . . . we should no more allow parents to teach their children to believe, for example, in the literal truth of the Bible,” 326. “Isn’t it always a form of child abuse to label children as possessors of beliefs that they are too young to have thought about?” 315; “Our society, including the non-religious sector, has accepted the preposterous idea that it is normal and right to indoctrinate tiny children in the religion of their parents, and to slap religious labels on them,” 339. See also Sam Harris, *Letters to a Christian Nation* (New York: Alfred A. Knopf, 2006); Sam Harris, *The End of Faith: Terror and the Future of Reason* (New York: W. W. Norton, 2004).

Using the same logic noted above, the question also needs to be asked whether it is also improper to refuse to teach small children about another faith system—anti-religion.

57. Nicholas Humphrey, “What Shall We Tell the Children?” Oxford Amnesty Lecture, 1997; quoted in Dinesh d’Sousa, *What’s So Great About Christianity?* (Washington, DC: Regnery, 2007), 35. For the full text of the essay, see Nicholas Humphrey, “What Shall We Tell the Children?” in Wes Williams, ed., *The Values of Science: The Oxford Amnesty Lectures 1997* (Boulder, CO: The Westview Press, 1998), 58–79. His interest in spirituality is seen in his book: Nicholas Humphrey, *Soul Dust: The Magic of Consciousness* (Princeton, NJ: Princeton University Press, 2011). In it, he theorizes that consciousness is a head show which paves the way for the experience of spirituality.

58. Jason Boffetti, “How Richard Rorty Found Religion,” *First Things* Issue 143 (May 2004), 29. Overviews of the militant atheist position can be found in Ian S. Markham, *Against Atheism: Why Dawkins, Hitchens, and Harris Are Fundamentally Wrong* (Chichester, West Sussex: Wiley-Blackwell, 2010), 7–27; and Bruce, *The Death of Right and Wrong*, 39–58.

59. Robert N. Bellah, et.al, *The Good Society*, 216; Robert N. Bellah, et. al., *Habits of the Heart*, 245–246; Prothero, *Religious Literacy*, 146–147; Putnam and Campbell, *American Grace*, 96–97; Douthat, *Bad Religion*, 52; Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (Oxford: Oxford University Press, 2005), 7, 14, 27, 72–117, 260; Courtney Bender, *The New Metaphysics: Spirituality and the American*

*Religious Imagination* (Chicago: University of Chicago Press, 2010), 3 and 11; Charles H. Lippy and Eric Tranby, *Religion in Contemporary America* (New York: Routledge, 2013), 209–222; Roger S. Gottlieb, *Spirituality: What It Is and Why It Matters* (Oxford: Oxford University Press, 2013), 80–92; Coleen Carroll, *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy* (Chicago: Loyola Press, 2002), 61.

60. Pearcey, *Total Truth*, 117.

61. Jacob Neusner, *Religious Foundations of Western Civilization: Judaism, Christianity, and Islam* (Nashville: Abingdon Press, 2006), x. Penny Long Marler, and C. Kirk Hadaway, “‘Being Religious’ or ‘Being Spiritual’ in America: A Zero-Sum Proposition?” *Journal for the Scientific Study of Religion* Vol. 41, No. 2 (2002), 289–300.

62. The material in these paragraphs has been collected from Ammerman, *Sacred Stories, Spiritual Tribes*, 25–62, and Nancy T. Ammerman, “Spiritual but Not Religious? Beyond Binary Choices in the Study of Religion,” *Journal for the Scientific Study of Religion* Vol. 52, Issue 2 (June 2013), 258–278. For further examination of the above, see Nancy T. Ammerman, ed., *Everyday Religion: Observing Everyday Modern Religious Lives* (Oxford: Oxford University Press, 2007); Mark Chaves, *American Religion: Contemporary Trends* (Princeton, NJ: Princeton University Press, 2011), 12–15, 38–41. The large numbers of those responding in 2000 to being both religious and spiritual (they overlap but are dissimilar) was noted by Marler and Hadaway, “‘Being Religious’ or ‘Being Spiritual’ in America,” 291, 293, 279–280. More study needs to be done as to whether the two categories are more overlapping or whether more people are beginning to classify themselves as one or the other and would see “being religious” as very different from “being spiritual.”

The reference to “Golden Rule Christians” is from Nancy T. Ammerman, “Golden Rule Christianity: Lived Religion in the American Mainstream,” in David D. Hall, ed., *Lived Religion in America: Toward a History of Practice* (Princeton, NJ: Princeton University Press, 1997), 196–216. For Golden Rule theology, see also Ammerman, *Sacred Stories, Spiritual Tribes*, 2–3, 25, 44–46, 207–225, 249, 297. Golden Rule theology is parallel to the basic outlook of Moralistic Therapeutic Deism—be a good person. Sociological studies have indicated that 73% of the respondents spoke of spirituality in terms of morality. Ammerman, *Sacred Stories, Spiritual Tribes*, 25. The 1970s study of Lutheran beliefs found that two out of five Lutherans believed in salvation by works and one out of four Lutherans saw Christianity as social gospel, saw no need for mission work, saw church as the medium through which the physical needs of people were met. Strommen, et. al., *A Study of Generations*: 289–290. The results of a later study of Lutheran beliefs indicated more of the same: 48% of the Lutherans surveyed believed that one was “justified before God by loving others,” sixty percent of the Lutherans surveyed believed that the “main emphasis of the gospel is God’s rules for right living,” and 56% believed that “God is satisfied if a person lives the best life one can.” *Lutheran*

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*Brotherhood's Survey of Lutheran Beliefs & Practices—Summer 1998*, 3, 10, 11.

63. Ammerman, *Sacred Stories, Spiritual Tribes*, 51–52, 299–300.

64. William B. Parsons, *Freud and Augustine in Dialogue: Psychoanalysis, Mysticism, and the Culture of Modern Spirituality* (Charlottesville and London: University of Virginia Press, 2013), 1–28. That there is wisdom in the various world religions is evidence of the natural knowledge of God which all human beings possess. FCSD VI, 22.

65. Prothero, *Religious Literacy*, 146–148.

66. Wells, *No Place for Truth*, 131. The doctrine of justification has been eclipsed in the church by the New Perspectives on Paul, obedience theology, and the Golden Rule theology.

67. Prothero, *Religious Literacy*, 147.

68. Prothero, *Religious Literacy*, 106–107, 140–141, 150–152.

69. Bellah, et. al., *Habits of the Heart*, 228.

70. Bellah, et. al., *Habits of the Heart*, 228.

71. Kinnaman, *unChristian*, 153–180, also 91–119. “Seen from a wider historical and comparative perspective, spirituality is clearly connected with religion, but not exclusively contained by it. When people separate religion and spirituality sharply from each other or even oppose them . . . this represents an impoverished view of both religion and spirituality. . . . Such a sharp separation between spirituality and religion is not helpful for the development of the personal and social transformations so urgently needed if greater flourishing of humans and the earth is to be achieved around the globe.” Ursula King, *The Search for Spirituality: Our Global Quest for a Spiritual Life* (Katonah, NY: BlueBridge/United Tribes Media Inc., 2008), 2.

72. Ammerman, *Sacred Stories, Spiritual Tribes*, 249.

73. Ammerman, *Sacred Stories, Spiritual Tribes*, 296.

74. Ammerman, *Sacred Stories, Spiritual Tribes*, 247.

75. King, *The Search for Spirituality*, 2–3.

76. Francis A. Schaeffer, *True Spirituality* (Wheaton, IL: Tyndale House Publishers, 1971); John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids: Zondervan Publishing House, 1992), 246–263; Pearcey, *Total Truth*, 351–378. For an extended exposition of spirituality and an attempt to define spirituality from a Christian perspective, see D. A. Carson, *The Gagging of God: Christianity Confronts*

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*Pluralism* (Grand Rapids: Zondervan Publishing House, 1996), 555–569; Kirsj Stjerna and Brooks Schramm, eds., *Spirituality: Toward a 21<sup>st</sup> Century Lutheran Understanding* (Minneapolis: Lutheran University Press, 2004); Gene Edward Veith, Jr., *The Spirituality of the Cross: The Way of the First Evangelicals* (St. Louis: Concordia Publishing House, 2010 – second edition); Robert Baker, ed., *Lutheran Spirituality: Living as God’s Child* (St. Louis: Concordia Publishing House, 2010); Ernest Bernet, “Lutheran Spirituality,” in Scot A. Kinnaman, ed., *Lutheranism 101* (St. Louis: Concordia Publishing House, 2006), 87–91.

77. Books on sacred sexuality tout the spiritual dimensions of sexual intercourse. Jenny Wade’s book, *Transcendent Sex: When Lovemaking Opens the Veil* (New York: Paraview/Pocket Books, 2004) is one example. This book catalogues the transcendent sexual experiences of 91 people. Transcendent sex is defined as “participation in an altered state,” and “the felt experience of a cosmic force engaging one or both lovers in the context of their lovemaking.” This cosmic force was described as “God, the Divine, the Oversoul, the Void” and by other terms. Wade, 270 & 271. The broad range of experiences included merging with one’s partner, the experience of energy fields causing sensations of light, heat, liquefaction and glossolalia; the presence of a Third; *unio mystica*, telepathy, the Void, shapeshifting, channeling, transports, and deity possession. Wade, 272–278. Forty-four percent of the subjects in this study “reported a radical shift in their religious or spiritual beliefs as a result of their sexual experiences.” They also experienced personal growth and healing. Wade, 278–280.

See also Georg Feuerstein *Sacred Sexuality: The Erotic Spirit in the World’s Religions* (Rochester, VT: Inner Traditions, 2003)—especially the chapters entitled “The Hidden Window: Spiritual Breakthroughs in Sex,” 27–42, and “Sacred Sex and the Goddess: Ancestral Wisdom,” 43–56. Other books are Donald Michael Kraig, *Modern Sex Magick: Secrets of Erotic Spirituality* (St. Paul: Llewellyn Publications, 2002); Michael Mirdad, *Sacred Sexuality: A Manual for Living Bliss* (Bellingham, WA: Grail Press, 2004); Rick Doblin & Brad Burge, eds., *Manifesting Minds: A Review of Psychedelics in Science, Medicine, Sex, and Spirituality* (Berkeley, CA: North Atlantic Books, 2014), 155–206; Charles Colson & Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale House Publishers, Inc., 1989), 235–244. The idea of sexual spirituality is also seen in Robert Heinlein’s science fiction book, *Stranger in a Strange Land* (New York: G.P. Putnam’s Sons, 1961), in which Michael Smith begins his own church (The Church of All Worlds) after experiencing the sexual spirituality found in the Fosterite Tabernacle. Mike’s church (The Church of All Worlds) features what would now be called free love as a spiritual expression. Geoff Crocker, “The Spirituality of Sex” <http://atheistspirituality.net/the-spirituality-of-sex/> Ancient fertility cults featured spiritual expression with temple prostitutes.

Margaret Sanger, the founder of Planned Parenthood wrote, “Remove the constraints and prohibitions which now hinder” free and unrestrained sexual expression, and “most of the larger evils of society will perish.” Margaret Sanger, *The Pivot of Civilization* (New York: Brentano’s, 1922), 232. She also wrote, “Through sex,

mankind will attain the great spiritual illumination which will transform the world, and light up the only path to an earthly paradise.” Sanger, *The Pivot of Civilization*, 271. She believed that should all sexual restraints be lifted from human beings, they would become geniuses and that this lifting of restraints would enable release of the human being’s inner energies and vault the human being “into full and divine expression.” Sanger, *Pivot of Civilization*, 232–233.

78. Andrew Dickson White wrote about the “divine revelation of science.” Quoted from Marsden, *The Soul of the American University*, 119. Hunt, III, *The Vanishing Word*, 121. “Some educators argue that children should be taught to have reverence for science, which can replace religion as the object of human veneration.” d’Souza, *What’s So Great About Christianity?* 35; “Much of what we have gotten out of religions we now get from science and technology: human fulfillment, salvation, (the potential for) eternal life.” Wesley J. Smith, “New-Time Religion,” *First Things* Issue 248 (December 2014), 20; “Science . . . is a cornerstone of the New Religious Synthesis, the instrument of Reason in search of ever greater spiritual insight.” Herrick, *The Making of the New Spirituality*, 97—see also 96–150; Thomas E. McNamara, *After Religion: Scientific Spirituality: The Next Stage of Consciousness* (Colorado Springs, CO: Createspace Independent Publishing, 2012); Lee Bladon, *The Science of Spirituality: Integrating Science, Psychology, Philosophy, Spirituality & Religion* (np: Esoteric Science, 2007); Dali Lama, *The Universe in a Single Atom: The Convergence of Science and Spirituality* (New York: Morgan Road Books, 2005); John Horgan, *Rational Mysticism: Spirituality Meets Science in the Search for Enlightenment* (New York: A Mariner Book, 2003); Nancy Abrams, *A God That Could Be Real: Spirituality, Science, and the Future of Our Planet* (New York: Beacon Press, 2015).

Some modern scientists are now calling on people to “embrace a new spirituality supported by the insights of a new physics. Science now provides us with ‘spiritual or religious awareness’” that is consistent with the ancient spirituality of all the great religions. Science has now become a “source of fundamental spiritual insights” and is the source of a non-dualistic pluralism that unites all things including all religions. Herrick, *The Making of the New Spirituality*, 116. See also Gary Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: William Morrow, 1979); Fritjof Capra, *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism* (Boston: Shambala, 2000); Michael Talbot, *Mysticism and the New Physics* (London/New York: Arkana/Penguin, 1993); Newport, *The New Age Movement and the Biblical Worldview*, 446–469.

The Search for Extraterrestrial Intelligence (SETI) project, which searches for alien life forms, has been described as constituting “the basis of a new religion, perhaps *the* new religion. . . . It may be that religion in a universal sense is determined by the never-ending search of each civilization for others more superior than itself. If this is true, then SETI may be science in search of religion.” James A. Herrick, *Scientific Mythologies: How Science and Science Fiction Forge New Religious Beliefs* (Downers Grove, IL: IVP Academic, 2008), 18. See also Herrick, *The Making of the*

*New Spirituality*, 107–114.

Carl Sagan wrote that “science is not only compatible with spirituality; it is a profound source of spirituality.” By spirituality Sagan meant “the human quest for the transcendent.” Herrick, *The Making of the New Spirituality*, 109. Stuart A. Kaufmann, *Reinventing the Sacred: A New View of Science, Reason, and Religion* (New York: Basic Books, 2008).

79. Douglas Groothuis, *Confronting the New Age*, 72–84; Newport, *The New Age Movement and the Biblical Worldview*, 142–144, passim.

80. Gabriel McKee, *The Gospel According to Science Fiction: From the Twilight Zone to the Final Frontier* (Louisville, KY: Westminster John Knox Press, 2007); Robert Reilly, ed., *The Transcendent Adventure: Studies of Religion in Science Fiction/Fantasy* (Westport, CT: Greenwood Press, 1985); James F. McGrath, ed., *Religion and Science Fiction* (Eugene, OR: Pickwick Publications, 2011); Herrick, *The Making of the New Spirituality*, 198–200.

81. Susan George, *Religion and Technology in the 21<sup>st</sup> Century: Faith in the E-World* (Hershey, PA: Information Science Publishing, 2006); David F. Noble, *The Religion of Technology: The Divinity of Man and the Spirit of Invention* (New York: Alfred A. Knopf, 1997); Zivorad M. Slavinski, *The Return to Oneness: Principles and Practices of Spiritual Technology* (Bloomington, IN: AuthorHouse, 2009); Edward F. Malkowski, *The Spiritual Technology of Ancient Egypt: Sacred Science and the Mystery of Consciousness* (Rochester, VT: Inner Traditions, 2007). See also the Smith article quoted under transhumanism.

82. Charles Francis Potter, *Humanism: A New Religion* (New York: Simon and Schuster, 1930).

83. Transhumanism is “a futuristic social movement that offers a worldly transcendence through faith in technology. Why consider ourselves made in the image of God when we can recreate ourselves in our own individually designed, ‘post-human’ image? Why worry about heaven, hell, or the karmic conditions in which we will be reincarnated when we can instead enjoy radical life extension, perhaps even attain immortality by uploading our minds into computers. Indeed, transhumanist prophets, such as Google’s Ray Kurzweil and University of Oxford’s Nick Bostrom, assure believers that science will soon wipe away every tear from our eyes, and there will be no more death, nor sorrow, nor crying, nor pain, for through technology, the former things will all pass away.” Smith, “New-Time Religion,” 19. See also Herrick, *Scientific Mythologies*, 99–101.

84. Thomas B. Roberts, ed., *Spiritual Growth with Entheogens: Psychoactive Sacramentals and Human Transformation* (Rochester, VT: Park Street Press, 2012); David J. Brown, *The New Science of Psychedelics: At the Nexus of Culture, Consciousness, and Spirituality* (Rochester, VT: Park Street Press, 2013); Doblin &

Burge, *Manifesting Minds*, 209–230.

85. Tania Marie, *Spiritual Skin: Sacred Tattoos: More Than Skin Deep* (Colorado Springs, CO: CircleSpace Independent Publishing Platform, 2011); John Rush, *Spiritual Tattoos: A Cultural History of Tattooing, Piercing, Scarification, Branding, and Implants* (Berkeley, CA: Frog Books, 2005).

86. Sam Harris, *Waking Up: A Guide to Spirituality Without Religion* (New York: Simon & Schuster, 2014); Geoff Crocker, *An Enlightened Philosophy: Can an Atheist Believe Anything?* (Hants, UK: O-Books, 2010); Richard Carrier, *Sense and Goodness Without God: A Defense of Metaphysical Naturalism* (Bloomington, IN: Author House, 2005); Andre Comte-Sponville, *The Little Book of Atheist Spirituality*, trans. Nancy Huston (New York: Penguin Books, 2008); Robert C. Solomon, *Spirituality for the Skeptic: The Thoughtful Love of Life* (Oxford: Oxford University Press, 2002); Soren Sorensen, *Spiritual Atheism: The Way of Wisdom* (Portland, OR: Spiral Garden, 2012); Soren Sorensen, *A Book that Could Change the World: Confessions of a Spiritual Atheist* (Portland, OR: Spiral Garden, 2012); Soren Sorensen, *The Spiritual Atheist's Guide to Mystical Experiences and How to Have Them* (Portland OR: Spiral Garden, 2014); Steve Antinoff, *Spiritual Atheism* (Berkeley, CA: Counterpoint Press, 2009); Stephen Batchelor, *Confession of a Buddhist Atheist* (New York: Spiegel & Grau, 2011); Gopal N. Honnavalli, *Atheistic Spirituality: Some Strange Cosmic Experiences* (Partridge, India: Partridge Publishing, 2013); Patrick J. Mahaffey, ed., *Evolving God Images: Essays on Religion, Individuation, and Postmodern Spirituality* (Bloomington, IN: iUniverse, 2014), pages 81–104 contain essays on feminist spirituality, pages 105–125 contain essays on Eastern spirituality, and pages 127–152 contain essays on atheistic and secular spirituality. J. K. Fausnight, *Going Godless: Rediscovering Spirituality in a Material World* (Bloomington, IN: iUniverse, 2010); R. Budd, *Spirituality for Atheists* (a Kindle book); I.M. Probulos, *Good News for Atheists, Agnostics and Secular Humanists* (a Kindle book—2014 —[www.improbulos.com](http://www.improbulos.com)).

Atheists are among those who sharply separate religion from spirituality.

Daniel Dennett writes that he, like William James, cannot deny the existence of “the lone communicants of what we might call private religions.” Dennett call these individuals “*spiritual* people, but not *religious*” to distinguish privately religious people from “the typical religious people who identify themselves with a particular creed or church” that has many members. Daniel C. Dennett, *Breaking the Spell: Religion as a Natural Phenomenon* (New York: Viking Penguin, 2006), 11.

Sam Harris also sharply separates spirituality from religion. He wrote his spirituality book to further separate spirituality from religion. “Spirituality must be distinguished from religion—because people of every faith and of none, have had some sorts of spiritual experiences.” He notes that “Twenty percent of Americans describe themselves as ‘spiritual but not religious.’” Harris, *Waking Up*, 8 & 6. Also Harris, *The End of Faith*, 39–45.

87. Carson, *The Gagging of God*, 555—see also 556–569. Esalen would be one example of beliefs and practices that in times past would have been unacceptable. Jeffrey J. Kripal, *Esalen: America and the Religion of No Religion* (Chicago: University of Chicago Press, 2007).

88. Douthat, *Bad Religion*, 211–241; see also Bellah, et. al. *Habits of the Heart*, 232–248. For advocates of the spirituality of the God within, see Elizabeth Gilbert, *Eat, Pray, Love* (New York: Penguin Books, 2006); Matthew Fox expounds a “Cosmic Christ” who “needs to be born in all of us;” Gloria Karpinski posits a “Universal Christ” who represents not only the historical figure of Jesus but also an “it” that “is to be understood as the ultimate potential that exists in all beings.” Raj, *The Hindu Connection*, 43. For the sources see Matthew Fox, *The Coming of the Cosmic Christ: The Healing of Mother Earth and the Birth of a Global Renaissance* (San Francisco: HarperCollins, 1988), 235; Gloria D. Karpinski, *Where Two Worlds Touch: Spiritual Rites of Passage* (New York: Ballantine Books, 1990), 59–61. “When New Age transformation occurs, you realize your godhood.” Newport, *The New Age Movement and the Biblical Worldview*, 9, also 57–58; “They are telling Man that he is truly a god in his own right! This knowledge came to a selected few so that they could open the way for the world to awaken to a New Age.” Herrick, *Scientific Mythologies*, 214. See also 42–73, 97–129, 159–191; Herrick, *The Making of the New Spirituality*, 118–176.

The Soviet “God-builders” saw Marxism as a “scientific and human religion” which was believed to be helpful to provide “a crucial spiritual bond” among the people of the Soviet Union. This movement “deified man.” Its advocates stated that “Man does not need God, he himself is God. Man is a God to man.” Arthur Jay Klinghoffer, *Red Apocalypse: The Religious Evolution of Soviet Communism* (Lanham, Maryland: University Press of America, 1996), 50—also 57–63, 114–115. This secular god-building was influenced by Feuerbach’s religion of man and by the ideas of Nietzsche. Michael Palmer, *The Atheist’s Primer* (Cambridge: The Lutterworth Press, 2012), 88–99, 132–135.

The “god within” spirituality is akin to a similar theology in Christian circles known as “theosis” theology. For a discussion of the similarities and differences, see Green, “The Question of Theosis in the Perspective of Lutheran Christology,” 163–180. This article traces the history of theosis from the Greeks, through Hinduism and into the ancient church and medieval mysticism. Orthodox Lutheran Christian theology rejects even the best theology of theosis found in Russian Orthodoxy as well as the Finnish view of Luther. Anssi Simojoki, “Martin Luther at the Mercy of His Interpreters: The New Helsinki School Critically Evaluated,” in John A. Maxwell, ed., *2001: A Justification Odyssey* (St. Louis: The Luther Academy, 2002), 117–136. See also Neil Rivalland, “The Doctrine of Deification” which discusses deification (little gods) in the context of metaphysical cults like New Cult, Christian Science, the Unity School of Religion, Religious Science, and individuals like E. W. Kenyon, Kenneth, Hagin, Charles Capps, Robert Tilton, Benny Hinn, Earl Paulk, and Kenneth Copeland. [<http://www.deceptioninthechurch.com/deification.html>] For more on

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these individuals, see Hanegraff, *Christianity in Crisis*, 29–39, 103–120.

89. “Christianity is either degenerating into a pathetic version of itself or, more significantly, Christianity is actively being colonized and displaced by a quite different religious faith”: Moralistic Therapeutic Deism. Smith & Denton, *Soul Searching*, 171, also 118–170. “At the center of the New Religious Synthesis is the striving human will seeking desperately to launch itself into minor godhood in an evolving cosmos through the mechanisms of directed spiritual evolution, spiritualized science and spirit contact. This Other Spirituality” claims to be the replacement of old organized religions—especially Christianity—and the replacement of Christ as Savior with other gods or Golden Rule theology. Herrick, *The Making of the New Spirituality*, 279. Hunt & McMahon, *The Seduction of Christianity*, 91–104, 149–169.

90. Gus diZerega, *Pagans & Christians: the Personal Spiritual Experience* (St. Paul, MN: Llewellyn Publications, 2001); River Higginbotham & Joyce Higginbotham, *ChristoPaganism: An Inclusive Path* (St. Paul, MN: Llewellyn Publications, 2009); Nancy Chandler Pittman, *Christian Wicca: The Trinitarian Tradition* (Bloomington, IN: 1<sup>st</sup> Book Library, 2003); H. Fuller Hutchinson, *The Christian Witch’s Handbook: Solitary Practitioner’s Edition* (Frederick, MA: Publish America, 2010); Adelina St. Clair, *The Path of a Christian Witch* (Woodbury, MN: Llewellyn Publications, 2010). From an Interspirituality perspective, one can be both a Christian and a Buddhist, or a Jew and a Muslim at the same time.

91. Raj, *The Hindu Connection*, 53–55.

92. Robert N. Bellah, “New Religious Consciousness and the Crisis of Modernity,” in Glock & Bellah, *The New Religious Consciousness*, 333–352. Also Francis A. Schaeffer & C. Everett Koop, *Whatever Happened to the Human Race?* (Old Tappan, NJ: Fleming H. Revell Company, 1979), 138–153; Raj, *The Hindu Connection*, 51–61, 132–149.

93. Harris, *The End of Faith*, 208–221.

94. Harris, *The End of Faith*, 214, 215, & 218.

95. Harris, *Waking Up*, 21–22, 124–148,

96. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin Company, 2006), 179, see also 180–190.

97. Harris, *The End of Faith*, 214.

98. Wayne Teasdale, *The Mystic Heart: Discovering a Universal Spirituality in the World’s Religions* (Novato, CA: New World Library, 1999); Kurt Johnson & David Robert Ord, *The Coming Interspiritual Age* (Vancouver, Canada: Namaste Publishing, 2012); Bede Griffiths, *The Marriage of East and West* (Norwich:

Canterbury Press, 2003); Bede Griffiths, *A New Vision of Reality: Western Science; Eastern Mysticism, and Christian Faith* (Springfield, IL: Templegate Publishers, 1990); Thomas Keating, et. al., *Spirituality, Contemplation, and Transformation: Writings on Centering Prayer* (Brooklyn, NY: Lantern Books, 2008); Eckhart Tolle, *The Power of Now: A Guide to Spiritual Enlightenment* (Novato, CA: New World Library, 2004); Eckhart Tolle, *A New Earth: Awakening to Your Life's Purpose* (New York: Penguin Books, 2008); Jay Michaelson, *Everything is God: The Radical Path of Nondual Judaism* (Boston: Trumpeter Books, 2009); Richard Rohr, *The Naked Now: Learning to See as the Mystics See* (New York: A Crossroad Book, 2009); Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer* (New York: A Crossroad Book, 2003); Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life* (San Francisco: Jossey-Bass, 2011); Hasan Askari & Jane Smith, *Spiritual Quest: An Inter-religious Dimension* (London: Seven Mirrors Publishing House, Inc., 1991); Craig Bergland, *A Journey Toward Awakening: The Interspiritual Journey of a Christian Pastor* (Bel Air, CA: CreateSpace Independent Publishing Platform, 2013); Matthew Fox, *Meister Eckhart—A Mystic Warrior for Our Times* (Novato, CA: New World Library, 2014); Matthew Fox, *Manifesto! For a Global Civilization* (Rochester, VT: Bear & Company, 1982); Matthew Fox, *Whee! We, Wee, All the Way Home: A Guide to Sensual Prophetic Spirituality* (Rochester, VT: Bear & Company, 2013); Matthew Fox, *A New Reformation: Creation Spirituality and the Transformation of Christianity* (Rochester, VT: Inner Traditions, 2006). A number of these books and authors were featured on Oprah Winfrey's show or were promoted by her book club.

Oprah Winfrey's empire offers "a description of religion in modern society." Her likes, dislikes, and promotion of certain views and products are "also proposals for a mass spiritual revolution, supplying forms of religious practice that fuse consumer behavior, celebrity ambition, and religious idiom." Kathryn Lofton, *Oprah: The Gospel of an Icon* (Berkeley: University of California Press, 2011), 2; Winfrey said, "I am talking about each individual coming to the awareness that, 'I am Creation's son. I am Creation's daughter. I am more than my physical self. I am more than this job that I do . . . ultimately I am Spirit come from the greatest Spirit. I am Spirit.'" Lofton, *Oprah*, 4 Douthat, *Bad Religion*, 215–218, 230–237, 266.

99. Helen Schucman & William Thetford, *A Course in Miracles—Combined Volume* (Mill Valley, CA: Foundation for Inner Peace, 2007).

100. Wayne Teasdale has combined the spirituality of Christianity, Buddhism and Hinduism into a Christian sannyasa. <http://www.spiritualityandpractice.com/teachers/teachers.php?id=202>

101. Ap IV, 22–24; Ap XVIII, 4–10—Tappert.

102. Gene Edward Veith, Jr., *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway, 2002); Gustav Wingren, *Luther on Vocation* (Eugene, OR: Wipf & Stock, 2004); Harold Senkbeil, *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response* (Milwaukee: Northwestern Publishing House,

1989); Wally Armbruster, *It's Still Lion vs Christian in the Corporate Arena* (St. Louis: Concordia Publishing House, 1979).

Luther's expositions of the 10 Commandments are helpful tools for teaching about the Christian's spiritual calling and vocation in life in church and society. AE 44, 21–114; Martin Luther, *The Large Catechism*, Part I—The Ten Commandments (Tappert, 265–411); Paul Althaus, *The Theology of Martin Luther*, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1970), 294–322; Paul Althaus, *The Ethics of Martin Luther*, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1972); George W. Forell, *Faith Active in Love: An Investigation of the Principles Underlying Luther's Social Ethics* (Minneapolis: Augsburg Publishing House, 1954); George W. Hoyer, "Christianhood, Priesthood, and Brotherhood," in Heino O. Kadai, ed., *Accents in Luther's Theology: Essays in Commemoration of the 450<sup>th</sup> Anniversary of the Reformation* (St. Louis: Concordia Publishing House, 1967), 148–198; Oswald Bayer, *Martin Luther's Theology*, trans. Thomas H. Trapp (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 120–153, 255–325; Robert Kolb & David A. Lumppp, eds., *Martin Luther: Companion to the Contemporary Christian* (St. Louis: Concordia Publishing House, 1982)—esp. the essay Armand J. Boehme, "Christian Living in the World," 93–101; Herman Amberg Preus, *The Communion of Saints: A Study of the Origin and Development of Luther's Doctrine of the Church* (Minneapolis: Augsburg Publishing House, 1948); Herman A. Preus, *A Theology to Live By: The Practical Luther for the Practicing Christian* (St. Louis: Concordia Publishing House, 1977), 117–173; Carl E. Braaten, "The Doctrine of the Two Kingdoms Reexamined," in Carl E. Braaten, ed., *Justification: The Article by Which the Church Stands or Falls* (Minneapolis: Fortress Press, 1990), 171–182; Cyril Eastwood, *The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day* (Minneapolis: Augsburg Publishing House, 1962), 1–65.

103. Alvin J. Schmidt, *Under the Influence: How Christianity Transformed Civilization* (Grand Rapids: Zondervan Publishing House, 200); Sean McDowell and Jonathan Morrow, *Is God Just a Human Invention? And Seventeen Other Questions Raised by the New Atheists* (Grand Rapids: Kregel Publications, 2010); Jonathan Morrow, *Think Christianly: Looking at the Intersection of Faith and Culture* (Grand Rapids: Zondervan, 2011); J. P. Morland, *Scaling the Secular City: A Defense of Christianity* (Grand Rapids: Baker Book House, 1987); Norman L. Giesler, *Christian Apologetics* (Grand Rapids: Baker Book House, 1974); J. Warner Wallace, *Cold Case Christianity: A Homicide Detective Investigates the Claims of the Gospels* (Colorado Springs, CO: David C. Cook, 2013); Vox Day, *The Irrational Atheist* (Dallas: Ben Bella Books, 2008); Stephen C. Meyer, *The Signature in the Cell: DNA and the Evidence for Intelligent Design* (New York: HarperOne, 2010); Jeffrey Burton Russell, *Exposing Myths About Christianity: A Guide to Answering 145 Viral Lies and Legends* (Downers Grove, IL: IVP Books, 2012); Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Riverhead Books, 2008); Robert Velarde, *A Visual Defense: The Case for and Against Christianity* (Grand Rapids: Kregel Publications, 2013); and books by Francis Schaeffer, C. S. Lewis, G.

K. Chesterton, Alvin Plantinga, William Lane Craig, Josh McDowell, Lee Strobel, Chuck Colson, Nancy Pearcey, and others. The web site “Evidence for God” contains much in the way of apologetics—<http://www.godandscience.org/index.html>.

See the “What About...” series of studies by A. L. Barry; Edward Englebrecth, ed., *The Lutheran Difference: An Explanation & Comparison of Christian Beliefs* (St. Louis: Concordia Publishing House, 2010); *This We Believe: Selected Topics of Faith and Practice in The Lutheran Church-Missouri Synod* (St. Louis: Office of the President, nd); Scot A. Kinnaman, ed., *Lutheranism 101* (St. Louis: Concordia Publishing House, 2006); Jesse Yow, *Faith and Science in a Skeptical Age* (St. Louis: Concordia Publishing House, 2014); Korey D. Maas & Adam S. Francisco, eds., *Making the Case for Christianity: Responding to Modern Objections* (St. Louis: Concordia Publishing House, 2014). See also the CTCR documents on various subjects.

An excellent apologetic book is Dorothy L. Sayers, *Creed or Chaos?* (Manchester, NH: Sophia Institute Press, 1995—originally published in 1949). The essays in this book were written over a period of time in the last century, but they read like they were written very recently.

104. Strommen, et.al., *A Study of Generations*, 103–104.

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