

The Rise of Techno-Gods: The Merging of Transhumanism and Spirituality

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Standing at the guest booth on the outskirts of the Temple grounds in Salt Lake City, the young lady behind the counter asked if we were attending “the conference.”

“Not *the* conference,” my wife explained, “but a conference.”

A momentary look of confusion crossed the greeter’s face. After all, the Latter-Day Saints’ General Conference was only hours away, and for the Mormon community GC is *the* event of the year. Why else would we be in Salt Lake City?

I tried to clarify; “We’re here for a conference sponsored by the Mormon Transhumanist Association.”

This didn’t help.

Like the Mormon greeter, you too are probably wondering; “*What in the world is transhumanism?*”

In short, *Transhumanism* is the ultimate goal of Technocracy. In past editions of *Forcing Change*, a series of articles were published on Technocracy as a meta-movement: the idea that the works of Man’s hands can save Humanity – hence, technology and science forms the basis of a Technocratic society. Transhumanism takes this to its ultimate conclusion: The development of the *post-human* or *neo-human*.

Based on the premise that evolution is true, transhumanism looks to shape the *human species* through the direct application of science. In other words, by employing technology we can take hold of the evolutionary process and change it as we desire, thus becoming the masters of our future. To this end, advocates of transhumanism ascribe to a multitude of possible options.

The Mormon Transhumanist Association (MTA) gives us an overview,

“...visions of a neohuman future will evolve as time goes on. As imagined now, possible neohuman traits, all involving technological enhancements to current human capacities, include:

- highly advanced intellectual capabilities, greater than ours in magnitude as ours are greater than those of other animals
- physical bodies that are immune to disease and aging
- the ability to communicate complex thoughts and emotions instantaneously without visual aids or speech
- expanded sensory inputs that enable higher awareness of even distant environs

- superhuman strength and agility
- perfect control of individual desires, moods, or mental states
- increased capacity to experience joy, love, pleasure, and other emotions.”i[i]

Superhuman strength! Longevity and disease-free living! Mind-to-mind communications... Does this sound like science fiction, or science-magic?

Although less magical sounding, the following examples are no less mind-blowing. They represent a portion of this author’s research, and are considered to be paths moving us beyond humanity.

1. **DNA:** Now that we are unlocking the secrets of DNA, we can alter our genetic makeup to augment desirable traits and block negative characteristics. It’s hoped such a move will bring longevity and eradicate diseases. Other possible outcomes include the production of designer babies in the womb, and even introducing DNA from other species into the human code; thus building a “Human Plus” equipped with advanced physical and cognitive traits. Such a trans-human would be “transgenic” – literally a human GMO (Genetically Modified Organism).
2. **Computer Interfacing and AI:** As the secrets of the brain are discovered, it is anticipated that a time will arrive when the *mind* is efficiently interfaced with cyber-space. It is believed that in such a scenario the brain, once “plugged-in,” could allow the mind to surf the network, download and upload from the web, receive memory upgrades, and converge with a global mind-to-machine community – forming a type of cyber-hive. Or, according to some cybernetic purists, to allow one’s consciousness to completely leave the bounds of flesh and enter cyber-space as an electronic entity. After all the brain, it’s argued, is an electrochemical organ. This mind uploading, it’s believed, could culminate in what the Catholic mystic, Pierre Teilhard de Chardin called the *noosphere*: the emergence of a living, global consciousness. The web would thus “come alive.”

When asked what the single most important development will be in 20 years, George Dvorsky of the Institute for Ethics and Emerging Technologies said,

“Interface technologies that bridge the gap between the human brain and the internet. In twenty years, our interaction with the web will be so seamless that it will be considered an exosomatic organ. Implications include ubiquitous access to all knowledge stores on the net and ‘techlepathy’.”ii[ii]

Another version of the *noosphere* approach is through AI – Artificial Intelligence, particularly within the model of global computing. In this scenario the system takes on a type of cyber-life when super-sophisticated computing networks actively gather user’s data and monitor online behavior, and then independently act on this collective knowledge. Today, post-human theorists are contemplating what this global AI model would look like, including world “simulation programs” that could tabulate and pursue the most efficient ways to order a transhuman society.

3. **Nanobots:** By injecting nanobots – programmable, microscopic-like robots – into the human body, cells and tissue might be manipulated in detail. Diseased cells could be hunted down and eradicated. Direct drug



delivery could be accomplished. Maintenance of brain-computer interfacing could be done at the microscopic level. Humanity could be reconfigured cell-by-cell. Nanobots could be introduced by injection or within a pill capsule.

The above examples are grounded in theoretical research and present-day realities. Consider GMO technology, which has been in use since the 1960s.ⁱⁱⁱ[iii] GMO cropping is a staple in the agricultural industry, especially with canola. But the science goes beyond plants; China just announced it has created a transgenic monkey to be used for medical experiments,^{iv}[iv] Kraig Biocraft recently claimed it has genetically modified silkworms to produce spider silk,^v[v] and in 2009 a Spanish team created a “a clone of the extinct Pyrenean ibex” – which only lived a short time, yet demonstrated the potential to re-create extinct species.^{vi}[vi]

Likewise, brain interfacing and mind implants, along with nanotechnology, are no longer the stuff of science fiction. Much theoretical work has been done, experimentation is ongoing, and major breakthroughs have occurred. It’s amazing what has already been accomplished; the question now isn’t, “should we look to alter the human species?” But what will the new human experience be?

Ironically, while the future is being played with in laboratories and technical institutes, the foundation of transhumanism rests on an ancient desire: Man becoming Deity, *Apotheosis*. Posthumanism, therefore, is the technical quest for the Holy Grail, *Ascension through engineering*. It’s modern-day Alchemy and Magic, the contemporary manifestation of the Secret Doctrine; “All is One, and that One is Divinity.”^{vii}[vii] Or said another way; “Jesus is no less Divine because all men may reach the same Divine perfection.”^{viii}[viii]

Mark Pesce, a co-inventor of 3-D interfacing for the worldwide web, and a panelist and judge on ABC’s show *The New Inventors*, puts it this way,

“Once the genome was transcribed, once we knew what had made us human, we had – in that moment – passed into the Transhuman. Knowing our codes, we can re-create them in our so-called synthetic rows of 1s and 0s. Artificial Life.

And now we have discovered the multiverse, where nothing is true and everything is permissible. And now we will reach into the improbable, re-sequence ourselves into a new Being, de-bugging the natural state, translating ourselves into supernatural, incorruptible, eternal.

There is no God but Man.”^{ix}[ix]

Pesce, a leading Transhumanist, depicts ascension in Biblically twisted terms.

“Men die, planets die, even stars die. We know all this. Because we know it, we seek something more – a transcendence of transience, translation to incorruptible form. An escape if you will, a stop to the wheel. We seek, therefore, to bless ourselves with perfect knowledge and perfect will; To become as gods, take the universe in hand, and transform it in our image – for our own delight. As it is on Earth, so it shall be in the heavens.

The inevitable result of incredible improbability, the arrow of evolution is lipping us into the transhuman – an apotheosis to reason, salvation – attained by good works.”^x[x]

Human cloning researcher, Richard Seed, throws an ugly spin on the subject.

“We are going to become Gods. Period. If you don’t like it, get off. You don’t have to contribute; you don’t have to participate. But if you’re going to interfere with me becoming God, we’re going to have big trouble. Then we’ll have warfare.”xi[xi]

These quotes are troubling, but is Transhumanism a serious movement, or just the hype of some utopian dreamers? Sure, the technology to alter humanity and shape society either exists or is fast coming on line, but is Transhumanism a real movement or just some techno-fad? The answer to this quandary comes by following the money. If it’s only a fad, you can expect sponsorships to reflect an amateurish level.

However, if Transhumanism is more than a passing techno-curiosity, then the sponsors and partners would be recognizable. Significant players should be involved. Is this happening?

Case in point: Singularity University. Designed as a leadership institute, Singularity is recognized for its positions on Transhumanism and radical social change. This school deals with the theoretical aspects of Transhumanism and emerging technologies, with an eye towards the exponential increase in knowledge and science. Even the name speaks to the coming post-human world, as “singularity” represents a point in a future time when technological change takes place so fast it produces a qualitative shift in society: the birth of a super-intelligence, the merging of Man and Machine. So who supports Singularity?

- National Aeronautics and Space Administration, aka NASA: Singularity is hosted at the NASA Ames research center in Silicon Valley.
- Google.
- ePlanet Ventures (a capital investment firm who works with high-tech medical and media companies, including Skype).
- Autodesk (the producers of AutoCAD).
- Kauffman Foundation (one of the largest foundations in the United States; based on the work of pharmaceutical giant Ewing Kauffman).
- Canon.
- International Space University, and many others.

Beyond Singularity University, the transhumanist program has been advanced through the sponsorship of well-recognized institutions – like Oxford, Stanford and Caltech – and by large non-profit groups such as the Templeton Foundation. Another transhuman organization that focuses on nanotechnology, the Foresight Institute, has received sponsorships from Apple, Ford, ARCO, Beckman, Sun Microsystems, Mitsubishi, Intel, Xerox, and other industry leaders. The US National Science Foundation has also been looking at the future of Transhumanism, including its ethical development, and in 2003 produced a report on technologies that will enhance human abilities; the report was titled *Converging Technologies for Improving Human Performance: Nanotechnology, Biotechnology, Information Technology and Cognitive Science*. Finally, DARPA – the Defense Advanced Research Projects Agency, which is a technical branch within the US Department of Defense – has been working on programs that are transhuman in nature, such as the Physical Intelligence project. According to Michael

Anissimov, the Media Director for the Singularity Institute, DARPA has been funding “dozens of human augmentation projects around the world.”^{xii}[^{xii}]

So much for it being a passing fad.

Transhumanism and Mormonism

After traveling two days through one Canadian province and four American states, I had the opportunity to attend a one-day conference on October 1, 2010, in Salt Lake City, Utah. It was a long way to go, but the scope of the event made the trip a necessity: *Transhumanism and Spirituality*. Held at the University of Utah, this event brought atheist, Mormon, Christian, and Buddhist supporters to the table. And it was sponsored by the first religious special-interest branch of Humanity+, the Mormon Transhumanist Association. (Note: Humanity+ was formerly known as the World Transhumanist Association).

But why Mormonism? This isn't hard to figure out. Consider the following.

- From *Mormon Doctrine* by Bruce R. McConkie:

“That exaltation which the saints of all ages have so devoutly sought is *godhood* itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him...”^{xiii}[^{xiii}] [*italics in original*]

- From Joseph Smith, founder of Mormonism, also known as the Latter-Day Saints (LDS):

“God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... Here, then, is eternal life – to know the only wise and true God; and *you have got to learn how to be gods yourselves*, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one... To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before.”^{xiv}[^{xiv}] [*italics in original*]

- Mormon leader, Brigham Young, highlighted the god-state and the organization of intelligent beings, who in turn becoming Gods.

“We believe there are many, very many, who have entered into power, glory, might, and dominion, and are gathered around them thrones, and have power to organize elements, and make worlds, and bring into existence intelligent beings in all their variety, who, if they are faithful and obedient to their calling and creation, will in their turn be exalted in eternal kingdoms of the Gods.”^{xv}[^{xv}]

The Mormon Transhumanist Association recognizes that the heartbeat of Mormonism is *transfiguration* or *exaltation* – Man becoming God. Speaking to this, the MTA published the following in *Sunstone*, a scholarship and issues journal of the Latter-Day Saints.

“Mormon tradition teaches that the eternities consist of innumerable heavens of types and degrees toward which our



world may advance. These heavens are inhabited by a plurality of gods whom we may join as we emulate and become as God...

Latter-Day prophets have proclaimed that there is a plurality of gods, each of which became so by emulating God, and that becoming gods ourselves is the ultimate destiny of humanity as children of God. These prophets envision that humans will join in the creation of worlds and heavens and the development of other gods, expanding our influence throughout eternity and engaging in yet greater works.”xvi[xvi]

According to MTA, “the prophet Joseph Smith and subsequent Mormon leaders could be counted among religious humanists whose ideas have informed the emergence of Transhumanism.”xvii[xvii]

Understanding this post-human conception, MTA recognizes three specific areas where Transhumanism bolsters the Mormon faith.

- 1) “It provides a rational basis for certain LDS beliefs.”
- 2) “It promotes Latter-day Saints’ exercising a more active faith in Mormon notions of the future.”
- 3) “It encourages Latter-day Saints to have more optimistic expectations for the near future.”xviii[xviii]

Transhumanism gives Mormonism a measure of rationality based on science and technical achievement. What was mysterious – becoming god-like – is now viewed as tangible and *understandable*. Hence, the MTA affirms that “scientific knowledge and technological power” dovetails with human exaltation.

With this in mind, the MTA has developed a Transhumanist theory specifically designed around LDS teachings: *The New God Argument*.

“If we will not go extinct before becoming posthumans then, given assumptions consistent with contemporary science and technological trends, posthumans probably already exist that are more benevolent than us and that created our world. If prehumans are probable then posthumans probably already exist. If posthumans probably increased faster in destructive than defensive capacity then posthumans probably are more benevolent than us. If posthumans probably create many worlds like those in their past then posthumans probably created our world. The only alternative is that we probably will go extinct before becoming posthumans.” (*The New God Argument* formulated by Lincoln Cannon and Joseph West)

Therefore...

- “Posthumans probably already exist.”
- “Posthumans probably are more benevolent than us.”
- “Posthumans probably created our world.” (*The New God Argument*)

This fits the Mormon paradigm: A God populates an earth with souls, bound in human flesh. Degree by degree, these humans evolve and are eventually exalted, transcending and ascending to Godhood. Then, each of these “new Gods” populates other worlds with new souls... *repeat, repeat, repeat*. In the New God Argument it’s held that posthumans are

probably benevolent because, while they possess the powers of destruction, we have not yet been destroyed.

Transhumanism and Spirituality

So what will spirituality look like in a Transhuman world? What will the neo-human experience be from a religious point of view? How will Christianity fare in a post-human environment?

Those questions had prompted me to travel across the continent. Thankfully, the day's agenda was geared to explore this new matrix of science and spirituality. Among the 14 presenters were,

- Max More: The "father" of contemporary Transhumanism, and co-founder of the Extropy Institute.
- James Hughes: The director of the Institute for Ethics and Emerging Technologies.
- Giulio Prisco: Former manager with the European Space Agency and past director of the World Transhumanist Association. Mr. Prisco, live from Italy, gave his talk by way of Skype.
- Terryl Givens: Professor of Literature and Religion at the University of Richmond, and a prolific author on Mormonism. His latest book is *When Souls Had Wings: Pre-Mortal Life in Western Thought* (Oxford University Press, 2010).
- Lincoln Cannon. Director of the Mormon Transhumanist Association.

So how does spirituality fit within a neo-human paradigm? Here are some of the major points based from my event notes and audio recordings.

- During the first talk of the day, titled "Fear and Trembling at the Tower of Babel," it was noted that myths throughout time speak to the human-divine struggle. During the Q&A session that followed this lecture, it was stated that we are now at a Tower of Babel return point – anything we imagine, we can do. *"There is nothing out of our grasp now."*
- During another presentation, it was suggested that creation and evolution are not incompatible. Instead of creation ex-nihilo we should examine the idea of an "organized form of evolution." This concept, from the Mormon perspective, emanates from Abraham 4:20-25 (*The Pearl of Great Price*), where "the Gods prepared the earth to bring forth the living creature."
- Multiple physical and spiritual entities are in a struggle for scarce resources. Spirits, therefore, are stakeholders in human beings, and interactions between the spiritual and physical shapes our social, political, and economic realities. The evolution of humanity, therefore, requires that we have an ideological shift, one that seeks to assimilate individual tendencies – such as the survival of self – within the larger family of rational entities. This integration will stress the worth of the group over self. We are all directly connected to one another.
- All life is interconnected in the quest for eternal progression and spiritual perfection. Three historical thinkers we can take cues from are: John A. Widtsoe, a Mormon philosopher who believed in limited evolution, and who worked to merge religion and science within the LDS framework; Alfred North Whitehead, a mathematician who birthed "process theology" and

postulated the interconnectivity of existence; and Pierre Teilhard de Chardin, who saw Mankind moving toward an Omega point with the birth of a global mind – the evolution of God.

- We need to destroy the old myths and create new ones to fit a post-human view of spirituality. This would be built on quantum physics: *Religion is physics in the connection of beings*. Everything is connected because everything *is physics*. Therefore, religious rituals are programmable algorithms. (Note: Watch as quantum physics forms a pseudo-spiritual bridge between different faiths).

- Society must shift from energy-intense industrial design to an ecosystem mentality. This can be accomplished through swarm or hive theory (also known as chaos theory), with its emphasis on decentralized and spontaneous organization. Therefore, we must shed individualism and embrace collective organization. Transhumanism then becomes the “super-organism of the human family,” complete with a common code of values. In this worldview, value systems will gravitate around self-selecting groups who have shared goals of transformation. A global, positive, and assertive psychology will emerge as a type of cultural parametricism (dynamic modeling).

- Christian Transhumanism recognizes that faith and works leads to salvation. That the Logos is not static or fixed, but is dynamic and evolving. It can be described in this formula, which would be best viewed as a circle: Creation → chaos → cognitive process; growth and understanding → conscious evolution → ascension; the return to a singularity = Universal consciousness or the Christ-state. *“We are growing by faith and works back to this singular point, where we all participate because we are all going to experience this same sensation.”*

- Max More: His talk was titled “Apotheosis and Perpetual Progress.” Mr. More opened with a personal story about not believing in Jesus and “going to Hell.” He noted that the modern version of Transhumanism is rooted in Humanism and the Age of Enlightenment, and most Transhumanists are atheistic or agnostic. Although an atheist in the sense of the Christian God, More could see the importance of finding compatibility between the neo-human program and religion. However, he was concerned that the notion of godhood is *“too limited of an idea in the sense traditionally conceived...”* For if perpetual progress occurs, then perpetual change is inevitable, and so too our limited concept of God will advance as we “progress.”

“I should tend to want to discourage talking of Gods in transhumanism, regardless if we’re religious or not – I think we can probably do better than that... after all, many of the traditional conceptions are not very enlightening or inspiring, especially the older versions, [such as] in the Old Testament... a petulant child... a cosmic sadist who seems to like to set things up to torture us.”

- Spirituality is not about the “I” but “that which creates the We.” It is about a growing realization of our evolution within the context of interconnection. According to Dorothy Deasy, a Christian Transhumanist who accepts the Darwinian model, a new way is needed.

“It is vital for spiritual Transhumanists to have a voice, to be the Third Way between fundamentalism and creation without God [referring to atheism]. We are living in times when giving into either-or-thinking, either science or spirituality, can have dangerous social consequences. One suggestion is to encourage faith communities to evolve their perceptions of God, and to re-embrace the sacred...”

Deasy demonstrated the importance of an evolving theology and emerging spirituality.

“So long as Transhumanism is perceived as a threat to faith and to humanity itself, resistance will only grow. An evolved spirituality will build a bridge to show Transhumanism for what it has the potential to be, the human being – a theonomous co-creator. An evolved theology will help ensure the future we develop is in fact, in line with the law of God...

...For me, evolving our theology means putting the Wisdom Teachings forward and using the stories and personalities only as support. It also may mean breaking away from [religious] exclusivity, and embracing the vast diversity of beliefs, actions, and places where the Sacred is found. Evolving theology reintroduces a reliance on paradox... to hold contradictory propositions or emotions simultaneously. It is the opposite of certainty.

The role of spiritual guides is to replace dogma with questioning, to promote seekers to examine their belief systems and ask larger questions. Part of evolving spirituality is paying attention to how we image God. God may be imagined within a model from concrete to conceptual...

...God may be perceived as experience. The miracles in the New Testament may be read as exaggerated examples, using story form, of the ways in which God is expressed in our lives...”

- The spirituality of transhumanism could be considered a “Next-Gen Religion,” and it must be demonstrated as a “cool” religion that unifies humanity.

So where does Biblical Christianity fit? The above talking points show that Biblical Christianity doesn’t gel with the spiritual application of Transhumanism. For Biblical Christianity recognizes only one God, and to attempt a god-like ascension is the height of pride – the downfall of Lucifer. Moreover, Biblical exclusivity – Jesus Christ as the “only way to the Father” – cannot mesh in this spiritual universalism. It was no surprise, therefore, to hear traditional Biblical positions mocked.

Although Max More likened Yahweh to a “petulant child,” it was James Hughes who took the biggest swipe at conservative, evangelical-minded Christians during his lecture. The implication was clear: Evangelical Christians hold outdated beliefs and are steeped in a faith-based paranoia. The Hindu and Buddhist traditions, however, better fit with Transhumanism because of their acceptance of evolution. Mormonism too, he acknowledged, could embrace an evolutionary paradigm.

Tom Horn, a Christian researcher who writes and lectures on the dangers of Transhumanism, was mocked as a “Christian whack-job.” And Al Mohler, the president of the Southern Baptist Theological Seminary took a hit regarding his stance on homosexuality. Evangelical Christians weren’t looked upon favorably.

These remarks by Mr. Hughes acted as feedstock for the closing Q&A panel. It started with a question from an online viewer: “Should we seek dialogue with paranoid Christian fundamentalists who rant against H+, or should we seek more than dialogue, maybe even mock them?”

Hughes responded that he has interviewed Tom Horn, and that Horn has interviewed himself: “I think it’s good to hold our enemies as close as we possibly can.” Then Hughes dropped a bombshell:

“Because apocalyptic and millennial energies very frequently inspire violence... so if reaching out across the aisle to someone who thinks I’m a spawn of Satan, and establishing a

relationship so that he doesn't come after me with gun is something I have to do, I'm willing to do it. Right? And it's the ones who haven't reached out yet that I'm worried about."

Max More cut in: "I'm not the spawn of Satan, I'm the spawn of Lucifer." This comment evoked some laughter, but More was serious – albeit with a smile on his face. Mr. More wrote in 1991 that,

"Lucifer is the embodiment of reason, of intelligence, of critical thought. He stands against the dogma of God and all other dogmas. He stands for the exploration of new ideas... Join me, join Lucifer, and join *Extropy* in fighting God and his entropic forces with our minds, our wills and our courage. God's army is strong, but they are backed by ignorance, fear and cowardice. Reality is fundamentally on our side. Forward into the light!"xix[xix]

Another line of questioning probed how we will "evolve spirituality," and should religions change in relationship to Transhumanism? Answers included the development of common group values – including civility (this was ironic considering the Evangelical-bashing during the event), to provide forums for safely debating with fundamental Christians, and the need to create "networks of the spiritual." Textual literalism needs to be downplayed. Churches, we were told by Dorothy Deasy, will have to step away from mythology and move towards embracing organic experiences – or fall away.

Conclusion

After leaving Salt Lake City, I spent a considerable amount of time reflecting on what all this meant. The implications are enormous.

Here are some thoughts.

- 1) The Transhuman movement is not a passing fad, and the industries and technologies that give this movement energy will radically change our world.
- 2) A globally accepted form of spirituality will play an increasing role in the Transhuman worldview.
- 3) Presently a large number of those involved in the movement are antagonistic to evangelical Christianity. Some attempts in the foreseeable future may be made to bring concerned Christian voices to the table. But gauging from the level of mockery – both at this event and in Transhuman publications – it's questionable how sincere the overtures would be. In any case, if conservative Christians find themselves invited to speak in a Transhuman setting, they would need to be equipped with truth, righteousness, readiness, faith, and the Word of God (Ephesians 6:10-18). And they would need to be lifted in prayer.
- 4) When expressing concerns and reasoned opposition to Transhumanism, care must be taken to avoid language that could be misconstrued as hostile or inciting violence. Nor can Christians resort to name-calling or mockery. Not only is this contrary to righteousness, it lends credibility to Transhuman stereotypes of conservative Christians. Ironically, while James Hughes speaks about the dangers of violent Christian fundamentalists – naming Tom Horn in his concerns – some leading advocates of post-humanism, like Richard Seed, openly pronounce *warfare* against those who oppose his god-goal; "The only way to prevent me is to kill me. And you kill me, I'll kill you."xx[xx] To Mr. Hughes and other neo-human supporters, I

sincerely hope I'm not wrong; but I can't think of any current Evangelical *leader* or *recognized personality*, including Mr. Horn, who has advocated violence or death to Transhumanists.

5) A progressive version of Christianity, represented as a faith ready to embrace religious diversity and evolution, will be accepted within the Transhuman environment. Emergent spirituality and interfaithism within the church will dovetail with Transhuman sentiments. Watch too as group themes push aside Biblical truths in the quest for interconnected unity.

6) Christians need to be informed. This article is only a primer, and unfortunately there isn't a lot of Christian literature on the subjects of Transhumanism or Technocracy. In upcoming issues of *Forcing Change* I plan to provide a resource list. However, if you're so inclined to doing research, there's a growing body of secular books, journals, and websites dedicated to exploring post-humanism. Be aware that some of the material you find may take an occult-like or New Age stance.

7) As Christians we need to keep in mind where we place our faith. Psalm 27:1-2 reminds us, "The Lord is my light and my salvation; Whom shall I fear? The Lord is the strength of my life; Of whom shall I be afraid?"

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ALSO SEE

Lucifer, Transhumanism, and Transformation

1[i] "Transfiguration: Parallels and Complements Between Mormonism and Transhumanism," *Sunstone*, March 2007, Issue 145, p.32.

1[ii] George Dvorsky, "The Most Significant Tech of the Next 20 Years," Institute for Ethics and Emerging Technologies, November 4, 2010.

1[iii] "Transgenic plants – corporate or college?" *The Cornell Daily Sun*, October 27, 2010

1[iv] "Genetically engineered monkey could lead to Alzheimer's cure," *The Hindu*, October 31, 2010.

1[v] "Transgenic worms make tough fivers" MIT *Technology Review*, October 27, 2010.

1[vi] "Clone zone: Bringing extinct animals back from the dead," *BBC News, Science & Environment*, October 29, 2010.

1[vii] J.D. Buck, *Mystic Masonry* (Regan Publishing, 1925), p.70.

1[viii] J.D. Buck, *Mystic Masonry*, p.62.

1[ix] Mark Pesce, *Becoming Transhuman*. This is Mr. Pesce's definitive work in video format. Copies of it can be viewed on various video-hosting sites.

1[x] Mark Pesce, *Becoming Transhuman*.

1[xi] Richard Seed, interviewed in the documentary *Technocalyps*, produced by Frank Theys.

1[xii] "Giving the Grunts an Upgrade," *Accelerating Future*,
www.acceleratingfuture.com/michael/blog/2007/03/darpas-transhumanist-research

1[xiii] Bruce R. McConkie, *Mormon Doctrine* (Bookcraft, 1989), p.321.

1[xiv] Joseph Smith, as quoted in *Mormon Doctrine*, p.321.

1[xv] Brigham Young, quoted in "Transfiguration: Parallels and Complements Between Mormonism and Transhumanism," *Sunstone*, March 2007, Issue 145, p.34.

1[xvi] "Transfiguration: Parallels and Complements Between Mormonism and Transhumanism," *Sunstone*, March 2007, Issue 145, p.34.

1[xvii] "Transfiguration: Parallels and Complements Between Mormonism and Transhumanism," *Sunstone*, March 2007, Issue 145, p.27.

1[xviii] "Transfiguration: Parallels and Complements Between Mormonism and Transhumanism," *Sunstone*, March 2007, Issue 145, p.36.

1[xix] Max More, "In Praise of the Devil," *Atheist Notes*, No.3, 1991.

1[xx] Richard Seed, interviewed in the documentary *Technocalyps*, produced by Frank Theys.

Source: <http://www.raidersnewsupdate.com/leadstory121.htm>

