

DEAD RIGHT AND DEAD WRONG:

Notre Dame and Bishop John D’Arcy

Part I of IV

If I were the Bishop of the diocese within which the University of Notre Dame lives and moves and has its being, I would have done exactly what John D’Arcy, current bishop of that diocese, did when it was announced that President Obama is to deliver the Spring 2009 commencement address at Notre Dame: turn down my standing invitation to attend the commencement. My reasons for doing so would include two of his reasons for doing so. Quoting a 2004 statement of the U.S. bishops, Bishop D’Arcy says, “The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions.” At another point in the explanation of his non-attendance, he writes, “My decision is not an attack on anyone, but is in defense of the truth about human life.”

What else could a Catholic bishop morally do when an institution—which operates within his episcopal jurisdiction, calls itself Catholic, and is universally perceived as Catholic throughout the world—announces that it is going to employ its Catholic and secular cachet to honor a person who supports laws that make abortion—i.e., murder, as grave an evil as there is in Catholic moral theology—legally acceptable and available? Bishop D’Arcy’s witness to the truth of the Gospel here is truthful, clear, necessary, and nonviolent. What is the beef?

Are not the majority of those who are opposed to what Bishop D’Arcy has done the very same people who would have been elated and supportive of him had he refused to attend previous Notre Dame commencements at which the university honored those who—beyond reasonable doubt—had engaged in the grave evil of legalized murder of people outside the womb? Of course they are! Is not this whole fracas just sour grapes because this society’s legalized murders, *extra-utero*, have the U.S. Catholic Bishops’ almost total, public, moral and political support, while the legalized murders *in utero* get only the U.S. Catholic Bishop’s public moral and political condemnation? Maybe that’s the beef here! The Bishop of South Bend-Fort Wayne and the U.S. National Conference of Catholic Bishops (USCCB), as their public policy and practice attest, are moral rigorists regarding legalized murder *in utero*, but moral laxists regarding legalized murder *extra-utero*. Beyond this, maybe the beef also is that this public policy and practice of this Bishop, and of the U.S. Catholic Bishops as an organization, clearly serve the interests of one political group and undermine the interests of the other—and those whose political agenda it serves are precisely those most responsible for *extra-utero* mass murder.

The beef with John D’Arcy is not with him as a person—he is a most decent human being—but with his permitting himself to become a symbol, a mouthpiece, and a puppet for the USCCB’s illogical, immoral, long-running, and blatant rigorism-laxism dance on behalf of the powerful and wealthy. Note the historical fantasy, and the spiritual, moral, theological, and factual absurdity, which Bishop D’Arcy employs to validate his present decision and to exculpate himself and his U.S. episcopal colleagues, past and present, for their support of

legalized mega-murder *extra-utero*: “[President Obama] has brought the American government, **for the first time in history, into supporting direct destruction of innocent human life.**”

Such nonsense is music to the ears of the majordomos of the U.S. military-industrial complex, as well as a song-and-dance that savage corporate capitalists find as enticing, absorbing, and personally peace-bestowing as any song and dance Salome ever performed to please Herod. There is nothing that power and wealth, or that the military and its weapons suppliers will refuse to give to keep this episcopal song and dance going. All the singers and dancers need do is ask, and they will receive! But sing and dance the U.S. Bishops must. And sing and dance they must, to a tune and to a cadence that salves consciences and suggests religious approval to those who on a large scale legally destroy the innocent, *extra-utero*.

“The measure of any Catholic institution is not only what it stands for, but also what it will not stand for.” With these powerful and truthful words Bishop D’Arcy concludes his valid moral case against Notre Dame. But do the same words not apply in the same way to the U.S. Catholic episcopacy (the USCCB) as a Catholic institution? Do they not apply to Catholic institutions and their official agents honoring those who legally kill innocent people on a large or small scale *extra-utero* and not just *in utero*?

That is the beef. If the Bishop and his episcopal peers had consistently stood up for what Jesus taught by word and deed about violence, and for what he and they were explicitly commissioned by Jesus to teach as successors to the Apostles (*Teach them to obey all that I have commanded you*. Mt 28:20) about violence, and had acted publicly and consistently from day one of their episcopacies in accordance with this stand, no one could have the slightest criticism of Bishop D’Arcy’s course of action in response to President Obama being honored at Notre Dame. But this is not what Bishop D’Arcy, or the NCCB, have chosen to stand up for as bishops. Instead, they have chosen to stand by something called “Natural Law Catholic Just Violence Theory”—something that Jesus never taught and that owes nothing to anything He ever said or did. On top of this, neither Bishop D’Arcy nor his episcopal colleagues has taught this moral theory fully to those in their spiritual care. They have permitted Catholic military chaplains not to teach it at all to Catholics in the military, and they have not applied it logically or coherently to known facts, nor with consistency or even-handedness to all *extra-utero* homicides.

This is why what is happening now is happening. Bishop John D’Arcy, the NCCB, and Notre Dame have all refused to stand with Jesus and His teaching of Nonviolent Love of friends and all enemies, *in utero* and *extra-utero*. Therefore each will “stand for” what Jesus would self-evidently never stand for from His Apostles and disciples. Simultaneously, the Bishop, the USCCB, and Notre Dame have each played the ostrich in relation to reality and rationality in their respective applications of this so-designated Catholic Just War Theory and Catholic Moral Theory. The present spiritually dis-graceful, anti-witness, anti-evangelical situation they all inhabit is the direct consequence of not following Jesus as He said to follow Him, and for standing for any reading and application of the Gospel and/or Catholic Natural Law Just War and Moral Theory that supports whosoever’s ox is being gored or whosoever’s cash cow is being threatened.

I conclude with the following photograph of President George W. Bush, taken years after it was known publicly that not one of the standards of Natural Law Catholic Just War Theory, *ad bellum* and *in bello*, had been met or was being met and that therefore the killing of hundreds of thousands of human beings in Iraq was objectively murder—an always intrinsically grave evil which, in Catholic moral theology, is never morally permissible, under any set of circumstances, or for any reason.



CARDINAL MCCARRICK OF DC JOVIALY HELPING
GEORGE BUSH DOWN SOME STEPS.

EMMANUEL CHARLES MCCARTHY

PART II TO FOLLOW



President Ronald Reagan at Notre Dame
1988 with Notre Dame President
Edward Malloy.



George Bush, Laura Bush, Cardinal
McCarrick, Archbishops Sambis and Wuerl

DEAD RIGHT AND DEAD WRONG: Bishop John D'Arcy and Notre Dame —Part II of IV—

The greatest sin and crime against the biblical prohibition, "Thou shall not kill," is killing in an unjust war. And all those who have disseminated the hatred, the imperialism or the ideological fanaticism that leads to war are participating in this sin. Rulers...are the first who will have to answer to God for all the killing and hatred they have unleashed.

*MORAL THEOLOGY FOR PRIEST AND LAITY, VOLUME 3, REV. BERNARD HÄRING,
THE LEADING CATHOLIC MORAL THEOLOGIAN OF THE TWENTIETH CENTURY*

I have in mind also the statement of the U.S. Catholic Bishops in 2004. "The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions."

BISHOP JOHN D'ARCY, DIOCESE OF FORT WAYNE-SOUTH BEND

This is a battle between Constantinian Christian all-stars—Catholic division. In one corner sits the "Fighting Irish," the University of Notre Dame. Its history of embracing, with full Catholic fervor, the United States military and its money, as well as the American power elite and its money, is legendary. That history began in earnest with World War I and has run non-stop until today—Notre Dame being the envy of every Catholic college in the U.S. for having, proportionately, the largest ROTC operation of any Catholic institution of higher education. In the other corner sits Bishop John D'Arcy, representing the position of the U.S. Catholic Bishops, whose history of pandering to the military and the power-players of this society for their money, matches—at least—that of the University of Notre Dame. Yet at this hour these kindred spirits and operations are at swords' points over the questions, "Whose killing of whom is the killing that faithfully follows Jesus, the Word of God Incarnate?"—and "Whose unjust killing of whom can be ignored, or at least

considered not so bad as to warrant denying him or her Catholic *awards, honors or platforms*, and the presence of a Catholic Bishop?”

First, a further note about the spiritual and moral commonalities between the contending parties is apropos. Neither party is saying that President Obama should not be given an *award, honor or a platform* because of the unjust killing of human beings—by either the standards of the Gospel or the standards of Catholic Just War Theory—attributed to the wars he is prosecuting in both Iraq and Afghanistan. Neither sees a significant moral problem for himself there, just as when President Reagan came to Notre Dame in 1988, neither Bishop D’Arcy nor the University saw any significant moral problem with him or his policies that would bar him from being *given a platform at a Catholic institution*. Ronald Reagan’s murdering of innocent human beings *in utero* and *extra-utero* in unjust wars—again, unjust by Catholic moral standards—in Grenada and Panama of no importance to either. Nor, did either see any problem offering him *a platform at a Catholic institution* because of his, well-known and documented by that time, eight years of financing death-squad murders throughout Latin America in which hundreds of thousands human beings, *extra-utero*, mostly Baptized Catholics, were unjustly destroyed. Ronald Reagan and Barack Obama are by no means the only ones, who have previously engaged in the unjust destruction of innocent human beings who have been *honored* by Notre Dame within the Diocese of Fort Wayne-South Bend without complaint or comment by the local Catholic Bishop. The list is long. And both parties signature of approval can be found on every page—except for the time Bishop D’Arcy publicly objected to Notre Dame honoring Senator Daniel Patrick Moynihan. (President Bush was also honored at the same graduation sans any episcopal objection.)

Notre Dame, Bishop D’Arcy and the United States Conference of Catholic Bishops are on the same page. This current public-image-preserving dust-up is only about one form of the unjust destruction of human life, and that is intentional and legal, medically-supervised abortion, and it is not even about whether it is right or wrong. Both sides accept the Catholic teaching that it is wrong. The dispute is over whether a person, who is a government official, who implements a policy and programs not in accord with Catholic teaching on the matter should *be given an award, honor or a platform* at a Catholic institution. All other forms of the unjust destruction of human life, that is of murder, are still being given their traditional Catholic episcopal and Catholic university pass, wink, or ho-hum silent treatment: They seem to pose no grave moral problem for the University or for the Bishop and the team the Bishop plays on (USCCB).

And, yet. In Catholic theology there is no moral doubt that intentional abortion is murder. As Pope John Paul II writes in his Encyclical, *Evangelium Vitae*, *The moral gravity of procured abortion is apparent in all its truth if we recognize we are dealing with murder*. However, in Catholic theology there is equally no moral doubt that the unjust killing of the child *in utero* is no more, nor less, murder than is the unjust killing of a child or any human being *extra-utero*. All are the intrinsically grave evil of murder. The intentional, unjust killing of a human being in the womb in Baltimore, MD, is no more, nor less, murder than the intentional unjust killing of a human being, outside or inside the womb, in Iraq, or El Salvador, or Honduras, or Guatemala, or Nicaragua, or Panama, or Afghanistan, or Grenada, or Vietnam, or Nagasaki. To borrow from Gertrude Stein in order to make the theological point—all intentional unjust homicides are murder, that is: *A*

murder is a murder is a murder. Or, to negatively recast Shakespeare: *A murder by any other name reeks to high heaven.* Better still, perhaps, a direct quotation from John Paul II is most appropriate here:

Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action... We now need more than ever to have the courage to look truth in the eye and to call things by their proper name without yielding to convenient compromises or to the temptation of self-deception. In this regard the reproach of the Prophets is extremely straightforward: "Woe to those who call evil good and good evil."

To be as clear here, as John Paul II is being clear: His statement is not exclusively about abortion. It is about all unjust intentional *killing of innocent human beings*. So, unless his "nothing" means "nothing except"; unless his "no one" means "no one but"; unless his "nor can any authority legitimately recommend or permit such an action" means "nor can any authority, save for such-and-such an authority, legitimately recommend or permit such an action"—then **all** intentional, unjust killing of human beings is no more, nor less, an intrinsically grave evil than is abortion. *As far as the right to life is concerned, every innocent human being is absolutely equal to all others*—so affirms John Paul II. It is not a numbers game. Murder does not become anything other than murder because it is instantaneous mass murder done with high-tech weaponry rather than one-on-one murder in a dirty, dark alley or in a clean, well-lighted abortion clinic. The intentional, unjust killing of any human being is the intrinsically grave evil of murder, period—and murder is murder whether done alone or with others, whether it be organized or disorganized, romantic or sordid, legal or illegal, whether it be supported or censured by secular and/or religious mass media. To again refer to Rev. Bernard Häring's magisterial work, *Moral Theology for Priests and Laity, Volume I*, (Imprimatur, January 16, 1960) in order to clarify what has become quite unclear—perhaps by the intentional sowing of confusion and of half-truth—in Catholicism in the United States: *The unjustified attack on the life of one's neighbor is always evil.*

So, what form of unjust killing—that is, murder—of human beings is "not so bad" for Catholics and Christians? What type of unjust killing of human beings deserves the deference of Catholic and Christian silence and toleration? What kind deserves Catholic and Christian public denunciation? And who, engaged in the unjust killing of human beings, deserves to *be given award, honor or a platform by a Catholic institution* and be publicly honored by being invited into the felicitous public presence of a high-visibility Catholic or Christian person or institution? Who should receive Catholic or Christian opprobrium and be intentionally "un-invited" to specifically Catholic or Christian public events? Those who unjustly kill—murder—human beings in Iraq? Those who unjustly kill—murder—human beings in El Salvador? Those who unjustly kill—murder—human beings *in utero*?

Should a Pope attend a public birthday party given for him by someone who, according to the traditional, non-pacifist moral theology of the Catholic Church, *acts in defiance of our (Catholic) fundamental moral principles*, has been and continues to be engaged in mass murder, and who is known throughout the secular world—which has moral standards far less strict than those of Catholic moral theology—as being so engaged?



The fruit does not fall far from the tree.

EMMANUEL CHARLES MCCARTHY

PART III TO FOLLOW

DEAD RIGHT AND DEAD WRONG:

Bishop John D'Arcy and Notre Dame

—Part III of IV—

TODAY IS GOOD FRIDAY, AD

Do you see the eyes of the Crucified looking at you with a searching gaze? They are asking you a question: Are you, in all seriousness, ready to enter once again into a covenant with the Crucified? What are you going to answer?

ST. TERESIA BENEDICTA A CRUCE
(EDITH STEIN)



Halberd. The halberd is a 14th to 16th century instrument, 4 to 8 feet in length, primarily made and employed for human destruction. It is a form of poleax, a weapon used not only for spiking people's skin, eyes, etc., but also for slicing and slicing off heads, limbs, etc., for gouging out the innards of a human being and for grappling people on horseback. Note the three crosses fashioned into the design of the axe blade.

Holy Mother Church, that is, the institutional Constantinian Church, gave birth to the institution named the University of Notre Dame. It was in this mother's image that this Constantinian Catholic university was formed. She was Notre Dame's mother, and Notre



Swiss Guards in Formation Armed with Halberds. Today's Swiss Guard is not simply a tourist attraction but is a "lean, mean, fighting machine" (CNS). A papal Swiss Guard is expert in the modern technologies and ancient techniques for killing human beings. It is the longest continuing operating army in the world.

Dame's model of what it means to be a Christian and how to live the life for which Jesus gave His disciples the gift of faith. Notre Dame learned well the lessons her mother taught her, and she has achieved full stature as a Constantinian Catholic university. She has grown into that wisdom and age, that wealth and power which have been the glory, hallmark, and *modus operandi* of the Constantinian Church Militant for over a millenia-and-a-half.

Now the child, taking all she has learned at her Constantinian mother's knee, has surpassed her mother in the logical application of the mother's principles and value system. What is a mother to do in such a case? What

is a child to do when her mother and model has become an adversary and obstacle to her Constantinian growth and advancement? Here are a few lines from a letter written in response to the Notre Dame-Obama-D'Arcy entanglement. They shed light on the "wickedness and snares" of the moral quagmire in which this mother and child have enmeshed themselves by their history of Constantinian-based, instead of Christ-based, choices:

[I]f you [Notre Dame] have "God, Country, Notre Dame" chiseled above the door to your basilica, and if you have spent the last 100 years training the nation's soldiers for war, you ought not be surprised when the commander-in-chief comes around every now and then to check things out.

Neither should the Bishop of South Bend-Fort Wayne be surprised when he and his predecessors and the Catholic Bishops of the U.S. and the world have validated and supported the Constantinian inscription "God, Country, Notre Dame" in one form or another, as well as, the utterly fraudulent "IN GLORY EVERLASTING" which accompanies it, for 1700 years. If so many other presidents, politicians, and military men, who have clearly



Swiss Guard Armed with a Halberd. One picture of a Swiss Guard armed with a halberd to protect the Vicar of Christ from the fate of Christ by means that Christ explicitly rejected, indeed to protect him from the imitation of Christ, overrides more than a million words of truthful proclamation—and will mar every one of those words.

acted in defiance of our (Catholic) fundamental moral principles by participating in the unjust destruction of human life, have been *given awards, honors or platforms* by Notre Dame and hundreds of other Catholic institutions in the U.S., within hundreds of other dioceses in the U.S., then why not this commander-in-chief who, no different from all his predecessors has unjustly killed and is willing to unjustly kill human beings *in utero* and *extra-utero*?

Children are mimetic. They are genetically endowed with the capacity to imitate from birth the words, deeds, thoughts, values, attitudes, beliefs, gestures, habits, tastes, truths, etc., of the people in the generations ahead of them with whom they come into contact. The first of these people are their parents. A person's original tongue" because under normal conditions the mother is the person most in to him or her. It is in the first instance terns and quirks that the child learns to speaking parents in China is not as long as the Constantinian mother, teaches, practices, and models Con- doing, Constantinian mimesis is realistic possibility of the vast than she because mimesis and *The fruit does not fall far from the tree* as the old maxim reminds us. *A good tree produces good fruit; a bad tree produces bad fruit*, as Jesus, the Word (*Logos*) of God incarnate, tells us.



Short of a Church-wide hierarchical *metanoia*, which would obviously require the grace of an Easter-Sunday-level miracle, the only permanent way I see to get out this and similar sticky situations, once and for all, is for all parties involved—Notre Dame, Bishop D'Arcy, the USCCB, the Vatican—to go unreservedly, unabashedly and unapologetically completely “Orwellian,” by irrevocably committing themselves to doublethink* as theologically and morally acceptable for the Church, for the Christian and for the state. With doublethink established as an acceptable and accepted Christian principle by mother and child, no separation between Constantinian mother and Constantinian child need ever occur. Hence, no public capitulation over one's particular form of Constantinian Christianity, with all the loss of cultural status which that would entail, need ever take place again.

* DOUBLETHINK: A word coined by George Orwell in his novel, *1984*, which describes a technologically advanced dystopia. It communicates the notion of holding two contradictory beliefs in one's mind simultaneously and accepting both of them as the truth. It is the telling of deliberate lies while genuinely believing in their truth. It includes forgetting any fact that has become inconvenient, and then, when it becomes necessary again, drawing it back from oblivion for only as long as it is needed. Doublethink creates non-existent associations between contradictory meanings, especially of fundamentally important words, such as good and evil; right and wrong; truth and falsehood; justice and injustice. It renders the principle of non-contradiction inoperative whenever that principle does not advance the speaker's, or his or her party's ends. This itself is an act of doublethink.

Going “full Monty,” high-tech Orwellian should not be too difficult for the Constantinian Church to do. First, because ever-increasing and sophisticated violence and ever-increasing and sophisticated doublethink are the fundamental directions in which Western civilization is moving. Therefore, there would be great cultural and social-psychological support for such a move on the part

of the Church. Second, because, historically, the Constantinian mother Church and her progeny, for over 1000 years before George Orwell and 1984, have been masters at creating, nurturing, and sustaining doublethink Orwellianisms to serve their interests. One prominent example: *Justitia et Misericordia*, “Justice and Mercy,” the motto of one of the most unjust and merciless of the



Welcome to the Fightin Irish Battalion
God, Country, Notre Dame

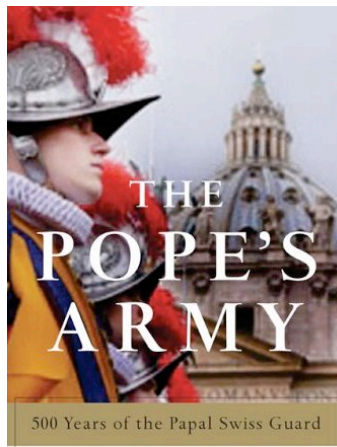
offspring of Constantinian Church history, The Holy Office of the Inquisition. So, once the Constantinian mother and the Constantinian children, whom she has spawned agree to accept and propagate, with full Constantinian-canonical authority and full Constantinian-scholarly authority, the putative theological and moral soundness of doublespeak, then such theological and moral notions as “fear is freedom,” “hate is love,” “ignorance is knowledge,” “coercion is conversion,” “violence is nonviolence,” “the works of war are the works of mercy,” etc., will be legitimate to employ for interpreting, understanding and following Jesus. The final bell would then be rung on the Notre Dame-Bishop D’Arcy

(USCCB) PR/media, shadowboxing and all similar future events. Never again would there have to be a Pope Gregory VII-Henry IV PR debacle in the Church, as happened at Fort Canossa, or a Notre Dame-Bishop D’Arcy run-in over whose form of Constantinian Christianity is the Way of Jesus. Nurturing in theological and moral doublethink mimesis will guarantee this.

In the light of such a total mutual commitment, as opposed to the present partial and selective commitment, to Constantinianism and Orwellianism, any form of violence, enmity, mercilessness, etc., could be justified as being in conformity with the will of God as revealed by Jesus. The institutional Constantinian-Orwellian Church and all its subsidiaries would then have no difficulty creating and nurturing mind-sets and verbiage, theological interpretations of the Gospel and/or of Natural Law moral principles along whatever lines self-interests and survival demand. Yesterday’s intrinsic evil could become today’s virtue. *Put up your sword, for he or she who lives by the sword will perish by the sword*, could, without fear of causing in-house opposition, mean the same as, *If you want peace, prepare for war*. Or, *Put up your sword could easily be understood as, Take out your sword, or Get yourself an army*. *Love your enemies* could equate to, *Starve and slaughter your enemies*. And, of course, abortion via an artillery shell or a machine gun barrage, or from the percussion from exploding munitions, or from war induced stress, or from depleted uranium (DU) or from the lack of food, clean water or sanitation due the destruction of a nation’s infra-structure in an unjust war would not be the intrinsically grave evil of the unjust killing of an innocent human being in the womb; it would be merely “collateral damage.” *See the essay ABORTION AND WAR under ESSAYS/MEDITATIONS at <http://www.centerforchristiannonviolence.org/resources/resources.php>



For a Church that accepts, traditionally embraces, doctrinally defends, and/or everyday practices Constantinian-Orwellian doublethink, all things are morally possible. This is especially true when we recognize that given the right set of circumstances, silence can be doublethink—a most powerful and persuasive form of doublethink and doublespeak.



ROBERT ROYAL
Author of *The Catholic Martyrs of the Twentieth Century*

This, silence as doublethink, has in fact been the stance of choice for the U.S. Catholic Bishops and practically all other U.S. Constantinian-Orwellian Bishops since the patently unjust invasion of Iraq by the U.S. As Aldous Huxley phrased it: “The greatest triumphs of propaganda have been accomplished, not by doing something, but by refraining from doing...Great is truth, but still greater, from a practical point of view, is silence about truth.” Indeed, such doublethink silence regarding the truth can even be organized and enforced. The U.S. Catholic Bishops and other Constantinian-Orwellian Bishops and institutions have marvelously demonstrated this in relation to the mass murder being prosecuted for the last six years in Iraq.

However, doublethink, as a *modus operandi* of thought intrinsically knows no illogical limits. So, if doublethink is good for my goose, doublethink must be good for your gander. There is no basis other than doublethink itself for denying access to it as a way of conducting life and justifying life’s conduct. If you can have your Christian doublethink life, theology and morality, then I can have with equal validity my Christian doublethink life, theology and morality.

I would submit for those who would be so interested that Pope Benedict’s much publicized University of Regensburg Lecture was from a Gospel perspective logically and theologically correct. However, it became logically and theologically and historically doublethink by silence, when it pointed its pontifical finger only at Islam for not acting according to reason. Benedict lectured Islam in these words:

Modifying the first verse of the Book of Genesis, John began the prologue of his Gospel with the words: In the beginning was the logos...and the logos is God. God acts with logos. Logos means both reason and word—a reason which is creative and capable of self-communication, precisely as reason. Not to act in accordance with reason is contrary to God's nature...Violence is incompatible with the nature of God and the nature of the soul. God is not pleased by blood, and not acting reasonably (“syn logo”) is contrary to God's nature.

All this is and more along these lines is directed at Islam, not a word in the lecture about the colossal and far-reaching betrayal of reason, the *Logos* (Word), by his own Constantinian-



A Doublethink Photograph. Swiss Guard armed with a halberd receiving Holy Communion, the Lamb of God, at a Papal Mass.

Orwellian Church's use of doublethink in interpreting and applying the teaching of the *Logos* incarnate, the Nonviolent Jesus of Nazareth.

This doublethink by silence left the impression that, unlike Islam, the way Catholics and Christians have been going about their religious business is *reasonably* (*syn logo*), and *not contrary to God's nature*. But, nothing is further from acting reasonably, from acting *syn logo*, from acting consistent with *the nature of God and the nature of the soul*, than acting and speaking out of doublethink.

Acceptance and submission to doublethink is no more, or less, entrance into a universe of moral chaos than is acceptance of an understanding of God as One who can say "X" evil one day and forbid it, and the next day say "X" is good and command submission to it.

The only solution to the Notre Dame-Bishop D'Arcy symbolic, but real conflict is the previously noted Church-wide hierarchical *metanoia*: A Christ-like *metanoia*, by Notre Dame, the Bishop of South Bend, the USCCB and the Vatican, which rejects publicly and permanently the Constantinian-Orwellian doublespeak alterations of the teachings of Jesus that have been introduced into the Church is the only solution. Such a *metanoia* would return the Church including the USCCB and Notre Dame to teaching and acting in conformity with a universal non-doublethink interpretation of what Jesus taught by word and deed concerning violence and nonviolence, enmity and



21st Century Halberd. While they still wear armor and carry antique weapons, it's not all medieval warfare for the Swiss Guards. They must master modern weaponry, such as this H&K submachine gun.

love, fear and freedom, domination and service, mercilessness and mercy, coercion and conversion the kingdoms of the world and the Kingdom of God, that is, what He taught by word and deed as the Way and Will of the *Father of all*.

If, however, this clash of U.S. Catholic Constantinian-Orwellian titans is resolved by a deeper dive by all parties into Constantinian-Orwellian Christianity, rather than by the *metanoia* Jesus calls for from both mother and children then we can expect at least a thousand more years of Ronald Reagans and Barack Obamas, *et al*, being *given awards, honors or platforms* by Constantinian-Orwellian ecclesiastics and Constantinian-Orwellian institutions. For it is just a fact of human life in a post-Original Sin cosmos that, until that *metanoia* commanded by Jesus is committed to by Christian Churches and by Christians, there will never be—because of the mimesis assured by the teaching, modeling, and nurturing practices of Constantinian-

Orwellian Christianity—a shortage of Christians who lust for power, for control over wealth, for prestige, and who have no Christian moral problem with acquiring, protecting, and sustaining

their hearts' desires by whatever forms of violence, cooperation with violence, and honoring of violence they deem necessary for the task.

Constantinian-Orwellian mimesis is *the* nemesis of the institutional Church. Without the ecclesial-hierarchical *metanoia* that re-turns both mother and child to the mind of the Nonviolent Jesus of the Gospel and to a non-doublethink interpretation of His proclaimed Way of Nonviolent Love of friends and enemies, another thousand years of Constantinian-Orwellian mimesis will result in another thousand years of jovial birthday parties for popes given by the murdering masters of the world, and soirées hosted by military elites for Church elites. The Church will survive because Jesus Christ guarantees Her survival. But failing this *metanoia* in mimesis by the institutional Constantinian-Orwellian Church and its "servant-rulers," the "Fighting Irish" will continue killing on sea, air, and land, thanks to Notre Dame's three-"service," full-gush, money-spigot, ROTC programs. Georgetown, for *The Greater Glory of God*, will continue to rush with open arms and open wallet to embrace the next generation of Douglas Feiths. Boston College, another *ad maiorem Dei gloriam* Catholic institution of higher education, will continue to give *awards, honors and platforms* to the next ten decades of white-collar trucklers and *apparatchiks* in unjustified killing in the model of Condoleezza Rice.



In the face of such Constantinian-Orwellian Christian future, which will be at least as murderous as the Churches' Constantinian-Orwellian past, what of Jesus? What becomes of the risen Jesus? Where in reality does He fit into future Constantinian-Orwellian Churches, Constantinian-Orwellian Christian universities, colleges, high schools and elementary schools, Constantine-Orwellian Christian families, Constantinian-Orwellian Christian minds and hearts? As their justification for doing the opposite of what He commanded them to do? As the pacifier for a conscience committed to doing what He would never do?

Saul, Saul, why do you persecute me?



I tell you in truth, whatever you did to the least of these brothers and sisters of mine, you did to me.

My Christian brothers and sisters, this is where Jesus in reality fits into all of this. Constantinian-Orwellian Churches, institutions, and Christians are Christ-killers, Christ-persecutors! You may believe it or not. Refute it, you cannot. Refrain doing it, you must. For as sure as the violent Saul was persecuting Jesus, Constantinian-Orwellian Christianity is crucifying and persecuting Him—EXCEPT IT IS DOING IT IN HIS NAME! This is the ultimate manifestation of the diabolicalness of doublethink: mocking the Nonviolent *Logos* (Word) of God incarnate by abandoning the logical principle of non-contradiction in interpreting His teachings—thereby being able to fool Christians into believing that they are serving Him by violently imposing suffering on Him by way of violently imposing suffering on those with whom He is one and whom He loves.

Stop it, Notre Dame! Stop it, USCCB! Stop it, all you Churches—Catholic, Orthodox, Protestant, and Evangelical! You have turned the Church, which is supposed to be an extension of the Nonviolent Jesus Christ in time and space, into a place of “holy” murder in reason’s mask. Enough chaos has been brought into the Church and enough misery brought into the world, and enough healing and sanctification missed, by the employment of selective Christian moral doublethink. It is passed the time to cease and desist! You have had more than your 15 minutes of playing to the princes of this world and their kingdoms—at great expense to Jesus.

We began with a quotation from St. Edith Stein: *Do you see the eyes of the Crucified looking at you with a searching gaze? They are asking you a question: Are you, in all seriousness, ready to enter once again into a covenant with the Crucified? What are you going to answer?*

Is your answer going to be: *I am not ready to enter into a covenant with the Crucified. I intend to stay in my covenants with the violent crucifiers and hope I can deceive the Nonviolent Crucified One with doublethink lip service.*

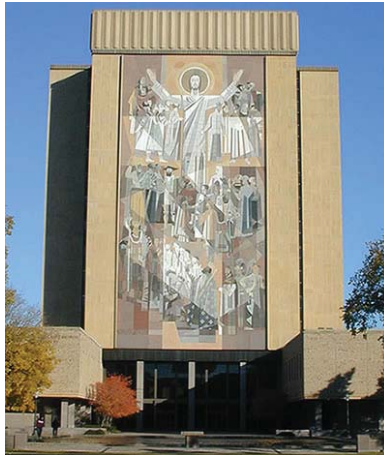
EMMANUEL CHARLES MCCARTHY

FINAL: PART IV TO FOLLOW

Dead Right & Dead Wrong: Notre Dame and Bishop John D'Arcy

Part IV of IV

(REV.) EMMANUEL CHARLES MCCARTHY



CHRIST THE TEACHER, WORD OF LIFE
134-FOOT MURAL ON THE FAÇADE OF THE
UNIVERSITY OF NOTRE DAME LIBRARY

Teach them to obey all that I have commanded you, and know that I am with you all days, even, until the end of time (MT 28:20).

Notre Dame, the Diocese of Fort Wayne-South Bend, the Catholic Church—indeed most Christian Churches—are organizational structures that have taught and motivated people to do truly Christlike good in this world, and to do it with a Christlike Spirit. This should never be overlooked nor dismissed, when reflecting on the Churches' and/or Notre Dame's refusal to teach what Jesus explicitly taught regarding violence and enmity and/or on their institutional refusal to adhere operationally to the logical implications of His teaching.

No amount of Christlike activity in one area—done by a Christian or motivated and supported by Christian institutional structures—can, however, serve as justification for doing, in another area, what is contrary to Jesus' teaching or for endorsing, motivating

and/or supporting such a choice by other Christians. Yesterday's or tomorrow's good can never justify doing evil today.

The Lie

If institutionalized Christianity is to be an extension of Jesus Christ in time and space and do for humanity what Jesus intended, then it must not be an incarnational and institutional denial of a truth Jesus explicitly commissioned it to teach. Institutionalized Christianity can fail and fail terribly in its efforts in teaching and applying the truth that Jesus taught. But, it cannot lie about what Jesus taught. It cannot substitute for the teaching of Jesus a teaching that directly contradicts Jesus' teaching. It is forbidden to deceive people into believing that they may choose either Jesus' teaching or the opposite

of Jesus' teaching by arguing that both are consistent with following Jesus and His Way. This is Christian doublethink. Institutional Christianity, of whatever

Institutional Christianity cannot substitute for the teaching of Jesus a teaching that directly contradicts Jesus' teaching.

form, is morally prohibited from being wholly or partially structured on a lie about Jesus or His teaching or His Way. It is equally morally prohibited from engaging in the intrinsic evil of lying about what Jesus and His Way are. Where Jesus and His Way are concerned, His truth is the only

teaching and witnessing option open to the Christian Church, regardless of loss of face or favor among the moneyed, the powerful or the general populace that may be incurred.

If a Church or a bishop and/or a Christian educational institution is not teaching what Jesus taught, nor teaching what He taught His disciples to teach, indeed, if they are teaching the opposite of what Jesus taught, e.g., giving pro-capital punishment justices a platform, honoring pro-abortion politicians and/or teaching or approving of the teaching of homicidal

Violence flourishes in lies, and needs lies. It seeks to gain respectability in the eyes of the world by pretexts that have nothing to do with its reality and are often contradictory...

—John Paul II

violence on campus (ROTC), then what is the purpose of having a highly visible piece of art depicting *Christ the Teacher* displayed so prominently? Is this profound work of art there to try to deceive people into believing that the opposite of what Jesus taught is actually what Jesus taught? Or, perhaps it is meant to try to morally and spiritually boondoggle people by suggest-

ing that the mind of Christ is a mind open to doublethink—suggesting that God is a God of internal contradictions—and hence, what would follow from this: the truth of the Word (*Logos*) of God *through whom all things were made* being able to contradict, by way of Christian Natural Law Morality, the truth of the Word (*Logos*) of God Incarnate, Jesus?

Failure and Success

For a Christian or a Christian institution, “failure” while being faithful to truthfully teaching, living and implementing what is the Way and Will of God as revealed by Jesus is infinitely superior to “success”

in teaching, living and implementing that which is clearly not the truth of Jesus. Herein lies the hidden spring of the Notre Dame-Obama-D’Arcy (USCCB) confrontation and conflict.

Remember that Barack Obama, before and infinitely beyond being President of the United States, is Baptized into Christ and is therefore not merely a neutral observer of the grave issues involved in this Notre Dame-D’Arcy conflict. All three—Notre Dame, Bishop D’Arcy and President Obama—have chosen to intentionally abandon the unequivocal teaching of Jesus regarding violence, in the pursuit of success as defined by something other than the Way, the Means and the Ends of Jesus. And, all three have done it while still publicly saying they are committed to Him as their Lord and Savior.

The anticipated cost of failure—by secular standards—for fidelity to the truth of Jesus and His Way is, however, just too high for any of the three to risk. So, they enter into a public “Larry, Moe and Curley” kind of double-thinking theological, diversionary, pseudo-controversy over whose patent infidelity to the self-evident teaching of Jesus is in reality fidelity to His teaching. And so once again, as it has been for the last 1700 years of Christianity, we have intelligent Christians passionately fighting with each other about whose barefaced infidelity to the teaching of Jesus is the type of infidelity that is actually in conformity with Jesus’ teaching. In other words, whose untruth is the untruth, that should be accepted, honored and applied as truth?

The Big Lie

The deceitfulness of the Constantinian-Orwellian Churches and their subsidiary institutions in teaching and nurturing people into believing—that what Jesus taught and its logical opposite are both ways of following Jesus and that either may be followed as the Way of Jesus—is the *big lie* of Catholic, Orthodox,

God acts with logos. Logos means both reason and word... Not to act reasonably (with logos) is contrary to the nature of God.

—Benedict XVI

Barack Obama, before and infinitely above being President of the U.S., is Baptized into Christ and is therefore not merely a neutral observer to the grave issues involved in this Notre Dame-D’Arcy conflict.

Protestant and Evangelical Christianity. The *big lie* in the languages of Western Civilization today means more than simply an untruth or a statement that is in no way consistent with the facts of the matter. Since 1925 it has meant a lie so *colossal* that no one would believe that *someone could have the impu-*

We have intelligent Christians passionately fighting with each other about whose barefaced infidelity to the teaching of Jesus is the type of infidelity that is in conformity with Jesus' teaching.

dence to distort the truth so infamously. It receives this meaning from the following paragraph of Adolph Hitler's autobiography *Mein Kampf*:

...in the big lie there is always a certain force of credibility; because the broad masses of a nation [or a Church] are always more easily corrupted in the deep-

er strata of their emotional nature, than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts, which prove this lie to be a lie, be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down as a lie, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying.

Saying that what Jesus taught and its logical opposite are both ways of following Jesus and that either may be followed as the Way of Jesus, is the big lie of Catholic, Orthodox, Protestant and Evangelical Christianity.

Notre Dame, Obama and D'Arcy (USCCB) are, by their words and deeds, all propagating the *big lie*, the colossal untruth, that a Christian can be following Jesus and His teaching by killing other infi-

ninitely loved sons and daughters of the *Father of all*—whether such killing be by war, by capital punishment or by abortion. It is an untruth as far removed from reality and as catastrophic for the Church and humanity as was Hitler's *big lie* of a "master race." For 1700 years the institutional Churches have been employing it as the foundation stone on which they

have built much of what has become known as Catholic, Orthodox, Protestant and/or Evangelical Christianity.

Time, Freedom and the Holy Spirit

There is no time limit set, other than the end of time itself, on how long a Christian in his or her freedom, or a Christian institution, can refuse the truth of Jesus, can refuse to cooperate with the work of Holy Spirit and instead cooperate with that spirit who Jesus says *was a murderer from the beginning, and does not stand in the truth because there is no truth in him; for whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies* (JN 8:44).

The Holy Inquisition went on non-stop for nearly 600 years before Catholics and the institutional Church finally cooperated with the Holy Spirit and "changed their minds," accepted the grace of *metanoia*, and rejected the Inquisition as a way of following Jesus. Likewise, buying, selling and owning human beings as slaves was accepted as a morally proper way to follow Jesus in imprimated Catholic moral manuals as late as 1954. Pope Pius IX (c.1870) was the last pope to own slaves. Not until Pope John Paul II was slavery officially condemned as an intrinsically grave evil in which Catholics could never participate. It took the Holy Spirit almost two millennia to break through the morally corrupted and corrupting institutionalized Church process of nurturing consciousnesses and consciences into tacitly accepting and acting according to a putative Christian just slavery theory.

The notions of Christian just war theories and just capital punishment theories have been around for only 1700 years. Judging from the present web of political and monetary entanglements of the institutional Churches with various states and those who control the wealth of states, it seems likely that Christian just violence theories will break the longevity record of Christian just slavery theories for obdurately refusing to work with the Holy Spirit,

Contradictory things cannot be means to salvation.

—Pope Benedict XVI

At what point after a truth—that has been held from the cradle—becomes questionable does a Christian have the moral obligation to search to find out if it is indeed the truth, or if it is a falsehood?

To promote truth as the power of peace means that we ourselves must make a constant effort not to use the weapons of falsehood, even for a good purpose.

the Spirit of Truth, in Her efforts to make the Institutional Church into a truthful extension in time and space of Jesus and His teaching. Christian justified abortion theories are clearly making a comeback. Killing the child in the womb is now seen in many Christian Churches as morally acceptable collateral damage in the pursuit and preservation of personal and/or national interests. Telling the truth about Jesus' teaching concerning violence is not even on the list of priorities of the overwhelming majority of Churches. And yet...

Truth

John Paul II writes with great passion in *Fides et Ratio* that *although each individual has the right to be respected in his or her own journey in search of truth, there exists a prior moral obligation, and a grave one at that, to seek the truth and to adhere to it once known*. At what point—after a truth held from the cradle becomes questionable—does a Christian have the moral obligation to search to find out if it is indeed the truth, or if it is a nurtured falsehood?

The renowned Catholic moral theologian Reverend Bernard Häring, in his famous text, *The Law of Christ, Volume I* (Imprimatur, 1960), answers the question in this way: *The effort one is obliged to make in order to acquire certainty (regarding the truth of a matter) is to be measured by the importance of the action itself and the consequences which are anticipated*.

Truth and nothing but the truth is the issue here, as it always is when so-called justified violence and enmity theories are substituted by Christians for the explicit teaching of Jesus.

At the root of the Notre Dame-Obama-D'Arcy event (Bishop John D'Arcy being the corporate personality representing the USCCB and the Vatican) is a fact: The officers of the Catholic Church, and most other Constantinian-Orwellian Churches, as well as, the officers of the University of Notre Dame and most other Constantinian-Orwellian

institutions have ceased to act in accordance with this *prior moral obligation, to seek the truth*, regarding the Nonviolent Jesus of the Gospel and His Way of Nonviolent Love of friends and enemies. This is

Truth and the Nonviolent Jesus

also true of Barak Obama. This is the source of the cacophonous Christian moral breakdown that is made evident in the Notre Dame-Obama-D'Arcy imbroglio.

Truth—and nothing but the truth—is *the* issue here, as it *always* is when so-called justified violence and enmity theories are substituted by Christians for the explicit teaching of Jesus. Specifically, this means being truthful about what is incontestable, namely, that the Jesus of the Gospels—the only Jesus there is—is nonviolent and teaches by word and deed a Way of Nonviolent Love of friends and enemies. He did not teach an anti-abortion, pro-choice war and pro-choice capital punishment teaching. Nor, does He teach an anti-war, anti-capital punishment, pro-choice abortion teaching. And of course, he did not teach a pro-choice abortion, pro-choice war, and pro-choice capital punishment teaching. Each party involved in this fiasco has become a moral and intellectual Christian contortionist before the world, “standing tall” defending his or her own particular obvious falsehood concerning Jesus-justified violence as the will of Father for those who believe in Jesus.



Christians, Church Nurturing and Truth

Mahatma Gandhi once noted that *the only people who do not see Jesus as nonviolent are Christians*. He raises the right question: Why do Christians not see Jesus as nonviolent when the indisputable evidence for this is right in front of them to see on the pages of the Gospels?

Even if a person were brought-up in and neurologically hardwired into hardcore, erotic Constantinian-Orwellian Nationalistic Christianity, as I was during World War II and for twenty years thereafter, he or she would surely by 2009 have to have some serious questions about whether that nurturing by

the institutional Church was a nurturing in truth. Explicitly, was it nurturing in the truth of Jesus, the truth of God incarnate?

When one is a child one thinks like a child, speaks like a child and acts like a child, or more accurately, one thinks and speaks and acts as he or she is mimetically nurtured to think and speak and act in imitation of the generations that come before him or her. But, there does arrive a time when one is called upon, by that universal intrinsic *prior moral obligation*, of which John Paul II speaks, *to seek the truth*, to become an adult and put aside all childish ways (1 Co 13).

A person's parents and grandparents, indeed all his or her relatives, friends and neighbors, may have embedded, in the very neurological architecture of a

Truth is always the first casualty of war. It also is the first casualty of power politics and the first casualty of an economic system where greed is incorporated as an ineradicable value and motivation.

child's brain they helped to form, such reputed truths as "the earth is flat" or "burning Jews and heretics at the stake is in conformity with the teaching of Jesus and/or Christian Natural Law." But, as one grows into adulthood one's cognition and awareness develop. Now, if it enters the mind that past-nurtured and taken-for-granted understandings of the earth's shape, or of Jesus' teaching

or of Natural Law are not necessarily unerringly true, what is one to do? Ignore the *prior human obligation to search for truth*? What if there is overwhelming evidence that these culturally-embedded truths from the past—whether implanted by secular or ecclesiastical nurturing—are transparently erroneous? Then what?

Refusing Truth

Then what, in terms of John Paul II's dictum that *there exists a prior moral obligation, and a grave one at that, to seek the truth*? Can I refuse to re-search the basis of what was once for me rock-solid truth but which now appears to be an idea, the truth of which is sustained only by gossamer logic and more than likely not even by that? Can I refuse *to seek the truth* because I sense that I will not find what I want to find, namely, I will not find the truth I presently hold validated? Can I refuse to seek the truth because if it turns out that the truth in which I was nurtured is not actually truth, I will have to die to

everything in myself that has been built on this now seen untruth, that is, everything which is not logically compatible with awareness of a new truth?

One may define the human being, says John Paul II, as the one who seeks truth...All human beings desire to know, and truth is the proper object of this desire. Everyday life shows how concerned each of us is to discover for ourselves, beyond mere opinions, to know how things really are. People cannot be genuinely indifferent to the question of whether what they know is truth or not. It is this that St. Augustine teaches when he writes: "I have met many who wanted to deceive, but none who wanted to be deceived." Each of us has both the desire and the duty to know the truth of our own destiny. The thirst for truth is so rooted in the human heart that to be obliged to ignore it would cast our existence into jeopardy.

Can I refuse to seek the truth because I sense that I will not find what I want to find, namely, I will not find the truth I presently hold validated?

Hitler Was Nonviolent

"Jeopardy" here means that if membership in or promotion within a group obliged one to say, *Hitler was nonviolent and taught a nonviolent way*, then one's entire human existence would be in peril, if for him or her this is not the truth. Why? St. Thomas Aquinas defines truth as "the conformity of mind to reality." The reality of Hitler is that he was not nonviolent and did not teach a way of nonviolence. To conform one's mind to a nonviolent Hitler is to choose to use one's life and one's life's time, talents and resources in support of an illusion, a non-reality, a fantasy, an untruth.

Torture must be called by its proper name.

—John Paul II

This amounts to living one's life on the basis of intentionally misplacing the word "is." It is saying that something "is" when one knows in reality it "is not," and saying "is not" to what one knows "is." It would be a life of logically creating, analyzing, arguing about, fighting over, valuing and spending time, mind and money on pursuing, propagating, justifying and even killing for personal and communal mirages. It may result in an enjoyable or miserable life. But, it would be a life of "the sound and the fury signifying nothing." And, for a human being created with a powerful intrinsic desire to seek and know truth and

to adhere to it once found, it would be life in the schizoid lane, even if that lane seemed as normal as cherry pie. It would be tantamount to a life of being obliged

[Do not] enter into the murderous logic of falsehood.

—John Paul II

was a violent, hate-filled Jew who followed the way of the violent and hateful Jew, Jesus, to his death.

Holiness and Truth

We are told in the New Testament that those called to salvation through faith in Jesus Christ are made holy by “obedience to the truth” (1 PET 1:22). Ultimately where is this truth to be found that Christians are to obey and by which they will be made holy? And, what is the content of this truth?

The Christian, the institutional Church and all its subsidiary institutions are supposed to be and are

I invite all Christians to bring to the common task the specific contribution of the Gospel which leads to the ultimate source of truth, to the Incarnate Word of God.

—John Paul II

supposed to aspire to be nothing more and nothing less than little incarnations and small extensions in their particular fleck of time and speck of space of the Nonviolent Jesus of the Gospels and the Apostolic Tradition, who proclaimed a Way of Nonviolent Love of friends and enemies—and Who explicitly said to those who had been given the gift of

Christ the Teacher

faith in Him as the Word (Logos) of God incarnate, *I am the truth.*

The large mural of *Christ the Teacher* which adorns the façade of the library at the University of Notre Dame says it all for the institutional Churches, for Notre Dame, for all Christian institutions and for all Christians—regardless of ecclesiastical status or lack thereof. All are to be micro-witnesses to and micro-extensions of the Nonviolent Jesus of the Gospel who conferred on His Church the commission and gave His Church the command to *Go and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to obey all that I have commanded you.*

to speak on behalf of and to adhere to—for the sake of membership or promotion in a Christian group—the illusion, the fantasy, the untruth that Saint Stephen

A teacher is a communicator and an educator who leads people out (*educere*: to lead out) of darkness into light, out of ignorance into knowledge, out of falsehood into truth. It is possible to be a communicator, a great communicator, and to lead people into deeper darkness, ignorance and falsehood. Jesus is *the* great communicator who is also *the* great educator leading humanity into light, knowledge truth and holiness. He is not a *faux* teacher, or a great con-artist communicator, ensnaring human beings ever more persuasively into a spiral of evil-called-good, into a black-hole of untruth-called-truth, into the unholy cosmetically hidden behind the artifacts and adornments of the holy.

I AM

Indeed, Jesus Christ is both the teacher and the content of His teaching. As Pope Benedict states it:

Jesus did not leave behind Him a body of teaching that could be separated from His “I,” as one can collect and evaluate the ideas of great thinkers without going into the personalities of the thinkers themselves. Jesus did not perform a work that could be distinguished from His “I.” On the contrary to understand Him as the Christ means to be convinced that He has put Himself into His words. Here there is no “I” that utters words: He has identified so closely with His word that “I” and word are indistinguishable. The person Jesus is His teaching and His teaching is He Himself.

But, why is this so? Because saying *I am the truth* is not the same as merely saying *I am speaking the truth*, although the former necessarily encompasses the latter—but not vice versa. *I am the truth* is the same as “*I am by whom all things were made,*” which includes all other I am’s. Jesus Christ is absolute I am, not contingent I am. He is the I am without which nothing would be. Hence, reason demands that when the Creator, *I am*, communicates,

It would be illogical and irrational to think or believe that *Christ the Teacher* wants the logical opposite of what He taught by word and deed to be taught by His disciples by word and deed.

When the will of the Creator for the creature is known, it is the creature’s imperative moral obligation to follow it.

in order to lead people of whom He is the Creator, out of darkness, ignorance, untruth and evil and into light, knowledge, truth and goodness—then the creature, should by application of unassailable logic—listen and follow. When the will of the Creator for the creature is known, it is the creature’s imperative moral task to follow the Creator’s will. He or she obeys not out of fear, threat or coercion, but simply because rationality dictates that he or she is

In the beginning was the logos, and the logos is God, says the Evangelist...God acts with logos. Logos means both reason and word—a reason which is creative and capable of self-communication, precisely as reason...Not to act reasonably (with logos) is contrary to the nature of God.

—Benedict XVI

drawn out of nothingness by the Creator for the truth the Creator wishes to impart to them. There is neither reasonableness nor sanity in the clay not following the Potter’s Will and Way.*

If *I am the Truth* communicates that *I am the Way*, then those created I ams, the structure of whose very being demands that they *seek the truth and adhere to it once known*, should with gratitude embrace the Truth revealed by grace to them and unreservedly follow this Way. Above all, they certainly should not start conjuring-up a way and a truth

that contradicts the Way and Truth of *I am the Way and the Truth*. This conjuring-up is what Christianity and its various institutions have been about, in relation to violence and enmity, for a millennium-and-a-half, and what Notre Dame, Bishop D’Arcy, the USCCB and President Obama are about in the present controversy.

I ams Posturing as I AM

The Constantinian-Orwellian Churches have for the past 1700 years been about conjuring—in regard to violence and enmity—a way and a truth in contradiction to the Way and Truth of *I am the Way and the Truth*. They have engaged in this folly, first, so that the powerful of this world, whose power depends on violence against other human beings, could call themselves Christians without engaging in the *metanoia* needed to conform their minds and hearts and deeds to the Christian norm of norms (CCC §1970, 2822): Loving as Jesus loves. Second,

they have done this so that those whose power depends on the use of violence would always have available to them a host of the “nobodies” of this world, the *anawim*, who, because of their nurturing in the institutional Churches, nurturing contrary to the expressed teaching of Jesus, believe that they can kill other human beings—even other Christians in the Body of Christ—if told to do so by the rich and powerful.

The King’s Bishop(s)

Jackson Browne sings it this way:

*There’s a shadow on the faces
Of the men who fan the flames
Of the wars that are fought in places
Where we can’t even say the names...
I want to know who the men in the shadows are,
I want to hear somebody asking them why
They can be counted on to tell us who our enemies are,
But they’re never the ones to fight or to die.*

Jean-Paul Sartre states it this way: *When the rich make war, the poor die*. This is the truth, always and everywhere and at all times, although it is seldom taught in state or Christian schools. It is also incomplete truth. *When the rich make war, the poor kill and die* would be more accurate. It is known today that those who kill in war and survive, very often envy those who died and often by their own hand join the dead because life on earth—after taking life—is so full of mental pain that it is no longer worth living. They see their only possible hope for an existence without unendurable misery as existence on the other side in the mercy of God or in the “mercy” of never-ending annihilation.*

When rich and powerful Christians and non-Christians make war with the explicit or tacit approval of the “King’s Bishop(s)” *de jour*, they can count on poor Christians having long since been well catechized so as to believe that—no matter how contrary to Jesus and His teaching their killing and dying on behalf of *They* [who] *can be counted on to tell us who*

*See the CHAPTER entitled, HOW UNNATURAL IS NATURAL LAW CHRISTIAN JUST WAR THEORY?, in my book *Christian Just War Theory: The Logic of Deceit*.

our enemies are may appear to be—their killing and dying are in fact utterly consistent with faithfully following Jesus. These poor souls have been brainwashed by the Churches from the cradle onward—for the benefit of the local Church’s benefactor ruling elites—into believing a monstrous untruth about Jesus and His teaching, namely, that war—and by extension abortion and/or capital punishment—which is the intentional destruction of human beings, is in conformity with Jesus and His teaching. Said in one sentence: Constantinian-Orwellian Christianity is not only the *big lie*, it is also a savage and wicked betrayal of God’s *anawim*, the poor, the “nobodies,” those especially beloved of Jesus.

The Unity of Truth vs. Irrationality Divinized

Whether Jesus is *I am*, the Word (*Logos*) of God incarnate, is a faith question. But if the answer to this question is “Yes,” then it is irrational to dismiss, alter, contradict, bracket-out, or create a substitute for His teaching concerning the Way and Will of God. This is why His explicit commission to the Church is to *teach them to obey all that I have commanded you*. What else would *Christ the Teacher* teach than to *teach them to obey all that I have commanded you*? What else would *I am the truth* teach and want taught other than truth as Truth incarnate made it visible in His creation and in His life, teaching, death and resurrection?

It would be illogical and irrational to think or believe that *Christ the Teacher* wants the logical op-

posite of what He taught by word and deed to be taught by His disciples, regardless of their rank or status or earthly self-interests. This would amount to the Word (*Logos*) of God, *I am the truth*, saying, *Teach untruth. Teach them to obey the opposite of what I have commanded you even though my words and my deeds and my being are an inseparable unity of truth*. This would be truth itself lying. Truth itself cannot contradict itself, cannot contradict its own truth. This would be Truth itself acting against its very nature. This is why Pope Benedict can say in all truth: *Contradictory things cannot be means to salvation*.

Constantinian-Orwellian Christianity is not only the big lie, it is also a savage and wicked betrayal of God’s *anawim*, the poor, the “nobodies,” the especially beloved of Jesus.

In his Encyclical *Faith and Reason* John Paul II states:

The truth, which God reveals to us in Jesus Christ, is not opposed to the truths which philosophy perceives. On the contrary, the two modes of knowledge lead to truth in all its fullness. The unity of truth is a fundamental premise of human reasoning, as the principle of non-contradiction makes clear. Revelation renders this unity certain, showing that the God of creation is also the God of salvation history. It is the one and the same God who establishes and guarantees the intelligibility and reasonableness of the natural order of things upon which scientists confidently depend, and who reveals himself as the Father of our Lord Jesus Christ. This unity of truth, natural and revealed, is embodied in a living and personal way in Christ, as the Apostle reminds us: “Truth is Jesus” (CF. EPH 4:21; COL 1:15-20). He is the eternal Word (Logos) in whom all things were created, and he is the incarnate Word (Logos) who in his entire person reveals the Father (CF. JN 1:14, 18).

Success with the Sword of Violence Is Not a Substitute for Failure with the Cross of Nonviolent Love

There is then no valid principle or premise or application or interpretation of Christian Natural Law Morality that can contradict the teaching and the truth, that the Eternal Author of Natural Law, the *Logos* of God, gave to humanity by His words and deeds, when He was incarnate. The Person, the Word, who spoke the Sermon on the Mount is the Person, the Word, who brought all things out of nothingness into being. If the Sermon on the Mount “fails,” doing its opposite is not a morally permissible substitute in the teaching of Jesus. If Jesus is God, the very Word (*Logos*) of God *made flesh*, He cannot be wrong. If He is wrong about what He explicitly teaches about God and God’s will, He cannot be God. He cannot be the Word (*Logos*) of God *made flesh*. To believe in Jesus is to believe in His Way as shown by His words and deeds in the Gospels. Not to believe in His Way as taught by His words and deeds is not to believe in the Jesus of the Gospels. To believe in Him is, *ipso facto*, to believe Him. All else is Christian moral chaos and logical absurdity.

Again, whether Jesus is the Word (*Logos*) *made flesh* is a faith question that can only be answered in the mind and heart and spirit of each unique person. No one outside the person—except God—can judge the

truthfulness and good faith, or *mauvaise foi*, of any other person.

But, once a person says of Jesus, “*You are the Messiah, the Christ, the Son of the living God, the Word (Logos) of God made flesh, the Lord, the Savior of the world,*

The person Jesus is His teaching and His teaching is He Himself.

God,” then he or she cannot alter, contradict or ignore the teachings of Jesus because His person and His teachings are inseparable.

“You can’t have one without the other,” as the old song goes, despite the vigorous and ceaseless efforts made by the Constantinian-Orwellian Churches to say that you can. Again, as Pope Benedict has written:

Jesus did not perform a work that could be distinguished from His “I.” On the contrary to understand Him as the Christ means to be convinced that He has put Himself into His words. Here there is no “I” that utters words: He has identified so closely with His word that “I” and word are indistinguishable. The person Jesus is His teaching and His teaching is He Himself.

Recognition, Acknowledgment and Admission

Hence, the person Jesus—who lives a life, unto death on the cross, of Nonviolent Love of friends and enemies—is His teaching of Nonviolent Love of friends and enemies, and His teaching of Nonviolent Love of friends and enemies is He Himself. This is how deeply

Violence is incompatible with the nature of God and the nature of the soul. God is not pleased by blood, and not acting reasonably (“syn logo”) is contrary to God’s nature.

—Benedict XVI

and ineradicably the Nonviolent Jesus and His Nonviolent Way are fused, commingled and ingrained in the Gospel. Acknowledgement and admission of this incontrovertible Gospel truth—that there is and can be no Jesus, no Word (*Logos*) of God incarnate, that morally permits the opposite of His teaching to be morally authorized under His name or teaching—is essential. Indeed, recognition, that such a Jesus would be logically, ontologically and theologically impossible, is the *sine qua non* of an authentic Christian resolution of the Notre Dame-Obama-D’Arcy problem and to rectifying the *big lie* that has bedeviled post-Apostolic, Constantinian Christianity.

The person Jesus cannot be the logical opposite of His teachings and His teachings cannot be the logical opposite of His person. Until at least one of the parties to the present Notre Dame controversy acknowledges this Gospel truth, all parties will continue to run about helter-skelter in the 1700-year-old Constantinian doublethink-labyrinth of make-believe Jesus-justified war, abortion and/or capital punishment. Indeed, if only one party would speak this truth of the Gospel in this situation then at least disambiguation could be achieved on what is meant by

the phrase *in defiance of our fundamental moral principles* which Bishop D’Arcy, the USCCB and others are employing to castigate Notre Dame and Barak Obama. Assuming that is, that *in defiance of our fundamental moral principles* means *in defiance* of the Will and Way of God as revealed by Jesus, the Word (*Logos*) of God—an

assumption that, at the moment, it is not at all clear can be made. This acknowledgment and admission is only a first step, but it is an imperative step in genuinely resolving this conflict—which is a discordance rooted in a blatant falsehood. Indeed, it is rooted in the continuance of the 1700-year-old *big lie* of institutional Christianity in which Notre Dame, Barack Obama and John D’Arcy, and legions of others, have made such an immense investment.

The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions, so said the USCCB in 2004 as quoted by Bishop D’Arcy in 2009 in rejecting the invitation to attend Notre Dame’s graduation exercises. But is lying not an intrinsic evil in Catholic moral theology? Is lying not always and everywhere *in defiance of our fundamental moral principles*? Is it not a lie—the biggest of lies, the most destructive and despicable of all lies imaginable—to say that Jesus, the Word (*Logos*) of God incarnate, would pour napalm on His enemies or decapitate them with halberds, suction machines, guillotines or smart bombs—and/or morally endorse such behavior for His disciples?

Institutionalized Christianity must not be an incarnational and institutional denial of a truth that it is explicitly commissioned by Jesus to teach.

EMMANUEL CHARLES MCCARTHY



Teach Them to Obey All that I Have Commanded.

Epilogue

There is little-to-no chance that Notre Dame, Barack Obama, John D'Arcy, and/or the USCCB will heed what has been brought out as the truth of Jesus and His Way—and of Christian Natural Law Morality—in this four-part reflection on the irrational Constantinian-Orwellian internecine fight over whose killing is morally endorsed by Jesus. Parenthetically, we must now add Mary Ann Glendon to this group

Mary Ann Glendon believes her idea of the justified slaughter of human beings and not Obama's is the one Jesus supports.

of squabblers over whose irrationality is in conformity with the incarnate Word (*Logos*) of God. Professor Glendon, a Harvard Law School faculty member, a Catholic just warist and anti-abortion advocate was to receive the *Laetare Medal* from Notre

Dame at the same graduation at which President Obama was to speak and receive a doctorate degree, *honoris causa*. She has recently publicly refused to attend said graduation because she believes her idea of the justified slaughter of human beings—and not Obama's—is the one Jesus supports.

Short of a Lazarus-like super infusion of grace, none of the Constantinian-Orwellian “Notre Dame 4” will repent, “change their minds,” commit to that *metanoia* that will bring their minds and hearts into line with the mind and heart of Jesus, the Word (*Logos*). They will each continue to play Constantinian-Orwellian one-upsmanship within the to-and-fro of the

big lie which all four tenaciously cling to and propagate, namely, that there is a way to faithfully follow Jesus, and to faithfully teach what Jesus commanded His Church to teach, and to faithfully do the Will of the Father as revealed by Jesus, and still intentionally kill other human beings in war, by abortion and/or via capital punishment. They will each continue to publicly place their wildly illogical, indeed patently absurd, interpretations of Jesus' teaching and Christian Natural Law morality over and against the explicitly commanded teaching of the Word (*Logos*) of God made flesh—the One and the Same Author of Natural Law and the Sermon on the Mount.*

And, what will be the end result for the Church, whose assigned and supreme task in this world is the most important work that is to be done on this planet—the salvation of immortal souls? The end result will be a geometric expansion and dizzying deepening within the Church of that dark, divisive, denigrating, mockingly wicked, murderous spirit that has always thrived with honor within Constantinian-Orwellian Christianity and which has driven so many out of the spiritual home Christ created for them on earth. It is the spirit scornfully manifest in the ugly comment of the Catholic League's President Dr. William Donohue: *If Father Jenkins [President of Notre Dame] thinks it is important for President Obama to learn from Professor Glendon, then let him audit one of her classes. Alternatively, she can send him a tape.*

*See CHAPTER entitled, IS NATURAL LAW CHRISTIAN JUST WAR THEORY SPIRITUAL QUICKSAND?, in my book: *Christian Just War Theory: The Logic of Deceit*.

A Baby Step toward a Metanoic Solution

Perhaps, since Notre Dame is a Catholic Christian university, a baby step toward the first step that I mentioned above would be for it to host an educational conference under its 134-foot mural of *Christ the Teacher*, a conference where President Barack Obama, Bishop John D'Arcy, President John Jenkins and Professor Mary Ann Glendon publicly present and publicly discuss why each, as a Christian, holds the position he or she does and why he or she believes the position of one or more of the other members of the conference is an erroneous position for a Christian to hold. For such a conference to possess intellectual integrity it would have to include a voice or two that rationally rejects the Constantinian-Orwellian paradigm as a possible way for a Christian or Christian institution to exist in conformity with the teaching of Jesus, the Word (*Logos*) of God.

Ay, there's the rub! This is why such a conference will never happen. Neither Notre Dame nor any of the "Notre Dame 4" wants to respect life as Jesus respected life, so neither Notre Dame, nor Bishop D'Arcy, nor President Obama, nor Professor Glendon wants to personally and publicly cross swords with that *two-edged sword* (HEB 4:12) that is the Word of God *made flesh* in the Nonviolent Jesus of the Gospel. Nevertheless, such a conference is what a Catholic educational institution dedicated to truth within the Source of all truth, Jesus, the Word (*Logos*) of God incarnate, should be about. It is certain, *Christ the Teacher* desires and deserves this, because the *status quo* in the institutional Church is neither logically nor factually in conformity with the teaching of Jesus or the Apostolic Tradition. Therefore, the existing theology and practice are spiritually perilous for all, especially for those *to whom much has been given, and from whom much will be required* (LK 12:48).



*Corruptio optimi pessima.**



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**The Corruption of the best is the worst. See Part III, Pages 1 & 2.*