

## THE GOSPEL OF MADELINE L'ENGLE

Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. Acts 4:12

In no one, no one, no matter how loudly they talk about salvation being possible only through Jesus, do I find this great thing showing in them...  
Madeleine L'Engle – *A Circle of Quiet*, p. 241

Unfortunately, the thought expressed in the above statement by Newberry award-winning “Christian” author, Madeleine L'Engle, shows precisely how she feels towards Christians. In her book, *A Stone for a Pillow*, she writes:

If God created all of Creation, if God is the author of Buddhists and Hindus and Jains as well as those who have 'accepted Jesus Christ as Lord,' how can we avoid a wishy-washing permissiveness? Not by retreating back into a closed system. Not by saying: Only those who believe exactly as I do can be saved...<sup>1</sup>

Expounding on this idea a little farther in the book, she states: “The judgment of God is the judgment of love, not of power plays or vindication or hate. The Second Coming is the redemption of the entire cosmos, not just one small planet...All will be redeemed in God's fullness of time, all, not just the small population who have been given the grace to know and accept Christ...”<sup>2</sup> But, perhaps the most startling belief of universalism is found in another one of her non-fiction works, *The Irrational Season*. In total contradiction to Scripture, L'Engle declares:

No matter how many eons it takes, he (God) will not rest until all of creation, *including Satan*, is reconciled to him, until there is no creature who cannot return his look of love with a joyful response of love. <sup>4</sup>

When asked if she is a universalist, L'Engle replies with a definite “NO” and then proceeds to cleverly redefine a universalist as a “particular incarnationalist.” The two are one in the same.

To understand how Madeleine L'Engle can claim to be a Christian, and yet believe all will be redeemed, it is imperative to realize that she redefines Christian terminology, and therefore, Christianity itself.

Like the mind science cults such as Christian Science, New Thought (a metaphysical group), and Unity School of Christianity, L'Engle redefines the word atonement, for example, to mean “at-one-ment,” or to be “at one with God”—God being the infinite mind or thought. To be “at one with God” is achieving a God-realized state that acknowledges one's inner divinity. Jesus coming to die for our sins in order to save us from the wrath of God and eternal damnation, the Christian's definition of

atonement, is what L'Engle calls a “forensic” view. Saying that the word atonement is “a bad word if taken forensically,” she explains:

A young friend said to me during Holy Week, “I cannot cope with the atonement.” Neither can I, if the atonement is thought of forensically. In forensic terms, the atonement means that Jesus had to die for us in order to atone for all our awful sins, so that God could forgive us. In forensic terms, it means that God cannot forgive us unless Jesus is crucified and by this sacrifice atones for all our wrongdoing. But that is not what the word means! I went to an etymological dictionary and looked it up. It means exactly what it says, at-one-ment. I double-checked it in a second dictionary. There is nothing about crime and punishment in the makeup of that word. It simply means to be at one with God. Jesus on the cross was so at-one with God that death died their on Golgotha, and was followed by the glorious celebration of the Resurrection.<sup>5</sup>

Carrying her somewhat subtle assault on the gospel further, L'Engle claims:

Jesus on the cross was at-one with God, and with the infinite mind, in which Creation is held. The anguish on the cross has to do with this at-one-ment in a way which a forensic definition of atonement cannot even begin to comprehend.<sup>6</sup>

In these last two statements, L'Engle has denounced the very heart of Christianity! The apostle Paul writes in Romans 5:9, “Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!” Instead of looking in an etymological dictionary, L'Engle should of relied on *Webster's Dictionary*. According to Webster, atonement means the reconciliation of God and man through the death of Jesus Christ: also, reparation for an offense. There is, however, another meaning provided, the last one which is: Christian Science: the exemplifying of man's oneness with God.<sup>7</sup> I decided to look into the meaning of at-one-ment. After a lot of searching, the only place I found the word at-one-ment was in *The Dictionary of Mysticism* which defined it as being one with the Universal Mind.<sup>8</sup>

The mind science cults teach that Jesus Christ was a mortal like any of us, but obtained “Christ Consciousness.” Also known as “cosmic consciousness,” the term “Christ Consciousness” is the belief that Christ is an office—instead of the person Jesus of Nazareth, and that Jesus realized His divinity, or “Christed” oneness with God, as can anyone who attains a similar state of Self-realization (godhood). *When asked if Jesus is God, they will say yes; but they believe anyone of us can achieve godhood.*

Referring back to L'Engle's statement, “Jesus on the cross was so at-one with God that death died there on Golgotha,” one might wonder what she means. After all, Jesus was not at-one with God on the cross, He was forsaken by Him. What she seems to be saying is that Jesus, in becoming God, had gained enough supernatural power to overcome death.

In her non-fiction work, *Walking on Water: Reflections on Faith and Art*, L'Engle gives us a glimpse of her belief in cosmic consciousness. Quoting philosopher and mystic, William James, L'Engle writes: “Our lives are like islands in the sea, or like trees in the forest, which co-mingle their roots in the darkness underground. Just so, there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother sea or reservoir.”<sup>9</sup> Embracing his theory, L'Engle adds: “The creator is not afraid to leap over the 'accidental fences,' and to plunge into the deep waters of creation. There once again, and in yet

another way, we lose ourselves to find ourselves.”<sup>10</sup>

L'Engle thinks highly of William James and speaks of him frequently in her works. In his book, *The Varieties of Religious Experience*, James quotes many passages from Helena P. Blavatsky's work, *The Voice of Silence*. Blavatsky, a Russian occultist and medium, was co-founder of the occult Theosophical Society which is largely responsible for New Age thought infiltrating the West. Theosophy, which literally means “divine wisdom,” has to do with the investigation of the psychic and spiritual powers latent in man, mystical experience, and other esoteric doctrine. Because of his interest in the occult, James became a member of the Theosophical Society on July 25, 1891. (Keep in mind that reincarnation is a foundational teaching in theosophy.)

Does Madeleine L'Engle believe we can acquire supernatural powers? I think the following statement makes it quite clear that she does:

We were not meant to be any more restricted than Jesus was during his sojourn with us here on this earth. If we take seriously that during the time of his Incarnation he was truly man, human as we are, than *anything* he did in his lifetime is available to us, too. Am I suggesting that we really ought to be able to walk upon water? That there are (and not just in fantasies) – easier and faster way to travel than by jet or car? Yes, I am. There are too many stories of mystics being able to move hundreds of miles through the power of contemplation for us to be able to toss them aside.<sup>11</sup>

So, how do we achieve these powers? Through meditation, says L'Engle: “For short distances, the people fly; for longer distances they sit and meditate and then (as Meg Murry would say) they tesser, and they are there.”<sup>12</sup> Tessering is a common word L'Engle uses in her fiction such as *A Wrinkle in Time*, one of her most popular works taught in Christian and public schools alike. What she is introducing her readers to, in all reality, is known in the occult world as astral projection or astral travel.

L'Engle's knowledge of occultism is extensive and is seen mostly in her fantasy novels for children—her intended target. If you've read *Many Waters*, you might have noticed odd character names. I found some of the names listed in *The Dictionary of Angels*, a book that caught my eye at the library when I was doing some research on L'Engle. Following, are just a few of these names and what they represent:

Aariel - (“lion of God”) - the name of an angel found inscribed on an Ophitic (gnostic) amulet alongside the name of the god Ialdabaoth. (*Studies in Magical Amulets*, Bonner)

Achsah – a spirit of benevolence invoked in prayer by the Master of the Art in Solomonic conjuration. (*The Greater Key of Solomon*, Mathers).

Eblis – (Iblis, Haris - “despair”) - In Persian and Arabic lore, Eblis is the equivalent of the Christian Satan.

Eisheth – In Zoharistic *Cabala*, an angel of whoredom or prostitution, one of the 4 mates of the evil Sammael. The other 3 angels in the profession are Lilith, Naamah, and Agrat be Mahlah. (Naamah and Malah are also used by L'Engle).

Rofocale – more usually called Lucifuge Rofocale, prime minister in the infernal regions,

according to the *Grand Grimore*. Rofacale has control over all the wealth and treasures of the world. His subordinate is Baal (a king, ruling in the east). Two of their subordinates are Agares (one of the dukes in Hell and formerly of the angelic order of virtues) and Marbas.<sup>13</sup>

Occult sources like the *Cabala* (the books of Jewish mysticism), the *Grand Grimore*, and the *Greater Key of Solomon* are used by sorcerers—as well as Satanists—to invoke spirits for power. Whether these angels are called good or fallen angels, or whether the power they possess is used for evil or seemingly good purposes, it all comes from the same source, namely Satan himself. As Anton LaVey, High Priest of the Church of Satan and author of *The Satanic Bible* rightly observes:

Anyone who pretends to be interested in magic or the occult for reasons other than gaining personal power is the worst kind of hypocrite...

White magic is supposedly utilized only for good or unselfish purposes, and black magic, we are told, is used only for selfish or “evil” reasons. Satanism draws no such dividing line. Magic is magic, be it used to help or hinder.<sup>14</sup>

God draws no dividing line as well.

L'Engle pictures the good and evil characters in *Many Waters*, despite their differences, as being brothers, leaving the distinct impression that God and Satan will, at some point in time, be united again—and that is exactly what she believes.

In her most mild novel, *A Wrinkle in Time*, “angels,” also called “messengers of God,” take children to a medium and look into her crystal ball to get information needed to help find their father. In Leviticus 20:6, God says to Moses: “I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people.” Would angels from God, as L'Engle calls them, bring children to a medium? These “angels” also steal sheets. Sounds cute in the novel, but think of the implications given, and the confusion that would go through the minds of trusting children. One of God's commandments is “Thou shall not steal” (Exodus 20:15). Would angels from the one true God steal?

L'Engle calls *A Wrinkle in Time* her “psalm of praise to God.” She makes that very clear in *A Circle of Quiet* (non-fiction): “If I've ever written a book that says what I feel about God and the universe, this is it. This is my psalm of praise...”<sup>15</sup> Yet, in *Wrinkle*, Jesus is made to look as if he is on the same level as Buddha and Gandhi. The main character in the book, Charles Wallace, asks the angel, “who have our fighters been?” The angel quotes John 1:5, then Charles shouts out in response, “Jesus!..Why of course, Jesus!” The angel replies: “Go on Charles, there were others. All your great artists. They've been lights for us to see by.” Charles Wallace and his friend Calvin begin to shout out together other names: Gandhi and Buddha.”<sup>16</sup>

Putting Jesus on the same level as Gandhi and Buddha was not surprising. In her non-fiction work, *Trailing Clouds of Glory: Spiritual Values in Children's Books*, L'Engle talks about the white china Buddha sitting on her desk and concludes: “At times when this is the kind of thing I need to hear, the Buddha is a better Christ figure to me than the crucifix.”<sup>17</sup> And, in *A Stone for a Pillow* she flippantly makes this outrageous, sarcastic statement: “For me, Gandhi is a Christ figure. I'll be perfectly happy to go wherever he goes. If you want to call that hell, that's your problem.”<sup>18</sup> Gandhi was a Hindu guru—a “god-man.” Hell is no problem for L'Engle since she doesn't believe in a literal hell anyway,

or for that matter, any type of final separation from God by those who reject Him. In *Sold into Egypt: Joseph's Journey into Human Being* (non-fiction), she chides: “Some churches remain stuck in the older literal representations of heaven and hell...they are still good metaphors, but no longer to be taken literally.”<sup>19</sup>

In the last book of what is known as her Time Trilogy, *A Swiftly Tilting Planet*, Charles Wallace's “gift” to kythe is developed to its fullest. (Kything is described as “mental telepathy and a whole lot more” by L'Engle in the second book of her trilogy, *A Wind in the Door*.<sup>20</sup>) His spirit can even dwell in bodies of people who have been dead for hundreds of years! A rune is also used to give Charles power. In fact, the title of every chapter makes up the rune. The use of runes is an old occult practice of calling on the mystical powers of nature to intervene in time of need. Scrying, another occult practice, is also prevalent in the book. According to *The Illustrated Encyclopedia of Mythology, Religion, and the Unknown*, scrying refers to a seeing of the future...”Strictly speaking, scrying is the kind of divination which uses transparent material scrying surfaces – water, mirrors, crystals, etc., in which are formed visions of the future.”<sup>21</sup> These practices are not only seen as good, but clairvoyance is also described as a “gift...given to him by God.”<sup>22</sup>

Critiquing the Time Trilogy, Dr. Gary D. Schmidt writes: “Between the second and the third novels nine years pass, so that in *A Swiftly Tilting Planet* Meg is married and pregnant and Charles Wallace has made it into adolescence with astonishing intuitive powers. The changes in their perceptions are in accord with their chronological growth, but their natures remain consistent with what we have previously seen, and their psychic powers and familial relationship are solidly based on what has gone before.”<sup>23</sup> Dr. Schmidt is an English Professor at Calvin College in Grand Rapids, Michigan. Rather than warning Christians about L'Engle's works, however, he defends and promotes them as Christian—as do other many professors and elementary teachers of English in Christian schools around the country.

In *Trailing Clouds of Glory*, writing about magic and witchcraft, L'Engle says, “We human beings tend to distort and misuses, if not abuse, the original goodness of creation, but that does not make the original good less good, nor the marvelousness less marvelous.” She then provides a short excerpt from Ursula Le Guin's of *A Wizard Earthsea* dealing with sorcery. In the story, the wizard, called the Master Chanter, teaches Ged the “Lays of wisdom” and spell after spell. But, the wizard warns, “A wizard's power of Changing and of Summoning can shake the balance of the world. It is dangerous, that power. It is most perilous. It must follow Knowledge, and serve need.”<sup>24</sup>

When L'Engle says that we can do anything Jesus did: that we can really walk on water; that we can travel faster than by jet or car, she is talking about the use of psychic powers. To see the consistency of what she believes, we need to look back at her book, *Walking on Water*. When talking about the powers available to us, she warns that “this power can kill as well as illuminate...Those who try to use it for their own advantage come to disaster...”<sup>25</sup>

L'Engle believes “all power belongs to God.” The sad fact is, power can also be given by the master counterfeiter. Matthew 24:24 states: “For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible. For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve” (2 Corinthians 11:13-15).

Communication with the dead, mind control, psychic healings, communicating telepathically with

dolphins, etc., call all be seen subtly filtering through many of L'Engle's works. One of the deceitful ideas put forth in her books is found in her newest novel for children, *An Acceptable Time* (1989). A bishop defends the esoteric and occult, then proceeds to say to his sister:

By the way, Louise, St. Columba speaks of Christ as a druid...There's really not that much known about druids, and I think they were simply wise men of their time. Caesar considered that all those of special rank or dignity were druids.<sup>26</sup>

Druids were the priests who served the Celtic gods and presided over the sacrifice given to them. The name means "knowing the oak tree," hence the significance of the "Grandfather Oak" in the story. Among them were seers who had various means of divination and could foretell the future through the sacrifice of animals and humans.<sup>27</sup>

Why compare Christ with a druid? Maybe, for the same reason she has Christ in the same heaven as the Great God Pan. L'Engle writes: In Kenneth Grahame's *The Wind in the Willows*, when Mole and Rat had the numinous experience of their vision of the Great God Pan, that opened the gates of another heaven for me, too. And surely Christ was there.<sup>28</sup> Another heaven? Pan is the horned god of the Greeks. He is also equated with Satan. Witches and satanists know Pan well as the Lord of Death. Hebrews 2:14 clearly tells us who the lord of death is, namely the devil.

One of the most twisted passages in *An Acceptable Time* is when Karralys, a druid in the story, tells Polly snakes are revered as gods; that he reveres the snake. He asks Polly if she called for the snake as it comes to her. Polly replies that she didn't; she just shouted for help; it is said to be Polly's friend. "It must have seemed to the raiders that you called the snake, that you had special help from the goddess, and that you yourself had special powers," Karralys tells Polly. The story continues to giving tribute to the snake. The bishop says, "Bless Louise the Larger," (the snake's name). And again, on the next page, the druid, Karralys, chants a blessing: "...Bless the the one who summoned the snake, and bless the snake who came to our aid."<sup>29</sup>

Many people believe L'Engle's novels are pure fantasy. She denies this herself: "All my life through stories, those I read, and those I write, I have been building (intuitively, rather than consciously) a theology...the word about God..."<sup>30</sup> A boy asked of her, 'Do you believe all that?' referring to *A Wrinkle in Time*. "Yes,".."Of course I do," L'Engle replied.<sup>31</sup> Her so-called fantasy novels are pure religious, mystical and occult- affirming allegories.

God's command in Deuteronomy 18:9-13 is explicit: He left no room for doubt:

When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord, and because of these detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord your God.

In her work, *And it was Good* (non-fiction), L'Engle gives us methods for contemplative prayer (occult meditation). The psalmist David wrote: "I remember the days of long ago; I meditate on all your works and consider what your hands have done" (Psalm 143:5). Meditation is seen as simply pondering or thinking on God's handiwork. Unlike David, L'Engle instructs the reader in some of the

Eastern techniques of meditation found in Yoga. From the best posture and deep breathing exercises, to chanting mantras. She explains that the object of this meditation is for people “to get themselves out of the way in order to listen. and says she feels she is “becoming part of the energy of creation.”<sup>32</sup>

In Hinduism, the purpose of Yoga is to unite or yoke one's self to Brahman. Brahman is the “Infinite,” the “Universal spirit,” the impersonal energy force Hindus call “God.” Becoming “one with God,” the experiencing of one's divinity, is known as “Self-Realization.” This same basic belief coupled with similar techniques for meditation can be found in occult books dealing with sorcery, witchcraft, and mysticism. As Donald Kraig, explains in his book, *Modern Magick*: “The true benefit of meditation is the experience of oneness with Divinity; that form or White Magik known as enlightenment or cosmic consciousness.”<sup>33</sup>

Pantheism is the Eastern belief that “God is all and all is God.” Thus, God and His creation are not different in substance but “all is one.” In other words, everything is part of God; we are gods. L'Engle constantly refers to God as the “God who is One, God who is All.”<sup>34</sup> In fact, she says she “can't live without God as one, God as all.”<sup>35</sup> She tells us, “If we shed our idea of God as being someone Out There, separate from all that has been made, and begin instead to think of God as within all Creation, every galaxy, every quantum, every human being, then we cannot hold ourselves 'out there' either.”<sup>36</sup> “If God is in and part of all creation, then any part can be a messenger, an angel.”<sup>37</sup> “Our God becomes too small when we make God in our own image, instead of heeding the image of God in us. In us, not outside us, but in us, *waiting to be recognized*. Our call, no matter what our vocation, is to witness to the God within, the God who is One.”<sup>38</sup> This is blatant pantheism and its kissing cousin, panentheism.

The Christian Research Institute has described the New Age movement as the most common name used to portray the growing penetration of Eastern and occultic mysticism into Western culture...Members of the New Age movement share a common belief that “all is one” that is, everything that exists together composes one essential reality or substance. This ultimate reality is identified as God, usually seen as an impersonal consciousness and power.<sup>39</sup>

The New Age movement also claims to bring together the religious beliefs of the Eastern gurus with modern science. Well-known New Age physicist Fritjov Capra redefines God as impersonal energy in his book *The Tao of Physics*. L'Engle uses this book to twist and distort Christianity:

There appears to be a tacit assumption that the world of particle physics and the world of eastern mysticism (Hinduism, Buddhism) are compatible, but not the worlds of particle physics and Christianity. This is not only blindness on the part of those who claim this, it is a misunderstanding of Christianity. Christianity is an Eastern religion. It is to our shame that we have westernized it, imposed on it our forensic thinking.<sup>40</sup>

Remember what she said about taking the word “atonement” forensically?

The doctrines of karma and reincarnation are also fundamental teachings found in Hinduism and New Age thought. The law of karma teaches that whatever a person does, good or bad, will return to him in exact proportion in another existence. Reincarnation is the endless cycle of death and rebirth until you “get it right” and finally become a god. There is no judgment or accountability to a personal, righteous God in reincarnation. Every person has the ability to save themselves. L'Engle cleverly delivers the message of karma and reincarnation in *The Irrational Season*: “It may take more years than we can count before Nero, for instance, has learned enough love to be able to look with joy into

the loving eyes of a Christ who infleshed himself for a time on earth as a Jew, but Nero's punishments, no matter how terrible they may be, are lesson in love, and that love is greater than all his sick hate."<sup>41</sup> How else could Nero, long dead and torturer of Christians, have more years to look into the loving eyes of Christ? How else can "all be redeemed?" What other way, but through the doctrine of karma and reincarnation?

Talking about Jesus of Nazareth, L'Engle says, "I worship a Christ who is fully God because he was incarnate more completely than anyone I have known."<sup>42</sup> Jesus isn't *a* Christ; He's *the* Christ. And, was He just more incarnate than anyone else? That would mean we are all capable of doing what Jesus did and become another christ. Scripture refutes that idea unequivocally, beginning with the first of the ten commandments: "Thou shalt have no other gods before me" (Exodus 20:3, see also ).

With an added touch of sarcasm and a final denial of the purpose and work of Jesus Christ, L'Engle writes:

One of my young married students has suffered all her life because she was taught in her Church that she was born so sinful that the only way the wrath of God the Father could be appeased enough for him to forgive all her horrible sinfulness was for God the Son to die in agony on the cross. Without his suffering, the Father would remain angry forever with all his Creation. Many of us have had at least part of that horror thrust on us at one time or other I our childhood. For many reasons I never went to Sunday School, so I was spared having a lot of peculiar teaching to unlearn. It's only lately that I've discovered that it was no less a person than St. Anselm who saw the atonement in terms of appeasement of an angry god, from which follows immediately the *heresy* that Jesus came go save us from God the Father."<sup>43</sup>

Continuing her story, L'Engle mocks the substitutionary atonement:

My young friend who was taught that she was so sinful the only way an angry God could be persuaded to forgive her was by Jesus dying for her, was also taught that part of the joy of the blessed in heaven is watching the torture of the damned in hell. A strange idea of joy..."<sup>44</sup>

The God who would condemn people to hell, who punishes sin, who is holy, just and righteous, is seen throughout L'Engle's book, *A Stone for a Pillow*, as a "forensic god," a "cartoon god."<sup>45</sup> Writing about the Last Judgment, she says: "We are all going to face God's judgment, but we will not receive forensic judgment...For God's judgment is atonement, at-one-ment, making us one with the Lord of love."<sup>46</sup>

Will all be redeemed, even Satan? Jesus refutes this in Matthew 25:41, 46 saying, "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels...' "Then they will go away to eternal punishment, but the righteous to eternal life."

Madeleine L'Engle may say "I accept Jesus as my Saviour," but the Jesus she preaches is "another Jesus," her spirit, "a different spirit," and her gospel, "another gospel." Through her own words she admits this:

Two young women who run a Christian bookstore in the Midwest wrote me that they were concerned as to whether or not I accept Christ as my personal Savior. Even when I assured

them that I do, they were not at all convinced that I was one of them. And perhaps the Christ I accept, by the grace of the Holy Spirit, is *different* from the Christ they want me to accept. But God made us all in our glorious complexity and differences; we are not meant to come off the assembly line alike, each Christian a plastic copy of every other Christian....I accept Christ as my personal Saviour...Christ within me *and within all of Creation...*"<sup>47</sup>

Paul warned the Corinthian church about "another Jesus" and "another gospel" and a different spirit (2 Corinthians 11:1-15). When held up to the light of God's Word, Madeleine L'Engle's gospel crumbles.

New Age prophetess, Elizabeth Claire Prophet, writes in her book, *The Lost Teachings of Jesus 2*, "We have got to learn that we are acting creatively as God acts creatively, that we are co-creators with him of our destiny and that by purifying our thoughts – the offspring of our minds—we will be siring a true and noble lineage made in the image of our Christ."<sup>48</sup> L'Engle concurs: "God is constantly creating, in us, through us, with us, and to co-create with God is our human calling. It is the calling for all of us..."<sup>49</sup> To say that we are co-creators with God, is to make us equal with God.

In the New Age bible, *A Course in Miracles*, supposedly dictated by "Jesus" and written down (channeled) by Professor Helen Schucman, we read: "True perception is the means by which the world is saved from sin, for sin does not exit. For true perception is a remedy with many names. Forgiveness, salvation, Atonement, true perception, all are one."<sup>50</sup> The name of Jesus is the name of one who was a man but saw the face of Christ in all his brothers and remembered God. So he became identified with Christ, a man no longer, but at one with God...Jesus became what all of you must be. He led the way for you to follow him. He leads you back to God because he saw the road before him and he followed it...He offered you a final demonstration that it is impossible to kill God's Son; nor can his life in any way be changed by sin and evil, malice, fear or death. Is he the Christ? O yes, along with you..."<sup>51</sup>

Many prominent New Age leaders/authors like Elizabeth Claire Prophet talk about Jesus Christ; they can even say Jesus Christ is their saviour, but, they have given Jesus a whole different role and the word Christ has been given a different meaning. Jesus is reduced to an exemplar. Linda Goodman wrote in her New Age/occult book, *Star Signs*, "Jesus was born to remind all people of their original birthright of divinity, to speak to the slumbering "angels" within them---their Higher Selves...Jesus was human, but Jesus "the Christ" was a different person (albeit the same flesh body) – the physical body and harmonious communication with his Spirit or Higher Self—as you may do and become also...The awesome revelation of Easter will be recognized when all people realize that they are also "messiahs"—gods and goddesses, *possessing great power they have too long forgotten.*"<sup>52</sup> Sound familiar?

After describing Carl Jung's concept of racial memory, "his belief that when we are able to dip into the intuitive, subconscious self, we remember more than we know," L'Engle continues, "One of the great sorrows which came to human beings when Adam and Eve left the Garden was the loss of memory, memory of all that God's children are meant to be."<sup>53</sup> Did we have a loss of memory? Did we forget we can do "anything he (Jesus) did in his lifetime?" Carl Jung, who is revered by New Agers, was a disciple of Sigmund Freud. He believed that the ultimate reality of existence and the source of all truth lies in a "collective unconsciousness" into which spiritually developed beings can tap. He was deeply involved in the occult and even had his own spirit guide, Philemon, who, along with other entities, forced him to write some of his works.<sup>54</sup>

Christ, according to New Age leader Benjamin Creme, “is an embodiment of an aspect of God, the love aspect of God. He is the embodied soul of all creation. He embodies the energy which is a consciousness aspect of the Being we call God...”<sup>55</sup> Or, as another New Age prophet writes talking for Jesus: “Men call me Christ, and God has recognized the name; but Christ is not a man. The Christ is universal Love and Love is king...”<sup>56</sup> When L'Engle says “God is Love itself”<sup>57</sup> she eliminates the other side of God; the vengeful but just God. *A Course in Miracles* teaches that all will be saved. It also refers to God as Love Itself. The Bible teachers neither.

Madeleine L'Engle was “Author in Residence” and volunteer librarian at St. John the Divine Cathedral in New York. She attended the church services regularly and at times gave the sermon. St. John the Divine is publicized as a New Age church and is noted in *The New Age Journal* as a “Miracle on 112<sup>th</sup> Street.” The cathedral houses Shinto and Native American shrines, has T'ai Chi rituals performed during services, and even displays a female figure of Christ called “Christa.”<sup>58</sup> David Spangler, one of the admired New Age teachers, goes there frequently to perform Eucharists. He believes that Christ is the same force as Lucifer:

*A Wrinkle in Time* is listed under the heading For Reading Involving the General Occult Field in Linda Goodman's book, *Star Signs, The Secret Codes of the Universe: A Practical Guide for the New Age*.<sup>60</sup> It is also listed in *The New Age Guide* by John Clancy.<sup>61</sup> Her books can be found in New Age/occult bookstores, including the Theosophical Society in Wheaton, Illinois (located a mile away from Wheaton College).

Matthew 7:13-16 warns: Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow is the road that leads to life, and only a few find it. Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them.”

For God so loved the world that he gave his only Son, that whoever believes in him shall not perish, but have eternal life. John 3:16

Did Jesus have to come and get crucified, because only if he died in agony could this bad-tempered father forgive his other children?”<sup>62</sup>

Note: Madeleine L'Engle passed away at the age of 88 on September 6, 2007. *A Wrinkle in Time*, her most widely read novel, has sold over 14 million copies since its publication in 1962. L'Engle lectured in churches and colleges around the country and her works have been taught in both private and public schools for decades. Her redefinitions of Christian doctrines are being taught throughout the world. More detailed information on L'Engle's beliefs, deep New Age/occult connections, and evidence of how her works have influenced pastors, educators, and readers can be found in my book, *Battle to Destroy Truth: Unveiling a Trail of Deception* (1996), available on Amazon.com.

## NOTES

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