

DO YOUR JOB PART X



DO YOUR JOB, Part IX concludes with the question, “*Is it not sheer fantasy to believe that the CEO-bishops of the institutional Church, as it is presently structured and as it presently operates, will ever proclaim what Jesus proclaims about violence, that is, the Way of Nonviolent Love of friends and enemies as an imperative obligation of discipleship and not merely as an available option if the disciple cannot think of a better way of responding to violence and enmity?*” The presumption behind that question, indeed the implicit assertion within it, is that the bishops in the institutional Church in its present form will never do their job and “*Teach them to obey all that I Have commanded you.*” They will never teach what Jesus teaches about love and nonviolence.

Some, perhaps many, might object to the above conclusion, noting that the last three Popes have publicly rejected violence as a way for Christians and/or they have publicly stated that nonviolence is the way of Jesus. They would point to the historical fact that Pope John Paul II on September 29, 1979 in Drogheda, Ireland said, “*To all of you who are listening I say: do not believe in violence; do not support violence. It is not the Christian way. It is not the way of the Catholic Church. I appeal to the young people. I say to you, with all the love I have for you: Do not follow any leaders who train you in the ways of inflicting death.*” They would also point to Pope Benedict XVI’s words on March 11, 2012: “*The truth is that it is impossible to interpret Jesus as violent. Violence is contrary to the Kingdom of God. It is an instrument of the Antichrist. Violence never serves man, but dehumanizes him,*” as well as his Good Friday proclamation in 2012, “*Violence never comes from God. Jesus is thus a strong voice against every type of violence.*” And perhaps most of all they would invoke Pope Francis who on several occasions during his papacy has said approximately what he said on August 19, 2013, “*Faith and violence are incompatible! Faith and violence are incompatible,*” or on January 1, 2017, “*To be true followers of Jesus today also includes embracing his teaching about nonviolence.*”

There is no contesting that the three most recent popes made such statements. There is also no contesting that they were all “speaking with a forked tongue”—to employ a native American saying that originated as the result of the French Catholics tactic in the 1690s, in their war with the Iroquois Indians, of inviting the Iroquois to a Peace Conference, only to slaughter the Iroquois leaders and capture

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their people. Creating ever-new nonviolent costumes in which to dress ever- new Christian Just War Theories is a forked tongued enterprise for contemporary popes— and for many Christian liberals, and even, radicals.

Not one of those Papal pronouncement mentioned above means what it seemingly says. Not one of them means following Jesus' teaching and example in the Gospels of Nonviolent Love of friends and enemies as the only Way of responding to evil in any and all of its manifestations. While all those Papal statements are self-evidently Gospel truth as stated, not one of those Popes meant them to be taken literally as the universal teaching of the Catholic Church. They were all spoken with unspoken mental reservations. Those unspoken mental reservations changed the meaning of those statements from being proclamation of nonviolence to being proclamations of Christian Just War Theory masquerading as Jesus' Nonviolence. For the three Popes mentioned above, nonviolence means nonviolence and not-nonviolence.

Soon after John Paul II made his September 29, 1979 speech in Drogheda, Ireland, many Irishmen in both Ireland and in the U.S. who supported the IRA's violence against the colonizing British asked, "Does Pope John Paul II mean that Polish, British and American boys should not join the Polish or British or American Army and *follow the military leaders who will train them in the ways of inflicting death?*" The answer was self-evident. He did not mean this. He said, "*Do not support violence. It is not the Christian way. It is not the way of the Catholic Church.*" But he meant do no support unjust violence as he defined "unjust."

Pope Benedict XVI's March 11, 2012 statement and Good Friday proclamation of 2011 could not have been any more clear or precise in their total and unequivocal support for the nonviolence. In fact they were so clear that the Italian Prime Minister asked him if he was a pacifist. Pope Benedict XVI told him, "*No.*" A few weeks later he went to an Italian Military base and blest the troops. So while Pope Benedict XVI's words were a self-evident, transparent proclamation of Gospel nonviolence—"*Violence never comes from God... The truth is that it is impossible to interpret Jesus as violent. Violence is contrary to the Kingdom of God. It is an instrument of the Antichrist*"—what he meant was something other than that. He in fact meant that violence that was unjustified in his eyes "*never comes from God*" and "*is an instrument of the Antichrist.*"

Pope Francis' August 13, 2013 doubly emphatic words were as clear on the surface as Pope John Paul II and Pope Benedict's statements on the nonviolence of the Gospel of Jesus Christ. Pope Francis' World Day of Peace Message made nonviolence a required condition for being a "*true follower of Jesus.*" Yet on March 13, 2015 he said, "*On some occasions it is necessary to repel an ongoing assault proportionately to avoid damage caused by the aggressor, and the need to neutralize him could lead to his elimination.*" [Emphasis added.]. Christians, especially popes and bishops, consistently employ forked tongued euphemisms for homicidal violence, e.g. "force," "eliminate," because they know very well there is

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something very wrong with what they are supporting or doing and desire to hide the truth of what they know from themselves or others.

A few days after Pope Francis' March 13, 2015, John Allen, a long time insider Vatican correspondent, wrote:

"In an unusually blunt endorsement of military action, the Vatican's top diplomat at the United Nations in Geneva has called for a coordinated international force to stop the 'so-called Islamic State' in Syria and Iraq from further assaults on Christians and other minority groups. 'We have to stop this kind of genocide,' said Italian Archbishop Silvano Tomasi, the Pope's representative in Geneva.

'Otherwise we'll be crying out in the future about why we didn't do something, why we allowed such a terrible tragedy to happen.'

"The call for force is striking. It builds, however, on comments from Pope Francis that the use of force is 'legitimate ... to stop an unjust aggressor.' 'What's needed is a coordinated and well-thought-out coalition to do everything possible to achieve a political settlement without violence,' Tomasi said, 'but if that's not possible, then the use of force will be necessary.' Tomasi called such international military action in defense of beleaguered minorities 'a doctrine that's been developed both in the United Nations and in the social teaching of the Catholic Church.'"

So all three Popes are cleverly being duplicitous. They are speaking with a forked tongue when they speak of nonviolence as they do above. According to the Oxford English Dictionary the phrase, "speaks with a forked tongue," means to deliberately say one thing and mean another, to act in a duplicitous manner.

The forked tongue is, of course, the tongue with which a snake is endowed. Therefore, it is most symbolically appropriate that it is a snake, speaking with a forked tongue that deceives Eve into believing that God is lying to her about not eating the fruit of a particular tree in Eden because God knows if she eats from that tree she would be like God. It is the forked tongued snake, representative of the devil, that attacks the crystal clear Word of God by imbuing it with a false meaning that is the opposite of what God actually says, intending thereby to entice Eve to disobey God, to treat God as a liar, to sin and to motivate Adam to fall—and the rest is history.

“*Speak nonviolence but carry a big stick*” would just be another utilitarian public relations tactic for a CEO of a corporation of this world or for a head of a state in this world. However, to “*Speak nonviolence but carry a big stick*” by the religious leader, bishop, of a Christian community is a moral and spiritual catastrophe that makes the reign of suffering and death unleashed by the duplicity of the cigarette corporations CEOs mentioned in Part IX on human beings a mere tragedy in the lower case. To deceitfully manipulate the Word of God Incarnate so that Christians, who trust in you for their moral and spiritual guidance, are channelled from the cradle onward into believing that they can do the opposite of what Jesus explicitly taught is tragedy, the enormity of which is unfathomable. The cigarette corporations’

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CEOs are killers of the bodies of those they entice into smoking by their forked tongued presentations of the objective evidence that was known to them. The Church corporations' CEO-bishops are killers of the bodies and souls by their forked tongued presentations of the teaching of Jesus in the Gospels. Cigarette smoking has killed the body of tens of millions. Christian Just War Theory has killed the body and soul of perhaps hundreds of millions. *“Do not fear those who kill the body but are unable to kill the soul; but rather fear the one who is able to destroy both soul and body”* (Mt 10:28).

To *“Speak nonviolence but carry a big stick”* is not the Way Jesus taught and is not the Way Jesus lived. It is not what any bishop or pope, who has been commissioned by Jesus to *“Teach them to obey all that I have commanded you,”* should be teaching. The job Jesus mandates for a bishop is easy to understand and easy to execute (MT 28: 16-20)—provided a bishop does not desire also to be the CEO of one of the religious businesses of this world or a head of state. When that happens the Christian religious leader, now a bishop-CEO or head of state, must speak with a forked tongue, since his job now is to do the logically and morally impossible, that is, to serve two masters who require contradictory choices by him in his thoughts, emotions, words, deeds and *modus operandi*.

Addressing forked tongued religious leaders of another time, Jesus said, *“You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies”* (John 8:44).

“Speak nonviolence but carry a big stick,” or *“Speak nonviolence but live by a just war theory”* is not the teaching of Jesus, is not the Way Jesus lived and is not the Way Jesus told His Apostles and disciple to live and teach. Jesus was not a forked tongue person. He spoke the truth of God and only the truth. A pope or bishop who teaches in contradiction to what Jesus taught, is making a forked tongued proclamation of Jesus teachings and not doing his job (Mt 28:20).

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www.centerforchristiannonviolence.org or www.emmanuelcharlesmccarthy.org