The Manifesto develops further the Critical Theory of Religion intrinsic to the Critical Theory of Society of the Frankfurt School into a new paradigm of the Psychology, Sociology, Philosophy and Theology of Religion. Its central theme is the theodicy problem. The Manifesto approaches this theme in the framework of comparative religion and critical political theology in a narrative and discursive fashion. In search of a solution to the theodicy problem, the Manifesto explores trends in civil society toward Alternative Future I (the Totally Administered Society), Alternative Future II (the Militarized Society), and Alternative Future III (the Reconciled Society) in the horizon of the longing for the Wholly Other as perfect justice and unconditional love. Toward that goal it relies on both the critical theory of society as developed by Max Horkheimer, Ernst Bloch, Walter Benjamin, Theodor W. Adorno, and others, and on the new political theology of Johannes B. Metz, Helmut Peukert, and Edmund Arens.