

5—The Victor as Victim: The Cross and The Lamb

Side 1

I though I'd begin this morning, for our final conference, where we left off last evening —by repeating a little excerpt from an America magazine, the Jesuit magazine in the United States. It's about wawanda. Just part of what I read last evening.

We were forced to move with the killers in order not to be killed. It was just a way of protecting ourselves. We risk being killed. A drunken, vicious gang confronts me and says that if I do not hack to death the family next door, my family will be executed. In the end, my loved ones, my autonomy, my land, are at stake. A Lutheran minister admitted that to proof one was not on the side of the victims you had to walk around with a club. Being a pastor was not an excuse. They said you could have religion afterwards.

In the last conference we talked about the logic of victimization. And we said that as part of that, the logic of victimization requires that the victim not be heard. The one who is victimizing cannot afford to hear the cries, the pain, the agony, of the one who's being hurt. It has to be structured out of consciousness. And whether the victim be a victim of war or abortion, whether the victim be a victim of economic or governmental oppression, whether the victim be a victim of business wheeling or dealing, or of gossip or other forms of personal malice. The requirement of the victimizer is, while they're doing the victimization, they can't allow themselves to emphasize with the pain of the person who is going to be caused pain. It must be obliterated from consciousness. The victim must be silenced to the victimizer. In other words, regardless of how noble the secular cause, secular saviors are savior destroyers, as we said. They save by destroying some, to save others. And those some that are destroyed, the saviors and those who follow them cannot afford to hear.

This is not something unique to our culture, this is something that's universal. For example, the Aztec Indians engaged in human sacrifice, to the tune of approximately 20,000 people a year. They sacrificed people that they selected, and they sacrificed them generally speaking, in order to keep the sun rising and the moon rising. That was their thought behind the process. That these 21,000 people had to be sacrificed a year in order to take care of the many. And that's the consciousness of all secular, political reality. All secular saviors. In the highest form of society known in the ancient world, Greek Athens, there were a group of people called Pharmacoy, that's were we get our word pharmacist. They were not Greeks. They were not Athenians. They were captured in wars and so forth by the Athenians. They were kept well. They were well fed. And they were cared for. But the Pharmacols was a person that when a crisis arose in the society, they would bring one of them out and they would have a ritual killing of him, or her. It was ritual. But they would develop an anger and a hate towards the Pharmacols, then they would kill them. The idea being, exactly what we said last evening. That people, if they can unite around enmity, people can find a sense of unity enemies. This may sound to us, this ritual killing of the Pharmacols, this may sound to us something far-fetched that we could never do. Yet Athens was a highly intelligent culture. And we do the same thing today, in

different ways. All secular societies define their unity, in part, by who is their enemy. People join together against others. And they find their unity, and indeed their peace, as we said last night in that. The point I want to make today, and I made last evening, was the Pharmacols has to be silenced.

The highly intellectual, intelligent Athenians, one of the most sophisticated societies the world has ever known, they could not be allowed to hear the screams of the persons that they were tearing apart. In the United States, we have a place called the little, a fort called the School of Americas. With all the high tech equipment and so forth and so on that modern war has and all the intelligence that it takes to run it, it's down in Georgia. And the School of Americas is created to take intelligent people from Latin America — military people — have them meet intelligent military people from the United States, in order to train them how to control their society by violence. In the 1980's was a highly prosperous time in the United States, there were 80,000 — 80,000 ordinary people in El Salvador murdered by the military. The records are now available that the entire operation was overlooked, overseen, governed by people who were trained at the School of Americas. By United States taxpayer money and so forth — the screams of the 80,000 people in El Salvador of course were never heard. And so it is also, all over the world today, as the third world, the children, the massive, massive numbers of impoverished human beings and oppressed human beings — produce the clothes and the trinkets of luxury and so forth and so on for first world people. As dolls and sweaters and shoes are produced by children in dungeon-like sweatshops in Indonesia — no one hears the cries of the victims that supply life to the others.

And so it is in war. It was General Pershing that said that he, he did not go to the battlefield after the day of battle. Because if he looked upon the scene of human carnage, it interfered with his ability to be a good general. He could not allow himself to hear the screams and the agony of real war. War had to be a chess game. And so it is with abortion. We cannot allow to be, we cannot allow ourselves to hear the agony, the pain, the child in utero who's being aborted. And so that's pretty much what we covered and said yesterday, last evening. But there is another dimension to it, and that dimension is that the victims cries cannot totally be left out. The victims' agony cannot totally be silenced. The victims' misery cannot totally be closed down from the consciousness of the victimizers. It's impossible. At least it's impossible after the coming of Jesus, the victim — who on the cross started a new kind of consciousness — a consciousness that broke forever the exclusive identity of God on the side of the victor.

There is medically speaking something called post-war trauma syndrome. It's something that happens to people who are engaged in war, who kill in war. It doesn't happen the day they kill, or even the year they kill. It can be 5, 10, 15, 20 years later. It's a cataclysmic psychological emotional event, where all of a sudden they recognize that they have killed human beings. And you say — but the person was engaged in war, he saw or she saw what they were doing — certainly they know, they knew they were killing human beings — not so. They were killing the enemy who had been dehumanized — made less than human. But they were not killing someone like, someone like their mother or their father or their son or their daughter. And all of a sudden it hits them — this was a real human

being—and life become chaotic. It takes time, but it's real. And it's a massive problem that we know of very, very clearly in the first world, and certainly it exists universally, humanly—except we, we don't know it, we don't talk about it.

There is also, under the same auspices, what's called post-abortion trauma syndrome—which is universal and which is massive. Women, and in some case men who have supported it, have abortions—and 2, 5, 10, 15 years later are torn apart by the fact, realizing what they had done. As the young man or young woman that go it on the military, learns how to kill and goes out and kill, and realizes 20 years later what they've done, so the young woman who buys into all the pro-abortion propaganda that this is nothing more than having an appendix out, all of a sudden it hits her 5 years later or 10, and there's absolute chaos. Total human breakdown, psychologically and emotionally. And it's so all over the world—it makes no difference whether one is Christian, whether one is Buddhist, whether the one is Jewish—whatever the case may be. The efforts to compensate for it are real, and in so many ways pathetic. For example, in Shentoa and Buddhist Japan, it's compensated for by, by women actually creating a graveyard for children that they have aborted, and of course there is no actual body there, it's just a way of trying to get through. In the United States, you know, there are all kinds of psychological services available to help people through it.

The reality is the same as in war—the cries of the victim do not end totally. Because they're real, they objectively exist. And so it is with torture, and any other form of homicide. The victims' agony, said another way, is always in the ear of the victimizer. It will never leave. The work that it takes socially and psychologically to cut it out, to make believe it isn't there, to ignore it, to dull it—but then there's the world of dreams. And so, when the big shots who star the wars sign the peace treaties and the war is over, make no mistake about it—the war is not over, the war has hardly begun. For example, today in Bosnia, Croatia, and Serbia—three Christian countries, three Christian groups—we have barbarism and war in the extreme being conducted basically by Catholics and Orthodox, high forms of Christianity. Mass homicide, mass hate, mass rape, mass victimization. When ever it ends, when ever it ends and who's ever left, what are they gonna do when they go back to their families? Are they going to be people of tenderness and gentleness? Are their dreams going to be filled with joy and love and concern? What do you do after you've engaged in mass torture and rape and homicide? What's left of you? How much drinking is necessary, how much drugs, how much workaholism, how much anger and hate at the family and the children? No—when, when they sign the treaty, it's not over. And how much is passed on to the next generation—the children, who have to live with the ones that come back from war—from actual war, the killings.

Said another way, after the victim is destroyed, after the victim is destroyed, what is left of the victimizer? What is left of the victimizer's life, after he or she takes the victim's life? How does he go back, or she go back and look at their own children, their own wife or husband or friend or parents? Said a, for example, in the United States during the Vietnam War there were 56,000—56,000 American soldiers killed in the war—56,000 were killed in combat. Since the war's end, over 100,000 Vietnam veterans have committed suicide. Over 100,000 have committed suicide—since the end of the war.

They were fooled —the Church, the state told them this was just, this was right —this was good, this was holy. They were given communion before they went to the battlefield. And then they went out and they did the killings —and then where do you go after you done it? And that's the 100,000 figure, that's the tip of the iceberg —because the ones that are in hell are the 100's and 100's and 100's of thousands of Vietnam veterans in different stages of drug addiction, alcoholism, total mental and psychological collapse. Will it be any different in Bosnia —has it ever been any different?

Is it any different when we gossip? When we victimize people by our words, or by other forms of personal malice. The point that I'm making is that in the structure of human existence, you cannot victimize without becoming a victim. It is not possible. The fist you hit with, the gun you kill with, the word you destroy with, the policy you oppress with, are never aimed only in one direction. You can't hurt others without hurting yourself —it is not possible. It is impossible to destroy humanity without having my humanity destroyed in the process. Something happens to me when I try to destroy someone by the clever word. By the policy, business policy or the governmental policy —something happens to me when I try to destroy someone in war or in abortion —when I'm the executor in capital punishment. It is the moral law of the universe that the evildoer has to do evil to himself or herself in order to do evil to others. There is no way out of it —you have to take your own life to take life away from others. And so, we know that the victim's voice, the victim's voice —whoever the victim may be of human malice —the victim's voice is always with the victimizer. There is just a struggle to keep it down, said more or less successfully. Engaged it more or less successfully. And of course the victimizer is alone in his own victimization, or her own victimization. They're the winners, they're the victors, and yet the voice is there. I have caused pain, I have caused injury —whatever it may be. The post, the post-trauma syndrome is real, and it is the voice of the victim saying see what you have done.

The victimizer is a true victim —you cannot victimize without become a victim is a true victim. Henry Pranzini was a African man who was famous back in 1883. He was an African man that evidently was very talented, he was a linguist, and very handsome man, and he, he was the friend of the wealthy of Paris at the time. And so, one day he, he, in some kind of who knows what, some kind of evil consciousness, he went out and he killed a woman that he was sleeping with, her maid and her child. And he, he was caught as he trying, as he was trying to get out of the country, he was caught ????????? He was brought back to a, to a celebrity trial, celebrity trial in Paris. The trial began on July 9, 19-, 1883. And as the facts came out, everyone hated Pranzini —you know, he murdered this woman, he was a, you know, she was —well, she's a woman to begin with and he was a strong big man, and so forth and so on, and he was this and he was that, and it just got worse and worse. And so, eventually justice was had. And Pranzini was found guilty, and he was sentenced to death. Justice —that's another word for that we will victimize the victimizers. He was sentenced to death, and the papers were all filled with righteousness and enmity towards Pranzini and so forth and so on. And he was a proud man. And so he spent his time in jail, which just fed into the whole thing, he spent his time in jail translating pornography into different languages. And of course, this just fed the newspapers which fed the people, and he was something a pharmacose. The whole

Parisian community was united for once and alive around him as a hated object. And one person heard about him, and for some reason felt terrible —felt that this man was all alone, and it wasn't like he was appearing on the outside, that wasn't the way he was on the inside. I mean, she didn't know him, she just read all these, these stories, you know, these expose stories on him in the Paris papers, but she didn't read them with the same eye as the other people were reading them.

Side 2

But she didn't read them with the same eye as the other people were reading them. That he was the enemy, that he was the one that should be killed and so forth and so on, because he killed. This man is hurting, is hurting seriously —spiritually, he is —and humanly, he is just in trouble. And so she decided to begin to pray for him, and so she did pray for him. And she began to do a little sacrifices for him, you know —not eat candy and you know give up the soup at the meal, and that sort of business there. And this went on, and Pranzini was executed on August 31 of 1883. All the time, translating the pornography in the cell. No interest in Christianity, no interest in God, no interest in anything. And so this little girl picked up the, looked at the newspaper on the front page on September 1 of 1883. And of course there was all the glorious stuff, we finally get rid of Pranzini, you know, and so forth and so on —but there was the paragraph that said — he scorned the priest going up to the gallows, he walked up shouting obscenities and so forth and so on. But just before they were about to kill him, he asked that the priest bring over the crucifix and he kissed the feet of Jesus three times.

Saint Theresa Lesieur said that was her first convert —her first convert. Jesus was a victim, Pranzini knew, Pranzini knew he had a friend there. It was grace, it was grace that was bought through her prayers and her sacrifices, but Pranzini knew that he was about to be executed just at the, same kind of way Jesus was about to be executed, and if there was anyone in the world who could understand what it was all about, it was Jesus. And so he kissed the feet of the crucifix. Her first convert.

But if Theresa Lesieur had picked up all the talk around her, she never would have heard the cries, would she? Because what Pranzini did in the last moments of his life was what was really in his heart. But no one ever knew it, they only knew the pornographer translator. That's all they saw. But she saw the victim, and she herself did not enter into the victimization. Just didn't do it, refused to do it. She refused to be a victimizer with everyone —she refused to join the crowd in calling for his death, and enjoying the little stories about him. She instead saw through that, to a person who was a victim, who was hurt. And so she responded with love. Which is no different, is it —in fact, it's precisely the same thing —that we see in the cross at Calvary. The man next to Jesus says, who is being crucified, he says to the other thief, he says —the other criminal —he says, “We deserve to be killed.” Now anyone that thinks he deserves to be killed is in a terrible state. He thinks he's evil, he thinks he's no good. We deserve to be killed. He thinks he deserves to be destroyed —whatever his life was, who knows all the things he did or what he did —but at that moment in time, he's victim —he's victim. He is crushed and

destroyed by forces outside of himself. And he turns to the other victim next to him and he says, “Sweet Lord remember me when you come into your kingdom.” And instantly Jesus says to the victim —“This day I assure you you’ll be with me in paradise.” Just like that. And that’s what Saint Theresa knew with Pranzini. He turned to her —Jesus on the cross, and the response was exactly the same to Pranzini as it was to the other man 2000 years ago on the cross next to Him —“This day you will be with me in paradise.”

Jesus does not victimize. Jesus is Savior, but He is not Savior destroyer. He is Savior. He is not the Savior of some at the expense of others, He is the Savior of all. Let us be very, very clear. You cannot kill without becoming a killer. You cannot oppress without becoming an oppressor. You cannot hate without becoming a hater. The evildoer has to do evil to him or herself in order to do evil to others. The victimizer has to become their own victim. There is no choice. But that doesn’t in any way, shape or form, change Jesus’ attitude towards the person, and therefore should not change the attitude of anyone who’s a follower of Jesus towards the person. Our stance towards Pranzini should have been exactly, and should be just what Saint Theresa stance was. But is our stance as we glass, gloss over the morning newspapers, and we see all the evil that all the people are doing —is our stance that these are all victims? Yes, people are their victims, but they also are victims. Do we see the enormity of how evil is working out and destroying everything? Or do we just get filled with self-righteousness and hate and anger at the, at the victimizer of the day, whoever that might be, who’s winning.

On the other hand, since we become what we do, and there’s no choice in that, if we help people, we become helpers. If we are merciful towards people, we become full of mercy. If we are merciful towards some and hate others, then we are haters and at some point we’re merciful. We are savior destroyers, but that is not the model of Jesus —Jesus is merciful towards all —towards all. He does not set apart the deserving poor and the undeserving poor, those deserving mercy and those that don’t deserve mercy —the mercy is universal, everlasting, unconditional. Lord remember me when you come into your kingdom —this day you will be with me in paradise.

The point is, the point is, we are called by Saint Paul, we are called by our faith to put on the mind of Christ. The mind of Christ means something. The mind of Christ means something, and the mind of Christ is not a mind that victimizes, but a mind that reaches out to victims. Even if it requires, even if it requires accepting victimization ourselves. Who’s in, who is more in need of a manifestation of the light and the life and presence of Jesus Christ through me than the person that confronts me with murder in his or her heart, and is going to destroy? Remember I told you the story earlier on about when Gary Gilmore, who was the first person executed in the United States after years —this is about 20 years ago —and the, and, and what the, what the woman said to me, at the, when the announcement of his execution came over the radio. Recently there was a book on Gary Gilmore published in the United States, about a year ago. And Gary Gilmore, as a child and as an adolescent, lived a life of horrid sexual abuse. Before he ever victimized anyone, he was a victim in the extreme. But no one saw that in 1975, when they put the bullets in his heart. But Jesus saw it. And those of us who say we wish to follow Jesus, we are called to put on the mind of Christ, and the mind of Christ carries with it a

consciousness that everyone has been victimized —everyone. There are no exceptions. And they have paid the price, everyone has paid the price of victimizing. Their life is diminished. And its serious price.

I remember a, I have a friend who was a officer in, in Vietnam, and he was there, he was in the real fighting in Vietnam, not the back lines, but the real fighting. And he was decorated several times for bravery and honor and so forth and so on, which means he killed a lot of people. Well anyway, he has a son. And when the Iraqi war broke out his son was in the, his son was in the military. And his son was ordered to go to Germany, which was the staging for sending troops to Iraq. And so this man, was a decorated officer in Vietnam, himself was wounded twice and so forth and so on, this man told his son, and this is, this is a normal human being working a normal job, and Vietnam was 25 years ago when he was there, this man told his son, whom he loves and cares for and so forth, he told his son, before his son left he said, if it comes to a choice between killing an Iraqi or being killed, please die.

It isn't like the movies portray it. Jesus is right on this. The Gospel is right. The Gospel is absolutely, positively correct. The Lamb, we say the Lamb is holy —holy is the Lamb that was slain —that was slain. But the Lamb that was slain also reigns. It is very, very clear that the Gospel, the teaching of Jesus, puts absolutely no priority on survival on this Earth —zero. It is, as I said in the first workshop, according to the Biblical scholar John L. Mackenzie, survival is a non-value in the New Testament. And the reason for that is, is because survival is guaranteed —I am the Way, the Truth and the Life, I am the Resurrection and the Life, he who believes in Me will live forever, etcetera. Every time we victimize, we are trying to save our own lives in this world. That's why we victimize. To save our own lives in this world. When we kill people, when the situation comes up that, that, that the woman aborts her child. When we torture, when we oppress, when we destroy people economically, when we gossip about people and put them down and so forth, it's to build up our own life in this world, to save our life, to make our life better in this world. And Jesus is so, so clear. The one who tries to save his life or her life in this world, will lose it. And that just doesn't mean physically. It means the evildoer cannot do evil to others without doing evil to him or herself. You cannot diminish the life of others without diminishing your own life. You cannot take life from others by a word or by a gun without losing your own life. And so Jesus says, the one who tries to save his or her life in this world will lose it, but the one who loses his or her life in this world for my sake will save it. To respond to evil with enduring love, persistent Christ-like love is life —is life. Whether the evil be the evil of gossip or the malice of the individual person, or whether it be far greater things, or far other things, you know —other things that are far more serious it seems to us. Whether the evil be something, whether the evil be something that I consider terribly evil or something that I can, ah, just a small evil. Whether the evil be in people that I like their looks or I don't like their looks, it's still the same thing. I'm to respond the way that Jesus responded to the good thief. I am to respond like God responds —mercifully, and I will become full of mercy. And mercy is the life of God, and I will become full of life. And if in the process of responding that way, I die, or I lose my job, or I lose my country, or I, or, or whatever the case may be, I

lose my good name, or who knows —I've lost nothing. Because I'm filled with the life of God, which is life of mercy.

John Paul II is an encyclical ?????????????????? rich in mercy, says that mercy is the supreme attribute of God. If I am merciful, I become full of mercy, and mercy is the life of God, and God is life. If you lose your life in this world for My sake, you save it. The New Testament is clear —God is Abba, God is Father, God is Love. The test of genuine holiness in this world, the test for genuine holiness in this world is —does my holiness result, are the fruits of my holiness deeds of love, Christ-like love? There are plenty of people that have euphoric experiences of the holy, there are plenty of people that talk the holy, and they're full of hate and vengeance, they're victimizers. The Ayatollah Kohmeni, we could give one, one example, but we could go down the list and not limit it to, to him —Christian, Jews, Hindus —and they're victimizers. But God is Love, and Christ is God —and therefore the true test of whether what we are engaged in is genuine holiness is, are its fruits love? The love that is God's love —agatae, unconditional love, regardless of black, white, friend, enemy, whatever —criminal, non-criminal —God is love. The true test of whether that love that we're loving with is in fact love or whether it's a pseudo love or a sham love is, is it true holiness —Christ-like holiness? There are plenty of kinds of love out there, but are the fruits holiness? Christ-like holiness? And Christ-like holiness is what? Christ-like holiness —there's the circle —Christ-like holiness results in deeds of Christ-like love.

We are called to be holy. And holy means being Christ-like and holy means victimizing no one. And holy means being like the Lamb, being willing to be slain in responding to evil with love if necessary, even unto death. There is no other holiness. Every other form of holiness is sham holiness, and I don't care who's preaching it. Of what religion, including our own, that's saying anything different. God is not a victimizer, and there is no way to be an identification with Jesus and with God by victimizing people. Identity with Christ is identity with Christ loving others because He empathizes with their pain and their suffering, their cries and their agony.

You know, I thought I'd conclude our, our weekend here with this little, with this little prayer, and, and if, I don't know whether, whether anyone, whether anyone here is, is not Catholic, or Protestant, and you have certain —maybe if you're Catholic even —you have certain negative feelings towards, towards Marion apparitions, etcetera, etcetera, and maybe rightfully so in so many instances —I think the whole thing is, is, is so, so open to suspect on so many areas —but on the other hand there is very positive kinds of realities. For example, we cannot limit what the Holy Spirit is going to do, and if the Holy Spirit wishes through the, through the presence of Mary, to bring a divine touch into history at a particular point, that it seems that it could be helpful to humanity, the Holy Spirit can do that. And so I think something for example like Lords in my own mind is, is, is incontestably real. But what, but an apparition that I think is, that I think is real is, is one that's hardly known, although it's been around a while —and that is an apparition that occurred in between January 15, 1933 and March 2, 1933, and ?????????? Notre Dame, Belgium, to a little girl who was impoverished, by the name Mary, Mary Ann Beckel. And her family was impoverished, real impoverishment, father chronically

unemployed, living in a cold house, and all the kind of things that go with that, and leccitude, and the —everything that’s just no good. And anyway, Mary did appear to her, and, and it was 3, it was a series I think, 7 or 8 short apparitions, and —but what, what was unique about them, was that Mary identified herself in those apparitions as Virgin of the Poor —Virgin of the Poor, which is unique. Who are the poor? Biblically, the poor are what are called in Hebrew the anawim —the anawim are actually a biblical category. They’re the nobodies of the world —the people who are oppressed, the victims of the world. The poor. And it’s utterly recognized in scripture, no one is so poor as the person who doesn’t recognize how deep in sin they are. And so, people that we think are great and so forth and so on, the ozamandiuses of the world —it’s understood that these are in fact impoverished people —their lives are being torn apart and they don’t even realize it, but the day will come when they will.

But the Virgin of the Poor is Mary for all people who are victims. All people who are nobodies, all people who are crushed, regardless of where they are. And this little, this little prayer came to me —I mean, I knew about the apparition and so forth, had been there —but this little prayer came to me, on July 9, 1991, which is —and I just thought I’d close with it, because I think it sums up in some sort of basic way, what we are about. It’s a prayer asking Mary as Virgin of the Poor to pray with us for something. And it reads:

“Blessed Virgin of the Poor, please obtain for me the grace of graces, that every day I may grow in holiness —that is, that I endeavor to identify myself with your divine Son, to reproduce Him in myself, to become more and more like unto Him; but how can I reproduce Him in myself, without knowing Him, without knowing His way of looking at things, of judging and appreciating them; how can I strive to see, judge and appreciate like He does, without that my mind will never be a copy of His, without knowledge of what His will is, of what His desires are, how can I want what He wants, and desire what He desires, and that must need be, otherwise my will will never be in conformity with His; by assiduously pondering the presence of our Lord in the Gospel, I shall learn to know the mind and the will of Christ; I shall often ask myself, what would Jesus think of that; how would He judge that action, how would He appreciate that behavior; I shall thus acquire the habit of questioning myself before speaking or acting, what would Jesus say, what would He do if He were in my place; and afterwards, what would Jesus, would Jesus have acted as I have done; and I know if I remain faithful to this practice, very soon my mind and the mind of Jesus will form but one mind, His; my will and the will of Jesus will form but one will, His; then being one with Christ in mind and will and heart, I shall become life unto Jesus, I shall be intimately united to Him, I shall have attained holiness; Blessed Virgin of the Poor, pray for my sanctification; Amen.”