

Mysticism, Monasticism, and the New Evangelization

Commentary by Roger Oakland

Understand the Times International: Roger Oakland Ministries

www.understandthetimes.org

1.800.689.1888

For years I have been following the agenda designed to implement the New Evangelization Program initiated by Pope John Paul II and the Roman Catholic Church. This same program was continued by Pope Benedict and Pope Francis and is a plan to reach Roman Catholics who have “strayed away” and also to evangelize people of all faiths. The goal is to set up the Kingdom of God with headquarters in Rome so that all religions worldwide will eventually bow down and worship the Roman Catholic Eucharistic Christ.

For those who are not familiar with the term the Eucharistic Christ, this entity is formulated by a priest after the process of transubstantiation. This object, which is worshipped as “Jesus Christ,” is nothing more than a wafer that is placed in a container called a monstrance and worshipped and adored as “Jesus Christ.” This obviously is not the Jesus we know and understand from the Bible. Eucharistic adoration is a tradition of the Roman Catholic Church. When participants stare at the monstrance, they believe they are adoring or worshipping “Jesus.” In the Bible, such a practice would be described as idolatry.



Monstrance

Recently, I read an article that added a whole new dimension to the Roman Catholic New Evangelization Program. While I was aware that many of the emerging church ideas were gleaned by returning to the practices of Roman Catholic mystics from the past, I had never come across the proof that contemplative prayer and monasticism were essential components of the New Evangelization Program. The article titled “Mysticism, Monasticism and the New Evangelization” made this connection very clear. The article began with the following statement:

Many people think of Christian mysticism and monasticism as strictly “in-house” matters, too remote and esoteric to have any bearing on the Church’s re-evangelization of the post-Christian West. While Catholics generally respect the contemplative vocation, they may see it as peripheral to supposedly more urgent concerns, such as improving catechesis and the liturgy, or bearing witness to faith and morality in public life. Those concerns are critical. But we believe the New Evangelization of historically Christian countries also requires a rediscovery of Christian mysticism, and a revival of the monastic setting which is its natural Home.



“Christian” Mysticism and the Emerging Church

So these words written by author Benjamin Mann help connect the dots and show the New Evangelization goes hand and hand with the promotion of mysticism and monasticism. No speculation is required. The facts speak for themselves. However, this is only the first clue in the article. There are numerous others. The article continues:

The Church has a new task in our time: to re-evangelize regions that are falling away from the faith. Most inhabitants of this post-Christendom are not atheists: many of them are open to “spirituality,” though skeptical toward “religion.” This public hunger for spirituality reflects a legitimate need. Christians must rediscover the mystical core of the Gospel, and present it to the world through the witness of monasticism. We have written this article to outline the urgency of both tasks, and their inseparability from one another. To re-evangelize the West, the Church must recover its mystical heritage – but this task requires contact with the living monastic tradition. Monasteries are thus essential to the New Evangelization.

*So it is obvious for anyone with a reasonable mind to see the connection between the Roman Catholic New Evangelization Program and the Emerging Church movement that has swept the world and impacted so many churches and denominations. In fact, perhaps another way to describe the Roman Catholic New Evangelization Program could be - **the seductive Jesuit scheme to bring the separated brethren back to the “mother of all***

churches” through the re-introduction of contemplative mysticism and monasticism rooted in Roman Catholicism.

This emphasis is made clear through the words used in this article. The author enthusiastically encourages his readers to abandon the Scriptures and jump on the mystical-experiential bandwagon by stating the following:

Worse still...

To read this article in its entirety, go to:

<http://www.understandthetimes.org/commentary/c140montrance.shtml>