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Letters to the Editor	2
Linking the Gospel and the Human Predicament: An Interview with Emilio Castro	2
Biblical Authority and Interpretation Randy Maddox	5
Women's Realities: A Theological View Linda Mercadante	8
From Knowledge to Wisdom: The Seminary as Dining Hall Hal Miller	10
How Ellul Transcends Liberation Theologies Thomas Hanks	13
The Politics of Biblical Eschatology: Ronald Reagan and Impending Nuclear Armageddon Larry Jones and Gerald T. Sheppard	16
Introduction to Francis Schaeffer's Jeremiad Ronald A. Wells	19
Francis Schaeffer's Jeremiad: A Review Article Ronald A. Wells	20
Early Christian Attitudes to War and Military Service: A Selective Bibliography David M. Scholer	23
News Articles A New Mission Agency in the United Methodist Church James Pyke	24
The Challenge of Missions History Richard Pierard	27
Sixth Evangelical Women's Conference Linda Mercadante	27
Review Article: A Christian Critique of the New Consciousness Douglas Groothuis	28
Book Reviews and Comments (Itemized on Back Cover)	31

Some members believed that the strength of the organization and the clarity of its basic intent would be lost if other goals were interposed. The social issues, they said, could be better tackled if members worked under the aegis of other groups whose primary focus was, for instance, peace or poverty. Others, however, said that it was time for EWCI to move beyond its initial methods of personal support and educational efforts, and move into making an active witness for social issues that relate to the biblical feminist mission.

The membership decided to do two things. First, to devise a new method of group decision-making, since the standard method had failed to promote sustained discussion, and second, to carefully study the issues, members' attitudes towards them, and possible actions, with a view toward some resolution at the next plenary conference.

In the meantime, participants were left with a rich assortment of biblical, theological, and practical helps, as well as the necessary encouragement and personal support, to sustain them on their journey toward the full freedom of the Gospel.

A Christian Critique of the New Consciousness

by Douglas Groothuis

The Turning Point: Science, Society, and the Rising Culture,

by Fritjof Capra (Simon and Schuster, 1982)

The Reenchantment of the World,

by Morris Berman (Cornell, 1981)

The Aquarian Conspiracy,

by Marilyn Ferguson (J. B. Tarcher, 1980)

A new social force is struggling to reveal itself and so transform all areas of life with its potency. Evidences of influence crop up in everyday discussion, the media, literature, and academia. Those disenchanted with a secularized modernity or traditional Christianity search for a new model of the universe, society, and persons adequate to address the challenges of the age. They may turn to yoga, read books on Eastern religions, search for a guru, integrate pantheistic themes into their theology, interpret modern science as substantiating Eastern mysticism, lobby for meditation in the public schools, write scholarly or popular books on social transformation, or engage in any number of activities associated with what is called the New Consciousness or New Age movement.

To try and get to the heart of this movement, we will concentrate on the specific agendas of a scientist, a cultural historian, and a journalist each aglow with messianic expectations of personal and global transformation. A world-view revolution encounters us, they tell us. These apologists and prophets announce its arrival by proclaiming "the God within," a new, spiritual physics, an updated animism, and the evolution of consciousness. Agendas are set to revive a deadened modern mind.

Science speaks, says Fritjof Capra in *The Turning Point: Science, Society, and the Rising Culture* (Simon and Schuster, 1982), and we must listen. After three centuries of simplistic, atomistic, mechanistic models of the universe developed by people like Bacon, Descartes, and Newton, we face the embarrassment and challenge of modern physics which shows us that "reality can no longer be understood in terms of these concepts" (p. 16). Einstein, Bohr, Heisenberg, Planck, and other physicists have uncovered unnerving and entrancing enigmas at the heart of the matter. The "new paradigm" portrays a vibrant and pulsating organism instead of a dead mechanism. Capra says:

Subatomic particles . . . are not "things" but are interconnections between "things," and these "things," in turn, are interconnections between other "things," and so on. In quantum theory you never end with "things": you always deal with the interconnection. This is how modern physics reveals the basic oneness of the universe (p. 81, 82).

Our physics must be revamped, as must our whole world-view.

The old paradigm fragmented, objectified, and

reduced the natural world to a mere machine of separable, individual parts seen in isolation from the whole. God was viewed as a domineering male tyrant who exploited his creation. People viewed themselves as separate from the Lord over nature. Consequently, Western civilization exploited the environment, resulting in our present ecological, economic, and political crisis. After charting the harmful effects of this outdated model ("the Newtonian world-machine")¹ on ecology, medicine, economics, psychology, and politics, Capra—himself a physicist—reevaluates these fields from a "holistic paradigm" informed by the new physics, general systems theory, and Eastern mysticism (which he believes was centuries ahead of science in its unified view of the world).²

Capra sees this revolutionary world-view as transforming the world. When we view ourselves to be an interrelated part of the cosmic whole, our societal dilemmas will begin to dissolve. A New Age of incalculable human potential awaits us through the evolution of this New Consciousness.

Morris Berman offers a similar critique, but through the eyes of a cultural historian. His book, *The Reenchantment of the World* (Cornell, 1981), argues for just that—a world revived after the disenchantment (Max Weber's term) of the West since about 1600. Villainous also for Berman are thinkers like Bacon, Newton, and Descartes who reduced nature to a clockwork contraption comprehended and manipulated through discursive reason, which he calls "non participatory consciousness." This legacy of materialism and scientism must succumb to a "participatory consciousness" as experienced by alchemists, hermeticists, mystics, and certain illuminated moderns (such as Gregory Bateson). In this type of knowing, "everything in the universe is alive and interrelated, and we know the world through direct identification with it, or immersion in the phenomena (subject/object merger)" (p. 343).

Berman synthesizes ancient thought with modern thinkers such as Bateson, Reich, and Jung in order to open us to the non-discursive aspects of knowing and being. Like Capra, Berman sees our time as one of great crisis and great opportunity. "Some type of participating consciousness and a corresponding socio-political formation have to emerge if we are to survive as a species" (p. 22). If this happens we will experience "not merely a new society, but a new species, a new type of human being" (p. 298).

A new human being and a new social order are the passions of Marilyn Ferguson whose popular and influential book, *The Aquarian Conspiracy* (J. B. Tarcher, 1980) charts their potential. She explores the new found powers of consciousness as seen in physics, psychology, parapsychology, holistic health, the human potential movement, and so on. But she not only records discoveries and theories, she reports a movement, an "aquarian conspiracy" of like-minded people from every area of life:

Broader than reform, deeper than revolution, this benign conspiracy for a new human agenda has triggered the most rapid cultural realignment in history . . . It is a new mind—the ascendance of a startling worldview (p. 23).

Ferguson presents a dazzling range of information—avant garde theories at "the frontiers of science," mystical experience, philosophical speculation, and sociological premonitions—in a whirlwind tour through the New Consciousness. This "conspiracy" is everywhere and the potentialities are tantalizing for "we are in the early morning of understanding our place in the universe and our spectacular latent powers." (p. 279).

Taken together, these books seem to pack quite a persuasive punch. Ferguson excites, stimulates, and challenges—impressing the average reader with the lure of the new and amazing. She showcases a growing movement in search of vital transformations that will infuse us all with hope. And the ideas seem to be catching on—her book has been translated into seven foreign languages. Hers is the manifesto of an activist, not the treatise of a scholar (although it is not without some sophistication). Capra and Berman will interest the generally well educated and more scholarly reader. Capra, as a scientist, charts the history and speculates about the implications of modern science. His book is quite popular, with excerpts published in *The Futurist* and *Science Digest*. Berman, more a philosopher and cultural historian than a scientist, emphasizes philosophical and cultural trends in the Western world.

The apologetic and prophetic voices of the New Consciousness ring out in bold, clear tones. But who is listening and why? World-view revolutions don't come out of nowhere. Our authors have crystallized and systemitized a "paradigm shift" long in the making, which can be most recently and visibly traced to the 1960s.

For all its superficial flamboyance, the counter-culture embodied more than passing fashions, mass-marketed gurus, and political disruptions. It challenged the core creed of secular humanism—technocratic materialism. This passionate protest against the modern "wasteland" was cogently codified by Theodore Roszak in *The Making of the Counter Culture* and *Where the Wasteland Ends*, in which he condemns the "single vision" (Blake) of a society stripped of the mystical, or "old gnosis" as he put it. Secularized, post-Enlightenment industrial society suffocated the spirit and immobilized the imagination. But spiritual sustenance was to be found by turning to the Romantics, tribal religions, occultism, psychedelic drugs or the adepts of the East to recharge our dying society. The emptiness and anomie of a "world without windows" (Berger) was met with a "resacralizing" (Roszak) spirit of hope.

While many of the social trends and trivialities of the counterculture quickly dissipated, the basic challenge to the Western materialism remained, only to be refined and expanded by the New Consciousness. What began to surface in the 60s as an adventurous fling into the exotic is now developing into an attractive world-view, as these authors demonstrate. The counter-culture becomes, to use Capra's phrase, "the rising culture"; and "the Aquarian Conspiracy" grows daily.

Before beginning our critique of the New Consciousness movement and how it should challenge Christians, we must codify its basic philosophy. Three elements emerge: monism, panpsychism, and pantheism.

Basic to the New Consciousness is the notion that our Western mind-set—whether Christian or secular must be reset to see all things as one interrelated, dynamic unity. We must move from a "disenchanted," mechanistic atomism to a "re-enchanted" organic holism or monism. As all is one, so all is alive or conscious in some way (panpsychism). Better to have, according to Berman, a modernized animism than a barren world of randomly colliding particles of dead matter. Capra draws on the work of General Systems Theory (Lazlo, Bertalanffy, and Jantsch) which views the whole as greater than the parts (holism) and finds Mind or consciousness not limited to individual living beings, but dispersed throughout the universe. Given this cosmology and the influence of Eastern mysticism, all three writers conclude that all is God (pantheism). Ferguson positively speaks of "God within: the oldest heresy" (p. 382). For Capra, the deity is not "manifest in any personal form, but represents . . . the self organizing dynamics of the whole cosmos" (p. 292), ourselves included. Berman presupposes a kind of pantheism/animism, and speaks favorably of "the God within" (p. 295). This deity is a consciousness, force, power, or presence—not a person. The personal God vanquished, all three writers flirt with if not openly embrace solipsism: All is one, all is God, I am God; therefore, my consciousness determines reality. We do not observe what is "out there," we somehow create it.

These sentiments are hardly new. This New Consciousness is really a very old consciousness, and its pantheistic lineage impressively includes American movements such as New Thought and Transcendentalism; European philosophers such as Hegel, Schopenhauer, and Spinoza; Romanticism; philosophies like Gnosticism and Neo-Platonism; much of Eastern religion; liberal pantheistic theories influenced by Schliermacher. In fact, it goes as far back as the serpent himself saying, "You shall be as Gods . . ." Inasmuch as our culture is being entreated to stand on the shoulders of these giants, we need to evaluate the foundation.

First, is this "new paradigm" actually demanded by modern science? Capra and Ferguson labor to build much of their pantheistic world-view on the speculations of quantum physics and brain physiology. Berman also notes the science-mysticism connection in passing. The world of quantum is an indivisible whole (all is one). Various experiments on the brain and consciousness in general reveal our incredible potential. Other theories which Ferguson calls "the frontiers of science" catapult the writers into the monistic, pantheistic, and panpsychic realms quite easily.

It is vital for the New Consciousness to seek credibility from science, for many who would remain aloof from Eastern mysticism per se will move that direction if escorted by scientific respectability. Yet the journey from physics to metaphysics or from human consciousness to cosmology is not so easily travelled.

Scientific theories bend with the times and this elasticity makes for an insubstantial foundation for metaphysics. The subject matter of experimental science (the natural realm) is subject to diverse in-

terpretation and reinterpretation. Today's "frontiers of science" may be explored only to be deserted tomorrow. As many philosophers of science such as Kuhn and Popper have noted, scientific theories are far from "objective" in any final sense. Thus they are hardly metaphysically demonstrative. Even the established fact of heliocentrism, having displaced the earth from the center of the solar system, could say nothing about the inherent worth of our planet or its inhabitants. Astronomy could tell us our location (science) but not of our ultimate worth (metaphysics). Modern physics may tell us something of the physical world, but it alone cannot penetrate ultimate reality. Capra, Ferguson, and a host of others trying to make the science-metaphysics connection are really engaging in an updated natural theology which builds a metaphysics on the shifting sands of scientific speculation instead of on special revelation.³

Second, is this "new paradigm" sufficient for a new mind and a new society? Capra, Berman, and Ferguson agree that a totally revamped world-view is required. At this crucial point in history—"the turning point"—we must turn to "the God within." Here the New Consciousness shows its age; it repeats the ancient Socratic and Gnostic view of sin—wrong doing stems from ignorance, not from intentional moral rebellion. But a holistic world-view will not regenerate a hellish heart. Moreover, as one astute reviewer put it, when discussing Capra's book:

Human ingenuity in creating untold misery did not wait for the development of a mechanistic world-view . . . The holistic world-views that have for thousands of years dominated thought in the Far East have not avoided hunger, violence . . . nor the Cultural Revolution.⁴

As Romans 7 teaches, the good we know we don't do; salvation comes not through actualizing latent potential (looking within), but through faith in the saving work of Christ (looking without). Kierkegaard clearly juxtaposed these two views of sin and salvation in his *Philosophical Fragments*: "In the Socratic view each individual is his own center, and the entire world centers in him, because his self-knowledge is a knowledge of God."⁵ Contrary, Christ prompts us to see that we are in error and are guilty of sin. This terrible tyranny to sin cannot be broken through the gymnastics of the New Consciousness whether it be yoga, meditation, biofeedback, or "participatory consciousness." While the need for personal transformation is at the heart of biblical sanctification (Romans 12:1, 2), it comes through faith and obedience, not through a fruitless quest for autonomy (realizing the "God within")—which is the essence of sin. All solipsism is judged, such epistemological pride goes before a fall. The idea that "knowledge of self is knowledge of God" could justly be called the idolatry of consciousness.

Third, having abandoned the Creator/creation distinction, these authors see nature, humanity, and God as continuous and interchangeable and in flux (evolution). To be holistic is to include each in all. Such monistic metaphysics tend to confuse distinct ontological categories (jurisdictions of being, so to speak) and so engender epistemological difficulties.

While the atomistic, mechanistic paradigm they are attacking needs criticism, the monistic view is not without problems. If, as Ferguson, says, "relationship is everything," just *what* is related? If "everything is process" (p. 102), by what standard can we gauge process at all? Measurement is impossible without a fixed measuring rod. It seems that in Ferguson's antipathy to static ontologies she has become a partner with Heraclitus and has thus inherited his confusions (which were recognized and refuted ably by Plato long ago).⁶ Further, if Berman rejects the distinct ego and all dualisms of

"non-participatory consciousness," logic as we normally see it becomes impossible; for it requires the (dualistic) distinction of logic from illogic, truth from error, self from non-self.⁷ And if Capra sees the highest state of consciousness as one "in which all boundaries and dualisms have been transcended and all dissolves into universal, undifferentiated oneness" (p. 371), it is difficult to see what is left of consciousness at all. Atomism may lose sight of the connection between entities, but the monistic alternatively tends to lose sight of everything as the world collapses into the dance of Maya (illusion) and implicit irrationalism.⁸ This rejection of the subject/object distinction and the accompanying belief in traditional logic has led many in the New Age to embrace what Charles Fair called "the new nonsense," beliefs held by intuition, emotion, or imagination apart from rational appraisal and/or justification.⁹ The popularity of astrology, gullibility concerning the paranormal, off-beat holistic health treatments (cosmic quakery)¹⁰, etc. demonstrate this tendency. In some cases a mystical solipsism deems anything real that is believed (created by one's own omnipotent consciousness).

If the danger of a secular, mechanistic paradigm is reductionism and abstraction, the danger of the New Consciousness is total immersion into being and the destruction of transcendence entirely. The God within replaces the God above.

Fourth, a further moral difficulty is presented which is an internal problem for the New Consciousness. Just as monistic world-views tend to erase or downplay ontological distinctions between created entities, so they also relativize or even eradicate the absolute and distinct moral categories of good and evil. If all is one and in unceasing flux, how can we discriminate between disparate moral options? Ferguson's chapter "Spiritual Adventure" repeats the ancient Hindu affirmation, "Thou art That." You are the whole, the All, the Self. She says that "this wholeness unites opposites" in the *coincidentia oppositorum* (p. 381). And if, as Capra affirms, the highest state of consciousness dissolves all "into universal, undifferentiated oneness" (p. 371), we have little ontological/moral ground for valid ethical evaluation. An ontological identification with the Whole or the One does not insure any specific moral motivation. If we are already one, whole, and have transcended all dualities, what is left for us to do? We should heed the warning given several years ago by Professor R. C. Zaehner that monism easily leads to antinomianism. In using the graphic example of Charles Manson (who was a pantheist/monist) Zaehner notes that:

This is a great mystery—the eternal paradox with which Eastern religions perpetually wrestle. If the ultimate truth . . . is that 'All is One' and 'One is All,' and that in this One all the opposites, including good and evil, are eternally reconciled, then what right have we to blame Charles Manson? For seen from the point of the eternal Now, he *did* nothing at all.¹¹

Certainly such a paradigm may prove dangerous, although the three authors avoid the issue. Of course, for the Christian, moral imperatives are anchored in the unchanging and transcendent character of God, so moral distinctions are clarified in the light of God's ethical revelation. God's ways are not our ways, but he is not "beyond good and evil." The prophet Isaiah castigates those who "call evil good and good evil" (Isa. 5:22)

Fifth, besides these moral concerns, our writers open a Pandora's box of supernatural seduction once sealed off by Christian discernment. As Berman notes, the rationalistic "disenchantment of the world" may have left it a cold mechanism, but the previous "enchancements" of pre-Christian religion left much to be desired. Despite its abuses, the

Christianizing of the West did much to exorcise unsavory religious practices prohibited by Scripture. This notwithstanding, these writers encourage exploration of the paranormal and the openly occult. We should also remember that the sophisticated panpsychism of General Systems Theory discussed by Capra is a close cousin to animism. The shaman returns in scientific guise. We should not view this as a "New" Consciousness but as the struggle to introduce a vanquished pagan orthodoxy, this time with the fanfare of scientific credibility.

Sixth, the political ethics of the New Consciousness prove problematic. Although Capra and Ferguson ostensibly argue for political-economic decentralization ("small is beautiful"), their monistic metaphysics seems to oppose this. Again, if all is ultimately one, then unity engulfs diversity (the one over the many, in philosophical terms), both cosmically and politically. A unified one-world order would be a logical result where sovereign nation states dissolve into the political One. We find a more materialistic type of political monism in the Soviet Union where the state¹² (collectivized Whole—the One) dominates the individuals (the many). Political elitism and the centralized, unifying power-state are logical results of monism because the state can view itself as the all-encompassing reality and center of total power. It becomes the sole source and enforcer of Persia, and Mesopotamia. In speaking of these cultures, Rushdoony notes that:

If the transcendent and discontinuous nature of the being of God be denied, then god, gods, or powers of the cosmos are continuous with man and identifiable with him. To the extent that they are directly identified with men, to that extent the social order is absolute and a total power.¹⁴ What appears as a New Consciousness democracy where all are God becomes quite easily and naturally a mystic oligarchy where some are more God than others (because they have realized their divinity).¹⁵

As Rushdoony points out, without a transcendent source of law and authority above the human political realm (as provided in Christian Theism), power becomes immanent in "a state, group, or person, and it is beyond appeal."¹⁶ New Age politics really recognizes no law above human consciousness; instead it opts for mystical autonomy. To the contrary, biblical social ethics limit the perogatives of the state by divine, transcendent law—a "law above the (civil) law."¹⁷ No human institution or ruler may be absolutized or deified, for God alone is divine and sovereign. As Rushdoony notes in relation to the political influence of Christianity in the West: "Divinity was withdrawn from human society [as pantheistic monism claims, 's'] and returned to the heavens and to God. . . . By de-divinizing the world, Christianity placed all created orders, including church and state, alike under God.¹⁸ Christians may agree with some of the proposals on the New Age agenda (solar power, world peace, etc.), but must disagree on ethical/political presuppositions.¹⁹

Seventh, several other criticisms of the New Consciousness have been raised by non-Christian analysts. Michael Marien criticizes Marilyn Ferguson and much of the New Consciousness for over-estimating their influence and power by simplistically misreading the social situation. Mobilizing interest in the New Consciousness, he points out, is not the same as triggering a global transformation. Nevertheless, he claims the New Age often mistakes its grandiose intentions for actual results through presumptions.²⁰ An article in the *Wall Street Journal* accuses "exager-books" by Ferguson, Toffler, and Naisbett of "mega-hyping the

pseudo-facts" through exaggeration, biased selection of facts, emotional appeal, and other weak methods of proof.²¹ A euphoric optimism may smother insightful social analysis and constructive plans for change. Similarly, concern for personal potential and transformation may lead to a selfishness and egotism that ignores others' suffering.²²

Despite these criticisms, Christians need to face the challenges of the New Consciousness.

First, we are challenged to see the interrelationship between world-views and the shape of civilization. Christian theology must articulate a full-orbed Weltanschauung equal to the modern task. In so doing, we should develop a theology of creation that treats both the sanctity of creation and the transcendence of God with integrity, without lapsing into either pantheism or Deism. The immanence/transcendence of God seen in the Logos doctrine is quite fruitful here.²³ The Logos unifies and directs the created realm in all its multifaceted richness without merging with it. In light of God's sustaining immanent providence, we can forge a biblically holistic approach to creation (ecological theology) which neither ignores the scientific understanding of the natural world, nor instantly capitulates to it. Rather than a monistic cosmology, the Bible pictures a creation that demonstrates both the integrity of distinct entities (the many-diversity) and their interrelatedness (the one-unity), as Christ upholds all things by the word of his power (Heb. 1:3). here we might find General Systems Theory's emphasis on the interconnectedness of nature quite helpful—without endorsing its pantheism. If secular materialism is philosophically bankrupt, Christianity must not be theologically bashful in advancing Christian alternatives.

Second, the New Consciousness should call us to rethink how we conceptualize theology. Capra, Ferguson, and Berman all castigate scientific rationalism—the strictly linear, one dimensional, and atomistic cognition so congenial to the West. Without becoming illogical, we should recognize and explore the intuitive, imaginative, and emotional elements of knowing ourselves, the world, and God.²⁴ Systematic theology is indispensable, but stress on formal propositions at the expense of imagery, poetry, and historical drama may diminish a truly biblical richness. William Dyrness's recent book, *Let the Earth Rejoice: A Biblical Theology of Holistic Mission*²⁵, presents a theology of mission not by systemizing propositions about God and His plan but by retelling the drama of God's redemptive strategies from Genesis to Revelation. In doing biblical theology he wants to spotlight God in action and so demonstrate God's "project" in the world. We can learn much from this approach.

We must communicate with those enamored with the New Consciousness. Without capitulating to irrationalism, we should be sensitive to the cognitive styles of those so disenchanting with Western humanistic rationalism. Much of modern apologetics is directed against a secular rationalist mentality already abandoned by the New Consciousness. A different apologetic approach is in order, one that affirms the finality of Christ as a personal God over against pantheistic counterfeits, emphasizes the human dilemmas as sin rather than ignorance, and one that engages the intuitive, imaginative faculties so esteemed by the New Consciousness. For this purpose Christian fiction and poetry may be more effective than classical apologetics. We might also learn from Kierkegaard's method of "indirect communication" in which he challenges the structure of our subjectivity to prepare us for our need of redemption instead of focusing only on objective arguments.²⁶

The New Consciousness offers a New Age of hope, a rebirth of our lurking potentials smothered by Western materialism. Inasmuch as it successfully caters to this hunger it will have many beggars at its banquet, at both the scholarly and popular

tables. Beside the general popular interest in human potential concerns (meditation, various New Consciousness therapies, consciousness-raising seminars, etc.), a growing number of sophisticated New Consciousness writers—in addition to Capra and Berman—such as the cultural historian William Irwin Thompson and psychological theorist Ken Wilber are enticing the academic arena with their eloquence. Journals concerned with humanistic and transpersonal psychology are beginning to wedge into more scholarly circles, despite the present cultural tenacity of secular materialism. A few years ago, Bantam books launched a new series of "New Age Books" ranging from the popular to the scholarly. Universities are using books like *The Turning Point* for texts.²⁷ This expansion of the New Consciousness should not be surprising since, as C.S. Lewis noted, "pantheism is in fact the permanent natural bent of the human mind."²⁸ Yet a "natural bent" is not immune to supernatural grace. As ever, Christians are called to affirm Jesus Christ as the way, the truth, and the life, and to cultivate a full—morbid world— and life—view conversant with, but never compromised by the challenges of the age.

¹ Newton was actually not so much to blame for the mechanistic view as was Descartes. See Bryce Christensen, "The Apple in the Vortex: Newton, Blake, and Descartes," *Philosophy and Literature* 6 (1982): 147-161.

² A point made in many recent books. For a Christian critique see Mark Albrecht and Brooks Alexander, "The Sellout of Science," *Spiritual Counterfeits Journal* (August, 1978): 19-29.

³ For a critique of classical natural theology see Carl F. H. Henry, *God, Revelation, and Authority*, 6 vols. (Texas: Word, 1976) 2: 104-123.

⁴ Marie Jahoda, "Wholes and Parts, Meaning and Mechanism," *Nature* 296, (April 8, 1982): 498. On the cultural implications of non-Christian holism/monism see Gary North, *None Dare Call It Witchcraft* (New Rochelle, New York: Arlington House, 1976), pp. 171-181.

⁵ Soren Kierkegaard, *Philosophical Fragments*, (Princeton, New Jersey: Princeton University Press, 1974), p. 14.

⁶ Gordon Clark, *Thales to Dewey*, (Boston: Houghton Mifflin, 1957), pp. 66-69.

⁷ Berman flip-flops between rejecting the individual ego entirely and transcending it. See pp. 158-165, 170, 179, 297-299 for inconsistencies.

⁸ See Berman, pp. 151, 152 where he seems to undercut objective truth entirely. For a treatment of specific epistemological problem inherent in monism see David Clark, *The Pantheism of Alan Watts* (Downers Grove, Ill: InterVarsity, 1978).

⁹ Charles Fair, *The New Nonsense* (New York: Simon and Schuster, 1974).

¹⁰ See Paul C. Reisser, Teri K. Reisser, John Weldon, *The Holistic Healers* (Downers Grove, Ill: InterVarsity Press, 1983).

¹¹ R.C. Zaehner, *Our Savage God: The Perverse Use of Eastern Thought* (New York: Sheed and Ward, 1974), p. 72.

¹² The Soviet state follows the impetus of Hegel's philosophical and political monism embodied in his statement that the state is "the march of God through the world."

¹³ At several points Capra argues for Statist control and regulation of the economy and environment, pp. 333, 338.

¹⁴ Rousas Rushdoony, *The One and the Many* (Fairfax, Virginia: Thoburn Press, 1970), p. 58.

¹⁵ See David Spangler, *Explorations* (Scotland: Findhorn Publications, 1980), p. 106.

¹⁶ *Ibid.*, p. 60.

¹⁷ See John Warwick Montgomery, *The Law Above the Law* (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1975).

¹⁸ Rushdoony, p. 124.

¹⁹ For a Christian critique of the roots and results of modern statism see Herbert Scholssber, *Idols for Destruction* (Nashville: Thomas Nelson Publisher, 1983), pp. 177-231.

²⁰ Michael Marien, "The Transformation as Sandbox Syndrome," *Journal of Humanistic Psychology*, Vol. 23, no. 1, Winter 1983, pp. 7-15; Marien "Further Thoughts on the Two Paths to Transformation: A Reply to Ferguson," *Journal of Humanistic Psychology*, Vol. 23, no. 4 Fall 1983 pp. 127-136.

²¹ Anthony Downs, "They Sizzle, but Their Predictions Fizzle," *The Wall Street Journal* April 6, 1983.

²² Marien, "The Transformation as Sandbox Syndrome," p. 10.

²³ See Carl F.H. Henry, *God, Revelation, and Authority*, 3: 164-247.

²⁴ See Stephen G. Meyer, "Neuropsychology and Worship," *Journal of Psychology and Theology*, Vol. 3, no. 4 (Fall, 1975), pp. 281-289.

²⁵ William Dyrness, *Let the Earth Rejoice: A Biblical Theology of Holistic Mission*, (Westchester, Ill: Crossway Books, 1983).

²⁶ See C. Stephen Evans, *Subjectivity and Religious Belief*, (Grand Rapids, Mich: Christian University Press, 1978).

²⁷ A nutrition class at the University of Oregon at Eugene used Capra's book. Larry Dossey's, *Space, Time and Medicine*, (Boulder and London: Shambhala, 1982), is also used. This applies the New Consciousness to health concerns.

²⁸ C.S. Lewis, *Miracles*, (Macmillan, 1974), p.87.