

RESURRECTING PAGAN RITES

Part 1: THE MEN'S MOVEMENT

The popular, separatist, men's movement uses pagan rituals to define manhood.

By Lynn & Sarah Leslie

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How could a book become so controversial? It all began with a mass distribution. Every man who attended the 1993 Promise Keepers convention in Boulder, Colorado, received a copy of *The Masculine Journey: Understanding the Six Stages of Manhood* by Robert Hicks. Promise Keepers went on from there to become the most rapidly growing national, ecumenical men's movement in the history of the church in America. Promise Keepers has steadfastly continued to "endorse" *The Masculine Journey*, even though they no longer distribute it. NavPress, a well-respected Christian publishing house, has continued to aggressively market it.

Perhaps the book would have gathered dust on the back shelves of Christian bookstores if it hadn't been an integral part of a broader ministry. But, that was not to be. The book was destined for controversy from its very inception. Its unorthodox approach to Christian manhood, including references to a "phallic" Jesus, set it apart from mainstream evangelical publications. Its uneasy association with the secular men's movement, its use of contemporary Jungian jargon, and its use of motifs like "sages," "warriors" and "rites of passage" raised the rankle of a number of national ministries.

To date, only the more fundamentalist, discernment-oriented ministries have dared to crack open *The Masculine Journey* for critical comment. Much of the criticism has centered around its use of psychology and the offensive content. The book's association with Promise Keepers, the stunningly popular men's movement, has led to a "hands off" approach by many who would normally be more critical of the book. Also, most of the recent PK recruits have had little or no exposure to the book and simply slough off any criticism of the book as not relevant to their own personal experience.

The book continues to be prominently featured in NavPress catalogues under the Promise Keepers supplies, and can be found in Christian bookstores across the country in the Promise Keepers section. Robert Hicks credits both NavPress and Promise Keepers "for having a vision for this project" (p. 11), a statement which indicates the original depth of support given this work by the Promise Keepers ministry. The form letter issued by Promise Keepers in defense of *The Masculine Journey*, which has been distributed widely across the country, states:

Promise Keepers desires to lead men into God's Word and to lift Jesus Christ up as our model through the resources that we develop or sponsor. In 1992, Dr. Hick's manuscript for *The Masculine Journey* was presented to NavPress and Promise Keepers as a candidate for inclusion in our line of books. What we discovered was a biblically-centered, frank and honest account of a man's journey with God. We were convinced that it would help men pursue Jesus Christ amidst the challenges of the twentieth century.

The book was not designed, nor was it written, to be an inclusive statement of the values and distinctives of the ministry of Promise Keepers. **We endorsed it** because we believed that it would be a tool that challenged men to grow in Christ likeness, to become 'zaken' — or 'wise men of God' — as Hicks writes. [emphasis ours]

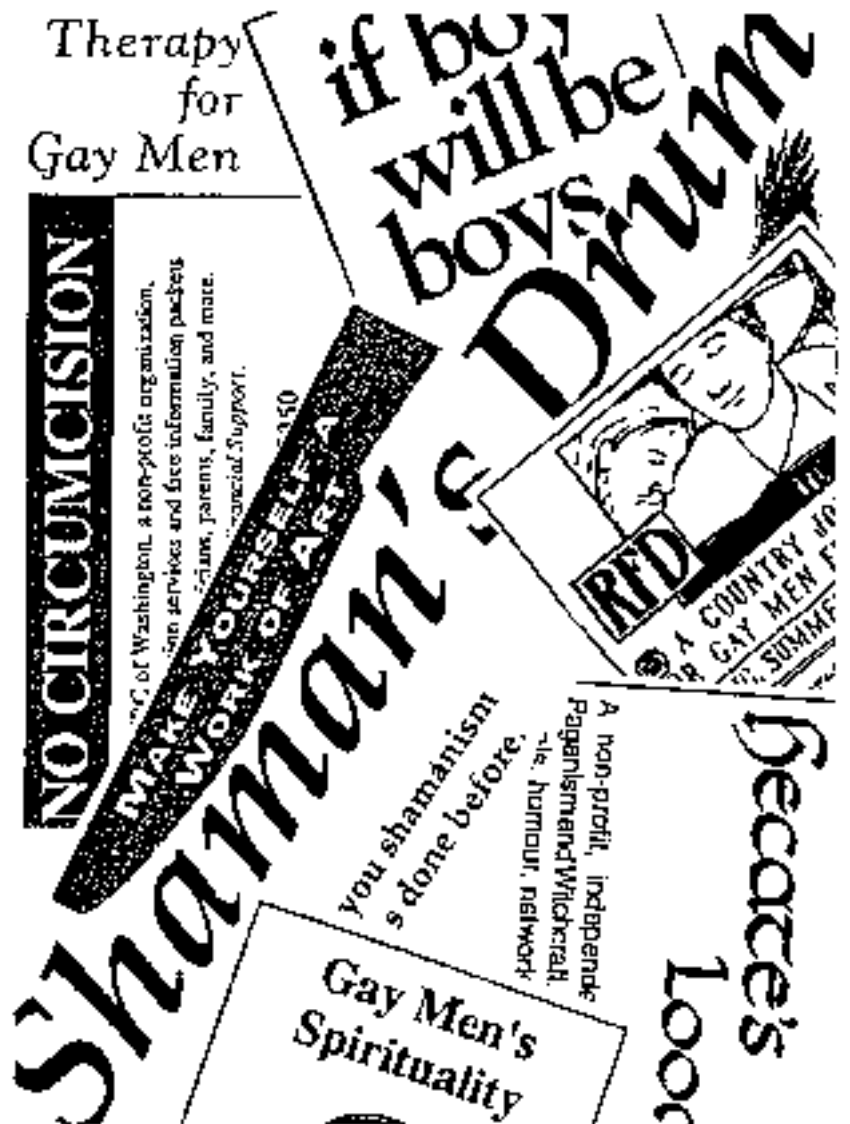
In the January 1995 issue of *The Christian Conscience* we reviewed a study guide accompanying *The Masculine Journey*, written by Robert Hicks and Dietrich Gruen. It was subtitled *A Promise Keepers Study Guide*. In our widely distributed review of this, "Encountering' Men at Risk," we contended it was offensive because of its content and its use of encounter group techniques to facilitate change in men. We also expressed a concern about the repeated references to the men's movement. We felt that some men could be led into this movement via reading *The Masculine Journey*. We have since come to have an additional concern that Promise Keepers, by endorsing Hicks' book, might be associating itself too closely with the men's movement and may in fact have doctrinal agreement with it at some level. A summary of this concern was expressed in a sidebar in the April issue, entitled "Promise Keepers: A Militant Unity?"

Defining Manhood As A Journey

While evangelical Christianity first balked at and then vilified the feminist movement and all of its trappings, this is not true of the men's movement. Numerous magazine articles and accounts of the success of Promise Keepers refer to it in the context of the "secular" men's movement, one which superficially appears to be a move toward "kinder, gentler" men. This "secular" men's movement, which has increasingly grown in both prominence and impact over the last decade, is introduced to Christian men via Robert Hicks' books. After reviewing the research, it is our contention that *The Masculine Journey* represents a major philosophical and theological shift away from the orthodox Christian view of maleness. And further, the "secular" men's movement is anything but "secular."

Robert Hicks began with the challenge to "define" manhood — a big task (p. 18). Using the "lengthy adult life cycle for men" as a model (p. 18), he credits his ideas for the stages of this masculine journey to Daniel Levinson's book, *The Seasons of a Man's Life* (p. 19). While on an airplane trip, Hicks records that he wrote down the Hebrew terms for these stages of a man's life on a napkin. Hicks noted that the words he chose "also seem to reflect the same seasonal or developmental aspects that have been demonstrated in so many of the recent men's studies" (p. 19-20).

To review, there are six Hebrew terms and descriptive phrases to describe the six stages of adult male development according to Robert Hicks:



- **Creational Male** — *Adam*: The Noble Savage
- **The Phallic Male** — *Zakar*: The Mysterious Taskmaster
- **The Warrior** — *Gibbor*: The Glorious Hero
- **The Wounded Male** — *Enosh*: the Painful Incongruency
- **The Mature Man** — *Ish*: The Reborn Ruler
- **The Sage** — *Zaken*: The Fulfilled Man

We found this list of adult male life cycle terms to be more puzzling than helpful. We were perplexed by the many strange-sounding terminologies. The references to the male "phallus" and referring to men as "sages," for example, are not terms found in a traditional Christian view of manhood.

Customary biblical models on manhood are drawn from passages in Proverbs, regarding a young man's chaste sexual conduct; from Boaz, a businessman of integrity and exceptional moral conduct; and from passages in the New Testament on the holy manner of life (conducted in such a way over many years) of a biblical elder. And, while being a warrior was an honor in the Old Testament and a distinctive stance for the believer in the New Testament, the biblical references are not specific to the male gender but include all believers. Equally true in this regard is the potential for wounding that is common to all believers, and the biblical admonition for maturity in the life of all believers.

In order to understand the rather unorthodox terminologies utilized by Robert Hicks to describe *The Masculine Journey* model of manhood we learned that one must read the authors and experts he cites. The terms can be readily found in the works of the leaders of the men's movement. There are repeated references to both the men's movement and its leaders in *The Masculine Journey* and its accompanying *Study Guide*.

Many Christian men will not have had exposure to the men's movement prior to reading Hicks' books. It is possible that men may be encouraged to delve deeper into the men's movement, or be curious about it, after reading Hicks' books. For example, in the *Study Guide to The Masculine Journey*, men are asked,

"Perhaps you, or someone you know, do not have enough fight left in you to advance or defend yourself at work. Such men defeated by life do not even work for a better family, much less the cause of social justice. What about the growing men's movement could help such men?"

— **Warrior weekends** (don't forget to bring your drums)...

— Light a 'fire in the belly' by recalling good **warrior myths**... (p. 42-43)

The *Study Guide* also suggests that men "review *The Masculine Journey* and its **endnotes**, which may spur you on to **study the men's movement further**" (p. 90).

This, in our estimation, is direct encouragement for men to become involved in the men's movement. We decided to do exactly what was recommended in this sentence: we read the original sources referenced in the endnotes to see what Christian men might find.

The Men's Movement

The men's movement, a response to the women's movement, arose during the mid-'80s, supposedly to combat "wimpiness" in men. This movement is a conglomeration of current Jungian psychology, New Age mysticism, beating drums in the wilderness, initiation ceremonies, and occultic rituals. It has been characterized in the press clippings as "Men Seeking `Different

Drummer," "Modern Men Turning to Ancient Ritual," "The New Masculine Mystique," and "A Kinder, Gentler Gender."

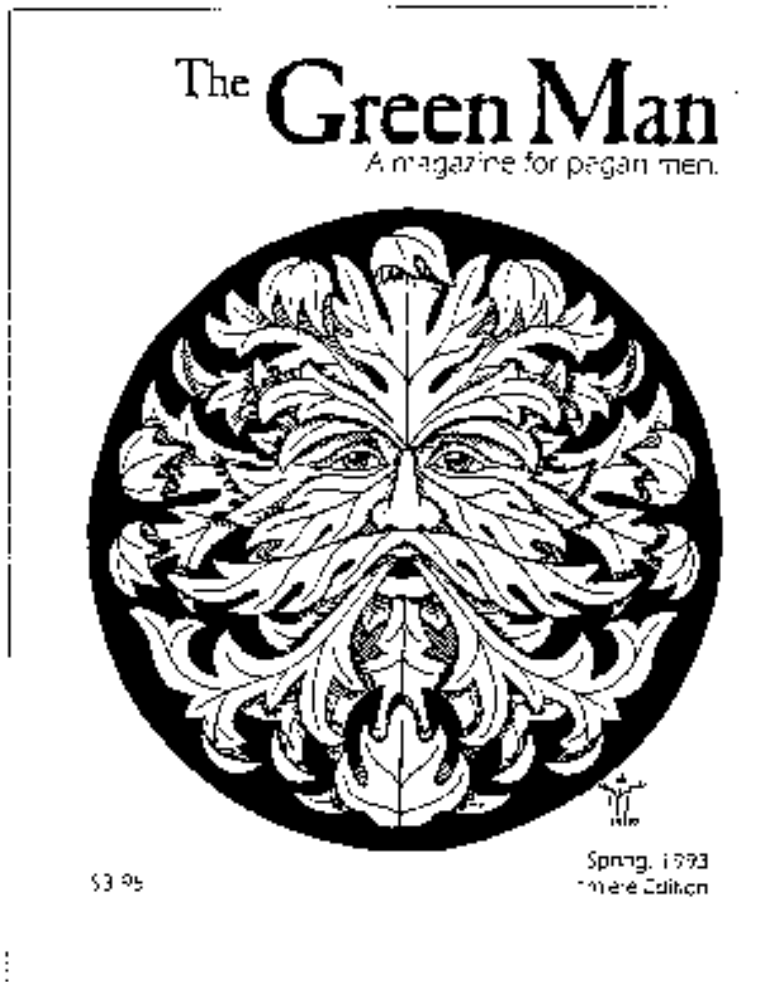
Robert Bly is credited with "founding" the men's movement in America. As early as 1982 *The New Age Journal* conducted an interview with this famous poet. Bly told the interviewer, Kevin Thompson, that men needed to "visualize the wild man that is part of every modern male." To do this, he recommended that men "go back to ancient mythology, you find that people in ancient times can help us to visualize the wild man."

Just as women in the '70s needed to develop what is known in the Indian tradition as Kali energy — the ability to really say what they want, to cut relationships when they need to — what males need now is an energy that can face this energy in women, and MEET it. They need to make a similar connection in their psyches to their Kala [sic] energy — which is just another way to describe the wild man. If they don't they won't survive. (Quoted in "Connecting With the Wild Man Inside All Males," *Utne Reader*, Nov./Dec. 1989, p. 58)

Utne Reader, a leftist counter-culture magazine, can also be credited for exposure of the men's movement during the mid-'80s. In 1989 they ran a descriptive piece titled "Of Hawks and Men:

A Weekend in the Male Wilderness" in which reporter Jon Tevlin details his account of attending a seminar to "reunite the modern man with the wild man." Some of the activities of the men that weekend are too vulgar to recount; however, the promotional material promised that "We will become animals and heroes," and Shepherd Bliss, well-known New Ager who conducted the seminar, promised: "You may find yourself behaving like these four-leggeds; you may be scratching the earth, getting in contact with the dirt and world around you" (p. 53). Suffice it to say that the men at the seminar gurgled, bleated, butted heads, made wolf calls, shrieked like hawks, and performed other more unseemly activities common to animals but bizarre when imitated by humans.

Robert Bly popularized his "wild man" concept in his 1990 book *Iron John*, a mythological fairy tale of the wild, hairy man who helps turn a young boy into a prince. A *San Francisco Chronicle* article ("Men Seeking 'Different Drummer'" by George Snyder) credits Bly with mainstreaming the men's movement:



The phenomenon, once largely confined to the New Age underground, has recently gained mainstream respectability, in part because of author Robert Bly, whose recent best-seller, *Iron John*, urges modern males to rediscover a profound and spiritual masculinity through the ancient tools of mythology, ritual and initiation. Only then, says Bly, can men truly come to find common cause with women and ultimately, with themselves and the universe.

Robert Bly can still be found frequently in the pages of *The New Age Journal*, and is a regular speaker on the New Age conference circuit.

By the early 90s the men's movement came to be associated with drumming, where "men try to rediscover their primal instincts through ancient rituals," (Ibid.) performing Native American rituals on wilderness weekends in such places as sweat lodges, and using talking sticks. The most frequently cited movie illustrative of the men's movement is Kevin Costner's *Dances With Wolves*.

We reviewed two randomly selected publications originating from the men's movement, *The Green Man: A Magazine for Pagan Men*, (Spring 1993, Premiere Edition, published by Alan and Anne Niven), and *M.E.N. Magazine*, a publication of the Seattle Men's Evolverment Network (Vol. 6, No. 4, April 1995). In these, we found advertisements for psychotherapy, therapy and spirituality for gay men, circumcision support groups, rolfing, *New Moon Rising: Journal of Magick & Wicca*, an invitation to join Odd Fellows, and ads for little god statues. We found workshops for "Foreskin Fairy Tales: Stories of Denial about Infant Circumcision," "Jungian men's group," "Healing the Mother Wound," "Mythos: Myth and Life Stages," and "Ritual Healing, Power & Community." Articles included "Mythic Images for Remembering the Earth," "Interview With A Druid," "Men for the Earth: A Call to Action," "Shadow of Initiation," and "An Interview with Shepherd Bliss."

This cross-section of the separatist men's movement included men's rights, gay men's rights, divorced men's rights, minority men's rights, men in search of spiritual or personal growth, Marxists, and environmentalists. We found no positive references to Christianity in these publications. To the contrary, we found numerous references to alternative, pagan, New Age, and occult spiritualities.

Both the Old and New Testaments warn strongly against engaging in the activities promoted in this sampling of the men's movement literature:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:2-6)

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure hearts. (2 Tim. 2:22)

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou has learned them; And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (2 Tim. 3:13-15)

The Jungian Influence

Robert Hicks has stated that "the Jungian definition of manhood doesn't work for me" (p. 17). However, we found, much to our consternation, that the model employed by Hicks in *The Masculine Journey* has all of the trappings found in the currently popular Jungian architects of the men's movement, including their common use of terminologies and concepts. In fact, the entire men's movement seems to be the creation of the Jungians. There are several key works cited by Hicks that bear further scrutiny.

But first, what do we mean by Jungians? We mean the followers of the Swiss psychiatrist Carl Gustav Jung (1875-1961) who pioneered a psychoanalytical model based on the interpretation of unconscious symbols and mythology. Jung's use of mythological metaphors is attributed to his obsession with the occult doctrines predominant in Germany at the turn of the century. Jungian psychology is founded on an evolutionary worldview of man.

In recent years, there has been a resurgence of popularity of Jungian psychology, especially in New Age circles. Jung's ideas, like many other "schools of thought," have been plundered and widely diluted by modern movements, and the men's movement is no exception. Of special note is the excessive emphasis that the men's movement places on mythology, a revival of the ancient legends of gods and goddesses, to explain the inner psychology of man.

Robert Bly's *Iron John*, frequently cited by Hicks, is based on a Grimm's fairy tale. This is clearly noted to be in the Jungian tradition of using mythologies to define reality. In fact, one "Jungian scholar, Marie-Louise von Franz, often quoted by Bly, puts it: 'Fairy tales are the purest and simplest expression of collective unconscious psychic processes.'" (*On The Issues*, Summer 1991, p. 18)

Iron John, like *The Masculine Journey*, speaks about the stages of a man's life. The book is about male initiation, a path of eight stages which follows the story line of *Iron John* the fairy tale (pp. x & xi). The modern male needs to find the "wild man" within, according to Bly. He defines this wild man: "The Wild Man, who has examined his wound, resembles a Zen priest, a shaman, or a woodsman..."

Elsewhere, Shepherd Bliss reiterates this characterization of the men's movement's new (Age) wild man:

By a wild man, I don't mean a savage man. I don't mean a brutal man. I don't mean a man of malice. I mean maybe a Zen monk. (*Utne Reader*, p. 54)

Rites of Initiation

Iron John is a treatise on the need for men to experience the ancient, occult rites of initiation. This agenda is not hidden, but rather the entire theme of the book. Pagan rites of initiation are a cross-cultural phenomenon common to primitive societies past and present, and are also a component of secret male societies such as the Freemasons. In *Iron John* it becomes evident that the life stages or cycle of the male journey is defined in terms of the stages of the rite of initiation. Initiation can be defined as:

The methodology of the ancient Mysteries: long and intensive training with the aim of elevating the one who undergoes it to begin (initiate) living a new, higher life, often described as being on the level of Godhood, above and beyond the state of ordinary mortals — hence, the initiates of former times were viewed as incarnate Gods by ordinary people. (*Seekers Handbook*, p. 297.)

Ad from *M.E.N. Magazine*

An initiate is:

someone who underwent the full course of training in the Mysteries, and who thereby became elevated to a superevolved or God-like state, gaining powers of knowledge and extraordinary faculties that allowed him to assume responsibility for teaching and guiding the human race, and specifically for initiating culture." (Ibid.)

Robert Bly writes that young boys "in our culture have a continuing need for initiation into male spirit, but old men in general don't offer it... the active intervention of the older men means that older men welcome the younger man into the ancient, mythologized, instinctive male world" (p. 14-15).

He describes this initiation on pages 80 and 81 of *Iron John* in clear, unmistakably pagan terms:

"The boy between eight and twelve years of age, having been taken away from the mother, passes into the hands of the old men guides who cover his face and sometimes his whole body with ashes to make him the color of dead people and to remind him of the inner death about to come. He may be put into the dark for hours or maybe days, introduced to spirits of dead ancestors. Then he may crawl through a tunnel — a vagina — made of brush and branches. The old men are waiting for him at the other end, only now he has a new name."

Bly's second stage of manhood involves a wound. This wounding is to occur during the process of the rite of initiation. It is clear from the description that the unfortunate young boy is severely traumatized and immensely frightened as he is forced to undergo this pagan ritual. Bly weaves back and forth between describing inner (psychological) and outer (physical) wounds. This is characteristic of Jungians, and accounts for how they can later distance themselves by saying that they intended the entire description to be interpreted as merely "psychological." But Bly makes it clear that "Ancient initiation practice" gives a new wound." Indeed, the wounds necessary for initiation in pagan cultures **are** real!

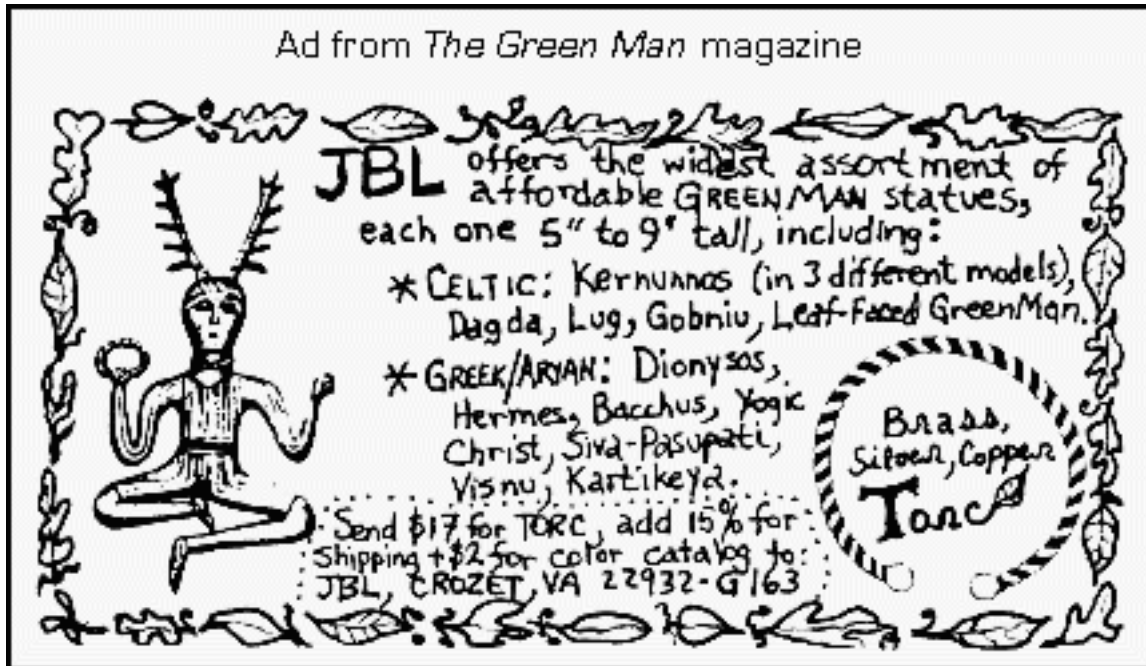
Two Jungians, Robert Moore and Douglas Gillette, who are noted leaders in the men's movement and closely associated with Bly, describe this wounding in vivid detail in their book *King, Warrior, Magician, Lover*. They define initiation as a "genuine transformation of consciousness" (p. xvi). Their description of the rite of initiation is similar to Bly's:

A good, explicit example of this can be found in the movie *The Emerald Forest*. Here, a white boy has been captured and raised by Brazilian Indians. One day, he's playing in the river with a beautiful girl. The chief has noticed his interest in the girl for some time. This awakening of sexual interest in the boy is a signal to the wise chief. He appears on the riverbank with his wife and some of the tribal elders and surprises Tomme (Tommy) at play with the girl. The chief booms out, "Tomme, your time has come to die!" Everyone seems profoundly shaken. The chief's wife, playing the part of all women, of all mothers, asks, "Must he die?" The chief threateningly replies, "Yes!" Then, we see a firelit nighttime scene in which Tomme is seemingly tortured by the older men in the tribe; and forced into the forest vines, he is being eaten alive by jungle ants. He writhes in agony, his body mutilated in the jaws of the hungry ants. We fear the worst.

Finally, the sun comes up, though, and Tomme, still breathing, is taken down to the river by the men and bathed, the clinging ants washed from his body. The chief then raises his voice and says, "The boy is dead and the man is born!" And with that, he is given his first spiritual experience, induced by a drug blown through a long pipe into his nose. He hallucinates and in his hallucination discovers his animal soul (an eagle) and soars above the world in new and expanded consciousness, seeing, as if from a God's-eye view, the totality of his jungle world. Then he is allowed to marry. Tomme is a man. And, as he takes on a man's responsibilities and identity, he is moved first into the position of a brave in the tribe and then into the position of chief.

It can be said that life's perhaps most fundamental dynamic is the attempt to move from a lower form of experience and consciousness to a higher (or deeper) level of consciousness... (p. 4-5)

For some in the men's movement, then, the definition of manhood is clearly rooted in the rite of initiation, and it involves a change in consciousness. Moore and Gillette describe it graphically as "Death — symbolic, psycho-logical, or spiritual — is always a vital part of any initiatory ritual." They advocate the use of active imagination as a psychological technique, but caution that it can cause one to possibly "encounter a really hostile presence..." (p. 147).



The change in consciousness that results from these rites of initiation may in fact be demon possession, which is the ultimate intention of pagan rituals. The Scriptures clearly warn against the use of drugs to alter consciousness, commonly associated with sorcery and translated as "witchcraft" in the King James Version.

5331. pharmakeia, far-mak-i'-ah; from G5332; medication (pharmacy), i.e. (by extens.) magic (lit. or fig.): — sorcery, witchcraft. (*Strong's Concordance*)

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft [pharmakeia], hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. 5:19-21)

In the Scriptures God consistently warns the Hebrews to stay away from the pagan, occult practices of their neighboring nations.

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. (Deut. 18:9-14)

Robert Hicks references the Moore and Gillette book on page 77 of *The Masculine Journey* in his chapter "The Warrior — *Gibbor*: The Glorious Hero." Hicks states: "Therapist Robert Moore has

observed that behind every creative artist, competent author, or successful student, there is an active warrior at work who recognizes transcendent values and relativizes temporary needs or immediate needs."

This quote is footnoted, and it references the pages in a chapter in the Moore and Gillette book also called "The Warrior." It is one of their four archetypes of manhood. Moore and Gillette agree in their book with Robert Bly — that a man is a warrior in an eastern mystical sense:

The characteristics of the Warrior in his fullness amount to a total way of life, what the samurai called a *do*... These characteristics constitute the Warrior's Dharma, Ma'at, or Tao, a spiritual or psychological path through life." (p. 79)

These two Jungians talk about "transpersonal commitments" to "a cause, a god, a people, a task, a nation — larger than individuals" (p. 84). To Moore and Gillette, it transcends individuality.

This transpersonal commitment reveals a number of other characteristics of the Warrior energy. First, it makes all personal relationships relative, that is, it makes them less central than the transpersonal commitment. Thus the psyche of the man who is adequately accessing the Warrior is organized around his central commitment. (Ibid.)

In their modern Jungian version of masculinity Moore and Gillette include a bad ("shadow") side of the warrior (the "sadist" or "masochist"), which can be exemplified by "Yahweh," who in the Bible "orders the fiery destruction of whole civilizations. Early in the Old Testament, we see this angry and vengeful God reducing the planet to mud through a great deluge, killing off nearly every living thing" (p. 89).

This is a Gnostic-sounding interpretation of the God of the Bible, which demonstrates that Jehovah God is not who the occult Jungian analysts would recommend for a warrior's "transpersonal commitment."

Robert Moore is a "friend and consultant" to the New Warriors Network. This is described as:

...an **order** of men, called to reclaim the sacred masculine in our time through initiation, training, and action in the world. (fundraising letter from Dr. Robert L. Moore, Ph.D.) [emphasis ours]

Moore continues:

...I believe strongly that the New Warrior Network has the potential for making the decisive contribution in the task of transforming masculine leadership and stewardship of masculine power in the world.

New Warriors, like Promise Keepers, also sponsors weekends for men. New Warriors are trained "to initiate and empower men to take on the courageous task of expressing themselves authentically and stepping into a life of genuine service." The men are trained in the "Four Quarters" model of the male psyche, Moore and Gillette's modern theory of Jungian male archetypes. On these adventure weekends (sometimes called "shamanic retreat[s]"), men can participate in sweat lodges, fire pit ceremonies, mask making, spiritual cleansing, vision quests, solo fasts, and bow hunting. Men in New Warriors often acquire an Indian name for their middle name, such as "Sun Bear" or "Moose walks with Polar Bear." (Information quoted from conference promotional literature.)

Christian Rites of Initiation

Returning to Robert Hicks, we find that his view of the rite of initiation in *The Masculine Journey* is strikingly similar to that of Robert Bly. However, his view is "Christianized," which inserts Biblical stories where Bly references pagan myths. An indication of this is Hicks' comment about the necessity of shedding blood: "To be a successful warrior, blood must be shed. The blood of

enemies is always mixed with one's own blood. The life of the warrior, necessary as it is for developing manliness, has its liabilities" (p. 91-92). Hicks does not dispute the men's movement's emphasis on the necessity of wounding as part of a rite of initiation. In fact, he appears to agree with it:

Men must win some battles to prove to themselves that they are men. In past cultures this was ritualized but, **unfortunately**, today men must fend for themselves and almost declare themselves men. But it still involves blood, risk, and sacrifice. Just as in times past, whether through circumcision or other cutting of the body, **the passages to manhood involve the shedding of some blood**. (p. 92) [emphasis ours]

We must hasten to point out to the reader that circumcision was **not** a passage to manhood in the Bible, but rather an expression of obedience to God, sanctioned by the parents of an infant. An eight-day-old male child is hardly at the suitable age for passing from boyhood into manhood. Circumcision was simply a sign of the Abrahamic covenant between God and His chosen people; **a sign which distinguished the Hebrews from the surrounding pagan culture!** Further, we know of no credible reports of circumcised men who can vividly recall this "passage into manhood" during their infancy. This suggestion seems to arise from the currently popular "repressed memory" psychology.

Hicks also quotes from Sam Keen, another men's movement leader:

Sam Keen states more bluntly: "...Masculinity requires a wounding of the body, a sacrifice of the natural endowment of sensuality and sexuality."

What Keen is alluding to is the almost universal history of primitive societies whereby the males went through a formal puberty rite that required the experience of pain and wounding of the body. Circumcision is a permanent wounding of the body that reminds the Jewish (and now Gentile) male that he is what he is — male. Other societies have their tattoos or cutting of the body. American Indians bond through blood. Young boys even today emulate the old rite of cutting the fingers and mingling the blood to become "blood brothers." (p. 101-102)

Is this view really biblical? Or, has Hicks superimposed pagan views of manhood onto Scriptural themes?

Circumcision reminds the Jewish male that he is what he is — **Jewish**, i.e., a set-apart person with a unique and blessed covenant relationship with God!

Hicks continues:

From our first hours of maleness until we become adult, pain seems to be the doorway to manhood. Thus, the wounded male experience is common among most civilizations, but contemporary Western men have either denied or forgotten it. Consequently, when pain arrives we Westerners struggle against it. The emerging men's movement may be, at its roots, the attempt to reframe the wounding experience for men and give it a new and more honorable meaning. (p. 102)

Sam Keen, whose book *Fire In the Belly* is cited six times in footnotes to *The Masculine Journey*, more honestly tells us the men's movement's purpose for the rite of initiation:

The purpose of the tortuous rites involved in severing the boy from WOMAN and nature was to deprogram, brainwash, break down the childish identity so that he could be given a new self-understanding. (p. 31)

Keen's passage to manhood involves **separation, initiation** and **reincorporation**. This is very similar to Levinson's four seasons of the male life cycle, expounded upon in Levinson's book *The Seasons of A Man's Life*, which Robert Hicks used as his model. Levinson's four stages are: **separation, initiation, transition**, and **temporary confusion**. This similarity begs the question: what exactly is "the masculine journey"? There clearly are occult stages, or levels, that seem to closely parallel the psychological life-cycle models. Because Carl Jung viewed

psychotherapy as a type of initiation this may provide a partial clue to the answer of this question.

In Keen's chapter, "The Initiation and Mutilation of Men," he describes an identical scene to the ones discussed earlier. Keen tells us that

In many tribes, the men kidnap the boys and take them to live in the men's clubhouse where they are subject to hazing, discipline, and teachings of the elders.

Some form of painful ordeal inevitably accompanies and dramatizes the separation from the world of WOMAN. The list of minor and major tortures imposed upon initiates reads like a page from the fantasy life of de Sade and includes: lip piercing, scarification, filing or knocking out of teeth, scourgings, finger sacrifices, removal of a testicle, bitings, burnings, eating of disgusting foods, being tied on an ant hill, subincision of the penis, solitary confinement, exile in the wilderness for long periods, sleeping naked on winter nights, etc. (p. 29)

Keen also trivializes the significance of circumcision. He says:

That so primitive and brutal a rite continues to be practiced nearly automatically in modern times when most medical evidence indicates that it is unnecessary, painful, and dangerous suggests that circumcision remains a mythic act whose real significance is stubbornly buried in the unconscious.

We have already stated the biblical significance of circumcision. Is Keen inferring that the Bible and all its contents are merely myth?

Robert Hicks has apparently bought into the men's movement's dislike of circumcision. In the *Study Guide to The Masculine Journey*, men are asked to explore this issue with other men:

1. For Robert Hicks the first memorable experience of wounding was as a five-year old when his granddad took him fishing and the fishing hook pierced his finger. For you, what memorable flesh wounds signaled a passage to manhood?

The first possible answer to this guided question is:

Submitting to circumcision (as an infant or an adult). (p. 52)

The last chapter of *The Masculine Journey* lays out the plan for "A New Male Journey" which involves beginning to find "appropriate initiation rites which might fit each of these stages" (p. 176). Hicks states:

I'm sure many would balk at my thought of celebrating the experience of sin. I'm not sure how we could do it. But I do know we need to do it. For example, we usually give the teenagers in our churches such a massive dose of condemnation regarding their first experiences with sin that I sometimes wonder how any of them ever recover. Maybe we could take a different approach. Instead of jumping all over them when they have their first experience with the police, or their first drunk, or their first experience with sex and drugs, we could look upon this as a teachable moment and a rite of passage. Is this putting a benediction on sin? Of course not, but perhaps at this point the true elders could come forward and confess their own adolescent sins and congratulate the next generation for being human. Then they could move on to the all-important issues of forgiveness and restoration, but this time on common ground, with the young person as a fellow sinner!

Hicks also proposes other possible times for initiation rites: wet dreams, pubic hair, the wedding night, spiritual victories; wounds like "a man's divorce, or job firing, or major health problem, or culpability in some legal or sexual indiscretion" (p. 177-178). To underscore this, the *Study Guide* concludes with a suggestion for an "Awards Night" which celebrates the "growth within each man and... progress along the masculine journey" (p. 88).

A New Christian "Order"?

Many would argue at this point in our article that surely Christian men would not get involved in pagan rites. We would sincerely hope that this is the case. Yet, in the past several months several examples have come across our desk.

One noteworthy example comes from Boulder Valley Vineyard, home church of Pastor James Ryle who sits on the Board of Directors of Promise Keepers, and who is the pastor of Bill McCartney, founder of Promise Keepers. According to a conference brochure, this church sponsored "Rites of Passage: The Defining Moment of Manhood" on August 25-26, 1995. The brochure states:

Rites of Passage. The boy Samuel prophesying at the tabernacle of Shiloh, young Samson fighting the lion at Timnath, the lad David slaying the giant Goliath, the youthful Solomon ascending the throne of Israel, the boy Jesus confounding the lawyers in the Temple... Every boy dreams of becoming a man.

Join the Executive Pastors of the Boulder Valley Vineyard... for a time of... teaching on what true manhood is for a Christian.

Ryle's church has apparently created "orders" or levels of initiation for Christian men, because the brochure states:

Special: New This Year, The Order of Joseph: A Call to Servanthood.

This is especially designed as the next level of commitment within the Rites of Passage ceremony for those who have already experienced the initial ceremony.

Like its pagan counterparts, this Rites of Passage, which is so closely associated with Promise Keepers' leadership, uses the rites to "define" manhood and create "orders." This use of "orders" is common to esoteric groups and secret societies such as the Freemasons. No such example can be found in Scripture. But, the hard question does need to be asked: **Is this where Promise Keepers is headed?**

The Cross vs. the Rites

The assumption that the men's movement is a credible venture, full of good ideas to incorporate into modern Christianity, is abhorrent and foolish! It can be argued that the Scriptural warning to *Abstain from all appearance of evil* (1 Th 5:22) would include mimicking pagan rituals, including rites of initiation.

Likewise, paganizing God's divine plan is also fraught with peril. Satan's desire is for all creation to worship him as God and he has done much to delude mankind into devising their own plans for redemption, including blood rituals (Satan's substitute for Christ's death on the cross) and rites of initiation (Satan's counterfeit for salvation). Throughout the centuries pagan societies have taken the things of God and skewed them into ungodly schemes. The ugly nature of these false religions is ultimately revealed by open idol worship, which is already demonstrably happening in today's men's movement.

Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (Rom. 1:22-25)

The men's movement would create a "new man" for the New Age. Yet scripture makes it quite clear how the passage to a truly **new** man is attained.

For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (Rom. 3:23-25)

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Cor. 5:17)

There is no alternative route to becoming a new creation. There is only the Cross of Jesus Christ and the **blood that He shed**. The emphasis that the men's movement places upon woundings, shedding blood, rites of initiation, and the like is merely the world mimicking God's plan of redemption. The celebration of sin, and false redemptive acts, runs directly contrary to the teachings of the Bible:

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Gal. 6:14)

Just as circumcision was the sign of the covenant between God and Abraham (and Abraham's descendants), the "sign" of the new covenant in Jesus Christ is the new creature that we are because of our relationship in Him.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (Gal. 6:15)

Clearly, none of the acts or rites to which the men's movement ascribes can do anything in and of themselves to perfect men. **This is truly a myth!**

Men would do well to avoid the men's movement and all of its trappings. In these perilous times, it is increasingly important that Christian believers deny ungodliness and worldly lusts and live soberly, righteously, and godly, in this present world. For if we yield to temptation and become immersed again in the things of the world, the consequences will most certainly be disastrous for us!

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. (2 Pet. 2:20-22)

RESURRECTING PAGAN RITES

Part 2: THE SACRED PROSTITUTE

The revival of pagan myths and rites includes the reintroduction of the Sacred Prostitute concept for women

By Lynn & Sarah Leslie

(From the January 1996 issue of *The Christian Conscience* magazine Vol. 2 No. 1. Reprinted with permission.)

WARNING: This article contains passages from the written works of others which are sexually explicit and describe practices of the occult. We sincerely apologize for the necessity to print them. However, we know of no other way to demonstrate the insidiousness of the occult and pagan concepts and practices which have infiltrated the Church today.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4)

The secular women's movement in this country is now a quarter of a century old. Its ideas and influences have spread across our culture, so totally permeating our society that the traditional concepts of family, marriage, childrearing, and femininity have been turned upside down.

Today, several decades after the initial onslaught of the woman's movement, most of its ideals and practices have seeped into the Church and are tolerated as part of normal American Christian life. Only a handful of Christian writers have focused their attention on how extensively the Church has adopted the secular lifestyle of the feminists; i.e., women returning to work, child care, birth control/abortion, and other issues. Mary Pride wrote two excellent books, *The Way Home* and *All the Way Home*, which offer an orthodox Christian alternative to feminism. Other writers, such as Berit Kjos (*Under the Spell of Mother Earth*) and Wanda Marris (*New Age Lies to Women*), warned the Church about the feminists' fascination with the occult; e.g., creation spirituality, goddess worship, Wiccan rites and New Age symbols. And there was quite an outcry several years ago when some "Christian feminists" had a conference which talked about worshipping Sophia. However, since the practical outworkings of feminism have become so mainstream, Christians have become disarmed to the fact that feminism's connection to the New Age movement is alive and well.

Last issue we began Part 1 of "Resurrecting Pagan Rites," where we discussed the growing men's movement, which has come out of the New Age movement. The New Age movement has been a seedbed for the revival of Carl Jung's ideas. Jungian psychology emphasizes the necessity of revitalizing ancient myths to define and remediate the human psyche. Wholeness and identity are defined in terms of one's connection with the images in these age-old fairy tales.

If you thought ancient Greek and Roman gods and goddesses went out of fashion with Latin classes in high school, think again! This new breed of psychology is much more than mere fantasy. There is a growing body of people who have incorporated the classic myths from cultures around the world into modern psychology — to the point where the ancient rites accompanying these stories are being revived.

One such mythical concept experiencing revival is that of woman as “Sacred Prostitute”. This is an abrupt shift from the “independence” agenda of secular feminism. Superficially, this is being marketed as a new and better sensuality and sexuality for the New (Age) Woman. But, as we shall see, the Sacred Prostitute is the “goddess” unmasked — the ultimate outcome of feminism’s interplay with the occult worldview of pagan religious systems. In its final form, this new sensual freedom marks a drastic return to age-old spiritual and physical bondage for women.

The Feminine Journey

You might think that such a bizarre and unthinkable concept as the Sacred Prostitute would never enter the evangelical Church — especially without a challenge. Not so! Surprisingly, we first read about the concept of Sacred Prostitute from a Christian book called *The Masculine Journey* by Robert Hicks (NavPress, 1993). It can also be found in *The Feminine Journey* (NavPress, 1994), which is co-authored by Cynthia Hicks and Robert Hicks, a husband and wife team. Last issue, in Part 1 of this series, we investigated the men’s movement and the book *The Masculine Journey* by Robert Hicks, which has been associated with Promise Keepers, a national Christian men’s ministry. Both books have accompanying study guides for group activities. Much of the content in *The Feminine Journey* elaborates upon the ideas promulgated in *The Masculine Journey*, and in this sense it could be considered a sequel or a companion book.

In order to understand the concept of the Sacred Prostitute, we had to return to the original footnoted sources. As the reader might recall, in Part 1 we documented how the reader of *The Masculine Journey* is encouraged to read the original sources. It is the references to the original sources that give rise to the warning we posted at the beginning of this article, because these quotations are sexually explicit. The reader may be offended by the material in the Hicks’ books as well. Co-authorship of *The Feminine Journey* is acknowledged on pp. 26-27:

If you haven’t noticed by now, there are two names on the cover — Cynthia Hicks (that’s me) and Robert Hicks (that’s my husband). Since he wrote *The Masculine Journey*, and this book complements his work, we thought it would be reasonable for us to do this one together... throughout the process of writing, both of us were involved. Bob would write a section and I would edit, critique, argue, and rewrite. Then I would write a section and Bob would edit, critique, argue, and rewrite. Most of the historical background, language studies, and technical data is Bob’s contribution.

The Feminine Journey follows the same “journey” motif, including the same psychological constructs of Daniel Levinson (p. 24) as its male counterpart. In Part 1 we noted the similarities between this “journey” model of adult development and the “rites of initiation” stages written about by Jungians such as Robert Bly and Robert Moore.

The Hicks separate themselves from the “completely secularized and psychologized world... [which puts] women on a journey toward self-awareness and self-happiness,” and plant themselves firmly in a middle-of-the-road position in regards to feminism:

“Some believe the traditional ‘Christian’ perspective has also deceived women with the teaching that our **only** significance should lie in our connection with our husband and children, with little or no value placed on the development of personal identity. As a result, a conflict has emerged between two ideologies that, when taken to extremes, hopelessly fail women.”

“I believe most women today are journeying somewhere between the feminist camp and the strict Christian “woman at home” camp.” (p. 22-23, FJ)

The “six aspects of a woman’s life” in *The Feminine Journey* (p. 25) parallel the six stages of a man’s life as described in *The Masculine Journey*. They are:

- **Creational Woman:** *'Adam/Eve* — A Woman of Contrary Appetites
- **The Young Woman:** *Neqevah/ Parthenos* — The Alchemy of Beauty
- **The Nurturer:** *Em/Meter* — The Maternal Mystique
- **The Relational Woman:** *Ishsah/Gune* — Uniquely Feminine
- **The Wounded Woman:** *Enosh/ Almanah/Chera* — Necessary Losses
- **A Woman of Strength:** *Eshet/ Hayil* — A Steel Magnolia

Parthenos Power

It is in the second stage of a woman's life where we encounter the Sacred Prostitute during this "feminine journey." This chapter begins by discussing the negatives of the undue emphasis our society puts on female beauty, and the writings of critical feminists such as Naomi Wolf (*The Beauty Myth*) and Susan Faludi (*Backlash*) are cited. However, there is an abrupt shift about halfway through this chapter, beginning on page 60, where the authors begin to establish the premise that beauty is a "power" possessed by young women.

Scripture confirms that on a woman's journey the season of youthfulness is a normal stage. It is a time of **magnetic-magical** attraction to the opposite sex, a time when one's appearance gains and grants tremendous **power**. [emphasis ours]

The New Testament word for young woman — *parthenos* — picks up many of the meanings and usages found in the Hebrew Old Testament (*bethulah* and *'almah*).

There are numerous references to beauty in the context of power from this point on in the text:

...the idea of the young woman includes the related ideas of sexual **power** because of her purity or virginity. One linguist noted, "The emphasis lies **less upon chastity** than upon youthful vitality with its **magical power**."(Ibid.) [emphasis ours]

...the main use of the Hebrew word for 'beauty' — *yapheh* — relates to the young woman and feminine imagery. The conclusion is not difficult: in biblical usage, the **power** of the young woman lies in her **beauty**. (Ibid.) [emphasis ours]

Rachel 'got her man' by being beautiful in both form (body) and countenance (face) (see Genesis 29:17). (Ibid.)

These particular quotes represent a divergent interpretation of the Scriptures that is not found in orthodox Christianity. While it is true that our human sinful nature is attracted to physical beauty and its accompanying sensuality, Christians are told to

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I John 2:15-16)

Reviving Sexuality and Spirituality

After establishing their premise that (sexual) beauty = power, the authors then romanticize an era when sexuality and spirituality were fused:

What is interesting is how deeply interrelated the concepts of sexuality and spirituality are to an understanding of God's relationship to Israel in using this feminine metaphor of the nation. In fact, through all of ancient history, sexuality and spirituality are united. It is only in the **late Greek philosophical period that a certain dualism sets in whereby sexuality and issues of worship become separated**. (p. 62 FJ) [emphasis ours]

Perhaps to better understand what is happening in regard to the worship of beauty among women and men, we must look back. Then we can see that **early in the history of religion**, sexuality

based on beauty was very much a spiritual subject, and not set apart as it is in this modern secular period. Indeed, one writer notes that to combine these two elements "presents a paradox to our logical minds; we are disinclined to associate that which is sexual with that which is **consecrated to the gods.**" (Ibid.) [emphasis ours]

Please note the distinction: the authors state that in the history of **religion** sexuality was a spiritual issue. This is certainly true when one looks at cross-cultural pagan practices. But this pagan model cannot be equated to God's relationship with Israel in the Bible (unless one comes from the multicultural position that both are equally valid expressions of the same spirituality!)

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In the New Testament the expression of sexuality was always to be limited within the holy confines of marriage, exemplifying the mystery of Christ and the Church (Eph. 5:21-33). This Christian model of sexuality has never included sexuality as a sacrament. Marriage was a sacrament. In a multitude of cross-cultural pagan religious systems throughout history, however, **sexuality** has been a sacrament, and perverse sexual practices were an inseparable outcome of the occult doctrines.

Please note the source of the above quotation which speaks of associating the sexual with the "gods." The Hicks are quoting from Nancy Qualls-Corbett's book entitled *The Sacred Prostitute: Eternal Aspects of the Feminine*, which is referenced two more times in *The Feminine Journey*. In fact, Qualls-Corbett is cited in *The Masculine Journey* as well; however with a disclaimer that the author (Robert Hicks) is "not suggesting that true sexuality and spirituality should be united in this way" (p. 53). In *The Masculine Journey* Robert Hicks states:

This division of sexuality and spirituality is rather recent in the history of religious experience. In most pagan societies, sexuality was seen as an important aspect of uniting the spiritual with the physical and with the worship of gods and goddesses. In many cities, sacred prostitutes "served" at the temples in order to be the mediatrix between the gods and humans. One writer [Nancy Qualls-Corbett, *The Sacred Prostitute*] notes,

"The *hieros gamos*, the sacred prostitute was the votary chosen to embody the goddess. She was the goddess' fertile womb, her passion, and her erotic nature. In the union with the god, embodied by the reigning monarch, she assured the fertility and well-being of the land and the people... She did not make love in order to obtain admiration or devotion from the man who came to her, for often she remained veiled and anonymous; her *raison d'être* was to worship the goddess in love-making, thereby bringing the goddess love into human sphere. In this union — the union of masculine and feminine, spiritual and physical — the personal was transcended and the divine entered in. As the embodiment of the goddess in the mystical union of the sacred marriage, the sacred prostitute aroused the male and was the receptacle for his passion... The sacred prostitute was the holy vessel wherein chthonic and spiritual forces united." (p. 53 MJ) [sic]

The Sacred Prostitute is also quoted at length on page 63 of the *The Feminine Journey*, but this time is cited as a "serious study of the 'sacred prostitute':"

The feminine ideal of beauty has always been a significant aspect of ritual worship... author Nancy Qualls-Corbett writes about this goddess of passion:

"The goddess of love, passion and fertility was known by various names at different times and in different places... In Greece, she was the beautiful Aphrodite. Aphrodite was not associated with fertility — Aphrodite reigned over love and passion, and her image is perhaps the most renowned for those attributes today. Regardless of her name or locale, the goddess of love is associated with springtime, with nature in bloom, the time when seeds burst forth in splendor. *Beauty* is the quintessential component; Aphrodite's nakedness is glorified. She is the only goddess to be portrayed nude in classical sculptures. The loveliness of her feminine body is adored and adorned." [emphasis in FJ] [sic]

At this point in the text of *The Feminine Journey* the authors launch into a detailed description of the accentuated body parts of pagan fertility goddesses — a passage so graphic that we believe it would be sin on our part to re-publish it (Eph. 5:11-12: *And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.*)

These well-endowed pagan idols, the reader is then told, are not merely "'nice' works of art" or "'pagan pornography'" but "were the representations of the gods and goddesses. They found their real-life counterparts in the ancient temples where, as sexual prostitutes, young beautiful women became mediatrixes between the gods and humans" (p. 63 FJ).

Imagine for a moment the Greek Parthenon (Greek for 'virginal young woman'), one of the Seven Wonders of the World. What happened there? This was where the priestesses, the goddesses of love, were concealed behind candle-lit veils, creating an aura of mystery. Sacred young women of perfect proportions would then take strangers into their inner love sanctuaries and kneel before the image of Venus of another goddess of passion and love. The woman would pray that their 'offering of love' would be received. Both individuals believed (if they were orthodox!) that in the consummation of their love-act, **a magical transformation would take place.** [emphasis ours]

The maiden was **initiated into the fullness of womanhood.** The male stranger, likewise, was changed forever.

At this point in the text, Nancy Qualls-Corbett's book, *The Sacred Prostitute* is quoted from again:

"The qualities of the **receptive feminine nature**, so opposite from his own are embedded deep within his soul; the **image of the sacred prostitute is viable within him.** He is fully aware of the deep emotions within the sanctuary of his heart. He makes no specific claims on the woman herself, but carries her image, the personification of love and sexual joy into the world. His experience of **the mysteries of sex and religion opens the door to the potential of on-going life; it accompanies the regeneration of the soul.**" [emphasis ours]

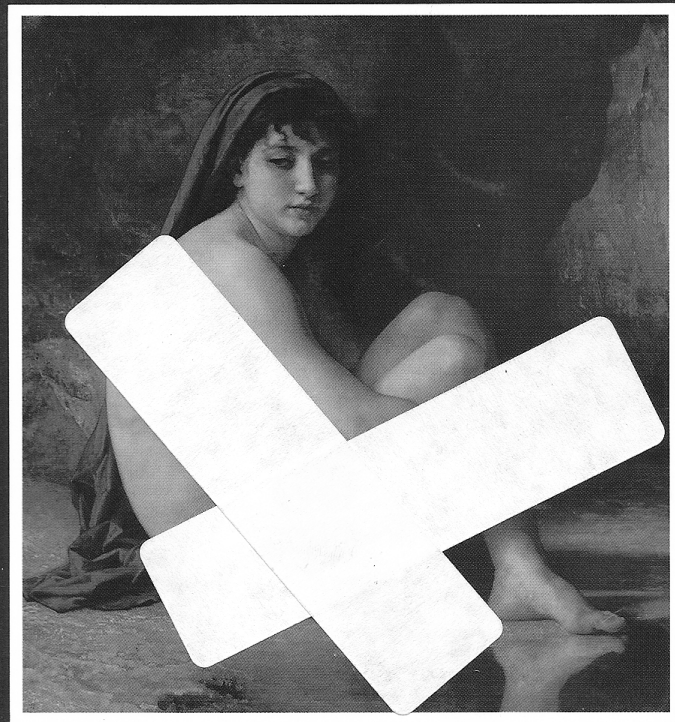
The Hicks conclude by reiterating the point about the regeneration of the soul:

This is **powerful** stuff! Having made love to this perfection of beauty, the male then **carries her image** in his soul for the rest of his life and receives **regenerative strength** from the experience. This is very much how the images of perfect women are carried every day in the minds of both sexes. (p. 64 *FJ*) [emphasis ours]

This analogy of the beauty of womanhood is not drawn from Biblical sources, but rather a pagan model. Robert Hicks even acknowledges in *The Masculine Journey* that it was this type of sexual activity that "the Apostle Paul was trying to straighten out in the Corinthian church because some of the believers were apparently still having intercourse with sacred

THE SACRED PROSTITUTE

Eternal Aspect of the Feminine



Nancy Qualls-Corbett

With a Foreword by MARION WOODMAN

This book is cited as a "serious study."

prostitutes (I Corinthians 6:15-20).” Yet, the above quotations obviously paint a glowing picture of sexuality in the context of occult spirituality, a blissful euphoric experience between a man and his temple prostitute whereby he becomes spiritually regenerated and she passionately adores her “job.” Nothing could be further from the truth!

The Sacred Prostitute

It is first necessary to examine the book that was just quoted, *The Sacred Prostitute: Eternal Aspect of the Feminine* in order to understand more fully what has just been described. The book was part of a series of paperbacks called “Studies in Jungian Psychology Jungian Analysts.” Other books in the same series include books of such incredible titles as: *The Phallic Quest: Priapus and Masculine Inflation*, *Phallos: Sacred Image of the Masculine*, *Descent to the Goddess: A Way of Initiation for Women*, *Castration and Male Rage: The Phallic Wound*, *The Rainbow Serpent: Bridge to Consciousness*, and numerous books about life stages such as *The Middle Passage: From Misery to Meaning in Midlife*, *Under Saturn’s Shadow: The Wounding and Healing of Men*, and *Change of Life: Dreams and Menopause*. This series appears to be on the cutting edge of modern Jungian psychology.

The Sacred Prostitute, which contains numerous illustrations graphically depicting pagan fertility goddesses, presents an alternative route to salvation. For man to become a “god” in the wide range of cross-cultural pagan societies cited, he must unite with the “goddess,” i.e., the Sacred Prostitute. This goddess was a mediatrix between god and man, and by uniting with her, the man arrived at a “higher consciousness.”

A mediatrix is “one who stands between two persons or groups of persons either to facilitate an exchange of favors or, more often, to reconcile parties at variance.” This concept of “mediatrix” can be found in the Catholic tradition as applied to the Virgin Mary which “dates back to the 6th century in the East, and to the 9th century in the West . . . as worthy Mother of God and full of grace, she occupies a ‘middle’ position with God and his creatures . . . (*Dictionary of Mary: Behold Your Mother*, Catholic Book Pub. Co., 1985, pp. 226-227). In the occult sense, a mediatrix is a medium, a channel between man and God.

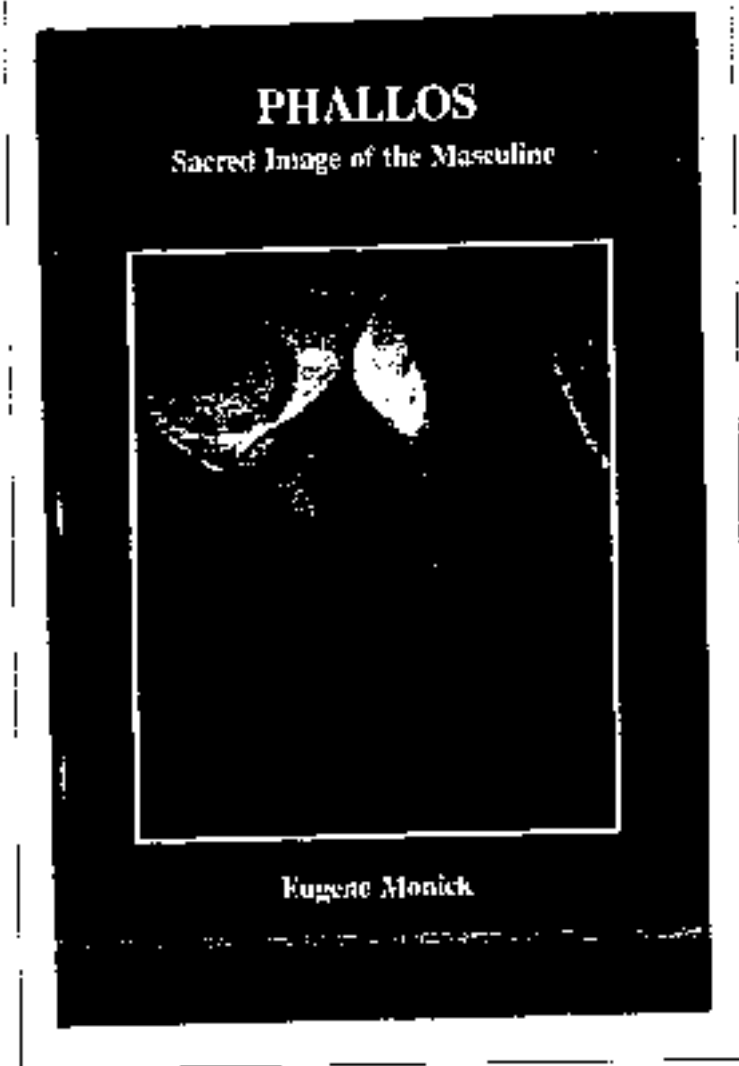
Of course, man has no need for a mediatrix, save Jesus Christ, whom we are told in the Scriptures is our mediator, reconciling us to God through His death on the cross and His resurrection:

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the **mediator** of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (Heb. 9:14-15)*

The Bible says there are no other paths to salvation, and there is **no other** mediator between God and man:

*For there is one God, and one **mediator** between God and men, the man Christ Jesus; (1 Tim. 2:5)*

In a classic case of redefinition of terms, these goddesses were referred to as “virgins” not because of their purity or chasteness, but because they were not yet married, such as the famous Vestal Virgins of ancient Rome. Names for these mythical goddesses include Inanna, Enheduanna, Gaia, Ishtar, Anahita, Anath, Astarte, Isis, Cybele, Venus, Hathor, Demeter, Kali and Aphrodite, to list just a few.



This book discusses “Phallus as God-Image”.

the mirror of Eros, which reflects her feminine nature of relatedness. She has entered into and experienced, and now embodies, the sacred marriage of Ariadne and Dionysus. She is the woman transformed, ready to move into the outer world in full awareness of her deep inner strength. (pp. 70, 72 SP)

How does a woman become a goddess? *The Sacred Prostitute* tells us how. It involves a ceremony, a rite of initiation for women. Readers will recall that last month, in Part 1 of this series, we described the men’s movement’s return to the pagan rites of initiation. In *The Sacred Prostitute* we learn that women undergo this rite as well through the author’s explicit description of a frieze found on the wall of a villa in ancient Pompeii:

The first stage of initiation... begins with the preliminaries of prayer, the ritual meal and purification. The second stage is entrance into the underworld, showing half-human, half-beast satyrs and Silenus, a fat old drunken man... With the loosening of consciousness, the initiate entered the world of instincts and wisdom far from rational safety. The painting depicts fear in the initiate’s face, and her position suggests that she wishes to escape; yet she drinks of the Dionysian wine held by Silenus.

In each successive stage the initiate is less clothed, as if she were divesting herself of old roles in order to receive a new image of herself. In the final stage a winnowing basket containing the ritual phallus is unveiled to her; she is now able to look upon the fertilizing power of the god, a primal regenerative force...

...The final scene shows the initiate beautiful dressed and adorned. She grooms herself in

Reality Check

It is time for a reality check. What has just been glamorized here is a brutal, shameful and frightening experience for a young woman. Like her young male counterparts, described in Part 1 of this series, she has just been forced to undergo a gruesome, occult rite of initiation — literally, she has just been raped! Although very ancient societies, such as the Sumerians, are said to have accorded temple prostitutes with various rights and privileges, the woman was still a captive, a prisoner of a lifestyle chosen for her. It is highly unlikely and would have been extremely irregular for her to have the right to “choose” to live the life of a prostitute in pagan cultures. Despite the feminists’ revisionist histories about a “golden age” of matriarchal societies, the truth is that these women were the victims of a barbaric occult system. This unfortunate young woman was likely a carrier of a multitude of venereal diseases, may have been compelled to undergo abortions or give up her infants for sacrifice, may have been physically mutilated in

some fashion as part of her "service" to men, and lived a tragic life filled with the horrors of demonically inspired occult practices.

The Old Testament laws, set in place by Jehovah God, stand in stark contrast to the pagan nations surrounding Israel. God designed parameters to protect women from this type of exploitation, derogation, and abuse. Women were under the protection of, as well as the authority of, their fathers or husbands. This type of sexual activity was strictly prohibited, not only for women but also for men. In New Testament times, Jesus offered salvation to women who had been prostitutes (The woman taken in adultery in chapter 8 of the Gospel of John was told: "Go, and sin no more"). Similar parameters of protection for women are outlined in the New Testament, the chief one being the exclusivity of monogamy that blesses a Christian marriage. The lifestyles of the ungodly and promiscuous are forbidden.

As in the accounts of the rites of initiation for young men described in Part 1, the rites for young women in pagan societies were equally tortuous. The similarities in the rituals include the 1) separation from their home and family, 2) abandonment of reality and the alteration of consciousness through drugs or alcohol, 3) a physical wounding or mutilation, and 4) making the connection with the occult or demon spirit. In some ancient societies the young man's rite of initiation included an encounter with the Sacred Prostitute as a means of connecting with the occult through her (as mediatrix). *The Seekers Handbook: The Complete Guide to Spiritual Pathfinding*, defines Sacred Prostitution as

An age-old tradition in the Orient, where sexual intercourse was treated as a rite of unification between man and God(dess), or as a means for the male to be initiated into awareness of psychic/spiritual realms,... (p. 36).

The rite of initiation for young women was seen as a mark of maturity, a rite of passage on her journey to womanhood, and is defined in this manner by the Jungian author of *The Sacred Prostitute*.

Lest the reader assume at this point that this type of imagery is confined to the Jungian analysts, there are increasing references in feminist and New Age spiritual literature about the necessity of reviving the pagan role of the Sacred Prostitute. *Gnosis* magazine (Fall 1995, p. 8-9) ran a brief article on Cosi Fabian, described as "the reigning sacred prostitute" by performance "artist" Annie Sprinkle (of NEA-funding fame). Cosi Fabian teaches a class to feminists on the history of the Sacred Prostitute. Cosi explains: "I was always a bad girl, and I'm talented sexually, so I declared myself a demoness whore."

Another account of the Sacred Prostitute is provided by Deena Metzger, who is the author of *The Woman Who Slept With Men to Take the War Out of Them*, a 1978 novel about "Holy Prostitutes." In her article in *Critique* (Spring 1990, p. 22-25), "Re-vamping the world: On the Return of the Holy Prostitute," Deena Metzger affirms the role of the Sacred Prostitute as a necessity in the transformative process to become one with God. Deena then describes how she personally encountered the Sacred Prostitute goddess spirit:

"Recently, in a guided meditation, I was confronted by a large, luminous woman, approximately eight feet tall, clearly an image of a goddess, though I had never encountered a goddess figure in any of my own meditations. Her hair was light itself. As she came close to me, I was filled both with awe at her beauty and terror at her presence . . . The woman was powerful, but her power was of receptivity, resonance, magnetism, radiance. She had the power of Eros; she drew me to her . . . when she appeared, I consciously experienced the terror of the feminine I had so often read and heard about. I was afraid of my own nature. At that moment, I committed myself to risking heresy, to converting, whatever the personal cost, to the feminine . . . she is the woman I aspire to be." (p. 25)

Another book titled *Women of the Light: The New Sacred Prostitute*, edited by Kenneth Ray Stubbs, Ph.D., is advertised in the back inner cover of the June 1995 *New Age Journal*. This author has also written about the eastern mystical concepts of sexuality and spirituality.

The Significance of the Phallus

The remainder of the chapter on "The Alchemy of Beauty" in *The Feminine Journey* discusses positive and negative uses of beauty. The authors state that beauty is more than skin deep:

This **power of beauty** is something that is very mysterious, lying deep within the recesses of the human spirit. The **power** is much more than merely trying to look good! No, the issues are much deeper; they are issues of the heart and spirit, something that can be explained only by looking deep within the structure of human sexuality itself. (p. 68 FJ) [emphasis ours]

At this point the authors give a definition for female which some will find quite offensive. They use a Hebrew term for female, defined in terms of graphic sexual imagery.

The anatomical implications here are quite obvious. Being female means being defined by our unique vaginal opening. Our male counterparts are also defined by their anatomy in the Hebrew word for male (*zakar*)... (p. 68 FJ)

This definition of male, alluded to in the quote above can be found expounded upon in some detail in *The Masculine Journey*. In a discussion on the importance of the male phallus, Hicks notes, "Much of the original manuscript for my book *Uneasy Manhood*, on the subject of men's sexuality, was edited out because it was too frank and honest, even about a Christian man's sexuality." It is no wonder! Hicks proceeds to quote from a man named Eugene Monick on the proper role of the phallus. Monick's essay on the phallus can be found in another Jungian psychology book, *To Be A Man: In Search of the Deep Masculine*. Monick's essay is a vividly frank treatise on the phallus. In it, he states that the phallus is "a god" that "demands expression." Robert Hicks quotes from Monick who is quoting from George Elder, saying

"Phallus, like all great religious symbols, points to a mysterious divine reality that cannot be apprehended otherwise. In this case, however, the mystery seems to surround the symbol itself... It is not as a flaccid member that this symbol is... important to religion, but as an erect organ." (p. 126-131)

Eugene Monick has authored a book in the same Jungian series that *The Sacred Prostitute* can be found, called *Phallos: Sacred Image of the Masculine*. We will spare our readers any direct quotations from the book, which also contains exceedingly explicit illustrations. In his introduction, Monick acknowledges that "phallos, for me, is an existential god-image" (p. 11).

Indeed, it is not a flaccid organ that one finds in numerous, cross-cultural pagan statues and idols. The Romans, for example, worshipped a phallic deity, Priapus. Christianity is credited worldwide for abolishing the fertility cults, and destroying phallic columns and pillars which were part of the pagan fertility rites. The Christian missionaries recognized such objects as a part of the worship system which the Bible forbids, and which the Hebrews were commanded to eradicate in Canaan. These religious practices are described in the Bible as abhorrent, and those who practiced them worthy of death:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord . . . For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. (Lev. 18:1-5, 29)

And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a-whoring after him, to commit whoredom with Molech, from among their people. And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you . . . A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them. (Lev. 20:1-8, 27)

Molech and Blood Sacrifices

Fertility and goddess rituals, which were inextricably linked to the Sacred Prostitute, always involved the horrors of human or animal sacrifice. In fact, the Parthenon in Greece is reputed to be an ancient place for human sacrifice.

Even the men's movement acknowledges this dreadful facet of goddess mythology. Sam Keen, men's movement leader, in his book *Fire in the Belly* (referenced in Part 1) warns his male readers to look deeper into glamorized female mythologies. He says,

We also need to question the historical romanticism of the feminist ideology. It is always a good idea to be suspicious of nostalgic histories that look back to golden ages... [When] God was a woman — Isis, Ishtar, Artemis, Diana, Kali, Demeter — she was a terrible mother, as bloody as God the father. By a logic built into the metaphor of childbirth, the goddess required human sacrifice as the price for making the earth fertile. As Monica Sjoo and Barbara Mor write,

"The ancient people believed that the fetus was entirely formed and fed from the mother's blood — and this was why women didn't menstruate during their pregnancies.... expanding on the perceived power of menstrual blood, it was believed that the Mother as earth body needed strengthening and renewal through blood sacrifice; as her blood created creatures, so the blood of creatures was cycled back to her. What was taken from her by humans in the form of harvest had to be returned in human or animal sacrifice." (p. 200-201)

Eugene Monick describes Dionysian festivals in *Phallos: Sacred Image of the Masculine* as accompanied by child sacrifice:

A frenzy invaded women in his ceremonies even to the tearing up and devouring of their children. (p. 86-87)

And, the author of *The Sacred Prostitute* describes a New Year festival during the summer solstice:

Great feasts with ample containers of beer and wine are prepared at the temple of love; after all, it is the locus of potency and fertility. The temple musicians play lively music which enhances the merriment, the dancing and love-making. During the celebration, sacrifices are also made in the temple in order to return to the goddess in thanksgiving some portion of the life she has provided. The first grains and fruits, the first offspring of the livestock, and even the first child — that which was most precious — are sacrificed to her. (p. 24)

In the verses from Leviticus cited previously, you will note that the Lord mentions whoring, sacrificing to Molech and wizards all in the same context. The Hebrews would have recognized this context; they would have known that this was all part of the pagan Canaanite religious

system in which they were to have no part. No wonder the Lord told the Hebrews to eradicate this horrible evil!

Psycho-Spirituality

The point of this focus on male genitalia in *The Masculine Journey* seems to be that men are prone to worship (idolize) their own anatomy and fulfill its lusts. Yet, the imagery and examples that are provided by the author suggests that there is a deeper, psycho-spiritual meaning to the phallus. Although there are various references to Biblical examples, it is rather evident that the underlying framework utilized by Hicks in this discussion originates from modern Jungian psychology, which emphasizes the spiritual significance of this body part. Certainly there are strict regulations in the Old Testament regarding sexual conduct, and this point is not debatable. However, the author deviates from the traditional Christian understanding of sexuality when he makes statements such as:

Possessing a penis places unique requirements upon men before God in how they are to worship Him. We are called to worship God as phallic kinds of guys... (p. 51 *MJ*)

Every time... [a Jew] used his penis, he was making a spiritual statement about who he was and who he worshiped [sic] and why. (p. 52 *MJ*)

Our sexual problems only reveal how desperate we are to express, in some perverted form, **the deep compulsion to worship with our phallus**. We are like those Hawaiian cultic objects. We have enlarged the erect phallus and dedicated it to the gods. In time, the phallus itself becomes our god. (p. 56 *MJ*) [emphasis ours]

When the phallus is given over to its full-blown spiritual power without restraint, it becomes an idol. Therefore, in the sacred Scriptures God makes it very clear that the phallus, though being the symbol of God's faithfulness and provision, must be regulated, lest it become a very **mysterious taskmaster**. (Ibid.) [emphasis ours]

Likewise, Monick, in his Jungian interpretation of the role of phallus, concludes that "phallos is wondrous and at the same time very odd as a **taskmaster**. That is what religious people have always said about gods." (p. 131, *To Be A Man*) [emphasis ours]

We believe the significance of the phallus is spiritualized beyond being a mere part of man's flesh in these examples. While this is something which is common to pagan societies, where the phallus represents a divinity, there is no precedence for this belief in orthodox Christianity. Man is far more than mere phallus, he is created in the image of God.

There is a feminine counterpart to this in *The Feminine Journey*, where a woman's beauty is elevated to a status beyond mere flesh and is represented as a psycho-spiritual power. There is a perplexing mixture of truth and error at this point, which makes the concept extremely muddled. While it seems to be the contention of the authors that women idolize beauty, connections are made between beauty and spirit that go beyond common understandings of Scripture. Much of this confusion, in our opinion, can be directly attributed to the heavy reliance upon pagan myths to legitimize their premise. For example, on page 68 of *The Feminine Journey*, as a prelude to the discussion on "Beauty Is an Issue of the Spirit," the authors state:

Hopefully, by looking at the **ancient and contemporary mythologies** surrounding the beauty theme, one can see that much more is going on here. [emphasis ours]

The Scriptures, which should be our sole source of authority on matters of spirituality and sexuality, do not confirm the pagan philosophies of "ancient and contemporary mythologies" that the authors use to build the case for an inherent power in female beauty and in the male phallus, i.e., flesh. Rather, the Lord tells in his Word that the *flesh is weak* (Matt 26:41), that our *old man is crucified with him, that the body of sin might be destroyed* (Rom. 6:6), *For I*

know that in me (that is, in my flesh,) dwelleth no good thing (Rom. 7:18), and that we should put *no confidence in the flesh* (Phil. 3:3). The New Testament informs us that the flesh is a **"taskmaster"** to which we are no longer to be subject! Any "power" in the believer comes not from the flesh, but from the indwelling of the Holy Spirit.

Romans 8 is a treatise on this very point:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom. 8:1-13)

The Scriptures also warn about preoccupying oneself with myths. While it would seem on the surface that myths are pleasant fairy tales, palatable for children, and for therapeutic use in psychology, in fact, nothing could be further from the truth. Paul warns Timothy about those who would teach other doctrine:

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is is faith: so do.(1 Timothy 1:4).

Titus was told to *rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth* (Titus 1:14). And Peter states that *we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty* (II Peter 1:16).

The story of Jesus Christ is real and not a myth. These Scriptures indicate that giving credence to other stories, fables, fairy tales, and myths turns men from the Truth and does not edify.

Conclusion

At this point we must stop and ask why the emphasis on myths, especially fables so full of vulgarities. Is it necessary for Christian writers to write about these things?

- Is modern Christian man (and woman) so confused, so bereft of the Truth, so psychologically disabled as to require this elaborate reconstruction of pagan myth to help him along his/her life journey?
- Is the Bible obsolete, having outlived its usefulness to modern man? .
- Have we become so psychologized, so paganized, that this material, such as the concept of the Sacred Prostitute and Phallos-god, no longer offends?

Consider what the outcry would have been had the material quoted in this article appeared in a Christian publication by a reputable publisher 20 years ago, 40 years ago, 100 years ago! Have Christians become so desensitized to sexual perversion and license that such material is now

passed off with a mere “ho-hum”? We wish our readers to recall that in Part 1 we documented that the national men’s ministry, Promise Keepers, has endorsed *The Masculine Journey*.

The excerpted material from *The Masculine Journey* and *The Feminine Journey*, with several notable exceptions, quotes from the Jungian references without qualification, refutation, or explanation. As we expressed in Part 1, we are concerned that the weaker or immature brother or sister in Christ could get carried away into error by such contextual omissions.

*Illustrations were altered to cover nudity.

RESURRECTING PAGAN RITES

Part 3: THE NEW GNOSTICS

Is Promise Keepers, the rapidly growing national ecumenical men's movement, too closely associated with the revival of modern Gnosticism?

By Lynn & Sarah Leslie

(From the February 1996 issue of *The Christian Conscience* magazine Vol. 2 No. 2. Reprinted with permission.)

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (Gen. 3:4-5)

In Part I and 2 of this series, we examined the men's movement and several books written by Robert Hicks. Each article contained numerous references to the psychoanalyst Carl Jung through the current works by his followers. We were startled by the many references to Jungian psychology.

Far from being a stuffy psychoanalytic method confined to hospital wards and therapist couches, Jungian ideas in recent years have found a welcome home in the New Age movement and the men's movement. Carl Jung's influence is also finding a comfortable niche in the fringes of evangelicalism, and may indeed become more widespread through the influence of Christian authors like Robert Hicks, organizations like Promise Keepers and publishing houses such as NavPress.

This raised the obvious question: how could the controversial, occult and pornographic Jungian material potentially become tolerated in Christianity? As we researched the answers to this question, we found a common core belief system, based on Gnosticism, the ancient heresy that men can become gods. As this heresy rears its ugly head once again in our generation, it is entirely conceivable that psycho-spiritual constructs of Carl Jung will find a comfortable resting place in certain segments of the American church.

According to Gnostic expert, Jewel van der Merwe, the Vineyard denomination is one of the chief perpetuators of Gnostic doctrines in the church today. This is an important fact. At the upper echelons of Promise Keepers, there is the potential for considerable influence from some well-known Vineyard leaders. Because the parachurch organization Promise Keepers is set up like a shadow denomination, with men situated in every local church who report to Ambassadors, who report to the field staff at Promise Keepers headquarters (see diagram [Ambassador's Training Manual, p. 2, which shows the church point men linked to the PK Field Ministry Staff via the Ambassadors]), we have grave concerns that the Gnostic-inspired spiritual ideologies of the leadership of Promise Keepers could readily be exported across the country, penetrating every denomination, and easily entering through the front door of unsuspecting local churches.

This article will review Promise Keepers' close association with selected aspects of modern Gnosticism. It will raise many important issues that need to be addressed regarding the scope, direction, motives and ultimate goals of this organization. We do not claim that Promise Keepers is Gnostic. Rather, we point out the difficult areas where the influence of Gnosticism could potentially propel the movement in a direction away from the simplicity of the Gospel.

SECTION 1: Promise Keepers' Relationship to Vineyard

In an excellent critical review of Promise Keepers in the *Dallas/Fort Worth Heritage* (June 1995) entitled "Promise Keepers: Growth and Caution," Chris Corbett chronicled the connection between Promise Keepers and the Vineyard movement, "home denomination of PK founder McCartney, PK President [Randy] Phillips, and board member James Ryle, who is also pastor to the first two." Corbett noted:

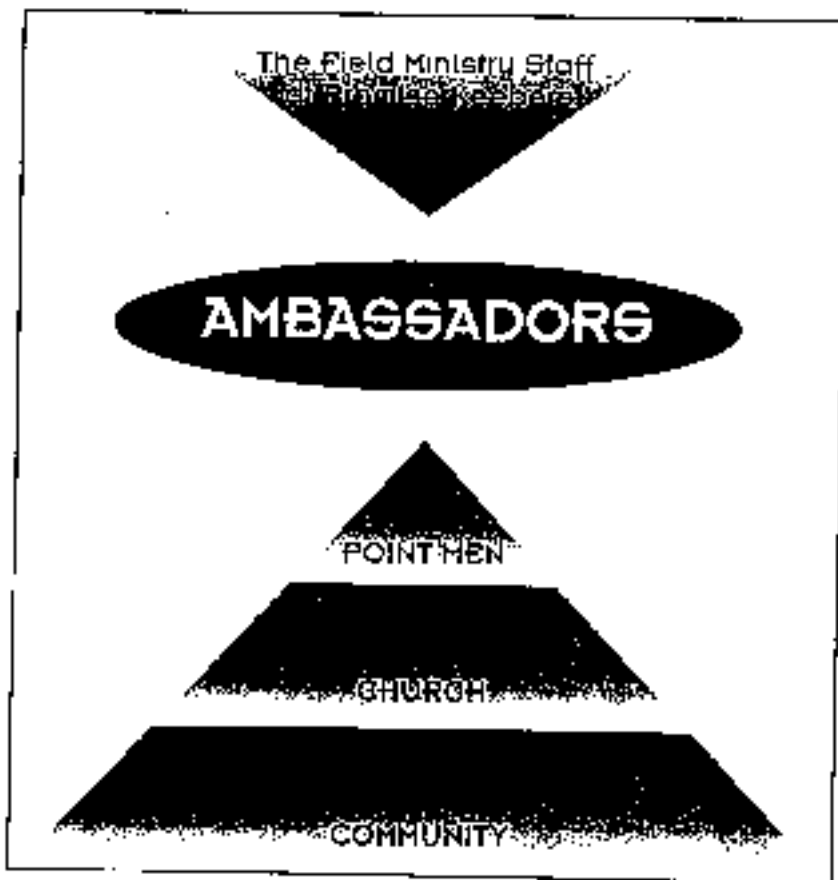
The Vineyard movement of churches is controversial even within its Pentecostal base. It has been labeled "hyper-Pentecostal" by its detractors, which have included figures such as Chuck Smith of Calvary Chapel and evangelist David Wilkerson. Currently, the Vineyard is a major conduit for the "Holy Laughter Movement" in which those said to be filled with the Holy Spirit during a meeting might begin laughing uncontrollably, becoming paralyzed, roar like a lion or howl and bark like a dog.

Promise Keeper founder Bill McCartney's pastor, James Ryle, who has been on the Board of PK, is a highly controversial figure [see sidebar, end of article]. His participation in the "Laughing Revival" was written up in a *Washington Post* article (11/18/95) about the Laughing Movement at the Pasadena Vineyard Christian Fellowship:

At the Pasadena church, James Ryle, chaplain of the University of Colorado football team, is telling the congregation how Jesus freed him from his own demons — growing up in an orphanage and serving jail time for selling drugs. He tells many jokes about his missing middle finger, lost to a lawn mower. There are waves of tear-wiping laughter.

Ryle makes sound effects, including some animal noises. He snaps his fingers, bangs the podium, paces and tells how God will appear here in suits of fire, oil, water. "You will feel! And the glory of the Lord will put you down!" ("A Rush of Ecstasy and Alarm," Carol McGraw)

The Vineyard movement has been closely associated with the signs and wonders means of evangelism. Founder John Wimber follows closely the doctrines of George Eldon Ladd who was a professor of Biblical Theology at Fuller Theological Seminary in Pasadena, California. Ladd



From page 2 of the PK Ambassador training manual.

introduced radically new ideas of the kingdom, redemption and Christian unity. According to *The Doctrines of the Kingdom of God*, by Carl Widrig (1995), "George Eldon Ladd, apparently under the influence of such men as [J.C.K] Hoffman [a German theologian (c. 1850)] and [C.H.] Dodd [an English theologian (c. 1930)], believed that Jesus' mission at His first coming was to mysteriously inaugurate the fulfillment of His 'reign' in the lives of men, redeeming them from

the powers of Satan by the power of the Holy Spirit of God and the works of power in the age to come, so that men may presently enter Jesus' kingdom to experience its blessings, a kingdom that has Jesus as its King, a Jesus who presently reigns in heaven on the throne of David over the people of God, the Church, the New Israel, who are on the offensive against the kingdom of Satan... Ladd's 'gospel of the Kingdom' had a tendency to distract Ladd away from emphasizing the saving information of the gospel of Jesus' death on the cross."

Christian pastors and men who become involved in the Promise Keepers movement would do well to familiarize themselves with the doctrines of the Vineyard movement in order to discern its influence on Promise Keepers.

SECTION 2: A Common Root

David Hunt, in his two books, *The Seduction of Christianity* (1985) and *Beyond Seduction* (1987), first chronicled the influence of Carl Jung's ideas in the modern church. He wrote of Agnes Sanford whose visualization techniques are founded in shamanistic practices of the occult and who expressed pantheistic beliefs similar to those held by Carl Jung. Her ideas influenced a number of well-known Christian leaders such as Francis MacNutt, Barbara Shlemon, Tommy Tyson, Herman Riffler, Leanne Payne, John and Paula Sandford, Richard Foster, and Morton Kelsey. Morton T. Kelsey, according to Hunt, continues to bring the teachings of Carl Jung and Agnes Sanford to the church today, albeit cloaked in seductive Christian-sounding garb. According to Hunt, Kelsey "and Agnes's son 'Jack' (John Sanford) went to Zurich, Switzerland, to study at the C.G. Jung Institute and returned thoroughgoing Jungians. Their numerous books since then have expanded upon Jung's teachings, dressing them up in Christian terms and passing them off to an unsuspecting church" (p. 208 *Beyond Seduction*).

Why would these Christians be tempted by the ideas of Jung? The answer, we believe, lies in a common root belief system — **Gnosticism**. With the current rise of this old heresy in the Church, it is not surprising there is a concurrent rise in popularity of Jung's ideas. While Jung's beliefs may seem harmless at first, in fact even beneficial or therapeutic, there is a vast lurking darkness that threatens to overshadow the Gospel of Jesus Christ and replace it with mysticism.

No branch of the church is as susceptible to Jung's Gnostic views than the charismatic groups who have been immersed in the Gnostic doctrines of the Latter Rain Movement (also known as Joel's Army or Manifest Sons of God). Latter Rain is a rapidly growing heresy in the 1990s, gaining footholds in major Christian ministries and mission organizations around the world. According to Al Dager in his book *Vengeance is Ours* (Sword Publishers, 1990) much of modern charismatic Christianity has been influenced by the Gnostic doctrine that we can become gods:

Central to Manifest Sons of God doctrine is the belief that sonship to God comes through higher revelation. The Christian life, it is believed, is fragmented into stages of maturity: the first step is that of servant of God; the next is that of friend of God; following this is to become a son of God and, ultimately, gods ourselves." (p. 69)

Dager lists a number of prominent Christian public figures and leaders throughout his book who have been affected in some way by the new Gnosticism of the Manifest Sons of God cult. Among the many adherents include: Ken Copeland, Paul Crouch, John Wimber, Francis Frangipane, Rick Joyner, Earl Paulk, Mike Bickle, Paul Cain, and Pat Robertson.

Writer and researcher, Ed Tarkowski, in his 6-part series on the Laughing Phenomenon (*The Christian Conscience*, 2/95-8/95) also lists Rodney Howard-Brown of the Laughing Revival, James Ryle of Promise Keepers, and Jay Gary (AD 2000 and Celebration 2000). Significant to our discussion will be the interrelationships between leaders of Promise Keepers and the

Vineyard movement, as well as the connection between Vineyard beliefs and the Gnosticism of Latter Rain.

SECTION 3: Is Gnosticism Influencing Promise Keepers?

Experience Over Doctrine

The newly released book by Travers and Jewel van der Merwe, *Strange Fire: The Rise of Gnosticism in the Church* provides us a detailed explanation of the Gnostic heresy and how it has adapted to the modern church in various new perversions of doctrine.

When a high value is placed on personal experiences or revelations, Scriptures are then unscrupulously twisted and misquoted. We find those who believe the feelings of a congregation must be hyped-up in order to "feel" the Presence of the Lord or else the church is thought to be "dead." Instead of music being used to worship and glorify God, it is used as a means of "connecting" or "feeling" the Presence of God. (p. 89)

Could Promise Keepers be adopting some of these 'experiential' Gnostic beliefs and practices? Chris Corbett noted, in the *Heritage* article, that "given PK's emphasis on emotional highs and revelations, and their apparent disdain for precise theology, critics wonder where the next 'vision' could take the movement — and how it could influence the lives of the Christian men being tethered to it through PK's growing arms." Unfortunately, Corbett found that "PK officials would not comment on the Vineyard..."

Altered Consciousness

A key component of the Gnostic experience is the alteration of consciousness. Because the Gnostic is subjectively driven, the perception of God becomes something that hinges on feelings rather than faith. In order to improve upon the feelings, the use of additional mechanisms to create moods, especially the use of music, is frequently brought in. The van der Merwe's explain:

Worship is an integral part of the Christian faith. Sometimes feelings of ecstasy are experienced. The Presence of God is rightly acknowledged by true worship. However, when emotional feelings become the doctrine of God's Presence, then God has been reduced to a "gnosis" form of Presence. For many, the doctrine of 'knowing the Presence of God' is sought in a subjective experience. An emotional experience, especially a repetitive one during a worship service, if not kept in proper perspective or check, can lead to an altered state of consciousness in which the capacity for rational reasoning is greatly reduced. At this point the congregation is open to delusion and can easily be led astray. In many charismatic groups an altered state of mind is explained as "getting into the Spirit" or as a manifestation of the presence of God. Uncontrolled spiritual feelings transcend sound scriptural rationalism and give rise to the doctrine of "the Presence of God" built on experience. (p. 90-91, *Strange Fire*)

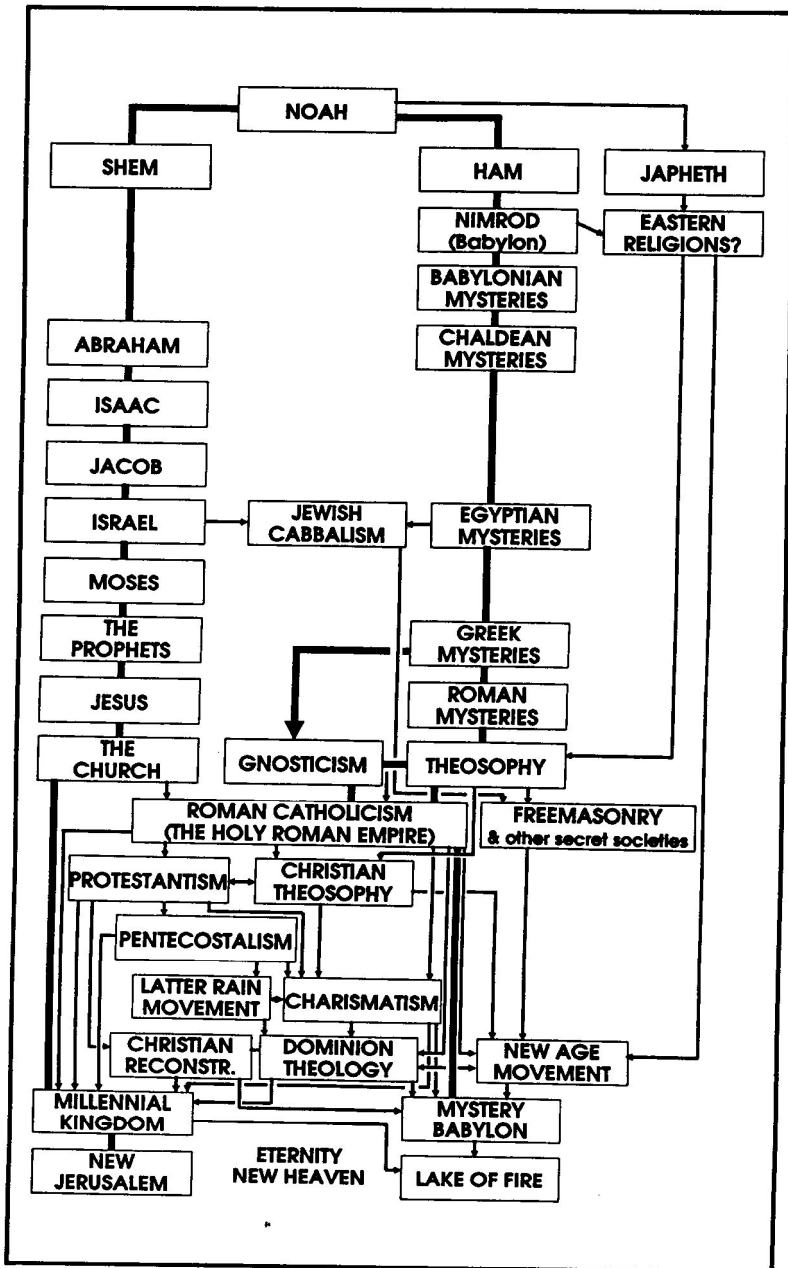
One of the latest additions to the Promise Keepers movement is a former rocker, Mike DeVine, from 2 Live Crew, who will be writing rap music for Promise Keepers. According to a *Rocky Mountain News* article ("Ex-2-Live Crew member on a divine mission," Michael Noble, 1-26-96), "DeVine believes he's on the cusp of breaking into the big time, and he's looking to Promise Keepers as a pulpit. He's already met with McCartney, who the rapper says is interested in having him come aboard to rap before stadiums full of men."

Rap music is an offshoot of soul, rhythm and blues, and rock according to Rev. Melvin Johnson in his book, *Junk Food in the Body of Christ* (Rainbow's End, 1995). Rap music is an "acceptable" alternative for Christian men who may not be comfortable with beating drums in the wilderness as the men's movement advocates. Rap music, like chanting or drumming, can be mesmerizing and has the potential to create an altered sense of consciousness. Unfortunately, this type of

music has become very popular in the Christian community. Is it possible that the mass rallies of men accompanied by chants, yells, and now rap music, is designed to produce an altered state of consciousness in the name of "getting closer to God"?

Mythologies

Gnostics use sources other than the Bible for their inspiration. "The Gnostic believes it is wrong to use only the Bible to interpret the Bible. Besides the Bible, they believe there are additional inspired manuscripts and books on a par with the Bible and hearing the Voice of God apart from the Scriptures. A Rosicrucian writer neatly puts it: 'In order to obtain a satisfactory comprehension of Bible teachings, it is essential to give careful consideration to its symbolic, allegorical and mystic elements. The student and interpreter must learn to consult the vast library of Legend, symbol and myth as faithfully and as accurately as he would resort to a Lexicon of Hebrew and Greek terms and radicals. These elements — symbolic, allegorical and mystic... are skillful devices for concealing yet half-revealing the deepest truth.'" (*Strange Fire*, p. 92)



A history of esotericism from *Vengeance Is Ours*.

it," will enter the promised land (or the "inner courts"), will acquire hidden knowledge or secrets, or will move on to the next stage of maturity. Elitism focuses on special attributes or characteristics of man that make one part of a new race, a new breed, or a new order of special

This use of myths, which as we have documented in Parts 1 and 2 of this article series, has been widely incorporated into the men's movement literature cited by Robert Hicks in *The Masculine Journey*, the controversial book endorsed by Promise Keepers. There is a preponderance of evidence that the Vineyard movement relies on sources outside of Scripture to validate its beliefs. The belief that there are "new" truths or revelations from God is just one example.

Elitism

Travers and Jewel van der Merwe devote an entire chapter in *Strange Fire* to the Gnostic concept of elitism. They note that to the Gnostic, only "the 'elite' (the subjectively illuminated ones) can achieve godhood" (p. 39). This conveys the idea that only a select few will "get

people. The elite believe they will experience perfection, attain a god-like status, or godhood on earth.

The corporate body of this elite group is assigned significance when a certain mass is reached. A disturbing corollary to elitism is the belief that enough people transformed into godhood will result in a changed society. Thus, Gnosticism can easily slide into social reform movements, or holy wars, to achieve its mystical, utopian aims. Essential to Gnosticism is a belief that one is part of an elite group, described as an “overcoming company” that is evolving, or “becoming more and more perfected so that they will be able to drive Satan from the world” (p. 40). Another corollary to elitism is the belief that Christ’s return is dependent upon the actions of these perfected men, a subtle re-definition of the Great Commission. Here is one such example of this Latter Rain teaching from George Otis, who heads The Sentinel Group, from his book, *The Last of the Giants* (Chosen, 1991):

The Church needs to act — and act decisively. If Christians — especially in the West — are truly serious about fulfilling the Great Commission and **bringing back the King**, then a major redeployment of personnel and finances is in order. (p. 94) [emphasis ours]

Otis’ Sentinel Group will be headquartered in Ted Haggard’s World Prayer Center in Colorado Springs along with C. Peter Wagner’s Global Harvest Ministries and Christian Information Network. C. Peter Wagner, professor at Fuller Theological Seminary has been credited with mainstreaming John Wimber, Vineyard head. Many current charismatic activities and groups such Global Mapping, March for Jesus, AD 2000, etc. are closely aligned with the doctrine that the efforts of the church will bring in Christ.

The Gnostic belief that one can attain godhood can also be found in the Latter Rain belief that the church will become the literal incarnation of Jesus Christ on earth. Al Dager explains: “Whether Jesus will return at the beginning, during, or after the Millennium is open to conjecture. Some who have been infected by the Manifest Sons of God teachings even believe He will not return physically, but rather that Christ and the Church are becoming one in nature and essence, and that the Church, as the ‘on-going incarnation of God,’ IS Christ on earth” (p. 70, *Vengeance Is Ours*).

Although ideas like these are often cloaked in “spiritual-sounding” language when exported to Christianity, they are rooted in pure Gnosticism. These elitist Gnostic beliefs are rapidly gaining ground in many segments of the American evangelical and charismatic church, and are becoming mainstream through the activities and efforts of “credible” leaders. There is a subtle change of emphasis. No longer is the Church waiting on Christ’s soon appearance, but they are anxiously awaiting a new “power” or “anointing” or “unity.” Not only do these beliefs alter one’s eschatological framework, but they can subtly erode the truth of the Gospel. As the van der Merwe’s warn:

The foremost danger in these divisive teachings is that Jesus Christ is removed from His high place as God the Son to the level of all the sons of God. The sons of God are moved up to Christ’s place. The truth of the humanity of Christ is taken to an extreme. This is one of Satan’s chief ways to discredit and finally destroy God’s Word — to add to His message by pushing it to the extreme. History shows that the worst danger in Gnosticism, especially in the concept of elitism, is its inherent propensity to extremism. Given free reign, it inevitably leads to moral, political and spiritual extremism. (p. 42-43, *Strange Fire*)

For an analysis of the influence these beliefs could have on Promise Keepers, we refer the reader to Ed Tarkowski’s sidebar “The Significance of Filled Stadiums.”

SECTION 4: Jung's Gnosticism

With common Gnostic beliefs like the ones we have just delineated, it is not surprising that Jung's beliefs have already taken hold in many areas of the American church. Unless discernment is used, it is possible that his influence could expand considerably in the years to come.

The Jung Cult

Who is Carl Gustav Jung? The question is not an easy one to answer. The traditional history of Carl Jung, which has officially circulated for years, holds that he founded a psychoanalytical school during the early years of this century that somewhat paralleled and rivaled that of Sigmund Freud. However, in recent years documents from the past have been released which reveal more of Jung's character, his beliefs, and his involvement in the occult. We have chosen to review a controversial new book, *The Jung Cult: Origins of a Charismatic Movement* by Richard Noll (Princeton University Press, 1994), as the primary source of our discussion on Carl Jung. We review this particular book because it candidly explores Jung's fascination with the occult in a historical and cultural context.

Jung's Gnosticism is indisputable. Friend and foe alike have acknowledged Jung's belief that becoming one with god or finding the god within, i.e., self-deification, was an essential part of becoming whole, or attaining maturity in his psychological constructs. "Jung reenvisioned psychoanalysis as a way to achieve both personal and cultural renewal and rebirth" (Noll, p. 112).

Carl Jung's participation in the occult has been well-documented; however, Noll casts new light on Jung's life and beliefs. It is Noll's premise that Jung was setting up a system of redemption that challenged biblical Christianity with the intention of ultimately replacing it with a type of new religion:

... it is arguable that Jung set out to design a cult of redemption or renewal in the period beginning as early as 1912. This was a mystery cult that promised the initiate revitalization through contact with pagan, pre-Christian layer of the unconscious mind. By doing so, one would have a direct experience of God, which was experienced as an inner sun or star that was the fiery core of one's being. (Noll, p. 141)

An article in *The Quest* magazine, a New Age periodical, titled "The New Religious Consciousness" by Joseph M. Felser (Summer 95), discussed the yearning of 18th century Romantics for a new religion to replace Christianity. Joseph Campbell, Carl Jung's chief promoter in America, is cited as having "argued that we are in a chaotic transitional period in which a new mythology, as the successor to all the great world religions, is being incubated." The article goes on to say that "...Campbell earnestly believed that such a new mythology would arise in due course, though he could not by his own theory say exactly what the new form would be."

Theosophy and Gnosticism

While Noll's ultimate conclusions may be disputable, his book proves to be a valuable source of information about the culture in which Jung was immersed, which was the community of the German *volk* (folk, or common people) whose ideologies had become mainstream by the turn of the century. In the void left by the systematic dismemberment of Christian doctrines by German philosophers (Hegel, Nietzsche, etc.), there entered a host of new mythologies, ideologies and pagan philosophies during the latter half of the 1800s. One of the noteworthy movements was the Theosophical Society, a direct offshoot of ancient Gnosticism. It was founded by Madame Blavatsky, whose belief in a supreme Aryan race ultimately became a core tenet of the Third

Reich. By the turn of the century the Theosophical Society was producing a great number of tracts, pamphlets and periodicals.

...from 1896 to 1904, the "Eugen Diederichs Verlag: Publishing House of Modern Endeavors in Literature, Natural Science, and Theosophy," was in full operation in Leipzig under the direction of the volkisch pantheist Eugen Diederichs... [he] played an important role in the dissemination of occult, mythological, and volkisch literature as well as the finest examples of German "high culture"... In 1910 the Theosophical Publishing Society began publishing an enormous number of books on astrology, making such works available to the German-speaking public on a mass scale that was unprecedented. (Noll, p. 68)

According to Noll, Jung was heavily influenced by a Theosophical scholar, G.R.S. Mead, who was Jung's "stepping-stone to higher things."

Mead was a true Theosophist and viewed his impressive scholarly work as a personal path to spiritual renewal and wisdom (gnosis)... Jung's post-Freudian work (after 1912), especially his theories of the collective unconscious and the archetypes, could not have been constructed without the works of Mead on Gnosticism, Hermeticism, and the Mithraic Liturgy. (p. 69)

Carl Jung didn't just dabble in Gnosticism, however. It is the premise of Noll's book that Jung was totally taken in by the dark, occult Theosophy and fully incorporated it, along with other pagan belief systems, into his psychological theories. It is commonly known that Jung attended seances, had a spirit guide named Philemon, cast horoscopes, used I Ching divination methods and automatic writing, and participated in occult activities. However, the story of Jung's own personal rite of initiation into the occult is one that has been suppressed for most of this century.

The Deification of Jung

Jung used the technique of active imagination to undergo a descent into what he called "The Land of the Dead" where he underwent a rite of initiation. As he descended into the underworld, he described a series of events that culminated with him assuming the posture of the Crucifixion, and in which his face had taken on the appearance of a lion, which he recognized as the Mithraic *Leontocephalus*, a figure with the face of a man and lion, which Jung identifies as the god Aion, a Persian deity. Richard Noll analyzed this ritual:

Several issues need to be addressed: first it is clear that Jung believed he had experienced becoming one with a god... Second, this deification was part of an initiation into the ancient mysteries of Mithras. The lion-headed god that scholars (rightly or wrongly) have called Aion is indeed a part of most Mithraic cult sites that archaeologists have studied... For Jung, the figure of Aion became his secret image of his god within, his *imago Dei*, and in later years he entitled a book *Aion: Researches in the Phenomenology of the Self* (1951)...

... it must be remembered that according to the scholarship of Jung's day Mithraism was a survival of ancient Zoroastrianism, thus giving it a direct link with the earliest Aryan homeland (Urheimat) and peoples. An initiation into the Mithraic mysteries was most importantly an initiation into the most ancient of Aryan mysteries....

By indulging in such highly personal self-disclosure about his life in the 1925 seminars, Jung was modeling the way for his disciples to follow if they, too, wanted to be redeemed by initiation into mysteries that would give them the "certainty of immortality." Jung had already been teaching his patients and disciples the practice of active imagination by 1916, and indeed it became a practical method for contacting a transcendent realm of the dead, ancestors or gods. By contacting and merging with the god within, true personality transformation would then follow. (Noll, p. 214-215)

This story about Jung's deification is relevant because of the renewed emphasis on the necessity of rites of initiation that originates in the recent Jungian-based men's movement, which we covered in Part 1. We discussed a similar rite of initiation for men, which had been inaugurated

by the Boulder Valley Vineyard Church pastored by James Ryle of Promise Keepers. Clearly, this new push is not founded on any biblical principle, but rather is based on Gnostic ideas about one advancing through levels of spiritual maturity to attain perfection.

Jung's idea of descent is sometimes referred to as "deep." The van der Merwe's point out that "deep" is also a Gnostic term referring to levels of "deeper knowledge" or "levels" of spiritual insight (or maturity) that the Gnostic experiences. The men's movement frequently refers to the "deep" masculine; and, in fact, one book quoted by Robert Hicks was entitled *To Be A Man: In Search of the Deep Masculine*.

Significant to this discussion is Noll's premise that Jung, by going through this deification rite, was establishing the path for his followers to mimic. Jung's ideas about "individuation" gain new meaning as a form of spiritual liberation from the Judeo-Christian tradition. Noll points out that the intent was to break bonds "with one's family, one's society, even one's God."

Jung offers the promise of truly becoming an individual after becoming a god, or rather, after learning to directly experience the god within. This is a process of self-sacrifice and struggle during which one must give up one's former image of god, indeed most effectively smashing the Judeo-Christian idol with the "hammer" of questions that is analysis. Jung's analysis helps to destroy the hold that the Judeo-Christian god has over the individual. The promise here, then, is Jung's promise of liberation, of freedom, of becoming a continually self-re-creating individual in a state of constant becoming, a perpetual revolution of the soul. (Noll, p. 257)

Active Imagination

Jung borrowed the technique of active imagination, which he utilized in his deification experience, directly from the spiritualists. Noll states that Jung resorted to "visionary practices already quite familiar to him from his involvement with spiritualism and from his knowledge of the claims of Blavatsky and the other initiated Theosophists that the ancestral past could be contacted directly through the imagination. Jung, however, reframes the practice to make it seem less occultist and more scientific..." (p. 178).

According to the Felser article in *The Quest*, cited previously, "The belief that the dream, as the pure, unadulterated voice of Nature in us, cannot be manipulated by the ego, is a corollary of Jung's unyielding belief in the absolute autonomy of the unconscious." Although dream analysis is one of the hallmarks of Jungian analysis, Jung was not content with simple dream analysis; rather he encouraged "'the emergence of fantasies which are lying in readiness' in the unconscious." To do this, one must first abandon reason, a critical factor in all rites of initiation.

Jung claims that patients can be trained to do this by "first of all in systematic practice to eliminate critical attention, whereby a vacuum is produced in consciousness." In essence, the techniques Jung then recommends are those that actively promote the dissociation of consciousness and therefore disrupt the so-called normal sense of continuity of self, identity, volition, and the processes of memory. (Noll, p. 229)

Noll further points out that Jung chose active imagination, "a technique by the spiritualist mediums", to interact with a voice he heard. "Jung is therefore admitting here that his psychotherapeutic technique of active imagination is based on the techniques of spiritualism. In this sense, too, Jung's method is akin to that of the volkisch groups who also borrowed the techniques of spiritualism in order to contact nature spirits, Teutonic ancestors, and the Germanic gods" (Noll, p. 203).

Modern Christians will recognize this technique, sometimes called "guided imagery." It has been popularized as a psycho-spiritual tool in the church by Jungian analyst Morton Kelsey according to author David Hunt (p. 174, *Seduction of Christianity*). Hunt notes how pervasive these practices have become in the church:

The Vineyard Christian Fellowships, headed by John Wimber, are heavily involved in the use of imagination, visualization, and inner healing. There has been criticism that to a large extent allowing God to "guide the imagination" has been placed on a level equal to the authority of the Bible, which has created a great deal of confusion.

John Wimber's recommendation of authors such as Kelsey, Sanford, MacNutt, the Sandfords and the Linns is consistent with the growing reliance upon psychospiritual pseudoChristian techniques as necessary implementations to biblical Christianity in order to experience full deliverance and victory. (Ibid., p. 177)

Thus, as with all manifestations of Gnosticism, the path to knowledge and redemption is a mystical, inwardly-validated experience that is enhanced by the use of various occult techniques. James Ryle's new book on dreams, called *A Dream Come True*, with a foreword by Promise Keeper founder Bill McCartney, invites men to begin analyzing their dreams. He cites a variety of sources to back up his point, including non-believers. Ryle cites Tertullian's *Treatise of the Soul* and agrees:

Tertullian concluded his discourse with the deliberate exaggeration, "The whole world is full of oracles of this description!" While he did not teach that all dreams were from God, Tertullian did say, "From God must all these visions be regarded as emanating, which may be compared to the actual grace of God, as being honest, holy, prophetic, inspired, instructive, and inviting to virtue." My sentiments exactly! (p. 158)

Ryle concludes his book by inviting the reader to ask the Lord for a vision of Jesus: "God has given each one of us what I call **vision hunger** — an appetite for revelation from God, an inner need for visual soul stimulation" (p. 228). Ryle "envisions" a last days "army of seers," a group of people who "will receive profound insight into the Scriptures in dreams and visions" (p. 229). Is Ryle referring to Promise Keepers?

Mystical experiences, such as that described above, are personal, subjective, intuitive, and experiential. Inner mystic knowledge is a characteristic of Gnosticism. Even though they claim to use the Bible as the reference point for discernment, Christian mystics typically engage in an allegorical, symbolic, or hyper-spiritualized method of biblical interpretation.

Utopia and the Millennium

The 1800s saw a marked rise in utopian experiments. Most were quick to rise and fall. The Bolsheviks tried a "god-building" movement, which was "a call for 'scientific socialism' to be a religion with a god at its center who was human" (Noll, p. 54). Noll notes the Nietzschean fantasy "of the creation of a 'New Man,' a 'genius' in the New Order of a revitalized society... this same fantasy is one of the many mystical or prefascist sources of National Socialism" (p. 55).

It is Noll's thesis that Carl Jung created a select, elite group of spiritual initiates that would lead the rest of society to redemption. Jung was influenced by Eugen Diederichs who "called for just such a spiritual aristocracy to lead" post-war Germany (p. 87). Diederichs also believed that "being truly religious means being irrational," and that his calling as a publisher was to "push the irrationalist character of religion into the foreground" and assist in creating "a new mythos" or "mystique... for the spiritual reawakening of the Germanic peoples."

Jung was also influenced by Count Hermann Keyserling and was a prominent lecturer at Keyserling's Schule der Weisheit (School of Wisdom), which taught yoga and other esoteric doctrines.

Keyserling trained his metaphysically superior elite to lead the spiritual reawakening of the world. His goal was "to develop sages from fragments of men" and to develop "the true leader of the future"...the metaphysically "chosen" agents of cultural change in the modern world." (Noll. p. 94)

Was Jung a utopian? According to Noll, Jung hoped that through his methods of psychoanalysis that his

patients would not only heroically suffer psychological crucifixions and heal themselves, but afterwards they could redeem society as well by becoming initiates of this new secret wisdom of the ages... In a section on "Individuation and Collectivity"... Jung proposes linking individual spiritual development with the fate of humankind, using such statements as, "The individual is obliged by the collective demands to purchase his individuation at the cost of equivalent work for the benefit of society." (p. 232)

Noll concludes:

Through the techniques Jung taught his patients, which he expected them to practice well after therapy was over, they could access the religious wisdom of the ages. If they survived the initial ordeal without permanent damage, they could announce these insights from the ancestors and apply them to the rest of society, thereby redeeming humanity by leading it to a spiritual awakening. As these initiates, the elite corps of the individuated, can receive information directly from the collective unconscious (the land of the ancestors or the dead), they have the advantage and, indeed, the obligation, to proselytize this new doctrine for the benefit of society." (p. 232-233)

If this concept of a collective spiritual elite sounds vaguely familiar, it should. Noll makes the case that Jung's ideas about a corps of initiates originated from the same dark cesspool that gave rise to the ideas of an Aryan "master race" that were eventually used by National Socialism in Germany. Jung was closely associated all of his life with those "Germanic Europeans in search of their long-lost Teutonic spirituality and a return to a Golden Age of paganism [whose] 'old dreams of a new Reich' were of a very similar *Volksgemeinschaft* (a mystical blood community of Volk) through a revolution led by an elite (spiritual and/or political) or, perhaps, a fuhrer" (p. 261).

Noll contends that Jung set out to replace 2000 years of Christianity with an "irresistible mass movement" (p. 188). Jung had a continual theme of "a millenarian religion of psychoanalysis... Jung... suggests to Freud that psychoanalysis should create an elite (in essence a Nietzschean new nobility), to protect itself against its critics and then to finally usher in a golden age on earth."

This idea of a golden age on earth is a common belief of those who are steeped in Gnosticism. This point is documented in Harold Bloom's *The American Religion* (Touchstone, 1992), in which he describes several Gnostic cults with millenarian beliefs. It is Bloom's contention that America's true religion is not Christianity, but a form of Gnosticism.

The Latter Rain movement holds to a form of utopianism and Dominionism. Al Dager notes that the Charismatic Dominionists "are convinced that supernatural manifestations of power will be instrumental in bringing about the visible Kingdom of God on earth,..." (p. 179, *Vengeance Is Ours*). This Manifest Sons of God theology "envisions an immortal company of 'overcomers' who will 'put death under their feet' and rule the earth through supernatural power before Jesus returns" (p. 147). This translates into a belief that

...the Church is Christ in the sense that Jesus is the head, and the Church is the body. The Second Coming of Christ, therefore, is through the Church, not Jesus returning in the flesh; we should not wait for Him to return in order to set the world in order, but we are to take His authority over the world and the spiritual realm now. This concept reduces Jesus to just one part of a greater whole. (Dager, p. 148)

PK Board member James Ryle reflects these beliefs when he says in his book, *Hippo in the Garden*:

The Spirit of almighty God will unite Christians of every race into a holy nation, filling our hearts with the compassion of Jesus Christ and shaping our character to reflect His royal majesty. Our united movement of **true brotherhood** will manifest the love of God for those who are lost, and a great harvest of souls will be gathered before the throne of God by the power of the Holy Spirit. Amen! Let's join our hearts together in the Holy Spirit and cry to heaven: "Shine, Jesus, shine!" (*Hippo*, p. 128) [emphasis ours]

It remains to be seen how Promise Keepers will fit into the end-time revival scenario of those who hold to the Latter Rain eschatological beliefs. There are many indications that for some leaders, at least, Promise Keepers is seen as a significant fulfillment of the unity and fervor necessary to usher in "Christ the King" for the new millenium, as Ed Tarkowski's sidebar documents (see "The Significance of Filled Stadiums").

SECTION 5: Conclusion

Jungian analysis was cloaked in secrecy for much of this century. Despite this, Jung's ideas played a major role in the revival of paganism since the '60s, including the New Age movement, Wicca, the men's movement and others. The recent plethora of books and literature on Jungian psychology is one reason why "armchair psychologists" such as Robert Hicks can borrow Jungian concepts and incorporate them into their worldview. Noll concludes his book with the warning:

With the Jungian movement and its merger with the New Age spirituality of the late twentieth century, are we witnessing the incipient stages of a faith based on the apotheosis of Jung as a God-man? (p. 297)

While it is not likely that the charismatic church will openly engage in Jung adulation or adoration, it is plausible that there may be considerably more carryover in Jung's Gnostic ideology than we have seen previously. And, given the striking similarities in belief structures, it is foreseeable that Jungian beliefs could easily become assimilated into current Latter Rain beliefs. Even now the Jungian terms borrowed by Hicks are working themselves into Promise Keepers' vocabulary.

In *The Gnostic Empire Strikes Back*, (P&R Publishing, 1992) author Peter Jones predicts that "there will be a move to open the church's canon for the inclusion of a certain number of ...ancient egalitarian 'Christian' Gnostic documents. And then the struggle for orthodoxy will take on proportions of difficulty the church has rarely known." Jones concludes:

We stand again on Mars Hill, surrounded by a host of unfamiliar and doubtless unfriendly gods. At some time in the future, perhaps more quickly than we think, true Christianity could well be reduced to a small minority. Christian ministry in the New Age of Aquarius will not be for the fainthearted. The defeat of ancient pagan Gnosticism and its so-called Christian counterpart was only gained by deep spirituality, hard theological work, and often physical martyrdom. But those called by Christ must stand, for they can do no other, even it if does involve similar kinds of personal sacrifice. The orthodox Christian church needs courageous leaders, not clerics of leisure and compromise. Without an extraordinary degree of prophetic commitment and self-sacrifice from a new generation of leaders, the church of Jesus Christ is no doubt headed for a period of significant persecution. If we do not speak out now, speaking out later promises to be very costly!