

The Next Big Religion

New religious movements (NRMs) are growing and mutating with Darwinian ferocity. And today's cults will be tomorrow's mainstream

By Toby Lester

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Religion didn't begin to wither away during the twentieth century, as some academic experts had prophesied. Far from it. And the new century will probably see religion explode—in both intensity and variety. New religions are springing up everywhere. Old ones are mutating with Darwinian restlessness. And the big "problem religion" of the twenty-first century may not be the one you think.

A Theodiversity Sampler

The variety of flourishing new religious movements around the world is astonishing and largely unrecognized in the West. The groups that generally grab all the attention—Moonies, Scientologists, Hare Krishnas, Wiccans—amount to a tiny and not particularly significant proportion of what's out there. Here are just a few representatively diverse examples of new movements from around the world:

The Ahmadis ([Official Site](#))

A messianic Muslim sect based in Pakistan, with perhaps eight million members in seventy countries, the Ahmadi movement was founded by Mirza Ghulam Ahmad, a Punjabi Muslim who began receiving divine revelations in 1878. "In order to win the pleasure of Allah," he wrote, "I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century [in the Islamic calendar], appointed me from Himself for the revival and support of the true faith of Islam" Ahmad claimed to have been brought to earth as "the Imam of the age today who must, under Divine Command, be obeyed by all Muslims." Members of the movement are considered heretics by most Muslims and are persecuted accordingly. They are barred entry to Mecca. In the Ahmadi version of religious history Jesus escaped from the cross and made his way to India, where he died at the age of 120.

The Brahma Kumaris World Spiritual University ([Official Site](#))

A prosperous ascetic meditation movement based in India, with some 500,000 members (mostly women) worldwide, the group was founded by Dada Lekh Raj, a Hindu diamond merchant who in the 1930s experienced a series of powerful visions revealing "the mysterious entity of God and explaining the process of world transformation." Its establishment was originally rooted in a desire to give self-determination and self-esteem to Indian women. Members wear white, abstain from meat and sex, and are committed to socialwelfare projects. They believe in an eternal, karmic scheme of time that involves recurring 1,250-year cycles through a Golden Age (perfection), a Silver Age (incipient degeneration), a Copper Age (decadence ascendant), and an Iron Age (rampant violence, greed, and lust—our present state). The group is recognized as a nongovernmental organization by the United Nations, with which it often works.

Cao Dai ([Official Site](#))

A syncretistic religion based in Vietnam, with more than three million members in fifty countries, Cao Dai combines the teachings of Confucianism, Taoism, and Buddhism, and also builds on elements of Judaism, Christianity, Islam, and Geniism. The movement was formally established in 1926, six years after a government functionary named Ngo Ming Chieu received a revelation from Duc Cao Dai, the Supreme Being, during a table-moving seance. The movement's institutional structure is based on that of the Catholic Church: its headquarters are called the Holy See, and its members are led by a pope, six cardinals, thirty-six archbishops, seventy-two bishops, and 3,000 priests. Cao Dai is elaborately ritualized and symbolic—a blend of incense, candles, multi-tiered altars, yin and yang, karmic cycles, seances for communication with the spirit world, and prayers to a pantheon of divine beings, including the Buddha, Confucius, Lao Tzu, Quan Am, Ly Thai Bach, Quan Thanh De Quan, and Jesus Christ. Its "Three Saints" are Sun Yat-sen; a sixteenth-century Vietnamese poet named Tang Trinh; and Victor Hugo. The movement gained more adherents in its first year of existence than Catholic missionaries had attracted during the Church's previous 300 years in Vietnam.

The Raelians (Official Site)

A growing new international UFO-oriented movement based in Canada, with perhaps 55,000 members worldwide, primarily in Quebec, French-speaking Europe, and Japan, the group was founded in 1973 by Rael, a French race-car journalist formerly known as Claude Vorilhon. Rael claims that in December of 1973, in the dish of a French volcano called Puy-de-Lassolas, he was taken onto a flying saucer, where he met a four-foot humanoid extraterrestrial with olive-colored skin, almondshaped eyes, and long dark hair. The extraterrestrial's first words, in fluent French, were "You regret not having brought your camera?" On six successive days Rael had conversations with the extraterrestrial, from whom he learned that the human race was the creation (by means of DNA manipulation) of beings known as the Elohim—a word that was mistranslated in the Bible as "God" and actually means "those who came from the sky." Past prophets such as Moses, the Buddha, Jesus, and Muhammad had been given their revelations and training by the Elohim, who would now like to get to know their creations on equal terms, and demystify "the old concept of God" To that end the Raelians have raised the money to build "the first embassy to welcome people from space." (Originally Rael was told that the embassy should be near Jerusalem, but Israel has been less than cooperative, and a recent revelation has led Rael to investigate Hawaii as a possibility.) Rael has also recently attracted international attention by creating Clonaid, a company devoted to the goal of cloning a human being.

Soka Gakkai International

A wealthy form of this-worldly Buddhism, based in Japan and rooted in the teachings of the thirteenth-century Buddhist monk Nichiren, Soka Gakkai has some 18 million members in 115 countries. It was founded in 1930 by Makiguchi Tsunesaburo and Toda Josei and then re-established after World War II at which point it began to grow dramatically. "Soka gakkai" means "value-creating society," and the movement's members believe that true Buddhists should work not to escape earthly experience but, rather, to embrace and transform it into enlightened wisdom. Early members were criticized for their goal of worldwide conversion and their aggressive approach to evangelism, a strategy referred to as shahubuku, or "break through and overcome." In recent years the intensity has diminished. The movement is strongly but unofficially linked to New Komeito ("Clean Government Party"), currently the third most powerful group in the Japanese parliament. It is also registered as an NGO with the United Nations, and recently opened a major new liberal arts university in southern California.

The Toronto Blessing

An unorthodox new evangelistic Christian Charismatic movement, based in Canada, the movement emerged in 1994 within the Toronto Airport branch of the Vineyard Church (itself a remarkably successful NRM founded in 1974), after a service delivered by a Florida-based preacher named Rodney Howard Browne. To date about 300,000 people have visited the movement's main church. Services often induce "a move of the Holy Spirit" that can trigger uncontrollable laughter, apparent drunkenness, barking like a dog, and roaring like a lion. The group finds support for its practices in passages from the Bible's Book of Acts, among them "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" and "Some, however, made fun of them and said, "They have had too much wine." The Vineyard Church no longer recognizes the Toronto Blessing as an affiliate, but the two groups, like many other new Christian movements, put a markedly similar emphasis on spontaneity, informality, evangelism, and a lack of traditional organizational hierarchy.

Umbanda (Official Site)

A major syncretistic movement of spirit worship and spirit healing based in Brazil, with perhaps 20 million members in twenty-two countries, Umbanda emerged as an identifiable movement in the 1920s. It fuses traditional African religion (notably Yoruban) with native South American beliefs, elements of Catholicism, and the spiritist ideas of the French philosopher Allan Kardec. In 1857 Kardec published, in *The Spirits' Book*, transcripts of philosophical and scientific conversations he claimed to have had (using mediums from around the world) with members of the spirit world. The movement grew phenomenally in the twentieth century and is sometimes considered the 11th national religion of Brazil," uniting the country's many races and faiths.

FUTURE SHOCK

What new religious movements will come to light in the twenty-first century? Who knows? Will that raving disheveled lunatic you ignored on a street corner last week turn out to be an authentic prophet of the next world faith? All sorts of developments are possible. Catholicism might evolve into a distinctly Charismatic movement rooted primarily in China and headed by an African pope. India's Dalits, formerly known as Untouchables, might convert en masse to Christianity or Buddhism. Africa might become the home of the Anglican Church and of Freemasonry. Much of the Islamic world might veer off in Sufi directions. A neo-Zoroastrian prophet might appear and spark a worldwide revival. Membership of the Mormon Church might become predominantly Latin American or Asian. Scientology might become the informal state religion of California. The Episcopalians might dwindle into something not unlike the Amish or the Hutterites—a tiny religious body whose members have voluntarily cut themselves off from the misguided world around them and have chosen to live in self-sustaining hamlets where they quaintly persist in wearing their distinctive costumes (ties with ducks on them, boat shoes) and in marrying only within the community. The next major religion might involve the worship of an inscrutable numinous entity that emerges on the Internet and swathes the globe in electronic revelation. None of these possibilities is as unlikely as it may sound.

The New Christianity May Pit 'Respectable' Christians Against 'Strange' Ones

One of the most remarkable changes already taking place because of new religious movements is the underreported shift in the center of gravity in the Christian world. There has been a dramatic move from North to South. Christianity is most vital now in Africa, Asia, and Latin America, where independent churches, Pentecostalism, and even major Catholic Charismatic movements are expanding rapidly. The story of Christianity in twentieth century Africa is particularly noteworthy. There were fewer than 10 million Christians in Africa in 1900; by 2000 there were more than 360 million. And something very interesting is happening: ancient Christian practices such as exorcism, spirit healing, and speaking in tongues—all of which are documented in the Book of Acts—are back in force. In classic NRM fashion, some of these Christianity-based movements involve new prophet figures, new sacred texts, new pilgrimage sites, and new forms of worship.

"New movements are not only a part of Christianity but an enormous part of it," I was told by David Barrett, the editor of the World Christian Encyclopedia, when I asked him about Christian NRMs. "According to our estimates, the specifically new independent churches in Christianity number about three hundred and ninety-four million, which is getting on for twenty percent of the Christian world. So it starts to look faintly ridiculous, you see, when the 'respectable' Christians start talking patronizingly about these new, 'strange' Christians appearing everywhere. In a very short time the people in those movements will be talking the same way about us"

One of the stock Northern explanations for these new movements has been that they are transitional phases of religious "development" and represent thinly veiled manifestations of still potent primitive superstitions. That's a line of thinking that Philip Jenkins—a professor of history and religious studies at Penn State, and the author of the forthcoming *The Next Christendom: The Coming of Global Christianity*—dismissed to me as nothing more than a "racist, they've-just-come-down-from-the-trees" kind of argument. Recent NRM scholarship suggests a less condescending view: in a lot of places, for a lot of reasons, the new Christianity works. Just as, in Rodney Stark's opinion, early Christianity spread throughout the vestiges of the Roman Empire because it "prompted and sustained attractive, liberating, and effective social relations and organizations," these early forms of new Christianity are spreading in much of the postcolonial world in large part because they provide community and foster relationships that help people deal with challenging new social and political realities.

Rosalind I. J. Hackett, who teaches religious studies at the University of Tennessee at Knoxville, is a specialist in African religious movements. "African NRMs have been successful" she told me, "because they help people survive, in all of the ways that people need to survive—social, spiritual, economic, finding a mate. People forget how critical that is. In Western academic circles it's very fashionable these days to talk about the value of ethnic identity and all that. But that's a luxury for people trying to feed families. To survive today in Africa people have to be incredibly mobile in search of work. One of the very important things that many of these NRMs do is create broad trans-ethnic and trans-national communities, so that when somebody moves from city to city or country to country there's a sort of surrogate family structure in place."

Some of the most successful African Christian NRMs of the twentieth century, such as the Zion Christian Church, based in South Africa, and the Celestial Church of Christ, in Nigeria, are very self-consciously and deliberately African in their forms of worship, but a new wave of African NRMs, Hackett says, now downplays traditional African features and instead promotes modern lifestyles and global evangelism. The International Central Gospel Church, in Ghana, and the Winner's Chapel, in Nigeria, are examples of these churches; their educated, savvy, and charismatic leaders, Mensa Otabil and David Oyedepo, respectively, spend a good deal of time on the international preaching circuit. The emphasis on global evangelism has helped to spur the development of what Hackett has called the "South-South" religious connection. No longer does Christian missionary activity flow primarily from the developed countries of the North to the developing countries of the South. Brazilian Pentecostal movements are evangelizing heavily in Africa. New African movements are setting up shop in Asia. Korean evangelists now outnumber American ones around the world. And so on.

The course of missionary activity is also beginning to flow from South to North. Many new African movements have for some time been establishing themselves in Europe and North America. Some of this can be attributed to immigration, but there's more to the process than that. "Many people just aren't aware of how active African Christian missionaries are in North America," Hackett says. "The Africans hear about secularization and empty churches and they feel sorry for us. So they come and evangelize. The late Archbishop Idahosa [a renowned Nigerian evangelist and the founder of the Church of God Mission, International] once put it to me this way: Africa doesn't need God, it needs money. America doesn't need money, it needs God.' That's an oversimplification, but it gets at something important." David Barrett, too, underscores the significance of the African missionary presence in the United States. "America is honeycombed with African independent churches," he told me. "Immigrants from Nigeria, Kenya, South Africa, and Congo have brought their indigenous churches with them. These are independent denominations that are very vibrant in America. They're tremendous churches, and they're winning all kinds of white members, because it's a very attractive form of Christianity, full of music and movement and color."

Asian and Latin American missionaries of new Christian movements are also moving north. A rapidly growing and controversial Brazilian Pentecostal movement called the Universal Church of the Kingdom of God—founded in 1977 and often referred to by its Portuguese acronym, IURD—has established an aggressive and successful evangelistic presence in both Europe and North America. A revivalist, anti-institutional movement founded in China in the 1920s and referred to as the Local Church has made considerable inroads in the United States. El Shaddai, a lay Catholic Charismatic movement established in the Philippines in 1984 to compete with Pentecostalism, has now set up shop in twenty-five countries. Another Christian group, the Light of the World Church, a Pentecostal movement based in Mexico, has spread widely in the United States in recent years. The present rate of growth of the new Christian movements and their geographical range suggest that they will become a major social and political force in the coming century. The potential for misunderstanding and stereotyping is enormous—as it was in the twentieth century with a new religious movement that most people initially ignored. It was called fundamentalist Islam.

"We need to take the new Christianity very seriously," Philip Jenkins told me. "It is not just Christianity plus drums. If we're not careful, fifty years from now we may find a largely secular North defining itself against a largely Christian South. This will have its implications."

Such as? I asked.

Jenkins paused, and then made a prediction. "I think," he said, "that the big 'problem cult' of the twenty-first century will be Christianity."

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