

THE GOSPEL OF MADELEINE L'ENGLE: MORE THAN JUST A WRINKLE IN TIME

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Neither is there salvation in any other: for there is no other name under
have 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,
glowing in them, lighting their lives, as it must if it is to make any sense
today at all. 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 all Christians who
hold firm to the truths of Scripture. In her non-fiction work, *A Stone for a Pillow: Journeys with
Jacob*, she claims she accepts Jesus Christ as her Saviour, yet 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. Not by insisting that only those whose god fits into the
same box as my god will go to heaven.¹

Expounding on this idea a little farther in the book, L'Engle states with confidence: “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.”² She continues,
appealing to what human beings crave, all-encompassing love: “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.”³ L'Engle devotes the next couple of pages to shaming those who believe Jesus
will come again as Judge, separating true believers and unbelievers for eternity (e.g. John 5:22-
30; Matthew 25:31-46). But, perhaps the most startling belief of universalism is found in
another one of L'Engle's non-fiction works, *The Irrational Season*. In total contradiction to
Scripture, she 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.⁴

When asked if she is a universalist, L'Engle emphatically denies being one, and then proceeds to

cleverly redefine a universalist as a “particular incarnationist.” 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, including Satan, it is imperative to realize 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. In this view, 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. Emphasizing 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.⁵

Continuing her assault on the gospel, 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.⁶

With these statements, L'Engle proudly denounces the very heart of Christianity—Jesus willingly giving up His life in full payment for our sins, a once for all sacrifice (cf. John 10:17-18; Psalm 49:7-9; Romans 8:3-4; Hebrews 2:14-18; 10:1-10). The apostle Paul taught a “forensic” view of the atonement: “Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!” (Romans 5:9). When I first read L'Engle's demeaning redefinition of the atonement, Hebrews 10:29 came to mind: “How much more severely do you think a man deserves to be punished who has trampled the son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?” Instead of relying only on an etymological dictionary, L'Engle should have used *Merriam-Webster's Dictionary* which defines the atonement as “the reconciliation of God and humankind through the death of Jesus Christ,” and also, a “reparation for an offense or injury.” However, the last meaning provided does fall in line with L'Engle's thinking: “Christian Science: the exemplifying of man's oneness with God.”⁷ It took some time, but I did find the word at-one-ment in the New Age book *A Layman's Guide to New Age & Spiritual Terms*. It accurately describes where L'Engle is taking her readers:

At-one-ment refers to a state of attunement in religious, mystical, and metaphysical practices. The mystic is said to attain at-one-ment when he experiences a union with the Absolute or Cosmos. The term literally means the realization of a state of oneness.

By achieving oneness, unity will come to pass, and with unity . . . peace. Many separations

between mankind will fall away. Racial concerns, religious differences, and sexual preferences will no longer be important issues. Each individual will experience his choice. Peace and brotherhood will come to reign on planet earth.⁸

Those espousing New Age thought believe Jesus was human like any one of us, but obtained “Christ Consciousness.” In other words, 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.* Also known as “Cosmic Consciousness,” the term “Christ Consciousness” is the belief that Christ is an office, so to speak, not the person Jesus of Nazareth; thus, they separate Jesus from Christ.

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/mystic William James: “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.”⁹ 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.”¹⁰

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 (1831-1891), a famed Russian occultist and medium, was co-founder of the occult Theosophical Society which is largely responsible for New Age thought infiltrating the West. Theosophy literally means “divine wisdom.” The society promotes mystical experience, the investigation of the psychic and spiritual powers latent in man, the brotherhood of all mankind (i.e. interfaith cooperation/learning), 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 from *Walking on Water* 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.¹¹

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.”¹² Tessering is a common word L'Engle uses in her fiction such as her popular novel, *A Wrinkle in Time*. 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 those names listed in *The Dictionary of Angels*, a book that caught my eye at the library while doing some research. Following, are a few of the 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 Mahlah are also used by L'Engle - cvk].

Rofocale – more usually called Lucifuge Rofocale, prime minister in the infernal regions, according to the *Grand Grimore*. Rofocale 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.¹³

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* states:

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.¹⁴

God doesn't draw a dividing line either.

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

In her most mild, widely-read novel, *A Wrinkle in Time*, which continues to be taught in both Christian and public schools alike, “angels” take children to a medium and gaze into her crystal ball to get information needed to help find their father. In Leviticus 20:6, God tells 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 . . .”¹⁵ Yet, in *Wrinkle*, Jesus is made to look as if he is on the same level as Buddha and Gandhi. Charles Wallace, the main character in the book, 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 shouts out a few more names, Leonardo da Vinci, Michelangelo, Shakespeare, etc. His friend Calvin then adds to the list, confidently calling out Gandhi and Buddha.¹⁶

Children reading L'Engle's fiction are getting her theology whether they want it or not. Placing Jesus' name along with Gandhi and Buddha was not a mistake. In her non-fiction work, *Trailing Clouds of Glory: Spiritual Values in Children's Books*, L'Engle fondly 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.”¹⁷ 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.”¹⁸ Gandhi was a Hindu guru—a “god-man.” And, hell is no problem for L'Engle since she doesn't believe in a literal hell, or any type of final separation by God of 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, anymore than the Aristotelian sandwich of heaven, earth, hell, is to be taken literally.”¹⁹

A Wrinkle in Time is the first novel in what is known as L'Engle's Time Trilogy. *A Wind in the Door* and *A Swiftly Tilting Planet* are the sequels in which L'Engle leads her readers deeper into the world of the occult. In the third chapter of *A Wind in the Door*, Charles Wallace and his sister Meg meet their Teacher—a spirit guide in the form of an eight to nine foot tall dark man wearing a long robe. In a rather chilling passage, their “Teacher,” who calls himself Blajeny, bows down to the children's pet snake Louise the Larger and proclaims it is his colleague and also a Teacher. It's in *A Wind in the Door* that L'Engle introduces her readers to the concept of “kything.” What is kything? Proginoskes, a huge winged creature with many eyes said to be a cherubim in the story provides the answer: “You might say that mental telepathy is the very beginning of learning to kythe.”²⁰ It is.

Charles Wallace's “gift” to kythe is developed to its fullest in *A Swiftly Tilting Planet*. His spirit can even dwell in bodies of people who have been dead for hundreds of years. While researching L'Engle, I came across a book by New Age authors Louis M. Savary and Patricia H. Berne titled *Kything: The Art of Spiritual Presence* (1988). L'Engle's own endorsement was on the front cover: “The whole book is full of wonderful encouragement for people who are willing to open themselves in love. . . . It's a beautiful book.” The authors even dedicate their book to L'Engle “for giving a name to Kything.” If you take the time to read it, you'll find out kything is definitely a whole lot more than mental telepathy. There are instructions on how to communicate with spirit guides, the dead, the saints and Christ—and, even with plants, trees and animals. But, most disturbing is that the authors point to a service activity known as Triangles which is sponsored by the Lucis Trust to help raise human consciousness and the New Age goal of the transformation of the planet. Formerly known as Lucifer Publishing, the Lucis Trust is an organization that was set up by occultist/medium/Theosophist Alice Bailey (1880-1949).

Besides the ability to kythe in *A Swiftly Tilting Planet*, Charles Wallace shouts out a rune to give him 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, yet another occult practice, is also prevalent in the book. *A Witches Bible Compleat* defines scrying as “Any form of divination which involves gazing at or into something (crystal ball, black mirror, pool of ink etc.) to induce psychically perceived visual images.”²¹ These practices, along with clairvoyance, are not only seen as good, they are described as “gifts . . . given . . . by God.”²²

Critiquing L'Engle's Time Trilogy, Dr. Gary D. Schmidt notes:

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.²³

Dr. Schmidt is a professor of English at Calvin College in Grand Rapids, Michigan. But, instead of warning Christians about L'Engle's works, he promotes them as Christian—like many fellow professors and elementary teachers of English in Christian schools around the country. Parents, please take note.

In *Trailing Clouds of Glory*, writing about magic and witchcraft, L'Engle says, “We human beings tend to distort and misuse, 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 *A Wizard of Earthsea* dealing with sorcery. A wizard, called the Master Chanter, teaches Ged the “Lays of wisdom” and spell after spell. But, he 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.”²⁴ She is describing the use of white magic opposed to black magic. L'Engle may sway her readers into thinking these are good spiritual values for children, but discerning Christians know God will not judge them as good (see Matthew 18:1-6).

When L'Engle preaches we can do anything Jesus did, she has in mind the use of psychic powers. To see the consistency of what she believes, it's helpful to look back at her book on faith, *Walking on Water*. When talking about the powers available to us, she warns “this power can kill as well as illuminate. Those who try to use it for their own advantage come to disaster, like Simon Magus in the Acts of the Apostles.”²⁵ She insists all power belongs to God, but leaves out the critical warnings Jesus gave to his disciples concerning the master counterfeiter and his followers: “Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly 'I never knew you. Away from me, you evildoers!'" (Matthew 7:21-23). In His response to the disciples' question about His coming again and the end of the age, Jesus said, “For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible” (Matthew 24:24). The apostle Paul reiterated Jesus' warning: “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 (a New Age favorite), goddess worship, witchcraft/shamanism, occult meditation, astral projection, divination and more are seen throughout L'Engle's works, both in her fiction and non-fiction. Perhaps, one of the most blasphemous ideas she puts forth is found in her later novel, *An Acceptable Time* (1989). A bishop with the last name of Colubra (“Latin for snake”) defends the esoteric and occult. He describes the Witches' Sabbat, Samhein (Halloween), as a “holy time,” and downplays the occult background of druids. Switching good for evil, L'Engle takes deception to a whole new level.

By the way, Louise, St. Columba speaks of Christ as a druid. You scientists can be terribly literal-minded. 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.²⁶

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

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 *Trailing Clouds of Glory*: “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.”²⁸ 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 himself.

Another disturbing passage in *An Acceptable Time* (there are many) is when Karralys, a druid in the story, tells Polly (the main character), that snakes are revered as gods and he reveres the snake. When a snake slithers up to her, Karralys asks if she called for the snake. Polly replies that she didn't, to which Karralys surmises: “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.”²⁹ Besides the obvious approval of goddess worship, the story continues to pay tribute to the snake. Bishop Colubra blesses Louise the Larger (the snake from *A Wind in the Door*), as does Karralys who blesses the snake for coming to their aid. It's not a coincidence that Polly and her druid friend Anaral find a silver circlet headpiece with a crescent moon in the middle of it and place it on their heads. In witchcraft, this exact same headpiece is worn by the Queen or High Priestess; it represents the goddess whom witches worship.

Many self-professed Christians claim Madeleine L'Engle is a “wonderful Christian author.” When there are complaints about her works, they try to use the excuse that L'Engle's novels are just fiction, yet 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 . . .”³⁰ When L'Engle was asked by a young boy about *A Wrinkle in Time*, whether she believed all that, she assured him that

she did.³¹

L'Engle's novels are not just pure fiction; they are spiritual poison for children, precisely because they are considered “Christian.” God's command in Deuteronomy 18:9-13 is explicit, leaving no room for doubt concerning occult beliefs and practices:

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 promotes a more subtle aspect of the occult, contemplative prayer, then instructs her readers in some of the Eastern/occult techniques of meditation—from deep breathing exercises to chanting mantras. The object of this form of prayer, she asserts, is for people “to get themselves out of the way in order to listen” (resulting in an altered state of consciousness—self-hypnosis), and explains that it makes her feel like she is “becoming part of the energy of creation.”³² The psalmist David wrote: “I meditate on your precepts and consider your ways, I delight in your decrees; I will not neglect your word” (Psalm 119:15-16). And again, “I remember the days of long ago; I meditate on all your works and consider what your hands have done” (Psalm 143:5). In Scripture, meditation is seen simply as pondering or thinking deeply on God's handiwork, His laws, His ways. We don't find Jesus teaching His disciples how to do deep breathing exercises or chanting over and over again when He tells them how they should pray (Matthew 6:9-13). If occult techniques of meditation were so crucial for our salvation, one would think they'd be found in Scripture—somewhere. Of course, they aren't, because they are essential to what God has forbidden.

In Hinduism, the purpose of Yoga is to yoke (unite) 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 the breathing techniques for meditation used in Yoga, are also found in occult books dealing with sorcery, witchcraft, and mysticism. Donald Kraig explains in his book, *Modern Magick*: “The true benefit of meditation is the experience of oneness with Divinity; that form of White Magick known as enlightenment or cosmic consciousness.”³³ [It's important here to note that some Yoga teachers (who are open and honest), hypnotists, occultists, as well as Christian authors warn there are physical, emotional, and spiritual dangers that can result from using this type of meditation (documented in my book, *Emergent Revolution: When Eastern-Occultic Mysticism Unite To Transform the Church, America & the World*, Appendix A).]

Essential to Hinduism is the Monistic/Pantheistic belief, All is One and All is God. Thus, God and His creation are not different in substance. 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.”³⁴ In fact, she says she “can't live without God as one, God as all.”³⁵ 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.”³⁶ “If God is in and part of all creation, then any part can be a messenger, an angel.”³⁷

“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.”³⁸ This is blatant pantheism and its kissing cousin, panentheism (God within all things.)

The Christian Research Institute has described the New Age movement as the infiltration of Eastern and occultic mysticism into the West and notes: “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.”³⁹

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 mentions his book, then uses it to 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.⁴⁰

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 obtain perfection (Self-realization). There is no judgment or accountability to a personal, righteous God in reincarnation; every person has the ability to save themselves. What a sad alternative to the gift of grace offered to all by God! 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 lessons in love, and that love is greater than all his sick hate.⁴¹

How else could Nero, long dead and torturer of Christians, have many more years to learn lessons in love? What other way than through the doctrine of karma and reincarnation?

You may have noticed L'Engle's separation of Christ from Jesus in the above statement. Like everything else, there is a reason she does so. Describing Jesus of Nazareth, L'Engle reveals a different Jesus: “I worship a Christ who is fully God because he was incarnate more completely than anyone I have known.”⁴² 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 with the first of the ten commandments, “Thou shalt have no other gods before me” (Exodus 20:3).

Because L'Engle redefines who Jesus is, she can mock, and undeniably reject, the purpose and work of Jesus Christ:

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 in 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 to save us from God the Father.⁴³

Several pages further in *The Irrational Season*, L'Engle adds:

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.⁴⁴

I have a hard time believing L'Engle's friend was taught Christians rejoice at watching the torture of the damned in hell while they're in heaven. It wouldn't be surprising if her statement was yet another way to discredit the gospel and those who believe it. The holy, just God who would mete out righteous judgment is portrayed in *A Stone for a Pillow* as a "forensic god," a "cartoon god."⁴⁵ And, since the atonement is not payment for sin, it follows that L'Engle redefines the Last Judgment as a loving celebration for every person: "For God's judgment is atonement, at-one-ment, making us one with the Lord of love."⁴⁶

Will all be redeemed, even Satan? Jesus refutes this unequivocally: "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'" (Matthew 25:41). From the time God cursed the serpent in the Garden and foretold Christ's victory over Satan (Genesis 3:14-15) to the last verse in the book of Revelation, there is no indication that Satan will ever be reconciled to God again. Either what Jesus said is true, or He is a liar, and the latter just isn't possible.

Madeleine L'Engle may say, "I accept Jesus as my Saviour," but the Jesus she preaches is "another Jesus." 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 Saviour. 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.⁴⁷

New Age leader 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.”⁴⁸ L'Engle concurs: “God is constantly creating, in us, through us, with us, and to co-create with God is our human calling.”⁴⁹ The New Age idea that we can be co-creators with God stems from the belief of All is One and All is 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 exist. For true perception is a remedy with many names. Forgiveness, salvation, Atonement, true perception, all are one.”⁵⁰ Without fear of judgment from God the Father upon sin, Jesus is demoted to way-shower:

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.⁵¹

Many prominent New Age leaders/authors like Elizabeth Claire Prophet talk about Jesus Christ; they can even say Jesus Christ is their Savior, 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. L'Engle's beliefs are spelled out in the New Age/occult book, *Linda Goodman's Star Signs*:

Jesus was human, but Jesus “the Christ” was a different person (albeit the same flesh body) – one who had achieved the power of immortality...through mastery over the physical body and harmonious communication with his Spirit or Higher Self – as you may do and become also.

The “second coming” is not what is now expected, just as the true mission of the babe born in Bethlehem was not what the Jews expected it to be two thousand years ago. The “second coming” will be in the heart of every man and every woman on Earth of good and pure, unselfish intent...This, too, is the awesome revelation of Easter, which will be recognized when all people realize that they are also “messiahs” – gods and goddesses (no one above or below anyone else), *possessing great powers they have too long forgotten.*⁵²

Does this sound familiar? Notice too, how Goodman redefines the Second Coming and the Resurrection. This is esoteric doctrine.

According to New Age prophet Benjamin Creme, Christ “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.”⁵³ In *A Layman's Guide to New Age & Spiritual Terms*, New Age author Elaine Murray uses a quote from *The Aquarian Gospel of Jesus Christ* by Levi H. Dowling to define Jesus Christ. Again, Jesus is separated from Christ: “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.”⁵⁴ When L'Engle proclaims “God is Love itself,”⁵⁵ she eliminates the holy, just aspects of God's nature, making Jesus' sacrificial payment for sin and His Second Coming as Judge needless.

After describing Carl Jung's concept of racial memory, “his belief that when we are enabled to dip into the intuitive, subconscious self, we remember more than we know,” L'Engle adds, “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.”⁵⁶ Did we have a loss of memory of who we really are destined to be? Did we forget we can do “anything he (Jesus) did in his lifetime?” Psychologist Carl Jung, who is revered by New Agers, believed the ultimate reality of existence and 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, a Gnostic named Philemon. Jung describes his haunting encounter with other disembodied spirits who, he admits, compelled him to write what “might have been said by Philemon.”⁵⁷

As seen in *A Course in Miracles*, those embracing New Age thought deny the reality that we have inherited Adam's sinful nature. Sin is not seen as rebellion against God, but as mistakes we make that we ourselves can correct (through enough meditation which evolves one into godhood). Madeleine L'Engle redefines sin in *A Stone for a Pillow* in typical New Age fashion: “Sin then, is discourtesy pushed to an extreme, and discourtesy is lack of at-one-ment.”⁵⁸ Denying we have inherited a sinful nature from Adam and that physical death was punishment for sin is not only seen in L'Engle's non-fiction, but through her fiction as well. In *A Ring of Endless Light*, L'Engle's misguided theology shines through again:

*Adam thus bequeathed us his death, not his sin . . . We do not inherit the sins of our fathers, even though we may be made to endure their punishment. Guilt cannot be transmitted. We are linked to Adam only by his memory, which becomes our own, and by his death, which foreshadows our own. Not by his sin.*⁵⁹

Through His servant Paul, God made clear what L'Engle distorts:

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned –

Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man, the many will be made righteous. (Romans 5:12, 18-19)

There is no mention in these texts, or anywhere else in Scripture, that we inherited a loss of memory from Adam and Eve which we have to regain in order to work at making ourselves perfect once again. Salvation cannot be attained by human effort alone, which is why Jesus, the only One without sin, out of boundless love for us, took our place (cf. Psalm 49:7-9; 2 Corinthians 5:21; Hebrews 4:14-15; 7:26-27; 1 Peter 2:22-24). Madeleine L'Engle does not understand, or accept, the holiness of God, that He cannot stand the sight of sin, and that His justice demands a perfect sacrifice. Sadly, she has rejected God's ultimate sacrifice and *free* gift of salvation to those who believe in His Son (e.g. Romans 3:21-16; Ephesians 2:1-10; Galatians 2:16).

Denying the unique inspiration of the Bible (2 Timothy 3:16) by comparing it to myth and story—no different than any other book of fantasy, fairy-tale or religion that contains “truth,” L'Engle sets her readers up to accept her new gospel. The following example is but one of many that shows how she,

quite ingeniously, places doubt in the readers' mind, subverting the unique authority of Scripture. Read carefully:

Alas Lucifer, how plausible you can be, confusing us into thinking that to speak of the Bible as myth is blasphemy. One definition of myth in the dictionary is parable. Jesus taught by telling parables. Did Jesus lie? Blaspheme?⁶⁰

L'Engle has just switched what God would want us to believe, to what Satan would have us believe (see Isaiah 5:20). Jesus did speak in parables at times, but not all of what Jesus said is parable, and to speak of the Bible as myth negates its historical facts. The apostle Paul wrote to Timothy: "As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith" (1 Timothy 1:4). He warned: "For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths" (2 Timothy 4:3-4). Paul told Titus: "This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth" (Titus 1:13-14). He instructed him: "You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance" (Titus 2:1-2).

During a sermon L'Engle delivered on the Chicago Sunday Evening Club titled "The Mythical Bible," she enticed her listeners:

And don't let the word myth be upsetting. In one dictionary a definition of parable is myth. Far from being a lie, myth is a way for us to see beyond limited fact into the wonder of God's story. Of course, whenever anything is wonderful, Satan's pleasure is to turn it around and make us think it isn't wonderful at all, that it isn't even true. So let's not give Satan pleasure today.⁶¹

Paul's warnings and instructions don't fit into L'Engle's theology, so she disregards them.

Madeleine L'Engle is "Author in Residence" and volunteer librarian at St. John the Divine Cathedral in New York. She attends the church services regularly and at times preaches the sermon. St. John the Divine is publicized as a New Age church and is noted in *The New Age Journal* as the "Miracle on 112th 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."⁶² David Spangler, a highly recognized New Age teacher, goes there frequently to perform Eucharists. He believes "Christ is the same force as Lucifer"⁶³ and that "Lucifer is literally the angel of experience."⁶⁴ Perhaps it was Spangler's spirit guide John who taught him, "Lucifer prepares man in all ways for the experience of Christhood and the Christ prepares man for the experience of God."⁶⁵ Spangler reveals what many in the New Age movement have accepted:

Lucifer comes to give to us the final gift of wholeness. If we accept it then he is free and we are free. That is the Luciferic initiation. It is one that many people now, and in the days ahead, will be facing, for it is an initiation into the New Age.⁶⁶

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*.⁶⁷ It is also listed in *The New Age Guide* by John Clancy.⁶⁸ Her books can be found in New Age/occult bookstores, including the Theosophical Society in Wheaton, Illinois (located a mile away from Wheaton College from which L'Engle received an honorary doctorate).

Jesus said: "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" (Matthew 7:13-16).

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?⁶⁹

Paul warned the church in Corinth about falling for another Jesus, another gospel, and a different spirit (2 Corinthians 11:3-4). When held up to the light of God's Word, Madeleine L'Engle's gospel crumbles.

Note: This article was first written in the early 1990's as a help for parents whose children were reading Madeleine L'Engle's works and were being taught, from elementary school to college, that they were those of a great Christian writer and Christian in nature. I was recently asked to put the article in print by a Christian grandmother whose grandchild was being taught *A Wrinkle in Time* at the Christian school she attended. Along with the possibility of the movie coming out in theaters, I decided to make it available. While I have made some changes to the original article that was not published, I kept it in the present tense. 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 continue to be taught throughout the world. More in-depth documented information on L'Engle's beliefs found in both her fiction and non-fiction, her deep New Age/occult ties, 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). My latest book, *Emergent Revolution: When Eastern-Occultic Mysticism Unite to Transform the Church, America & the World* (2015) also expounds on the concept of kything and how it is being used to expand the "kingdom of God" on earth. It also shows connections to the Theosophical Society, its beliefs, and Alice Bailey in particular. Both are available on Amazon.com.

Unless otherwise indicated, all Scripture quotations were taken from the NIV Study Bible, 10th Anniversary Edition, 1995, The Zondervan Corporation, Grand Rapids, MI., The Holy Bible, New International Version, 1972, 1978, 1984 by International Bible Society.

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