

1: Mission, Vision & Core Values » New Age

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Over the past two years, at least people have died, and hundreds more have suffered injury, at the hands of killers wielding not guns or bombs, but using cars and trucks as weapons of terror. Cities have so far responded to this new threat in an ad-hoc manner. Many have begun to erect physical barriers between the walkers who define their urban spaces and the multi-ton vehicles whose drivers pose a growing threat. But while some physical barriers are necessary, government officials need to create and adhere to core principles in protecting their residents, workers, and visitors. Anti-terror infrastructure should ease walking, biking, and public transit use, not impede it. In dense, historic cities with finite space, who gets access to the streets? The Eiffel Tower is the most unfortunate example, where, up until two years ago, Parisians and visitors could walk freely underneath—a pleasant and efficient thoroughfare for walking from one side of the Seine to the other. It will really look as if the square was open. Prior to the creation of this new perimeter, the base of tower and surrounding gardens were casually open to everyone. The changes are akin to walling off the blocks around Rockefeller Center and insisting on universal stop-and-frisks before allowing anyone to enter. The practical result is to inconvenience and deter foot traffic. Tower tourists are now forbidden from taking the most direct path to their destination, and instead corralled on winding paths into long, fenced-in lines, sometimes waiting more than half an hour for their security check. These searches, too, have the effect of deterring local commuters and strollers from making this walk, which, in turns, has upset the delicate mix of the crowd. London In , London suffered two deadly attacks on and near two iconic bridges. In March, an attacker killed four pedestrians with a car on Westminster Bridge leading to Parliament, before fatally stabbing a police officer; in June, three attackers killed three pedestrians on London Bridge with a van, then stabbed and shot to death five other victims. Like Paris, London responded with barriers and bollards. Yet this result was not an unqualified success, and the failures point to the weakness of any perimeter-based solutions to vehicular terrorism. Before hitting the crash barriers, the Parliament attacker swerved into 15 cyclists and pedestrians, injuring three, including a women cyclist who was seriously hurt. Since the attacks, London tried to deal with this problem with new physical infrastructure in particularly sensitive places. All along Westminster Bridge, a waist-high heavy fence was erected to protect the crowds of commuters and tourists. London, at least, chose to put the barriers in the street rather than on the sidewalk, theoretically taking room away from drivers and not walkers. Yet the barriers, spearheaded by the Metropolitan Police, are less friendly to pedestrians and cyclists than they appear. Pedestrians now must funnel their way through narrow spaces at either end of the bridge before proceeding to more open space within the fences. That is, a wayward driver with no ill motive would now force a cyclist into an unforgiving steel barrier rather than onto the sidewalk. In response, New York, too, is erecting physical infrastructure between people on sidewalks and people in vehicles. Again, the visible results, so far, are not promising. In Times Square, steel bollards erected as part of the Bloomberg-era redesign of the area were unobtrusive to pedestrians. Last Christmas, the police department dealt with the threat of vehicular terrorism by dumping dozens of concrete barriers and metal fences all along the key sidewalks of Fifth Avenue and Avenue of the Americas. This measure cut off important crosswalks, forcing pedestrians to take detours, and crowded commuters, shoppers, and tourists who had descended on the area to take in the Rockettes or see the Rockefeller Plaza tree. Is there a better way? And they do save lives: But physical barriers are not necessarily the best solution. Finally, corralling people in newly confined areas increases the risk from other types of attacks, such as making it more likely people would suffer stampede injuries running away from a gunman. Transportation and parks officials should have an equal role with police in deciding where and how to protect walkers and cyclists. Share on Twitter Car and truck terror is obviously a frightening development—but cities can respond in ways that make the environment more livable, not less. Cities should keep a few precepts in mind in redesigning their streets. First, vehicle terror is a reason to speed up a positive urban trend: Similarly, the city should pedestrianize the streets around Rockefeller Center at

Christmastime. London is already pedestrianizing parts of busy Oxford Street; why not do the same for the area around Parliament Square? This should mean that the city needs fewer river crossings for such vehicles. With a security perimeter there, the Eiffel Tower could be freed to open strolling again. Second, transportation and parks officials should have an equal role with police in deciding where and how to protect walkers and cyclists. In other areas, it may be better to achieve the same goal in more indirect and elegant ways, such as, eventually, technology to prohibit access near a landmark to all but pre-vetted delivery and bus drivers, with speed and direction automatically governed by external sensors. Drivers who need access to a central city would have to pass a background check, similar to that for people who work in sensitive areas of airports. Finally, physical barriers take up space—which inevitably means someone has to lose that space. City officials should take the space occupied by physical barriers away from street users with the potential to do the most harm, rather than vice versa. If pedestrians face a fresh threat from drivers, it is the drivers, not the pedestrians, who should face new controls. As record crowds and new security needs take away even more space in our cities, an inevitable part of the answer should be per-mile congestion pricing and better mass transit, including far better options for the handicapped, elderly, and people with small children.

2: Surprise, Surprise Brian McLaren aligns with New Age Leaders

The New Age movements' vision for society focuses on a dawning new age, which will be a future era of peace, harmony, and spiritual enlightenment.

What is the New Age movement? One only has to realize it. New Age thinking has its roots, then, in Eastern mysticism, which attempts to bypass the mind. There is a new organ of perception—the “third eye”—which gives spiritual light. Neil Anderson in his book, *Walking Through the Darkness*, writes this: Anderson goes on to summarize New Age thinking pages 22–24 as follows: The belief that all is one and one is all. If all is one, including God, then one must conclude that all is God. It is pantheism—trees, snails, books, and people are all of one divine essence. If we are God, we need to know we are God. We must become cosmically conscious, enlightened, or attuned to the cosmic consciousness. The essential is not whether we believe or meditate, but whom we believe in and what we meditate upon. Christ is the true, personal, objective reality, as He said that He is the way, the truth and the life, and no one comes to the Father except through Him John 14:6. There is a New Age coming. There will be a new world order, a new world government. New Age thinkers believe that there will eventually be a progressive unification of world consciousness. This, according to the Bible, is a counterfeit kingdom led by Satan himself. Christ has the true kingdom, and He will one day rule on earth with peace for all who accept Him as Savior and King Revelation 5:10. They believe they can create reality by what they believe, and, by changing what they believe, they can change reality. All moral boundaries have been erased. There are no absolutes because there is no distinction between good and evil. Nothing has reality until one says that it is reality or says that it is truth. If finite man can create truth, we are in desperate trouble in our society. Unless there are eternal absolutes from the eternal God, man will eventually be his own destruction. This is the kingdom of darkness of which Satan is the head. Those involved in this kind of activity are in contact with a world that is totally opposed to the biblical God revealed to us in Jesus Christ, who defeated Satan Matthew 4:10. The New Age movement is a counterfeit philosophy that appeals to the feelings of individuals, leading them to think that that they are God and can enhance their lives through their own person. The reality is that we are born, grow up, live a while on planet Earth, and die. We can never be God. We need someone greater than we who can provide us forgiveness and life eternal. Praise the Lord for the God-man, Jesus Christ. Through His death and bodily resurrection, He has won for us what we desperately need: Read John chapter 3. Ask Christ to be your Savior. Your life will be transformed, and you will know who you are, why you are here, and where you are going.

3: “ the New Age Vision ” “ share/*\grow/*\become

The new age author, James Craig steps you through time to understand why our religions may be holding us back from our spiritual evolution with their orthodox views. The two spiritual commandments from Jesus Christ dwell from His residence.

Our Christian religion was created by men. Because this statement is pointing out the obvious, it might seem unnecessary to include it here. However, it is possible that it needs to be clearly stated at the outset of our journey into the truth about Jesus Christ. Jesus Christ did not write a single word of print, and in all gospel accounts, we will not find any examples of Jesus Christ issuing creeds and doctrines. Men are solely responsible for the creation of church creeds, doctrines and dogmas. If our Christian religion is failing to have a positive impact upon our society, it is because the Christian religion ignored the most important element in the teachings of Jesus Christ. In their creation of church doctrine and dogma, the early Church was unwilling to emphasize the love and compassion as found in the actual Gospel of Jesus Christ. Jesus Christ spent His life teaching a ministry of love and forgiveness. If individuals, who consider themselves Christians, are unable to express unconditional love and compassion for all living creatures, we need to understand the reasons for this omission too. We are now experiencing the introduction of many so-called Christian beliefs and values into our everyday life. These beliefs and values are being introduced into our politics and culture. Therefore, they are affecting us in our everyday life. Through the process of government legislation, these religious beliefs are being instituted by so-called political action groups that claim to reflect true Christian values. These so-called Christian groups are fervently attempting to change our society by exerting powerful influence on our elected officials and on our governmental policies. We need to know if these beliefs and values are really consistent with what Jesus of Nazareth taught. We also need to understand why the early church leaders were unable to capture the truth as expressed in the words of Jesus Christ. And the best method for conducting our investigation is to re-visit the actual words of Jesus Christ, as recorded in the Christian gospels, both canonical and non-canonical gospels. We must learn to extricate our thinking from all preconceived notions and dogmatic constructs. However, it is with a certain degree of trepidation that I write a book about the ministry of Jesus Christ and His spiritual message for humanity. Undertaking this journey is, indeed, fraught with many perils for both myself and the reader. But I feel it is worth the risk for us to re-examine the message of Jesus Christ, especially as it relates to our current societal problems. If we are willing to honestly open our eyes and take a penetrating look at our world, we shall immediately discern the importance of how an understanding of a message of hope, love and compassion, as in the message taught by Jesus Christ, will be our only salvation. We live in a world beset by many problems, and most of these problems are of our own creation. If we have created these problems, we can solve them. And the message of Christ offers us the solution we need for improving our human condition by providing us with the instructions for the spiritual development of humanity. His teaching is both spiritual and practical. But if we are to understand what Jesus Christ was “and is” teaching us, we will need to take a new and courageous look at what His message really means for us today. In our renewed pursuit to understand His message, we shall strive to extricate our thinking from the orthodoxy that permeates conventional thinking about the message of Jesus Christ. Long before men created the Christian creeds and doctrines of the early church, the man known to us as Jesus of Nazareth lived amongst the people of His day. His mission was to teach a ministry of love without judgment and condemnation. In reading the gospels, we will not find any examples of Jesus Christ creating the creeds and doctrines that are now central to the Christian theology practiced by our modern Christian institutions. There is no condemnation in the message of Jesus Christ. The spiritual message of Christ is all about unconditional love, and this love is all inclusive. This is the love that the Creator God has for man “and this divine love was made manifest by the appearance of the Christ Spirit in our human physical world. Unfortunately, by focusing on the creation of doctrine and dogma, our Christian institutions are missing the essential message of love and compassion as found in the actual message of Jesus Christ. In this new book, I have pursued the same basic premise, but I have revised every chapter by changing the structure and by adding new material. I was

able to learn much in writing my previous book. For one thing, I have learned that I must be very careful in choosing a title. The title must reflect the essence of the book, but I must be careful not to turn people away by what I have chosen. For this current work, I have chosen the provocative title, *Christianity or Churchianity: Finding The Lost Message Of Christ*, in the hope that we may learn about a message of Love, and how this message will transform our life. Unfortunately, institutional Christianity has been unable to capture the message of unconditional love as taught by Jesus Christ. In fact, some of these institutions have been the source of brutally inhumane behavior. We will witness this omission of unconditional love as reflected in our need to settle our international differences by fomenting the many wars fought throughout the centuries all around us. This same lack of love is also seen in our pervasive famines and worldwide poverty. Contrary to manifesting a message of love, we have seen some of the greatest examples of moral transgressions in countries that claim to be Christian societies. It is very sad to think that most of our Christian institutions are ostracizing those who live with alternative lifestyles based on their gender and sexual preferences. Where is the inclusion of love as taught by Jesus of Nazareth? These Christian institutions are unwilling to follow the examples set by Jesus Christ. In the Gospel of John, it clearly states that judgment and condemnation are unacceptable behaviors: In seeking to establish their ecclesiastical authority over all other societal institutions, the Roman Church ignored the simple words of love and compassion spoken by the man from Galilee. And this very same omission of love and compassion, as found in the Gospel of Jesus Christ, has also occurred in the other Christian institutions such as in the Protestant and Evangelical movements. Because of the greed and corruption in the Roman Church, the Protestants would separate from the Church of Rome during the sixteenth century, but, unfortunately, they would also carry out their own brutal policy of torture and subjugation. When it comes to our need to create a Christian institution, it appears that the goal of unconditional love and compassion for all, as expressed in the life of Jesus of Nazareth, is conspicuously absent. The Gospel of Jesus Christ is about how we are to love God and love one another. It is a message of peace, hope and love and, as such, it is not a message of judgment and condemnation. But the early Church opted for the creation of institutional authority and worldly power. The early Church leaders would literally go from being persecuted to being the persecutors. Consequently, the message of love taught by Jesus of Nazareth has been unable to take root in our society. By writing this book, I sincerely hope that I will, in some small measure, assist in correcting this egregious error. Because our Christian institutions have overlooked the message of love and compassion in their distorted interpretation of the Gospel of Jesus Christ, we will need to search for the truth that has been buried under verbal abstractions. Our Christian institutions have been mainly interested in material acquisition, instead of the salvation of humanity through unconditional love. Unfortunately, their distortions have significantly influenced our perceptions of Christianity. In their misguided efforts, these institutions have created belief systems that most people believe are antagonistic to their lifestyle. If ever a spiritual journey was needed, it is now that we should undertake our most important journey. It will be our spiritual journey to discover the truth about our human existence as taught by Jesus Christ and others. While traveling on our journey, we shall also learn how we can begin to develop our love for all our brothers and sisters. I would also hasten to add that my understanding of the Christ message, as expressed in this book, is not a new understanding. The message of Christ was a new Gospel for humanity at the time when Jesus Christ expressed it two thousand years ago. Since the time of Jesus Christ, there have been various individuals who have made great progress in understanding His message and this understanding will form the basis for this book. Unfortunately, their voices have been unable to rise above the din of orthodoxy. I am not quite sure why I think this current work will fare any better, but with the many problems we are now experiencing, I feel the time is right for us to re-visit the message that Jesus Christ brought to earth. My extensive research into the history of Christianity and my background in the formal academic studies of world religions, psychology and philosophy has provided me with a unique ability to offer a comparative view of Christian theology. I have spent a number of years in the pursuit of understanding the history and development of Christian theology and I have studied the various philosophical schools that have exerted their influence on the development of Christianity such as Platonism. The message of Christ offers us the truth we need for our tumultuous times, but this truth has been largely ignored and, subsequently,

lost. If we are to pursue our spiritual development, our materialistic pursuits must eventually be supplanted by spiritual learning, and the message of Jesus Christ provides us with the instructions for learning the spiritual purpose for our human existence. While our technological gadgets provide us with a false sense of security, our souls languish in a place of spiritual desolation. And with technology about to overtake our humanity, we must at last return to our true purpose: My sincere desire is for this book to be of assistance to all seekers who are interested in finding the spiritual path to truth. I wrote this book so that we could search for the truth as we journey together. In the final analysis, only the person who is willing to take this journey will be in the position to render their judgment on how helpful this book has been for seeking truth in his or her life. First and foremost, this is a philosophical book about unconditional love. In our journey, we will explore the unlimited potential of having a loving attitude, as expressed in the message of Jesus Christ. As most of us know, Jesus Christ never wrote down a single word of His message, and he did not create the Christian theology now practiced by most Christians. In addition, the Christian Gospels were written many decades after His death. The narrative contained within the gospels was originally passed on in the oral tradition until it was expressed on the written page many years after the death of Jesus Christ and the death of His Disciples. As such, we may not conclude that the gospels are infallible. The gospel accounts are not eye-witness accounts. They are not historical accounts. They are statements of faith. However, these accounts of Jesus Christ are all we have to go on. They do provide us with a second-hand account of His life and His message, and they will help us in understanding His ministry of love. And, also, because of a discovery in the twentieth century, we will now be able to utilize other Christian Gospels for our understanding of His ministry. These Christian Gospels are a wealth of new information, but they were excluded from the New Testament Bible Canon for reasons we shall explore later in our journey. With these recently found Christian Gospels and the New Testament Gospels, we will be able to glean the essence in the message that Jesus of Nazareth was disseminating to the people. And these books will provide us with a substantial understanding of His love-based ministry. As we shall see, the central theme in all the gospels is a message of love: There are no examples or quotes in which we will find Jesus Christ creating church doctrines or dogma. It was the early Church leaders who performed the task of creating our Christian theology, and this task was completed many years after the death of Jesus Christ.

4: Vision (Timely Comics) - Wikipedia

New Age is a term applied to a range of spiritual or religious beliefs and practices that developed in Western nations during the s. Precise scholarly definitions of the New Age differ in their emphasis, largely as a result of its highly eclectic structure.

The Vision Project is a gathering of the visions of people from many walks of life, nations and races, some well-known and some not. Letting these visions play through your mind and heart will change you. You will no longer wonder if we are going to make it, and you will be better able to see how. The site lists who they consider those visionaries who fulfill the goal of seeking planetary peace and unity. What these visions do not incorporate though is the idea of a single Savior and a planet full of wretched sinners who desperately need this Savior for salvation from eternal hell. To the surprise of some, but not to this writer, emerging church leader Brian McLaren is on this list of planetary visionaries. Many may think there has been some mistake. After all, a couple years ago Time magazine named him one of the 25 most influential evangelical Christians. And yes, his books are in most Christian bookstores. Brian McLaren may or may not know his name is on this website. But that is not the point. What is significant here is that New Age proponents view his spiritual proclivities as similar to their own. But that the kingdom of God comes through suffering and willing, voluntary sacrifice. That in the end, God gets His way through coercion and violence and intimidation and domination, just like every other kingdom does. The cross is almost a distraction and false advertising for God. In this book, Jones calls the doctrine of the Cross a vile doctrine. Bono, for instance, is listed as is Richard Rohr and David Steindl-Rast , these two latter names being major proponents for mantra meditation i. You will more and more find these two names showing up on the shelves of Christian bookstores and in Christian colleges as is with McLaren. It is Bailey who, through her channeled work, said that the age of enlightenment when all realize their divinity will not come to the earth around the Christian church but rather through it. And that is something to think about.

5: Christianity or Churchianity: Finding the Lost Message of Christ

Our Vision. New Age will become globally recognized as a provider of progressive management, analytical and security solutions that enhance organizational performance and improve security posture in the federal and private sectors. Our Core Values. We Are Guided by Integrity: Truth, honesty and honor guide us in everything we do.

To New Agers, man is considered separated from God, not because of sin, but because of lack of understanding and knowledge concerning the true nature of reality—that all is God. Because everyone has not yet grasped this, some New Agers believe a savior, or World Teacher, will appear to guide man to this status of godhood and the utopia that is sure to follow. We need counselors who will direct us in our path to enlightenment. Yet some of these advisors have not only died, but have also taken the next step in evolution—they are spirits. This New Age concept is seen throughout films and television today. In *Lion King*, Mufasa dies, but continues to counsel his son Simba through visions. Similarly, in the TV series *Lost*, appearances by deceased loved ones were critical in aiding the survivors of the airplane crash. The New Age worldview has a name for these departed advisors: Spirit guides are humans who once lived, were reincarnated through the years, but are now evolved spirits. Guiding man in the continual evolutionary journey to godhood, they have two ranks: Contacted by meditation, as well as other occult practices, spirit guides speak through telepathy and visions. Their message is clear: And their message is life-saving. According to New Age, had it not been for these spirit guides, humanity would be gone. Jesus, they would have us believe, was one of many such great masters. While Jesus is an Ascended Master, Buddha is placed in a superior position. Some of his New Age teachings were the following: These spirit guides and their false teachings are examples of the warning in 1 Timothy 4: Did you enjoy this post? If so, would you please consider sharing it with the world Digg.

6: What is a New Age vision of the future? (Part 1)

It is in that spirit that you are deeply welcomed to visit our Center and explore new possibilities for your life!! We offer a practical spiritual teaching that draws on the wisdom of the ages and principles of truth in order to promote awakening and personal growth.

Definitions[edit] "One of the few things on which all scholars agree concerning New Age is that it is difficult to define. Often, the definition given actually reflects the background of the scholar giving the definition. Thus, the New Ager views New Age as a revolutionary period of history dictated by the stars; the Christian apologist has often defined new age as a cult; the historian of ideas understands it as a manifestation of the perennial tradition; the philosopher sees New Age as a monistic or holistic worldview; the sociologist describes New Age as a new religious movement NRM ; while the psychologist describes it as a form of narcissism. Chryssides suggested that it could be understood as "a counter-cultural Zeitgeist". Lewis stated that it remained a useful etic category for scholars to use because, "There exists no comparable term which covers all aspects of the movement. All manifestations of this movement are characterized by a popular western culture criticism expressed in terms of a secularized esotericism. Through their shared marginalisation within a given society, these disparate ideas interact and create new syntheses. The first, the social camp, represents groups that primarily seek to bring about social change, while the second, the occult camp, instead focus on contact with spirit entities and channeling. Scholars call this new esoteric trend occultism , and this occultism was a key factor in the development of the worldview from which the New Age emerged. In her books *Isis Unveiled* and *The Secret Doctrine* , Blavatsky claimed that her Society was conveying the essence of all world religions, and it thus emphasized a focus on comparative religion. Gordon Melton point out, the New Age phenomenon represents "a synthesis of many different preexisting movements and strands of thought". A variety of small movements arose, revolving around revealed messages from beings in space and presenting a synthesis of post-Theosophical and other esoteric doctrines. These movements might have remained marginal, had it not been for the explosion of the counterculture in the s and early s. The reason for the ready incorporation of such disparate sources was a similar goal of exploring an individualized and largely non-Christian religiosity. He noted that as this happened, the meaning of the term "New Age" changed; whereas it had once referred specifically to a coming era, at this point it came to be used in a wider sense to refer to a variety of spiritual activities and practices. *Healing Self and Society*. Erhard , a transformational training course that became a prominent part of the early movement. The *Convergence* attracted more people to the movement than any other single event. Melton presented a conference paper in which he argued that, given that he knew of nobody describing their practices as "New Age" anymore, the New Age had died. *Spiritual but not religious* and *List of New Age topics* *Eclecticism and self-spirituality*[edit] The New Age places strong emphasis on the idea that the individual and their own experiences are the primary source of authority on spiritual matters. Hess noted that in his experience, a common attitude among New Agers was that "any alternative spiritual path is good because it is spiritual and alternative". The authors of much of this material make claims that, while not necessarily untrue or fraudulent, are difficult or impossible for the reader to verify. A number of other channeled documents address issues more immediately relevant to the human condition. The best of these writings are not only coherent and plausible, but eloquently persuasive and sometimes disarmingly moving.

7: New Vision Theatres | Movie Times & Tickets

Brian McLaren Included on New Age Vision Project February 4, by Lighthouse Trails Editors On a website called The Vision Project the motto reads: "Something Wonderful is Trying to Happen to and Through Humanity."

Ethics and Community Vision for Society Generally speaking, the New Age movement possesses an optimistic view of human society, and looks to a dawning future new age when all persons can achieve personal spiritual self-development and evolution. However, in presenting this vision for society, the New Age movement adopts a strictly individualistic worldview. While the movement hopes to improve society, it understands the process as accomplished one person at a time. The New Age movement privileges an individualistic worldview. Though many New Age practitioners believe in deities or spiritual beings, they generally look to such entities as teachers or guides rather than sources of grace. Instead, New Agers believe that individuals must master their own spiritual paths, learn the appropriate techniques and tools that allow them to develop themselves, and advance along a path of spiritual evolution toward a greater consciousness and awareness. The United States during the 19th century, and to a lesser extent Great Britain and western Europe, embraced the ideal of the individual as master of his or her fate. The New Age assumes this approach and grants it religious sanction. Further, scholars have noted that the New Age movement grew in response to, and in rejection of, Christian ideas. Christianity generally looks to the grace of God, and specifically the sacrifice of Jesus, as means by which humanity has gained spiritual value. The New Age rejects this notion, and looks to individual human effort as the root of all positive social change. The New Age movement looks to the future and a dawning new age of humanity as its goal, hence the name of the movement itself. However, New Agers take an individualist approach. As each person gains spiritual awareness and develops the self as a spiritual being, the world moves closer to the New Age. Despite this overall individualistic approach, the New Age has occasionally looked to mass social means of establishing the future new age for society. The Harmonic Convergence of August , represents the best known of these occasions. During the Harmonic Convergence gatherings, New Age practitioners congregated together so as to harness their collective spiritual energy and seek to inaugurate the dawning new age. In locations such as Sedona Arizona , Mt. However, such gatherings are exceedingly rare, with no similar large-scale event having occurred since New Agers possess different views of the society to come in the future new age, but all agree that society will become harmonious, peaceful, and characterized by love and freedom. These goals follow the specific moral outlook of the movement, and extend New Age values to the broader society. New Age practitioners envision a future society wherein each individual freely follows their own spiritual path, having access to a variety of spiritual teachers and technologies. This in turn will result in a world of peace and tranquility, since individuals who adopt such spiritual paths will naturally seek to embrace qualities such as love, harmony, and peace. Several specific movements within the New Age have offered more particular visions for society. UFO movements, a distinct subculture within the New Age, look to extraterrestrial contact as both a condition for the dawning new age and a characteristic of it. New Age UFO religions such as the Raelian Church have offered specific visions of technologies and social innovations that the extraterrestrials will bring, and described a vision of the future featuring scientifically mediated immortality, an ethos of sexual and social freedom engendered by enlightened extraterrestrial cultural mores, and advanced medical technology freeing human beings from pain and suffering. Other New Age subcultures, such as those predicated on channeling, offer variant messages of world transformation. How is spiritual development fostered? What can be said about the time period in which the New Age movement was developed, and the ideals of the movement? What are some examples of specific movements within the New Age that have definite understandings of a societal vision? Try our 3 most popular, or select from our huge collection of unique and thought-provoking newsletters. You can opt out of these offers at any time.

8: New technology screens children's vision under the age of five

A New Vision for a New Age Report from the Cayman Alternative Investment Summit - February , Solomon Harris partner Richard Addlestone was an Industry Speaker at the the Cayman Alternative Investment Summit, held on February , at The Ritz-Carlton, Grand Cayman.

9: What is the New Age movement?

The concept is not new. Walnut Acres Organic Farms in Pennsylvania, which Mr. Cole just bought, operates in the same fashion. But Sunnyside was set up to be an experimental demonstration farm.

Mindfulness: taming the chattering mind In Search of the G-Spot Basic statistics for the health sciences 4th edition Quest for Robert Louis Stevenson The Hooker and the Nun Diagramming techniques for analysts and programmers Fashionable hair in the eighteenth century : theatricality and display Louisa Cross The assassination of Benazir Bhutto The Final Days of Michael Hutchence The battle for Guadalcanal The Right Wing in France Lucian pye political development The johari window model Let us c book by balaguruswamy A room called Remember A guide to the fonds darchives and collections in the holdings of the York University Archives Defining the baptism of the Holy Spirit Earthian Volume 4 Restoring the diaspora Introduction Jay McInerney Meghan Daum Dirk Wittenborn Glenn OBrien Emma Forrest Bruno Maddox Alain de Bo Bear Island reflections, Lake Winnepesaukee, New Hampshire Trends in Maritime Violence Seasonal affective disorder Assessment in Medical Education and Training Human gene mapping 4 Lonely Planet Borneo (Lonely Planet Travel Guides (Lonely Planet Travel Guides (Lonely Planet Travel Guid Sun certified java programmer book The 365 names of god by lean wf North Atlantic biota and their history Cosmetics Industry in Chile Report of the Valley Forge revolutionary encampment commission of the state of New Jersey. Persius Saturae Latin Commentaries Series Jesus Is Calling (An Awesome Adventure Bible Stories Series) Salient representations of the American past Warren R. DeBoer Proceedings of the Ninth International Conference on General Relativity and Gravitation, Jena, 14-16 July Endangered languages and Japanese language education in Sakhalin Yoshiyuki Asahi Why does clarity matter to God? American Fashion Designers Paper Dolls Tantie callaloo fete Sport motivation among three levels of high calibre soccer players