

Published in German translation:

Materialdienst der Evangelischen Zentralstelle für Weltanschauungsfragen (EZW), 77 (2014) p.44-53

Anne Richards: New Religious Movements in the UK: adapting to a changing society

Introduction: the religious landscape in the UK

The map of religion and spirituality in the UK is changing rapidly. Whereas twenty years ago, there were relatively few new religious movements (NRMs) and alternative spiritualities,ⁱ there are now more than 4000 known movements operating in the UK.ⁱⁱ While larger and fairly well known NRMs such as the Church of Jesus Christ of Latter-Day Saints (Mormons) www.lds.org and the Unification Movement (Moonies) www.um-uk.org have generated enquiry about who they are and what they are about for many years, today, with new migrant communities and reverse evangelismⁱⁱⁱ more small religious communities and groups are making their presence felt and many people are asking questions about them.

The presence of a large number of NRMs presents a challenge to the historic world faith communities and particularly to the Christian churches. The numbers of people who regularly go to church or who self-identify as Christian are declining and more people are trying out different religious groups or engaging in 'do-it-yourself' religion.^{iv} This has a double effect on Christian congregations: first, people are moving away from their Christian roots and losing contact with their heritage and secondly, some people are bringing non-Christian beliefs and practices into the church itself. The Church of England finds itself in a particularly complicated position because, as the state church, some of whose bishops and archbishops sit in the House of Lords, its goodwill towards other religions is often seen as a way for new religions to acquire credibility, support and access to decision-making bodies. New religions are therefore often very interested in pursuing relationships with the Church of England and sometimes in ways which cause problems for the Church.

What sort of new religions are we talking about? In addition to established, organised and often well-funded religions such as Mormonism and Scientology, there is a large number of religious groups whose leaders live in another country but whose groups have offshoots in the UK. Migration increases the numbers of such religious groups. Many well-known groups have their roots in the world historic religions, especially Christianity. In addition, there are many Pagans following a number of different 'pathways' and New Age followers, which are often concentrated in particular geographical locations in the UK. Different regions may have very different 'maps' of the spiritual explorations of the people who live there.^v Another fertile area for spiritual exploration is the personal development movement. Such movements often appeal to people who are attracted by the idea that they are special and have been singled out for advancement, enlightenment or secret knowledge. Other spiritualities sometimes have interests in wealth creation, environmental issues, wellbeing, power, or mental enhancement. Yet another significant movement is the New Atheism, with the suggestion that right-thinking people can live by religious virtues without the burden of faith.^{vi} Atheist voices often also suggest that the privileges of faith in UK society should be removed. New Atheism has been supported by prominent figures such as Professor Richard Dawkins, but in fact the pressure for the idea that religions have had their day is maintained by groups such as the British Humanist Association www.humanism.org.uk which stresses that people should look to science rather than to religion, and the National Secular Society www.secularism.org.uk whose strapline is 'challenging religious privilege'.

Factors in contemporary society

Why are people so attracted to new religious movements? Research in the UK has pointed to a number of processes operating in society which make it less likely that people will satisfy their spiritual needs within the historic, established religions.^{vii} There are perhaps four main such processes.

The first is individualisation. This pressure, reinforced by marketing, media and celebrity-watching, sends a message that the individual is more important than groups or communities. What is right for one person is not right for another. Life should be customised to individual desires, whose choices in life are significant and important. Such individualisation also extends to spirituality so that people are less attracted by a religious belief such as Christianity where everyone is treated as equal and services follow the same pattern week by week. New religions, which may offer elitism, or the development of spiritual gifts or individual life pathways towards enlightenment become more attractive choices.

Secondly, people are influenced by the phenomenon of 'post-materialism'. This pressures people to see what they buy as not only having utility but also signifies taste, personal expression and can include spirituality. People can dress, accessorise or bring into their homes objects which have spiritual significance. A person may concoct a 'Do-it-Yourself' spirituality with church candles, CDs of church music, pictures of angels, or tattoos or dress which carry uplifting or specifically religious messages.^{viii} Such people may also conduct rituals to orient themselves to the divine power working in their lives. They may join with like-minded individuals, or spend time on their own seeking transcendent experiences or exploring their spiritual gifts. People who claim they are 'spiritual, not religious' often engage in this kind of spiritual search.¹

The third factor in modern society emerges from globalisation and the banking crisis, where people become increasingly fatalistic about money as a force for good, focusing back rather on its purchasing power. Spiritual goods often then become something one can buy and in response to this the UK has seen any number of practices, therapies, and courses being offered for a price. People often feel they are growing spiritually with the attention they have paid for from groups, individual coaches or teachers, or that they have an increased sense of wellbeing from paid-for health-related therapies which contain some mystical or religious element. Yet others feel their spirituality is enhanced by groups which promise investment in larger causes such as peace, environmental issues or social justice, and many new religions have been quick to capitalise on these desires to make a difference.

Finally, there is evidence^{ix} that people are increasingly able to compartmentalise their minds so that even if they subscribe to Christianity, they can combine their beliefs and practice with other, sometimes completely different ideas. Increasingly therefore, clergy encounter people who say they are Christian and come to church who also follow Pagan pathways or go to Spiritualist churches. Spiritualist 'churches' often hold services in which messages are received and passed on from those who have died as part of the service. This then becomes reflected in the annexing of the word 'Christian' to other forms of belief and practice such as Christian Druidry or Christian Reiki. People will argue either that they can be both Christian and Pagan at the same time, or that their 'alternative' belief is somehow also part of Christianity, such as the claim that Jesus' healing miracles took place because he was really a Reiki master. Some Spiritualist churches also call themselves Christian because they use Christian hymns and say the Lord's Prayer in services. It does seem that the addition of the word 'Christian' is designed to add credibility to the practice as is the use of Christian symbols, hymns and prayers. Some NRMs claim that they are rescuing the 'good bits' of the Christian faith and incorporating them into their new groups, while leaving the bad 'institution' of Church behind. Yet others, such as the Mormons and the Unification Church

include new revelations, theology or scriptures on to the Christian base, while for some, the word 'church' is helpfully ambiguous. For example, sometimes Scientologists have been known to approach people, saying 'I'm from the church' i.e. the Church of Scientology.

The mainstream Church however, has been attempting to recover some of this ground by offering forms of Christian expression which are designed to reach people who might be attracted by these Christianised NRMs. For example, some mission practitioners set up stalls at Psychic Fairs or Mind, Body, Spirit festivals, offering resources such as the Jesus Deck (images based on gospel readings) to people who like using Tarot cards. In addition to groups which promote Celtic Christianity and often based on monastic styles of living or retreat centres, there are also initiatives such as Forest Church offering outdoor services which incorporate love for the creation and which are celebrated on days such as the Spring equinox. Practising Pagans are appreciative of services like these and are brought into contact with Christian worship.

Effects on attitudes towards Christianity and the churches

The combination of these processes operating within society is also reflected in attitudes towards traditional forms of Church. In research, people, especially young people, express the view that they want to be in control of their spiritual journey.^x They determine how they worship, how they pray and how far they accept and abide by the Church's teaching. Many say that the Church is a controlling institution and that they need to assert their own rights and choices over the good of the community. Many such people will say that they believe in Jesus and want Jesus to be a 'presence' in their spiritual journey; he is not 'Lord' but a friendly presence who supports and blesses their endeavours.

Another common theme is the 'right' to be happy and to pursue happiness and that this is a specific ambition of the spiritual search. Many people who are asked about this then suggest that the Church is not interested in people's happiness, but in prohibition and saying no to people's rights to express and enjoy themselves, particularly in matters of sexuality and feeling good about themselves and their bodies.

Research by the Mission Theology Advisory Group in *The Search for Faith and the Witness of the Church* and in more recent studies, such as Nick Spencer's *Beyond Belief*, show that people today say they want hope for the future, but preferably a short term hope, one that can be controlled and changed, or even bought. Consequently, many such people, even if they are Christian will employ astrologers or fortune tellers or personal development groups which promise to help 'control' individual destiny over the promises of the Christian faith and an ultimate destiny beyond this life. Many NRMS are attuned to these desires and act quickly to fill niches left behind by the historic religions which either cannot or will not adapt to meet these kinds of needs. Nick Spencer has shown that for many people today the Church is viewed through a 'negative filter' which makes them feel that Christianity is about prohibition and judgement; it does not want people to be happy and fulfilled. It is not surprising then that some Jehovah's Witnesses are now going door to door with the opening question: 'how do you think you can find happiness in this life?'

This spiritual environment poses a serious challenge to traditional Christian denominations in the UK and leads to a number of questions: how should the churches, and in particular the Church of England as the state church, position themselves with regard to new religious movements? Should NRMS be included in ecumenical discussions or interfaith dialogue? Should the churches position themselves *against* new religious movements? How far can the churches manage relations with NRMS without running into trouble with the UK government's equalities legislation and European human rights legislation? And perhaps most important: how does the presence of an ever growing number of NRMS impact on the Church's mission?

New Religious Movements Policy within the Church of England

Unlike other churches in the UK the Church of England has a specific policy about how it relates to new religious movements. This policy is agreed by the Mission and Public Affairs Council and reported to the House of Bishops as well as being discussed with the Archbishop of Canterbury. The Right Reverend Dr Brian Castle, bishop of Tonbridge in the Anglican diocese of Rochester, is the Archbishops' Adviser on these matters, and his role is to advise other bishops and archbishops about NRMs, especially as many NRMs approach them with invitations or requests. He works together with a national officer (this author) who reviews policy and advises both churches and the general public about new religions in the UK. Most of the day to day work is done at national level by the national officer and this includes responding to enquiries from other Christian denominations. Although other Christian denominations in the UK have their own stated opinions or views about NRMs, they will often call on the Church of England for briefing and advice on how to handle specific matters. This is also true of ecumenical bodies such as Churches Together in Britain and Ireland who will usually consult the Church of England's national officer on NRM matters. In most matters this means that the mainstream churches are broadly united in their response to NRMs. The national officer's role is very wide however, and includes not only advising the churches, but also providing guidance to clergy on how to engage with groups in their area, supporting individuals and families, advising the media, some government offices, and providing comment on NRM related issues, including the New Atheism. Her role also includes enquiries about deliverance ministry.

Each Church of England diocese is also asked to provide a named officer for local decisions about new religious movements, although not all dioceses think they need one, and some dioceses are unable to find (or fund) sufficiently knowledgeable personnel. The Adviser network liaises with the national adviser and will investigate or provide assistance where enquirers have requested this, although sometimes an adviser with a particular knowledge of a movement will help with an enquiry. For example, an enquiry about Pagan symbols which were appearing on a church wall was looked at by two advisers who had a range of trusted contacts in the Pagan movement and who were able to give an accurate assessment of what had been going on.

In addition the Church of England contributes to INFORM (Information Network on Religious Movements) at the London School of Economics in order to have access to their database of up to date information on different new religious groups and to receive their staff's expert opinions when looking into individual cases.^{xi} INFORM is a charity run by staff with an academic background in the sociology of religion. Their purpose is to provide accurate up to date information about new religious movements to the public. The Church of England also has important contacts with the UK Parliament, the Police service and with legal advice and counsellors in carrying out this work.

The policy relating to New Religious Movements is called 'Boundaries not Barriers'. Problems for the Church of England especially arise when some religious groups want access to Church of England churches, halls or other buildings or which are looking for support, endorsement or funding. While the Church of England offers hospitality and openness as part of its mission, it is open to loss of credibility if groups try to exploit the C of E to improve their standing or to help them to recruit members. Many clergy need to be able to say no to demands made on them by groups in their local area which they suspect are not as accountable as other churches and faith groups are. The aim of the policy, then, is to provide a means of relating to new religious movements in a way which offers protections to clergy and Christians without becoming hostile or unhelpful.

The key distinction between the Church of England's work with other world historic religions such as Islam and Judaism, and NRMs, is based around the idea of formal and informal relationships. In established relationships, such as with Muslims, Jews, Buddhists and 'mainstream' Hindus, dialogue (itself quite a complex and hard-won business) focusses on matters such as religious law, religious practice, places of worship, Holy Scriptures, religious education and civic occasions. The

Church of England as the state church has a primary role in civic occasions, such as remembering those who died in war (Remembrance Day), responding to disaster, such as the 7/7/2005 London bombings, or royal weddings, such as the wedding of Prince William and Kate Middleton. When these happen, it is also necessary to include invitations to major faith leaders as well. At the recent enthronement of the Archbishop of Canterbury, major faith leaders were also invited and these formal recognitions also form part of inter-religious relationships in the UK. Such formal discussions are cemented by reciprocal visits by faith group leaders, and advocacy, such as raising issues through the bishops who sit in the House of Lords. Sometimes religious leaders will issue a joint statement or work together to support a multi-faith project.

The Church of England does not engage in these processes with NRMs. The emphasis is on informal engagement at local level, particularly in order to put right misconceptions, to dispel unwarranted hostility and to enable mutual understanding. This also means that problems can be sorted out below the radar of the media without complaints or differences becoming a significant issue. In addition, the Church of England reports to the police any evidence of law breaking by new religions which is brought to its attention and makes very clear to the public that it will have nothing to do with any extremist organisations which act like new religions or which use Christian language and claim to be Christian groups.

Many NRMs are unhappy with what they see as a two-tier system of engagement, even though this informal route may actually be more productive for them. Many feel that if they were 'upgraded' to the same status of relationship enjoyed by Christians, Muslims and Jews this would give them greater credibility and also access to privileges that they feel they are denied. A number therefore actively campaign for this recognition by the Church of England and to be included in formal interfaith relations. While some argue that they are not NRMs but mainstream traditions, it is not usually the term NRM they are objecting to, but their perception that to be 'admitted' to formal relationship gives more status and opportunity. It is important however, to state that the Church of England does not 'decide' which groups are or are not new religious movements. The understanding of what is or is not an NRM is drawn from academic scholarship on how religions begin, grow and change. The matter is complicated by a much more generalised view of 'religion and belief' in government legislation which does not enter into fine distinctions about how faith groups should be recognised or understood.^{xii}

Holding the line is always problematic because the religious landscape is not at all clear cut. For example, the Inter Faith Network, www.interfaith.org.uk, was set up in 1987 following an initiative by Brian Pearce to draw the major religions in the UK together for better mutual understanding and for networking between national and local inter faith bodies. The IFN, of which the Church of England is a member, originally set its membership at nine world religions, but included the Baha'í, which is otherwise perceived as a new religious movement. Similarly some national bodies, such as the Religious Education Council www.religiouseducationcouncil.org give seats to some NRMs. Pagans and Mormons have been particularly active in trying to gain access to national 'interfaith' bodies, and the Mormons want to be considered a Christian group alongside all the major Christian denominations, which the mainstream churches resist. Some groups, such as the Druid network, are currently challenging the Inter Faith Network's restrictions on membership, claiming that since the Druid network has been recognised by the British government as a bona fide religion it should not be excluded from membership. The Inter Faith Network is currently reviewing its membership policy and processes, and one of the central issues is whether there should be any kind of exclusion at all, given that government legislation is often vague about what exactly it means by religion or belief. Yet, if there is no boundary, then the Network risks potentially being swamped by hundreds of different religious groups all asking for a seat at the table, including Humanists and other atheist movements.

Some other groups, such as the Seventh Day Adventists, inhabit a grey area in which some groups appear suitably mainstream as to make ecumenical relationships perfectly possible, but other

groups emphasise their divergent beliefs so strongly as to place themselves in the NRM category. Similarly, there are now very many Hindu NRMs operating in the UK, but while these are understood by academics to be NRMs, other Hindu groups recognise them and put them forward as mainstream Hindus who are perfectly capable of representing the Hindu majority. This creates a difficulty where a single group may be treated differently within two policy areas. For example, a leader of a Hindu NRM might be speaking alongside the Archbishop at an event, put forward by and representing the mainstream Hindus, while at the same time the same NRM might be refused access to a local church hall under the constraints of the Church of England's NRM policy. Where the lines between world religion and NRM are interpreted differently, this can lead to inconsistency and charges of hypocrisy and requires carefully liaison between those responsible for these policy areas.

Another serious issue is that migration brings with it all kinds of small independent Christian groups whose leadership is in another country and whose credentials and affiliations may be very difficult to establish. When such small groups make approaches to the Christian denominations it can be very difficult to know what relationship is acceptable. Where are the boundaries between different Christians and should there be any? On the other hand, we have also seen instances of fraudulent religion, where vulnerable migrant groups are offered a chance to make friends at bible study groups or worship services only to see their collection money and the groups disappear overnight. In the Church of England we advise clergy and Christians to be 'wise as serpents and innocent as doves', (Matthew 10.16) urging both openness but also caution in engagement with unknown religious groups.

One of the most important factors underlying Church of England policy is that it should solve practical day to day problems faced by clergy and by ordinary Christians. One of the most basic questions is who can use Christian churches, halls, schools and other buildings which are used for Christian activity. The Church of England, as the state church, has a history of making its buildings available to the wider community as a matter of hospitality, social care and also mission and evangelism. However, new religious groups pose a problem, either because Christians might object to what they would be doing in those buildings, or because the groups cause problems with access and use by Christians. For example, there have been problems with groups who use church premises but prevent other people from coming into the church to pray by locking the doors or telling people to go away. Similarly, there have been problems with groups using a chapel who have covered up Christian symbols and extinguished candles for prayer and the sanctuary lamp before the reserved sacrament. Legislation in the UK says that it is discriminatory to prevent particular groups having access to goods and services, but refusal is acceptable if Christians (for example) believe that the activities of the incoming group would upset or damage their own beliefs and practices. NRM policy therefore suggests that the C of E does not automatically provide access to groups wanting to use church premises, particularly if they may want to move furnishings, touch or cover up sacred objects or remove things like prayer requests, or shut Christians out from their place of prayer. (Many churches are open to the public during the day or available via a key) Yoga is particularly difficult issue to manage as very many churches hire out halls for yoga groups. Typically this 'yoga' is an exercise class and nothing more, but sometimes one teacher can be replaced by another who combines the physical exercises with spiritual teachings to which Christians object. When this happens it can be very difficult to make a change to the contract of hire between the church and the group, even though the terms of use have changed. Many clergy and Parochial Church Councils have been very alarmed to find that they are required to honour contracts with groups about which they now have misgivings. A leaflet is available on the Church of England website offering guidance and advice on hiring church buildings to different kinds of groups. See <http://www.churchofengland.org/our-faith/mission/engaging-with-new-religious-movements.aspx>. Similarly, some so-called bible study groups are in fact offshoots of extreme Christian NRMs whose intention is to love-bomb attendees into their exclusive and sometimes harmful groups. It can be very difficult to know at the outset what the group's history and

intention is without careful research and talking to trusted individuals. Alternative healing groups sometimes also find their way into churches, where they become rivals to the Church's own healing services and practice which are subject to very careful and stringent control about good practice and safeguarding of vulnerable adults and children. Where problems ensue this can have a considerable negative effect on the church's standing within the community, and the problems with incoming groups are perceived as the 'vicar's fault'.

However, forming good relationships with NRMs can be very useful, particularly in establishing relationships which can be trusted. Many Christian chaplains, whether in hospitals, prisons, universities or schools, need such relationships in order to provide good pastoral care for the people they encounter and can get advice on what questions to ask, what prayers to say or how best to help and reassure dying, troubled or questioning people for whom they care. Trusted relationships also help to dispel friction between groups, especially when the behaviour of such groups upsets or concerns Christians.

Making Sense of the Other: a theological approach

In addition to helping Christians with practical matters surrounding the changing map of religions and spirituality in society, the need to stay with the law, and the need also to obtain accurate up-to-date information on the new religions and spiritualities appearing in the UK, there is also the question of how Christian faith makes sense of the spiritual landscape.^{xiii} This is a work in progress. Recently the Church of England's national officer has been testing some principles for a theological engagement with people outside the Church to help Christians engage with their neighbours more fruitfully. This work will form part of a guidance booklet on NRMs and when finished will be available on the Church of England website.

This search for coherent principles looks for biblical guidance in four areas. First, the wisdom of Gamaliel (Acts 5.34;38-39) suggests that Christians should never act hastily, because we cannot say that God is not working in and through other people outside the Church. If a movement is purely a human construction then it will ultimately fail. Secondly, Christian mission requires openness and hospitality and the possibility of being both challenged and changed by the encounter with the Other. The Gospels tell us that Jesus himself spent time with people who were seen as being outside the community and he attended to their needs. Nonetheless it is necessary to act with both caution and discernment, to protect those who might be harmed or hoodwinked by people who are not prepared to act in a mutual spirit of respect or goodwill. Another important consideration is the outcome of engagement with NRMs. Scripture urges Christians to 'test the spirits' and to look for good fruit coming from religious practice. Finally, Scripture also urges Christians to resist both idolatry and syncretism, although what exactly those terms mean in a complex society like ours is often less easy to discern and may mean different things to different people.

What qualities do Christians need to engage with New Religious Movements? First, it is important that Christians be clear about their faith and what their denominations regard as authentic teaching and practice. It is surprising how many people are not really sure what their church believes and practices! Confidence in Christian faith helps people not only to engage with NRMs but also to share faith with them.

Secondly, it helps to know as much as possible about groups with whom Christians come into contact. Groups change very rapidly and material on the internet or in books by ex-members can be very unreliable and may prejudice thoughts unfairly. To this knowledge base, Christians need to exercise both charity and discernment in finding out what groups want from contact with them.

Thirdly, honesty, humility and empathy help to break down barriers and hostility in others. Many groups see Christians as occupying positions of power and themselves as powerless, and may become both hostile and defensive in the process of engagement leading to suspicion and

mistrust. That does not mean that Christians should not be vigilant and careful about finding out what people's intentions are and seeking to safeguard the needs and interests of vulnerable people.

Fourthly, Christians should reserve outright judgement about NRMs since we cannot know what God might be doing in the world, but where people have suffered through contact with NRMs and where families are suffering because their loved ones are currently within NRMs, Christians have much to contribute in supporting and helping people find a loving spiritual home.

Finally, Christians should be clear about the distinctiveness of the Christian faith. The depth and richness of the Church and Christian tradition should satisfy any spiritual search. If people in NRMs find the Church wanting, then we are at fault. In many cases, we spend our time taking the speck out of the eyes of others without considering the planks in our own.

Conclusion

The spiritual landscape in the UK will undoubtedly continue to change rapidly. The Church can no longer assume that its place is assured, especially with the rise of fashionable atheism and the idea that religious 'virtues' can be taken on without the trappings of belief in God. This is both a challenge and an opportunity, because we will need to pay attention to the spiritual search and needs of others and understand more clearly what they require.

NRM policy is a complex matter, fraught with obstacles and often challenged by NRMs who do not like to be categorised or who feel they should be afforded the same 'rights' as other denominations or the historic world faiths. However, having a policy framework does allow clergy and Christians guidance which enables them to deal with pastoral matters, provision of goods and services and an excuse to say no to approaches when they feel instinctively that something about the relationship is not right or needs further investigation.

Finally, engagement with NRMs is a necessary part of the Church's mission and ministry and experience feeds into our knowledge and understanding of the contemporary spiritual search. In the modern kaleidoscope of spiritual variety, we still hope to provide the clear beacon of Jesus Christ. NRMs remind us never to forget that that is what our mission is all about.

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ⁱ Sociologists of religion often refer to new religious movements as a less pejorative term than 'sect' or 'cult'. However some of these movements are now not so new. Alternative terms such as 'minority' religions are now also being used for the range of religious groups which fall outside the mainstream world historic religions such as Christianity and Islam. The Church of England follows academic scholarship in its understanding of NRMs.

ⁱⁱ INFORM (Information Network on Religious Movements) a charity devoted to providing academic up to date information on NRMs includes 'cults, sects, new religious movements (NRMs), non-conventional religions, alternative religions, spiritual or esoteric movements and/or self-religions' among these 4000 groups. See www.inform.ac. The Church of England includes all such groups under its 'NRM and alternative spiritualities' policy area.

ⁱⁱⁱ 'Reverse evangelism' is the process by which Christians from the global south who were first evangelised by Christian missionaries from the West are now coming into European countries with their own interpretations of Christian faith intending to re-evangelise western churches.

^{iv} In the 2001 census of the population of England and Wales, 72% of people answering a voluntary question about their religious affiliation put 'Christian'. In 2011, that number fell to 59.3%.

^v See, for example, Paul Heelas and Linda Woodhead, *The Spiritual Revolution: why Religion is giving way to Spirituality*, (Wiley, 2005) Oxford 2005 with its detailed study of religion and spirituality in the Kendal area of the UK.

^{vi} See Alain de Botton, *Religion for Atheists*, (Hamish Hamilton 2012) London 2012

^{vii} See for example, Mission Theology Advisory Group, *The Search for Faith and the Witness of the Church*, (Church House Publishing 1996). London 1996

^{viii} For example, the celebrity footballer David Beckham has a 'Man of Sorrows' Jesus tattoo on his body to commemorate the death of a family member.

^{ix} For example from the Alister Hardy Research Centre. See also David Hay and Rebecca Nye, 'Understanding the Spirituality of People who don't go to Church' available online at www.spiritualjourneys.org.uk/look/look_essays.php

^x See for example, the body of research undertaken by the Alister Hardy Religious Experience Research Centre; David Hay and Rebecca Nye 'Understanding the Spirituality of People who don't go to Church' online at www.spiritualjourneys.org.uk; and Nick Spencer, *Beyond Belief* (LICC 2003) London 2003

^{xi} INFORM is available to everyone by email at inform@lse.ac.uk

^{xii} When NRMs object to their status, they are invited to send the national officer material about themselves, including any material they have which says why they should **not** be considered an NRM. Such material is made available to enquirers in the interests of fairness. In relation to government legislation in general it is unlawful to discriminate against workers because of religion or similar belief. For an explanation of this in relation to employment see www.acas.org.uk/media/pdf/f/l/religion_1.pdf.

^{xiii} Anne Richards, *Sense Making Faith* (CTBI 2007) is a resource book for exploring the crossover between the richness of Christian tradition and the spiritual search in people outside the Church.