

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

CHRISTIAN PURITIES FELLOWSHIP

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The Postmodern Church—Part Two

Dr. H. T. Spence

In the last issue of *Straightway*, we presented the sobering reality that the Institutional Church of Western Civilization has now entered a “post” modernity having departed from the era of the “modern” church. The modern era began during seventeenth-century Rationalism and its by-product, the Enlightenment. It was an age where man looked within himself, drawing from reason and believing this was all that was necessary in order to live. Thus man, through his reason, was projected as being the measure of all things, needing no God and no revelation from God.

The Modern Period

There was both a religious and secular reaction in the world to the Protestant Reformation. The Roman Catholic Church through the Council of Trent organized a Counter Reformation. Likewise, the humanistic, secular world gave birth to its own counter reformation in the powers of the Enlightenment Period. The Reformation brought a revival of hermeneutics in the interpretation of Scripture, making the Bible a motivational force to culminate the Renaissance in all areas of life. Through the preaching of the Reformation, the Bible had come to open vision; in response

This edition includes a second article
The Postmodern Church—Part Three

the Enlightenment Period denounced the Protestant Reformation's presupposition about the Bible.

The question could be asked, "Did God in His providence permit the Renaissance's honorable inquiry into many areas of human thought in order to lead to the achievements of the Protestant Reformation?" Considering this probability then, what path did men take who rejected the biblical light of the Reformation? In rejecting revelation, what became their source of truth? Their path led directly to the Enlightenment Period and its age of the truth of Reason. This began the "modern" period. A few of its great minds were David Hume, Immanuel Kant, and Georg Hegel. It was during this "modern" period of man's authoritative reason that Liberalism and Modernism were born in the institutional church. Beginning in the 1600s, the Modern Era most likely culminated in the 1960s.

The Postmodern Period

During the 1700s, Unitarianism arose as a powerful child of the Enlightenment. In the 1800s, Liberalism became another byproduct of the Enlightenment. Both profoundly affected the church by their rejection of revelation and their reliance upon reason to dictate and dominate the church. Coming out of Liberalism was Modernism, arising in the church a century and a half after the birth of the modern secular world. Not until the turn of the twentieth century did things begin to drastically change, especially by the end of World War II. Although World War I had a profound effect on theology, post-World War II times pressed theology into Postmodernism. Evolution took over the schools while prayer was taken out of the schools; society more and more began to reject other Christian beliefs as well.

Forwarding the powers of Existentialism, the Postmodern era of the church began in Europe first with Neo-orthodoxy. In 1948 came the birth of Neo-Evangelicalism; that same year also brought Neo-Pentecostalism, which led into the Charismatic Movement around 1966-67. Two other entities also came into existence in 1948: the World Council of Churches and the nation of Israel. The World Council of Churches demanded two things. First, it was a movement calling for an ecumenicity of all of the Christian faiths. Yet, for this to be achieved both revelation and reason will have

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to go; the Enlightenment Period destroyed revelation, and now the rise of Postmodernism will destroy reason. The second thing demanded now by the WCC is the pressure for the global religions to come together. In order for this to be accommodated, the word *church* must be discarded. The Postmodern era will bring us to the end of the church age, because the term *church* is now an enemy to global ecumenicity. It is our firm belief that we are in the Laodicean Church Age and the Rapture will conclude the church concept. Even the public church of our times is declaring that humanity is at a point in history where drastic changes must come within the church, or the church will not be able to keep up in secular society with its postmodern era of changes that are taking place.

Through a variety of certain philosophical and theological writings, Postmodernism was conceived in the late 1800s and birthed in the 1920s. Nevertheless, this movement in the church did not make its way to the forefront until the 1970s and 1980s, coming to its prime in the 1990s. Postmodernism shifted the presupposition of life politically in governments and religiously in Neo-Christianity.

It may also be observed that in 1979, when the term New Age came out of the closet, it was right in harmony with the Postmodern philosophy. The New Age Movement—truly part of the postmodern movement—included

religion. It also fostered a deification of the motherhood of nature. It has popularized alternative medicines, herbs, and natural remedies. Although these things in and of themselves may not be wrong to use, in Postmodernity these call all back to a simplicity where the goddess Mother Nature controls, sustains, and comforts us. This is a Postmodernism that throws to the wind all reason for a new spiritual, holistic experience.

Among the numerous contributing factors in the transition from Modernism to Postmodernism, the rise of several radical movements in the 1960s played a prominent role. This decade in our history was marked by great turmoil and upheaval in the culture, lifestyle, and music of its youth. Especially in the cerebral influence of its music, it was a time when Surrealism, a form of Existentialism, took over the youth. Even their process of thinking changed when they rejected Modernism's use of reason for the imaginative world found in the drug-culture experience. This culture liberated the mind from reason, "awakening" it to a postmodern awareness beyond reason. It was truly a season when biblical principles of absolutes and morals were shattered throughout an entire generation. These ten years brought drastic changes in our country and ultimately throughout Western Civilization, paving the way for a new America and new-church consciousness.

We have now passed that era;

the old concepts of Liberalism and Modernism are waning while a cutting-edge church is rising within the Postmodern world. The Postmodern world requires of society powerful and drastic changes in governments, corporations, education, and even day-to-day thought and living.

When we acknowledge the presupposition of a given society, we are acknowledging the root of its existence. It is not so much the superstructure of the church that first changes—it is its root that changes. The superstructure of ideologies will continue to change; however, the change from a modern Enlightenment philosophy to a postmodern one necessitates a drastic change at the root of thinking.

The Emerging Church

The new terminology for the church is still in a process today. Not even the leaders can tell you where we are going in the future. One requirement of Postmodernism in religion is the annihilation of all things identified with the church or with Jesus Christ. When this is achieved, what then is the church's place in a Postmodern era? This is where the church presently finds itself. It is at an unknown. The church is just at a fluid, limbo state—the classic position of Existentialism.

An example of Postmodernism's requirements is the substituting of the word *pastor* with the new term *facilitator*. A facilitator is one who facilitates; he is the one to keep

the church going. He is the one to keep some sense of focus on this unchartered road. This facilitator facilitates the *assemblies of people* rather than the *church*. A facilitator is like the inept Sunday school teacher who merely presents a text and permits everyone to give their own interpretation with no clear, definite interpretation ever resolved. This is Postmodernism. Such approach to interpretation merely feeds the pride of the people. Everybody has their say-so, but the class is given no conclusion. There may be five different opinions about that passage, and the facilitator will say, "Well, you know everyone of these have some benefit, so let's go on to the next passage."

The above common situation is a classic example prominent in the emerging-church fever. The emerging church believes we are at a time of pluralism. We are in a pluralistic society, and when it comes to the understanding of the Word of God, we need a pluralistic presentation. Thus, the mega churches send out questionnaires inquiring of what the community would like in a religious meeting? This seeker-sensitive mentality accommodates what the people want rather than what the people need. If they like Rock music or disco music, if this is what they are seeking for their life, then we want to be sensitive to these seekers. They do not want someone dogmatically declaring this is the way you must live, this is the way you should interpret that passage of Scripture.

So they have opened it up so that everyone can express their sensitivity about that passage of Scripture. It is accommodation to the world. It is accommodation to society.

According to the leaders of the emerging church today, this is how we must forward future religion. We must go where the fish are, where the seekers are. What are they seeking for? They are not seeking for God; they are seeking for a social gathering. They want to feel wanted. They want to be entertained rather than being told what to do. All must be sensitive to these needs. Where is it going to end up? Three years from now they may be seeking something else, and we will have to turn with the flow of the seeking.

Postmodern thinking is for the Existential existence of the people: they are hurting, they have been wounded, they are depressed; therefore, we must accommodate this. Through his "In Touch" ministry, Dr. Charles Stanley is one of many in the conservative, evangelical world who is merging into the emerging church mentality. One will notice there is no pulpit or even a lectern for his television broadcast. Walking back and forth and getting away from "preaching," it is becoming more of a "talk-show format" with the people. Because the seeker-sensitive audience sees the pulpit as a very intimidating symbol, its absence makes Bible-teaching appear warmer, and non-offensive. Several ways of how to overcome a hurt may be given

although many times Jesus is not even mentioned. Less and less the Gospel is being preached and more and more the preaching is dealing with the so-called neurotic and psychotic aspects of a depressed society. The church needs to emerge in order to accommodate this hurt, this wounded spirit, this depressed society.

In reality, people are not going on with God. In fact, the overwhelming, vast majority knows nothing about God; they are simply needing a quick fix on Sunday morning. This is what they are "seeking." They do not want to hear, "Thou shalt not, Thou shalt not." They want something that will soothe their wounds, that will make them feel good, that will be non-offensive. They do not want to be told "that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

For these very reasons, the emerging church is pressing for casual attire. You will even see it now as a norm in the advertisement of churches in the local newspaper—casual dress. But even further, recently a church announced that within the church sanctuary or "auditorium," they would be playing ball down the middle aisle, throwing hoops over balls, making recreation, fun, and entertainment a part of the purpose for the emerging church. They believe we must get away from the old concepts of worship and even the "old" music of the church. We must accommodate the people and create an environment of comfort and

ease for them. We must be sensitive to what they want.

How far do we accommodate this emerging church philosophy? Well, everything must change including music, Bibles, worship, ambiance, purpose, goal, décor, and dress. The broadness of this belief has ventured so far out to a frontier where Billy Graham declared in his interview with Robert Schuller that we must now see that the Body of Christ includes many from other religions. According to his “emerging” belief, there will be those who will go to heaven without believing on Jesus Christ. Dr. Graham voiced very explicitly that this would include Hindus and Buddhists entering into heaven another way. Such words of boldness now coming from him indicates he too is part of the transition to bring about all the religions coming together.

Conclusion

There is an ambiance, an unnatural atmosphere that has entered the institutional church that is strange to the true child of God. The remnant in the End Time is going to be viewed by the present church age as belonging in the Dark Ages. Even our terminology, our worship, and our concept of a walk with God are going to be viewed as obsolete and archaic. It is evident that the transition has been well underway for quite some time now; we are now entering the solidification of postmodern belief in the church. More and more it is evident that the

average professing Christian has no concept of what it is to biblically “walk with God.” Such individuals include pastors; they have been so in contact with what we would call the contemporary that they have no concept of the past and those great men who had a true walk with God. Sadly, the biographies of the men of the past are now being written from the emerging church’s perspective. They are boldly declaring that men like Martin Luther were forerunners of their emerging church and all of the contemporary missionaries. These writers have completely re-interpreted such early lives, their terminology, devotions, and their prayers (i.e. John Piper’s contemporary interpretation of Jonathan Edwards and the First Great Awakening).

There is also a new hermeneutics emerging from the contemporary where men are giving us totally new interpretations of the Scriptures. Although they claim to use the same Bible, they are viewing it now through the eyes of the emerging church. It is evident that eventually all theological systems will have to go in this new church. The old Calvinism and old Arminianism will have to go or be re-interpreted to accommodate the times. All these systems must die or change because they were based on reason and certain absolutes. Since there are certain things you must believe to be a Calvinist, Arminian, Methodist, Episcopalian, or Roman Catholic, all traditions must be done away with in these days of the sweeping powers of

the emerging church.

One of the greatest griefs the remnant will experience now is to observe friends and companions on the road of life, who seemed to have discerned the general changes within the churches in days gone by, now being ensnared in the web of deception found in the transitional movements birthing the Postmodern church. Such individuals will be *sucked* into the vortex of this Postmodernism. In this slowly emerging philosophical thought, ultimately there will be no resemblance to the thinking of the past. This is the determination of the emerging church; the former must be destroyed, and a new accommodating form of Christianity must be set in place for the coming new world of Antichrist. The word *Christ* has now become global, and is no longer limited to Jesus. It is the word for the man of the coming Shangri-La, the man to lead the utopia of mankind in the future. For this to come about, even public Christianity must drastically change. From this postmodern womb, Antichrist will come.

In the public arena of life, what will be the concept of the Church ten or fifteen years from now? More and more, Existentialism is pervading all religions contributing to the denial of biblical absolutes. Why is it important that all religious thought become so fluid? The stability and exactness of Truth and absolutes establish unchangeableness. Eternal Truth is resolved in its principles, authority, and

perpetuity. Therefore, a postmodern generation must destroy that which is unchangeable and somehow pull it down to a fluid state in order to remold and reshape it. Public Christianity is now in a fluid state. The absoluteness of principle and practice has been slowly eroding over the past decades of Evangelicalism. The apostasy that has now taken over the institutional church in a global perspective now has been given a new name, the Emergent Church. But it is simply a church in rebellion to its Lord; it has defected to the world. Upon its unstable waters an End-time religion is being born.

May God give us insight to see we are in the final days of the visible church's existence. The gates of hell have prevailed against the institutional church; nevertheless, the remnant, the true church, built by Christ Jesus and upon Christ Jesus will never see this death of Hades. S

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Isaiah 37:4c*

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Dr. Dennis Lowry (Call to Prayer)

“The Purpose of Intercessory Prayer”

Rev. Ivan Foster

“God’s Remnant in Times of Apostasy in Church History” Pt. 1

Rev. Ivan Foster

“God’s Remnant in Times of Apostasy in Church History” Pt. 2

Dr. Dennis Lowry (Call to Prayer)

“The Call to Prayer for the Remnant”

Dr. H. T. Spence

“The End-time Remnant”

Rev. Ivan Foster

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The Postmodern Church—Part Three

Dr. H. T. Spence

As we come to the third article concerning the Emerging Church and its identification with the Postmodern Era, we must candidly acknowledge the characteristics and principles that mark and govern such a church.

The Emergent or Emerging Church

Amidst the reality that Postmodernism is based upon the Existential philosophy, it is interesting to note that there are certain basics that seem to control churches that have joined this movement. To use the term “basics” or “principles” is an enigma for an existential church era that does not know where it is headed. The gurus for the Emerging Church movement have often viewed themselves as a Christopher Columbus with an uncharted course and an unknown future. They truly believe the global church must conform to the beliefs of the secular Postmodern Era.

Among certain terms prominent in the Emerging Church movement is the word *conversation*. The Emerging Church loves to converse. Many Neo-Christian organizations, such as the prison ministry of the Yokefellows, approach their teaching this way. Their method is to allow groups of three or four people to make their own observations on a passage of Scripture under discussion. A “facilitator” simply guides their conversation and keeps it flowing. It is basically conversational dialogue. The facilitator is responsible to guard the “conversation” so that it will not lean into the direction of offending another: “Well, I can see this passage of Scripture possibly presenting that point; and that’s a good thought, and we need to keep it in mind; let’s now go on to the next passage of Scripture.” Similarly, this is what the United States has been pressing for several years in coming to Postmodernity—“Don’t go to war; we must dialogue with our enemies.”

Yet in the case of the emerging church, we are not speaking of dialoguing enemies per se, but rather a variety of Christian beliefs. The idea is that we need to respect one another in what each believes. One may believe in the deity of Christ, while another does not; but we should be able to come together in friendly dialogue. Such an approach brings no resolve in conversation. Of course, the Emerging Church is not looking so much for any biblical conclusion in all this; they are eagerly trying to break down all walls and barriers within Christianity. Ultimately, they seek the breaking down of the walls of all religions.

We were saddened by the fruitless interview in 2008 that New Testament professor Mark Minnick had with the Southern Baptist Mark Dever at Dever’s church in Washington, D.C. Not only did Dr. Minnick praise Dr. Dever

highly in the dialogue, but he also could never adequately articulate any logical reason for biblical separation when the question arose. It was also evident Dr. Minnick did not want to offend Dr. Dever or those of Neo-Evangelicalism, and thus remained in a passive and light spirit to keep the “conversation” non-offensive. On several occasions in the “conversation,” Dr. Dever tried to put Dr. Minnick on the spot, but Dr. Minnick kept the conversation on a very easy-going and compromising context. Have we not learned from the political world that nothing of spiritual value comes from dialoguing with the enemy? Neo-Christianity will only weaken the Fundamentalist-separatist position when such vain dialogues take place.

Yes, this is a popular mode of the Emerging Church today—“conversation.” How does it all end? There is basically no concrete conclusion, and there is not suppose to be. The goal is merely that we were able to get together and talk. We grieved with a deep heart to observe this conversational approach in Northern Ireland when a Protestant leader sat down with an IRA terrorist laughing and shaking hands as their picture was taken to be sent around the world. Such a manner is an example of Postmodernism. To the Postmodernists, the former ecumenical approach has not been working. But to lay aside all absolutes, doctrines, and principles of Faith in its existential approach is where postmodernity steps in. Postmodernity adheres to the destruction of all doctrine.

Another popular term that Postmodernity presents is *experience*. Clearly, this is not an experience based upon the Word of God but simply any kind of experience. The Buddhist can say, “I had an experience”; the Christian can make the same boast of an experience. If both experience joy and peace, it is reasoned that the experiences must be the same. The Buddhist may call the experience “awareness” while the Christian calls it the New Birth; nevertheless, in Postmodernism, they are both believed to be the same. From this premise, as they dialogue, they realize they have a mutual experience and terminology resulting in certain ecumenicity. In this light, the Emerging Church seeks to harmonize with the experiences of other religions and other ideologies. The postmodern view concludes that if we are going to survive this age, we must be in harmony with everyone else’s experiences, justifying them to be the same. As long as one gets an experience that is at least remotely like the one we believe as a Christian, then it is all right; there is compatibility between us.

Conceptual Changes of Postmodernism

Another basic premise of postmodernism is that former Christianity must change, no longer to be viewed as in former days. In fact, the term and concept of “Christian” will no longer work in our postmodern society. We must come up with another view of Christian, one that is compatible with these new days.

The first conceptual change for this new Christianity must be in the cultural context. Although Postmodernism did not really enter its prime until the turn of the millennium, 2000-2001, there were forerunners, such as Billy Graham, who has been a classic postmodern Christian, believing that the church must take into serious consideration the cultural context. He and other “Christian leaders” brought into the context of Christianity rap music for worship. He exhorts us not to debate whether rap music is good or evil; we simply must bring such music and other styles of music into Christianity. These cultures are viewed as viable Christian cultures.

This cultural context philosophically has included the move toward the casual, dress-down look in public Christianity. Because people love to dress casually anywhere and everywhere they go, the church must change in its requirement before God. Because since the 1960s the culture of Western Civilization has changed, the church must seriously take it into consideration.

The present cultural context is viewed as both postmodern and pluralistic. Thus, we are pressed to bring this twofold view into our Christian meetings. We must interweave all of this into the church program—a postmodern society and a pluralistic society. We must not view any matter as to whether it is a sin or not; this is now our culture, and we must accommodate it. We must fit God into our culture, rather than biblically judging our culture as to whether it is right or wrong in the sight of God. They claim that to dress with respect before the Lord in suits, ties, or proper ladies’ dresses has “marginalized” culture. The Emerging Church reasons that the church in the past has had a margin, a narrow margin. Because of this the church has become marginalized when it comes to culture; we must now expand that margin to include anything and everything. This belief includes scenarios such as if we have individuals coming to our church that lean toward ancestral worship, then we need to have something accommodating their cultural belief. Others in the church may not worship ancestors, but they need to bring up something of the past that will honor them. Accommodate everyone that attends your church. The church has always been in a dictated, marginalized culture, but now it is not; and in the postmodernistic, emerging church, it needs to now expand.

Another conceptual change needed in this postmodern era is the call to view pastors as local missionaries. It is evident that in recent years America has growingly become a heathen or at least a pagan nation. The Emerging Church must now acknowledge that Western Civilization has entered paganism. But what this statement means is that our communities have their own culture, their own ways of thinking, their own music, etc. Like a missionary going into a foreign field to bring the gospel, so every pastor must do the same. He is going into a foreign area—at least foreign to the church—into his community, so he must be a missionary rather than a pastor. This

approach is what missionary work has become according to the contemporary church. Missionaries are viewed as those who accommodate themselves to their surrounding culture. When one visits other countries and observes most missionaries, they are usually very relaxed and laidback. They are sympathetic toward even the bad aspects of their culture, believing one must be accommodating. They believe that even the music of that culture must not only be respected but also used in their evangelistic outreach. Similarly back in America, pastors, like missionaries, must approach their churches the same.

In 1919, before the birth of the World Council of Churches, the Ecumenical movement began on the mission field. Missionaries isolated geographically from Christian fellowship derided the fact that they could not have fellowship with other professing Christians of different theological persuasions. Nevertheless, they began secretly meeting together on their own. When the pressure from the denominational headquarters came upon them, the missionaries cried out in protest: "You must give us greater leeway in how we handle these things." Soon, the denominations began to permit these unequally-yoked fellowships. This became not only true among denominational missionaries but also between the Jehovah's Witnesses and Mormons. It stands to reason that if this has become the situation around the world, then the pastor is to be more of a local missionary rather than a pastor of the church. He too must be accommodating with other pastors in the community.

Another conceptual insight of the Emerging Church concerns the church worship service itself. The worship service must now blend what they call the ancient styles with the contemporary forms. How is this first done? They simply have a contemporary church service at 8:30, where the pastor does not wear a tie, and where the music is upbeat. Then at 10:00, the pastor will wear a tie and coat, and the congregation will sing the more traditional hymns. The Emerging Church knows that the transition is not going to be easy, especially with older people. Yet, the transition must try to pull them on board toward this postmodern approach. They will still keep some of the ancient styles while mixing them with the contemporary forms.

It is amazing how one can witness in some of these large churches-auditoriums members dressed in suits and ties, sitting in their folding cushioned-chairs, and seated right next to others in shorts or a tank top. Both must be accommodated. Both are saying "amen." Some may be surprised to see Joel Osteen still wearing his tie to preach in, but his change may come any day. Contrastingly, Richard Roberts appears in his faded jeans, his wife dressed every kind of way each week, and their daughter taking her dress further into the generation's culture. Trinity Broadcasting Network has a variety of hosts in the extreme attire as part of the cutting-edge Neo-Christianity. Eventually

there will come a day when the transition has been completed—the ancient style discarded like tattered garments.

Still another basic premise that has become the capstone of the Emerging Church is the approach to missions. The cutting-edge term is *Glocal*. Glocal is a combination of the words *global* and *local*. Global missions is the approach that says we are to go into the world, to all nations. Meanwhile, the Emerging Church observes that while we are going abroad, we are losing locally. Fewer and fewer are coming out to the local church. At the same time, the mega churches are flourishing under the success of the Emerging Church; therefore, the missionary work now that the individual must concentrate on is local.

Why is it called glocal? First of all, American Christianity is bringing this about. This is Western Civilization talking, for such a civilization movement has now become global. Every nation now is being forced into a multi-culture. What is an American now? The former identification and appearance are gone. Our communities have come to an eclectic melting pot. What is American culture? Apart from the South and maybe a few places in the North, you can say, “Well, maybe that is American culture.” But we have become glocal in this concept in that in many local neighborhoods, there may be twenty different ethnic races, twenty different cultures found. Of course, this is not true simply of America. In London, England, one may look in vain for a true Englishman; the once typical Englishman, with derby and cane or umbrella, rarely will be found. The people most prevalent there are Muslims, Afghans, Indians, etc. Go any place—Australia, Singapore, Korea, etc.—and see how the countries are becoming melting pots of cultures. Where there is any form of liberty, that country is strongly now becoming global in its culture. Yet one can go to Muslim populated areas of the world, and the culture will be singularly Muslim. Why? Because the Muslims will keep others out, beat them up, or even kill them. They fight to preserve the singular culture of their country and religion.

The Emerging Church philosophy declares that the local church must meet that global culture. Probably one of the key countries on the planet today that has endeavored to work strongly with this has been Singapore. Singapore is a country that is controlled by the government. It controls where one lives. If an individual wants to move to another apartment on the other side of the city, he must go through a council to seek permission, and the ratio culturally must be exact for him to gain permission to move over there. The vast majority of the people do not own any real estate; they simply lease it from the government. There are presidential transitions rather than unconditional elections—at one time a Malaysian, the next time an Eurasian, the next time an Indian, the next time a Chinese. The government carefully scrutinizes churches in Singapore, including what is said. One cannot offend

the government or offend any position that the government has taken. In Singapore the minister must include this global view in his presentation.

Conclusion

This is where we have come. It is part of the providence of God that the world is becoming increasingly a pluralistic society; this society will lead to the Antichrist Kingdom of the End Time. In order to survive in the Postmodern Era, the church is called upon to get in harmony with world society, whether in its beliefs, its manner of living, its music, or its preaching or teaching. The cry now is to pluralistically accommodate. No truth will be preached that will take a stand against anything that could be viewed as attacking the culture; this would be seen as committing genocide upon a culture. So more and more, the teaching or preaching must become generic and non-offensive. Most of the public preaching today is merely “teaching” that hopes to alleviate any hurt or wound. It is the safest type of teaching that there is. The church has now become a pep-talk social gathering to help each other make it through life in universal “self esteem.”

In our next issue of *Straightway*, a final article on the Postmodern Church will be presented to give the greater, subtle perspective that will claim the church in the near future. It will concern the higher mystical emphasis of the Emerging Church in its call for all “spirits” to come together in the “now” realm of personal existence. S

The November/December issue of

Straightway

will include two articles

The Postmodern Church—Part Four

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