

SOUTH HEIGHTS BAPTIST'S WEEKLY REMINDER

Volume XV

November 24, 2019

Number 45

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Volunteer Needed!
Cradle Roll 2: Volunteer Needed!
6:30 p.m. Service ----- Cradle Roll 1: Volunteer Needed!
Cradle Roll 2: Volunteer Needed!
Wed. Evening Service ----- Cradle Roll 1: Shirley White
Cradle Roll 2: Volunteer Needed!

AND THE PEOPLE CAME...

Week of November 17, 2019

Sunday School ----- 14
Sunday Morning Service ----- 32
Sunday Evening Service ----- 30
Wed. Evening Service, 11/20/19 ----- 9

AND THE PEOPLE GAVE...

- Week of November 17, 2019 -

Undesignated Tithes & Offerings ----- \$ 600.17
Auditorium Air Conditioning Repair Fund ----- \$ 88.25
Total Received for Week of 11/17/19: \$ 688.42

- Week of November 10, 2019 -

Undesignated Tithes & Offerings ----- \$ 1,142.00
Auditorium Air Conditioning Repair Fund ----- \$ 40.00
Total Received for Week of 11/10/19: \$ 1,162.00

- Week of November 3, 2019 -

Undesignated Tithes & Offerings ----- \$ 928.80
Total Received for Week of 11/03/19: \$ 749.04

- Week of October 27, 2019 -

Undesignated Tithes & Offerings ----- \$ 150.25
Total Received for Week of 10/27/19: \$ 150.25

- Week of October 20, 2019 -

Undesignated Tithes & Offerings ----- \$ 709.04
Auditorium Air Conditioning Repair Fund ----- \$ 40.00
Total Received for Week of 10/20/19: \$ 749.04

**Average amount of Undesignated
Offerings needed to operate the church
EACH WEEK,
as a minimum = \$ 1,400.00**

WHAT IT MEANS TO BE SAVED

1. **Admit that you are a sinner.**
2. **Admit that God says all sins must be paid for.**
3. **Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.**
4. **You must change your mind about sin and sinning (God calls this repentance).**
5. **By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.**



Please Remember To Be Faithful To Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

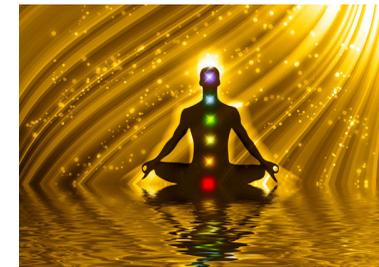
We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today** - OK? Thank you.

Church Directory

Todd W. White ----- Pastor
Mickie Shatwell ----- Pianist
Lois Mae Floyd ----- Pianist/ Organist
Don Diehl ----- Greeter
Larry Byars ----- S.S. Teacher
Larry & Mary Byars, Don Diehl, Susan Strain ----- Outreach
Bertha Segebart ----- Custodian
Flowers ----- Shirley White



Contemplative Spirituality: Dancing with Demons

by Evangelist David Cloud

(continued from last week)

Contemplative practices are vehicles to bring the practitioners into contact with demons. **CONTEMPLATIVE PRACTICES HAVE EVEN LED SOME TO GODDESS WORSHIP.**

This is what happened to **SUE MONK KIDD** (b. 1948), and her experience is a loud warning about flirting with Catholic mysticism.

She was raised in a Southern Baptist congregation in southwest Georgia. Her grandfather and father were Baptist deacons. Her grandmother gave devotionals at the Women's Missionary Union, and her mother was a Sunday School teacher. Her husband was a minister who taught religion and a chaplain at a Baptist college. She was very involved in church, teaching Sunday School and attending services Sunday morning and evening and Wednesday. She describes herself as the person who would have won a contest for "Least Likely to Become a Feminist." She was even inducted into a group of women called the Gracious Ladies, the criterion for which was that "one needed to portray certain ideals of womanhood, which included being gracious and giving of oneself unselfishly."

But for years she had felt a spiritual emptiness and lack of contentment. Prayer was "a fairly boring mental activity" (Kidd's foreword to Henri Nouwen's *With Open Hands*, 2006, p. 10). She says,

"I had been struggling to come to terms with my life as a woman--in my culture, my marriage, my faith, my church, and deep inside myself" (The Dance of the Dissident Daughter, p. 8).

She was thirty years old, had been married about 12 years, and had two children.

Instead of learning how to fill the emptiness and uncertainty with a know-so salvation and a sweet walk with Christ in the Spirit and a deeper knowledge of the Bible, she began dabbling in Catholic mysticism. A Sunday School co-worker gave her a book by the Roman Catholic monk **Thomas Merton**. She should have known better than to study such a book and should have been warned by the brethren, but the New Evangelical philosophy that controls the vast majority of Southern Baptist churches created an atmosphere in which the reading of a Catholic monk's book by a Sunday School teacher was acceptable. Their thinking goes like this: Who are we to judge what other people read, and who is to say that a Roman Catholic priest might not love the Lord?

Kidd began to practice Catholic forms of contemplative spirituality and to visit Catholic retreat centers and monasteries.

"... beginning in my early thirties I'd become immersed in a journey that was rooted in contemplative spirituality. It was the spirituality of the 'church fathers,' of the monks I'd come to know as I made regular retreats in their monasteries. ... I thrived on solitude, routinely practicing silent meditation as taught by the monks Basil Pennington and Thomas Keating. ... For years, I'd studied Thomas Merton, John of the Cross, Augustine, Bernard, Bonaventure, Ignatius, Eckhart, Luther, Teilhard de Chardin, The Cloud of Unknowing, and others" (pp. 14, 15).

Of Merton's autobiography, *The Seven Storey Mountain*, which she read in 1978 for the first of many times, she says,

"My experience of reading it initiated me into my first real awareness of the interior life, igniting an impulse toward being...it caused something hidden at the core of me to flare up and become known" (Kidd's introduction to *New Seeds of Contemplation*, 2007, pp. xiii, xi)

Merton communicated intimately with and was deeply affected by Mary veneration, Buddhism, Hinduism, and Sufism, so it is
(continued inside)



AUDITORIUM AIR CONDITIONER REPAIR FUND

Total Repair Cost, unit repaired 05/17/19 ----- \$ 4,800.00
Amount received thusfar ----- \$ 1,428.72
TOTAL AMOUNT STILL NEEDED TO PAY OFF: \$ 3,371.28

Thank You For Your Generous Help With This Need!

not surprising that his writings would create an appetite that could lead to goddess worship.

In *The New Seeds of Contemplation*, Merton made the following frightening statement that shows the great danger of Catholic mysticism:

“In the end the contemplative suffers the anguish of realizing that HE NO LONGER KNOWS WHAT GOD IS” (p. 13).

What Catholic mysticism does is reject the Bible as the sole and sufficient and perfect revelation of God and tries to delve beyond the Bible, even beyond thought of any kind, and find God through mystical “intuition.” In other words, it is a rejection of the God of the Bible. It claims that God cannot be known by doctrine and cannot be described in words. He can only be experienced through mysticism. This is a blatant denial of the Bible’s claim to be the very Word of God.

This opens the practitioner to demonic delusion. He is left with no perfect objective revelation of God, no divinely-revealed authority by which he can test his mystical experiences and intuitions. He is left with an idol of his own vain imagination (Jeremiah 17:9) and a doctrine of devils.

Kidd’s own first two books were on contemplative spirituality—*God’s Joyful Surprise* (1988) and *When the Heart Waits* (1990).

The involvement in Catholic contemplative practices led her to the Mass and to other sacramental associations.

She learned dream analysis from a Jungian perspective and believed that her dreams were revelations. One recurring dream featured an old woman. Kidd concluded that this is “the Feminine Self or the voice of the feminine soul” and she was encouraged in her feminist studies by these visitations.

She rejected the doctrine that the Bible is the sole authority. In church one day the pastor proclaimed this truth, and she describes the frightful thing that happened in her heart at that moment:

“I remember a feeling rising up from a place about two inches below my navel. ... It was the purest inner knowing I had experienced, and it was shouting in me no, no, no! The ultimate authority of my life is not the Bible; it is not confined between the covers of a book. It is not something written by men and frozen in time. It is not from a source outside myself. My ultimate authority is the divine voice in my own soul. Period. ... That day sitting in church, I believed the voice in my belly. ... The voice in my belly was the voice of the wise old woman. It was my female soul talking. And it had challenged the assumption that the Baptist Church would get me where I needed to go” (The Dance of the Dissident Daughter, pp. 76, 77, 78).

She began to think that the Bible is wrong in its teaching about women and that women should NOT take the subordinate position described therein. She came to believe that Eve might have been a **hero** instead of a sinner, that eating the forbidden fruit had actually opened Eve’s eyes to her true self. Kidd came to the conclusion that the snake was not evil but “symbolized

female wisdom, power, and regeneration” (p. 71). She was surprised and pleased to learn that the snake is depicted as the companion of ancient goddesses, concluding that this is evidence that the Bible is wrong.

She began to delve into the worship of ancient goddesses. She traveled with a group of women to Crete where they met in a cave and sang prayers to “the Goddess Skoteini, Goddess of the Dark.” She says, “... *something inside me was calling on the Goddess of the Dark, even though I didn’t know her name”* (*The Dance of the Dissident Daughter*, p. 93).

Soon she was praying to God as *Mother*.

“I ran my finger around the rim of the circle on the page and prayed my first prayer to a Divine Feminine presence. I said, ‘Mothergod, I have nothing to hold me. No place to be, inside or out. I need to find a container of support, a space where my journey can unfold’” (p. 94).

She came to the place where she believed that *she* is a goddess.

“Divine Feminine love came, wiping out all my puny ideas about love in one driving sweep. Today I remember that event for the radiant mystery it was, how I felt myself embraced by Goddess, how I felt myself in touch with the deepest thing I am. It was the moment when, as playwright and poet Ntozake Shange put it, ‘I found god in myself/ and I loved her/ I loved her fiercely’” (The Dance of the Dissident Daughter, p. 136).

“I came to know myself as an embodiment of Goddess” (The Dance of the Dissident Daughter, p. 163).

“When I woke, my thought was that I was finally being reunited with the snake in myself--that lost and defiled symbol of feminine instinct” (p. 107).

She came to believe in the New Age doctrine that God is in all things and is the sum total of all things, that God is the evolving universe and we are a part of God.

“I thought: Maybe the Divine One is like an old African woman, carving creation out of one vast, beautiful piece of Herself. She is making a universal totem spanning fifteen billion years, an extension of her life and being, an evolutionary carving of sacred art containing humans, animals, plants, indeed, everything that is. And all of it is joined, blended, and connected, its destiny intertwined. ... In other words, the Divine coinheres all that is. ... To coinhere means to exist together, to be included in the same thing or substance” (pp. 158, 159).

She built an altar in her study and populated it with statues of goddesses, of Jesus, of a Black Madonna -- and a mirror to reflect her own image.

“Over the altar in my study I hung a lovely mirror sculpted in the shape of a crescent moon. It reminded me to honor the Divine Feminine presence in myself, the wisdom in my own soul” (p. 181).

Her book ends with the words, *“She is in us.”*

Sue Monk Kidd is quoted by evangelicals such as *David Jeremiah* (Life Wide Open), *Beth Moore* (When Godly People

Do Ungodly Things), and *Richard Foster* (Prayer: Finding the Heart’s True Home). Kidd’s endorsement is printed on the back of **Dallas Willard’s** book *The Spirit of the Disciplines*. She wrote the foreword to the 2006 edition of **Henri Nouwen’s** *With Open Hands* and the introduction to the 2007 edition of **Thomas Merton’s** *New Seeds of Contemplation*.

Another example of how Catholic contemplative spirituality has led to goddess worship is the sad story of **ALAN “BEDE” GRIFFITHS**.

He was born in England and studied at Oxford under *C. S. Lewis*, who became a lifelong friend. In 1931, while at Oxford he converted from Anglicanism to Catholicism. The next year he joined the Benedictine monastery of Prinknash Abbey near Gloucester and was ordained a priest in 1940. The name Bede, meaning prayer, was given to him when he entered the Benedictine order.

He moved to India and became a Hindu monk (while remaining a Catholic priest), calling himself Swami Dayananda (bliss of compassion), going barefoot, wearing an orange-colored robe, practicing yoga, taking the tika, and refusing to eat meat.

He accepted the Hindu concept of the interrelatedness of everything and the unity of man with God.

“He loved to quote the Chandogya Upanishad (8,3) [Hindu scriptures] to show that while our body takes up only a small space on this planet, OUR MIND ENCOMPASSES THE WHOLE UNIVERSE: ‘There is this city of Brahman (the human body) and in it there is a small shrine in the form of a lotus, and within can be found a small space. This little space within the heart is as great as this vast universe. The heavens and the earth are there, and the sun and the moon and the stars; fire and lightning and wind are there, and all that now is and is not yet--all that is contained within it” (*Pascaline Coff, “Man, Monk, Mystic”*).

He rejected the Bible’s doctrine that there is good and evil:

“I saw God in the earth, in trees, in mountains. IT LED ME TO THE CONVICTION THAT THERE IS NO ABSOLUTE GOOD OR EVIL IN THIS WORLD. We have to let go of all concepts which divide the world into good and evil, right and wrong, and begin to see the complementarity of opposites which Cardinal Nicholas of Cusa called the coincidentia oppositorum, the ‘coincidence of opposites’” (1991).

At the end of his life he came to believe in the validity of mother goddess worship. This was the fruit of his communion with idolatry through contemplative spirituality. In 1990, after a stroke, he began to speak of the awakening of his repressed feminine.

“When he first spoke about THE BLACK MADONNA, he said his experience of her was deeply connected to the Earth-Mother, to the forms of the ancient feminine found in rocks and caves and in the different forms in nature. HE LIKENED IT TO THE EXPERIENCE OF THE FEMININE EXPRESSED IN THE HINDU CONCEPT OF SHAKTI--THE POWER OF THE DIVINE FEMININE. Later Father wrote these reflections on the

Black Madonna: *‘The Black Madonna symbolizes for me the Black Power in Nature and Life, the hidden power in the womb. ... I feel it was this Power which struck me. She is cruel and destructive, but also deeply loving and nourishing’”*.

Griffiths had a large influence in promoting interfaith philosophy in Roman Catholic monasteries in America, England, Australia, and Germany through his books and lectures. He wrote 12 books on interfaith dialogue, the most popular being *Marriage of East and West*.

Griffiths’ love for the Black Madonna is interesting. Sue Monk Kidd, too, as she traveled from Catholic contemplative practices to goddess worship, experienced a great love for the Black Madonna. Thomas Merton did the same thing in his journey into Roman Catholic mysticism and beyond to Zen Buddhism.

This is not surprising because the Madonna was originally borrowed from pagan idolatry, from the ancient mother goddess mystery religions that stemmed from Babel.

Contemplative practices are encouraging the spread of such heresies, and this is a loud warning to those who have ears to hear.

I would urge my readers in the strongest possible way not to dabble in contemplative practices. There really is no telling where it might lead. It can lead to Rome or Buddha or even to Artemis.

MIGHTY BOOK OF COUNSEL

