

## DO YOUR JOB PART 6

The skills and institutional organization required to effectively and to correctly do your job as a bishop and *“teach them (Baptized disciples of Jesus) to obey all that I have commanded you,”* are essentially different from the skills and the institutional organizational arrangement needed to properly and effectively do your job as a CEO of a corporation. At Harvard Business School they do not teach people how to create organizational forms and structures that require following the teachings of Jesus in order to be effective. They do not teach people how to be leaders of others in the model of Jesus, i.e., *“You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave”* (Mt 20:25; Lk 22:25; Mk 10:42). Harvard Business School teaches human being how to be corporate presidents, CEOs, etc. big shots calling the shots, i.e. using dominative power so that others must obey under the threat or fear of loosing their livelihoods or worse.

The Church as a corporation is a corporation like any other and its makes not the slightest difference that it is a religious corporation. All corporations are creatures of the state and must follow the same legally mandated rules that require and/or permit the use of dominative power—violence—against human beings under certain circumstances. Failure to do so results in forced dissolution of the corporation, the state in charge of the distribution of whatever wealth it has and civil and criminal charges against its officers. Hence, it is not difficult to see why a “Christian” corporations, e.g. incorporated institutional Churches and their bosses would need to contort the clear teachings of Jesus, which reject all violence, into teachings that morally justify violence. Without this debasement and depreciation of the Nonviolent Jesus and His Way of Nonviolent love of friends and enemies bishops could not be CEOs, let alone heads of states.

Beyond the normal avenues that CEOs secular corporations have of harming people who do not obey the corporate boss’ will—all of which avenues are available to and used by the Bishop-CEO— the corporate institutional religions, including Churches, have one special, extra-legal instrument for imposing their will by violence on others, namely, a God who will condemn a member of the faith to suffer temporal and/or eternal violence if institutional religious rulers and their rules are not obeyed. In institutional Christian Churches that are corporations, God or God Incarnate becomes a their enforcer, who will pour never-ending suffering down on those who disobey the orders of the Bishops-CEOs of the institutional Churches. Formally, if a Catholic intentionally ate meat on Friday, Jesus would send him or her to hell. Presently, if a Catholic intentionally misses Mass on Sunday, Jesus will send him or her to hell. Oppose a Papal power grab and be excommunicate and sent to hell. This is not fiction. This is historical fact. At this moment the Code of Canon Law of the Roman Catholic Church, canons #1311-1399, deal with the penalties and punishments administered by the institutional Church and its rulers on fellow Catholics if institutionally created rules are not obeyed. All of these penalties and punishment it is held are ultimately backed up by Jesus’ violence in eternity.

It is not possible to “Do your job” as a bishop and simultaneously “Do your job” as head of a corporation or a state. Why? Every corporation, profit and non-profit, secular or religious requires the use of violence. If there is any corporation that does not require and legally legitimate the use of violence, I shall be glad to hear of it. If the legal head of a corporation happens to simultaneously be a bishop—whose commission from Jesus is *“teach them to obey all that I [Jesus] have commanded you,”*—then we have a direct conflict of values, moral imperatives, choices and acts. The same is the case if a bishop is simultaneously head of state and head of government as is the Pope at this time. To be the ruler in a structure that integrally requires the use of violence to operate instantly renders nugatory any attempt to *“teach them to obey all that I have commanded you.”* Why? Because the

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institution itself and its leaders would be the immediately visible, self-evident contradiction of the truth they were proclaiming that others should live.

The ends of a corporation or state are not the ends of the Church of Jesus Christ. Therefore the means chosen to achieve the ends for which a corporation or state exist cannot be the means a Church uses to achieve its ends. Yet century after century the Church and its bishops have chosen to mimic the institutions (means) used by secular businesses and states as its means for achieving the ends its was commissioned to achieve by Jesus.

A corporation or state cares not a jot about achieving the ends Jesus commissioned His Apostles (bishops) to achieve, namely, to “*teach them (Baptized Christians) to obey all that I have commanded you.*” So why should any Apostle (bishop) think that by mimicking John D. Rockefeller’s institutions or Caesar’s, which universally require the use of violence as an non-negotiable piece of their *modus operandi*, he could achieve the ends for which he was commissioned by Jesus? The adoption of secular forms and structures by the bishops to organize the institutional Church and operate it, *ipso facto*, requires the adoption of the logic of these forms and structures, the adoption of the logic by which secular institutions keep themselves in existence, namely, the logic of violence as their universal fallback option to insure order, efficacy and earthly survival.

The unbridgeable dissonance between ruling over such a structure and “*teaching them to obey all that I have commanded you,*” is stark and impossible to avoid, unless one chooses to not to see it—as most popes, bishops and Christians choose to do. That the bishop of the *ecclesia*, the assembly, the church is its leader is not in question here. The issue here is that a bishop cannot do his job, the job Jesus commissioned him to do, if he simultaneously is doing the job of CEO of a religious business or ruler of a state. The roles and demands of each office are incompatible logically and operationally. The episcopal office at present and for a long time in the past is an attempt to do the impossible, namely, to serve two masters with diametrically opposed means and ultimate ends, namely, to serve the corporation or the state and Jesus.

Christian moral theologies of justified violence are not only needed for states that have Christian populations living in them, populations that the bosses of those states want available to them to execute state violence when called upon, but Christian moral theologies of justified violence are also needed for morally validating the *modus operandi* of institutional churches constructed on the models of secular governmental and corporate organizations. The ultimate source of all alliances between the institutional church, big business and the state is that all are institutions of dominant power, coercive violence, that need each other to continue to exist as such. The state needs the institutional Church to religiously validate its violence and to tell the Christians in its care that it is God’s will that they join up to kill people when the local Grand Pooh-Bah calls upon them to do so. The institutional corporate Church needs the state to support its violence against its members and others who threaten its survival as a corporate institution. It is just the same old power and money game of one bloody hand washing the other bloody hand and thereby mutually absolving each other of the carnage they both leave behind.

The institutional Churches and their Bishops-CEOs use and dependence on violence, internal and external, their own and the state’s, is so normalized today that it is all but invisible. It is just a taken-for-granted part of the Christian’s and the institutional Church’s life. No problem “exists” for either

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because no problem can be seen. And, what cannot be seen does not “exist” and is by that fact alone incapable of being morally evaluated in the light of Jesus’ teaching—especially when Jesus’ teaching of the Nonviolent Love of friends and enemies is just about as invisible to the average Christian as the institutional Church’s utter dependence on violence.

In 1931 when Gandhi visited England he asked a Bishop why he was not instructing the Christians in his Church on the nonviolent teaching of Jesus, since he, the Bishop, must know from the Gospels that this is what Jesus taught? The Bishop responded with one of the tried and true, long standing episcopal evasions: “*My people are not ready for it.*” Gandhi replied: “*Bishop, are you sure it is your people who are not ready?*”

(To be continued)

-Emmanuel Charles McCarthy