

Dear Pope Francis,

Christ is in our midst. He is now and ever shall be.

I am aware that several hundred Catholics and Americans of goodwill have appealed to you by letter, petitioning you regarding your upcoming visit to the United States in September. They appeal to you to denounce the U.S. government—not the American people—for the nation’s military aggression, its ongoing nuclear armament, its use of torture, and its genocide of the Arab people of the Middle East. These conscientious Americans are, surely, representative of tens of millions of other people of goodwill who are sickened by the agony that the U.S. economic, political, and military elites have intentionally brought down upon the Arab people. Many American Catholics have waited every Sunday—for more than a decade now—waited for their bishop or priest to *say something* to counter the prevailing U.S. culture of unapologetic militarism, war mythology, war profiteering, vicious Machiavellian morality, with its stealing from the poor in order to fund killing the poor, all the while watching their local dioceses and churches morph into breeding grounds of nationalistic sentimentality, patriotic fervor, and glorification of the military. It is not difficult to understand why many American Catholics and others are looking to you, Pope Francis, to finally, finally, *say something* about this nightmarish, cold-blooded, pre-emptive war, and its crushing, merciless consequences for the people of the Middle East.

I am, however, writing to you with a different—but in no way contradictory—purpose, because, I believe, what we need from you is something so much more important, so much more powerful, so much more redemptive than even these urgently needed denunciations.

Unwanted Truth, Invisible Truth

Some matters, however, cannot be presented and understood through a “sound-bite” or a simple declaration. This is one of them; not because we septuagenarians are supposedly in decline cognitively and not because what is being presented is difficult to grasp, but rather because your nurturing, my nurturing and the nurturing of most Catholics makes what is being presented the most intellectually, emotionally, psychologically, theologically and socially unpalatable of Jesus’ teachings in the Gospels, and therefore the most unwanted truth of the Gospels. Unwanted truth often becomes imperceptible truth, even if the unwanted truth is as objectively visible as the sun or as the proverbial elephant in the living room. Unwanted truth is often truth one fears seeing and fear blinds. With that prologue, and with the hope that you will take whatever time God deems you should take to read and to consider what is herein presented, let us begin to think together.

It is my belief that, no matter what you say to the people in the United States and in the United Nations by way of a rational denunciation of present wars or of all wars when you come here, it will not matter in the least. Your moral condemnations of this or that evil and commendations of this or that good will be vigorously applauded and publicized. It will also be as ineffectual as everything else that has been spoken, written, insinuated, exhorted, or implied by Popes speaking to humanity or to a nationalistic or ethnic segment of humanity regarding war throughout the murderous decades of the twentieth century.

Three Hats

I am therefore writing to you to request of you something far more basic than the public denunciation of present evils and the public expression of admiration for present good within U.S. society in particular and within humanity in general. I fully recognize that you come to the U.S. wearing three hats: head of state, head of government and earthly head of the Catholic Church. I ask that, sometime while here, you put aside the two governmental political hats and, as the Vicar of Christ on earth concern yourself solely with those who were chosen and have chosen to live out the mystery of their existences and of existence itself within an irrevocable commitment to Jesus as made present in the Catholic Christian Faith.

I do not ask that you simply *say* something, Catholic to Catholics and Pope to Catholics of the United States and of all nations; I request that you *do* something, something specific, something essential, something monumental, something that is entirely within your power to do, and something that has more power to produce changes for the good of all people than anything else that can possibly be imagined. I appeal to you to do something for and through the 65 million Catholics in the United States and the 1.4 billion Catholics on this planet—and then let the ripples of Divine Truth go out, as the Holy Spirit, the Spirit of Truth, directs them by His Breath.

“Just his opinion”

The Pope publicly speaks so often and says so much on so many different topics that one more Papal statement to all the People of God that, “War is evil,” would carry little weight in the minds of most Catholics. The Catholic response, right, middle and left, would be, “That is just his opinion.” An *ex cathedra*, infallible declaration, however, that Catholic Christian participation in war is always and everywhere an intrinsically grave evil, is an altogether different statement and reality. It is what is essential in this case for permitting the Jesus of the Gospels to work through His Church and thereby empower the Church to be the agent of the redemptive change and to be the redemptive witness for change it was intended by Jesus to be for all humanity.

“*War, never again war,*” spoken to all the people of the world by the Pope is a statement that those who are about the business of war can brush-off and neutralize with little effort. However, “*It is a grave and intrinsic evil for Catholics to participate in war,*” proclaimed infallibly by the Pope to the 65 million Catholics in the U.S. and the 1.4 billion Catholics in the world would precipitate tectonic movement within humanity and tremors within those who are in the business of war profiteering, war making, war preparation, war justification and war glorification.

“Teach them to obey all that I have commanded you.”

Specifically, what I am requesting you to *do* is to exercise the unique authority of the Petrine Ministry in the Church, the authority of the keys, and make a proclamation substantively in conformity with the following:

“I, Francis, Bishop of Rome and Successor of Saint Peter, Servant of the Servants of God, infallibly proclaim from the Chair of Peter, ex cathedra, that Jesus, the Word (logos) of God made flesh, was, is and ever will be in both His human and divine natures a Person of Everlasting Nonviolent Love of all human beings under all circumstances without exception. Cruelty and violence are eternally and absolutely absent from Him. For Catholics, who have been chosen by Jesus Christ to receive the gift of faith in Him, to be Baptized into Him and to love others as He loves them, participation in war is an gravely intrinsic evil in which no Catholic is morally permitted to participate under any circumstances. Such participation is objectively incapable of ever, under any conditions, being in conformity with the commandments and teachings, the Way and the Holy Spirit of Jesus. Therefore all past, present and future justifications for Catholics participating in war are now and forever declared absolutely null and utterly void.”

I entreat you, Francis, to feed Jesus’ sheep, telling those for whom your *ex cathedra* teaching is a *mandatum* of conscience, i.e., Catholics, the Gospel truth about Jesus’ explicit teaching in relation to violence and enmity, namely, that He completely rejects violence and enmity by word and by deed as options for Himself and for those He chooses to be His disciples.

Introducing Values and Practices into the Church

It is one thing to update by legal fiat a state’s banking system, e.g., the Vatican City State’s, and bring it into line with the values and practices desired by those who control the banking systems of Europe and the U.S. It is quite another matter to bring the Catholic Church in line with the values and practices explicitly desired by the Jesus of the Gospels. Whatever significance the former may or may not have, it is infinitely dwarfed by the significance of the latter. But, for reasons that are apparent, mass media would ballyhoo the former and lionize the chief executive of a state, e.g., a Pope, who would bring it about. And for reasons that are equally apparent, mass media would vilify a Pope who would try to bring about fidelity in the Catholic Community to the Nonviolent Jesus of the Gospels and His Way of Nonviolent Love of friends and enemies.

The Advisors

Most, perhaps all, of your advisors will tell you, warn you, to stick with institutional administrative reforms, e.g., the curia, and delivering uplifting spiritual speeches to all the people of God, praising good and condemning sin. They will tell you that to speak as the Vicar of Christ, *ex cathedra*, the truth of the Nonviolent Jesus of the Gospels and His Way of never-ending Nonviolent Love of all under all circumstances, to the Catholic disciples of Jesus in the U.S and around the world, and to relate it directly to the intrinsically grave evil of participating in the human slaughter and bloodletting of war, would be a blunder of ‘cleansing of the Temple’ proportions with ‘cleansing of the Temple’ consequences for you and for the Catholic Church. But as you well know as the Vicar of Christ on earth, your business, like Christ’s business when He trekked on earth, is not success, but fidelity. The Father’s business is success.

The Vicar

“Vicar,” is derived from the Latin word *vicarius*, which translates “substitute,” or “vicarious.” The Pope, in an ecclesiastically unique ministry and manner, is a substitute for Christ on earth as no other can be. In the Petrine Ministry he is a vicarious Christ. Whether a Pope fulfills the obligations of his ministry by speaking and acting on behalf of Jesus as Jesus would speak and act is a matter of his personal choice. Pope Julius II, leading the Papal Army into homicidal battles on his great white horse, donning silver armor and flashing a sword, could not reasonably be seen as speaking and acting in a manner logically consistent with the Jesus of the Gospels. I doubt that anyone seeing Pope Julius II coming towards him or her—in order to trample them down and slay them—would think, “*Here comes Jesus Christ.*”

The same must be said of other Popes who, though too timid or pusillanimous to lead their Catholic warriors into war, nevertheless, eloquently justified, indeed blessed, other Catholics going to war to kill and maim and to be killed and to be maimed. It is no more logical or theological to suggest that this is what Jesus would have said and blessed than it is to suggest that what Pope Julius II did is what Jesus would have done. In both instances the Pope has failed in his Petrine ministry of being the Vicar of Christ, the vicarious Jesus Christ on earth.

“Feed my lambs”

Francis, you will be making an immense contribution to authentic peace, to reconciliation of people with each other and with God, to the salvation of souls, to the eternal salvation of all humanity and to “the greater glory of God,” if you will feed Jesus’ lambs with Jesus’ truth, which is inseparably His person and His words. You will also be doing what Christ uniquely chose *you* to do as the Successor of Peter, “*Feed my lambs*” (Jn 21:15). It is a harsh but verifiable historical, spiritual and moral truth, when a Successor of Peter feeds Jesus’ lambs with the opposite of the truth of the Person, words and deeds of Jesus or by silence allows others within his spiritual care to so feed Jesus’ lambs, he is not loving Jesus and not feeding His lambs. He is poisoning them.

Upside Down

For over a millennium the earthly spiritual and moral leaders of Catholic Christians have turned the truth of the Nonviolent Jesus and His Way of Nonviolent Love for all under all circumstances upside down for most Catholics. This is incontestable historical fact, not opinion. As Gandhi said, “*The only people who do not see Jesus as nonviolent are Christians.*” Francis, you and every Catholic theologian knows that Catholic just war theory is not the teaching of Jesus and that it is not a logical extension or application of the teaching of Jesus. Catholic just war theory is a self-evident 180-degree inversion of the truth of Jesus in theory and in practice. It turns the teaching of Jesus on its head. Catholic just war theory is the primary example in Church history of failing to heed Jesus’ severe warning to the Pharisees: “*You disregard God’s commandments but cling to human traditions. How well you have nullified the commandment of God in order to uphold your traditions*” (Mk 7: 7-9). But, it is entirely within your authority, and your authority alone, to stop this mutiny, to correct this inversion, indeed this nullification, of the teaching of Jesus in the Catholic Community in the

United States and in Catholic Communities throughout the world—and thereby “*turn the whole world upside down*” (Acts 17: 6).

Blessed Oscar

Francis, as Vicar of Christ, to feed Jesus’ lambs as Jesus fed them, to love them as Jesus loved them, to teach them what Jesus taught them can oftentimes be a frightful choice. It can possibly have a great cost attached to it and may even—as it did Blessed Oscar Romero—put a Pope on the cross for the remainder of His earthly life rather than on the cover of TIME MAGAZINE for a week. But, as you were told when elected Pope, “*Pater sancte, sic transit gloria mundi.*” Love in the imitation of Christ is eternal; all else in time is dross, totally perishable. Catholic just war theory is not love in the imitation of Jesus. It is not love in conformity with Jesus’ *new commandment*, “*As I have loved you.*” It is dross.

Non Serviam, Non Credo

Francis, for bishops, including the Bishop of Rome, and for priests to continue to stand up and teach a philosophy of a theoretical Christian just war—according to which a follower of Jesus can slay and savage other human beings—as a morally acceptable substitute in the eyes of Jesus to following His example, His teaching, and His Way of Nonviolent Love of all as proclaimed, lived and commanded in the Gospels, is a staggeringly irrational, indeed a terrifying choice—if one believes Jesus is God Incarnate. It is a blatant *non serviam* act. Or else and more likely, it is a *non credo* in regards to Jesus’ Messiahship and/or Divinity.

Such bishops and priests behave like a Christian father who after reading his child stories from the Gospels about Jesus, telling his child that Jesus loves all people, even the people who crucified Him, gives the young one as a Christmas present a toy weapon so he or she can pretend to kill enemies. This present creates a perception-distorting lens in the mind of the child that inverts the image of Jesus in the Gospels. To continue to permit the carnage and butchery of war to be understood as morally validated by the Word (*logos*) of God Incarnate, the Jesus of the Gospels, is not feeding Jesus’ lambs. It is giving children a snake when they ask for a fish (Lk 11:11; Mt 7:10; Jn 21:17). That is not what Jesus meant for you to do when He gave you the command, “*Feed my lambs*”—and gave it as the definition of what true love of Him means for Peter and his legitimate successors.

Revolvere

As you know, revolution etymologically is derived from *revolvere*, “to turn around,” “to turn back.” I realize that I am asking you to become the initiator and leader of a revolution, a nonviolent revolution, for the temporal and eternal welfare of all. I am here asking you to do what Jesus did with the Father’s omnipresent and omnipotent support, that is, to do the perceived impossible. Such a revolution needs to first happen, not in the world, but in the Church. We Catholics need to turn around, to turn back to our Founder and God and His omniscient authority: We need to re-establish a Catholic ethic that is logically and incarnationally rooted in the Nonviolent Jesus of the Gospels, who is the omnipresent, omnipotent and omniscient Word (*logos*) of God “*made flesh,*” and in His Way of

Nonviolent Love of friends and enemies, even lethal enemies. But why must this revolution, this *metanoia*, in the Catholic Church originate with you? Because, as the preeminent moral theologian in the Catholic Church in the twentieth century, Rev. Bernard Haring, pointed out, there is a “stubborn resistance of the ruling religious class in the Church to Christ’s message and witness of nonviolence. Yet it is not possible to speak of Christ’s sacrifice while ignoring the role of nonviolence. Jesus is Nonviolence Incarnate.”

The ‘big lie’

The ‘big lie’ is the lie so colossal that no one would believe that someone could have the impudence to so distort the truth. *Peter* is the only one who can break the death grip of the ‘big lie’ that Catholic just war theory has on the Church’s leadership, who control practically all of the means of communication within the Catholic Community. On a rational and a scholarly plane, as the premier Catholic Biblical scholar of the mid-twentieth century, Rev. John L. McKenzie, says:

Jesus taught that violence belongs to the reign of Satan, and men must expel violence if they wish to liberate themselves from the reign of Satan. If Jesus did not reject any type of violence for any purpose then we know nothing of Him. He in no way accepts violence as a means of controlling violence. We have tried to produce a form of Christianity that will be tolerable to those who believe that the best way to deal with enemies is to beat their heads in. And we have done this. We have produced the ethic of the just war. This is not the New Testament and every theologian knows it. Jesus presents in His words and life not only a good way of doing things, not only an ideal to be executed whenever it is convenient, but the only way of doing what He did. The Christian just war is a piece of phony Christian morality.

But, for centuries of yesterdays right up to today, the ruling religious class in the Church, via “*philosophies based on the principle of this world,*” has been intentionally blurring and befogging the truth concerning the total rejection by the Jesus of the Gospels of violence and enmity by sending mixed messages, indeed contradictory messages, based on philosophy to the faithful. There is no mixed message or contradictory message in Jesus’ teaching regarding the rejection of violence and enmity. By teaching for centuries a murderous, humanly contrived, philosophical evasion called the Catholic just war theory, which owes nothing whatsoever to anything Jesus ever said or did, as morally consistent with the truth presented by the Nonviolent Jesus of the Gospels, the ruling religious class in the Church has convinced and deceived itself and the Catholic Community by the ‘big lie,’ that Catholic just war theory and not the Sermon on the Mount is the “go-to” moral standard when the local political, economic, military and media elites howl and shriek, “*War!*”

The Law of God Written in the Heart

Neither the Church nor you, Francis, has a commission from Jesus to teach philosophy, let alone to substitute for His unambiguous teaching philosophical presumptions and speculations, e.g., protection of earthly life from a lethal enemy bestows an inalienable right on the threatened person to use homicidal violence against the enemy. Philosophies can contain innumerable high priority values, including the primacy of the value of the earthly

survival of just about anything, e.g., a person, a nation, an ethnic group, an economic system, a standard of comfort, a class system, my money, my piece of dirt, my house, my whatever, etc. The particular philosophy then determines that this or that important value may be protected and maintained by individual or collective homicidal violence because the need to defend it outweighs every other consideration, including, for the Christian, being faithful to the explicit teaching of Jesus. One will look in vain in the teachings of Jesus to find such an understanding or exception. What has absolute worth in the eyes of God and in the eyes of the Word (*logos*) of God Incarnate, Jesus, is fidelity to the revelation of the will of the Father as Jesus revealed it in His Person, words and deeds. The Cross—on which Jesus lived unto death His Way Nonviolent Love of enemies—is neither the symbol nor the reality of earthly survival. It is, however, the symbol and the reality of eternal survival in communion with God—Resurrection.

Francis, whatever may be “*the law of God written in the heart*” of each person by the Word (*logos*) of God (Rm 2:14-15), it is neither known nor understood through philosophical systems or speculations that contradict the law that was placed in the human heart by the Word of God Incarnate in His Sermon on the Mount. If a philosophical system in its premises and/or in its conclusions arrives at an interpretation of “*the law written in the human heart*,” sometimes referred to as natural law, which runs counter to the teaching of Jesus, and this is being presented to the Christian as a substitute for the teaching of Jesus, the only rational conclusion a Christian can draw is that such an interpretation of the “*law written in the human heart*” is erroneous. The law of God is inscribed into the being of each human being by the Word of God. But, any interpretation of it that even implies to a Christian, that what the Word of God Incarnate teaches as the “law of God”—indeed what He ‘*commands*’ must be “*obeyed*” because it is the law of God (Mt 28:19)—can be contravened is a misinterpretation of the “*law written in the human heart*.” The *Logos* (Word) of God does not and cannot teach that “A” is evil and therefore contrary to the will of God on Monday and then on Tuesday teach “A” is good and consistent with the will of God.

God’s law is His Word, the Word (*logos*) of God—who communicates to human beings from heaven and on earth the will of God that is done in heaven as it must be done on earth—is not self-contradictory. It is the same Word (*logos*) of God who created the universe that delivered the Sermon on the Mount; it is the same Word (*logos*) of God who wrote the “*law of God in the hearts*” of human beings, who commanded, “*Love your enemies*,” and “*Love one another as I have loved you*.” If there is ever a contradiction between what Jesus taught as the moral will of God and what one or many concupiscence-ridden, finite, human minds interpret as the meaning of “*the law of God written in the heart*,” reason dictates that an interpretation that opposes what the Word (*logos*) of God Incarnate taught, what the Author of “*the law of God written in the human heart*” taught, is radically flawed. Francis, isn’t it well beyond the time for Peter to call a halt to this preposterous philosophical-theological charade dubbed the Christian just war theory, which serves only to undermine the credibility of Jesus, to introduce distrust of Jesus into a Christian’s psyche, to camouflage evil as good and to thereby continually aid, abet and foster the spiritual and moral maelstrom of evil labeled war, which then catalyzes every other evil known to humanity?

The Cost of Labeling Evil “Good”

Francis, Hebrew and Christian Scriptures are in accord: an evil left unnamed will propagate itself incessantly and with ever increasing intensity. Evil designated as good under the trimmings and trappings of the “holy” is generationally catastrophic. The heinous monstrosity between 1914 and 1918—ratified by Church leaders in most nations (although not by Pope Benedict XV) as conforming to the will of God as revealed by Jesus—metastasized into the religiously endorsed, hellacious cataclysm of 1939 to 1945. The “holy” presence of Catholic just war theory’s illusory assurances of moral and spiritual “safety” in the consciousness and conscience of Catholics, promoted, aided, and abetted this pandemic of homicidal evil, as it has in tens of thousands of other similar, if smaller-scale, exercises in human slaughter over the past 1700 years. Does not or should not the fact that there was only one Catholic laymen who was a conscientious objector to going to war on behalf of Germany in Word War II, Blessed Franz Jägerstätter, cry out to Church leaders that an unnamed, evil has propagated itself with zeal in the institutional Catholic Church, with the overwhelming support of the Church’s ecclesiastical ruling class?

Hopping as the Way of Jesus

The Prophet Elijah confronted with the Israelites’ falling for the ‘big lie’ 2800 hundred years ago demanded that they not try to play both ends against the middle spiritually: *How long do you mean to hop, first on one leg and then on the other? If Yahweh is God follow him; if Baal, follow him.*” The same question today faces the Catholic Church, and specifically you, the Vicar of Christ. Specifically you, Francis, because you have a unique authority in the Catholic Church to stop the hopping between two contradictory moral options by infallibly teaching what Jesus infallibly taught. You have the authority and the ability to untie the tangled knots of logic, propaganda and illusion in the service of murderous deceit, which the Catholic just war theory and its ruling class advocates have tied around the heart of the institutional Church and the hearts of its members. Simply proclaim, *ex cathedra*, “Jesus is God, follow Him.”

Jesus, I Trust in You.

How can Catholics say, “*Jesus, I trust in you,*” if their Church leaders tell them that there is another way to follow—a way that is the antithesis of what Jesus taught—that can be substituted for the Way of Jesus, because His Way is unrealistic? Surely, if we believe in Jesus as Lord, God and Savior, if we truly believe, then we know the Church and every pope, bishop, priest, and layperson should not ever think that he or she needs to depart one inch from the Way of Jesus for him or her and the Church to complete the mission assigned by Jesus to them. To teach differently, organically sows the seeds of mistrust in the Divine, and then the fox of fear is in the chicken house. Catholic just war theory communicates loudly and clearly to Catholics and to all humanity, “*Jesus, I do not trust you. I do not trust that you know what you are talking about. So I will not follow your way because I fear to do so.*” Choosing the way of Catholic just war theory is choosing to discard the way of Jesus, because I do not trust Him to be telling the whole truth and nothing but the truth.

It is this **fear to trust Jesus** that is at the root of the acceptance of Catholic just war theory by bishops, priests and laity. Because of this basic fear to trust the Nonviolent Jesus of the Gospels and His Way of Nonviolent Love of all, the door opens for a legion of other fears to enter the minds and hearts of Church leaders. Bishops and priests, and by natural extension the Catholic Communities they lead, are then driven by these always multiplying fears to teach—not what Jesus taught—but rather what Jesus never taught. Indeed, the logical opposite, namely, justified homicidal violence theories of what Jesus taught by word and deed—*“teaching as doctrines the precepts of men”* (Mt 15:8; Is 29:13). *“Make sure,”* writes St. Paul, *“that no one traps you and deprives you of your freedom by some secondhand, empty, rational philosophy based on the principles of this world instead of on Christ”* (Col 2:8). Might that be exactly what the institutional Catholic Church is doing to its members with its propagation of Catholic just war theories?

The Keys

Jesus said to Peter: *“I will give you the keys to the kingdom of heaven.”* But keys can be used to lock as well as to unlock. Is locking-out and locking-in not exactly what the institutional Church is and has been doing for a long time, that is, locking-out Jesus’ teaching of Nonviolent Love of friends and enemies for Catholics, while locking-in Catholic just war theory as morally acceptable substitute for His teaching for Catholics—if not a teaching morally superior to His teaching? Francis, do not let your moment as the Petrine Minister in the Church be a witness to fear conquering fidelity. Let it live in time and memory as a witness to love and fidelity of love—*“If you love me you will keep my commandments”*—and the conquering fear. The ruling religious class in the Church and Catholics in general because of it, are tied in the fearful and fearsome illogical, emotional, psychological, theological, moral and spiritual knots of Catholic just war theory. Untie their knots, release them from their bondage, undo the ties of fear that bind them to homicide and hate, free them to *“love enemies,” “to love as Jesus loves.”* Free them by your infallible teaching from the Chair of Peter and by your example of trust in Jesus overcoming fear.

The institutional Catholic Church, and you, Francis, by your unique ministry within it, are confronted with a choice. Will you both choose the Way of the Nonviolent Love of friends and enemies of the Nonviolent Jesus of the Gospels? Or, will you both continue down the unholy, humanly destructive road of following ideas about God and His will created *“by some secondhand, empty, rational philosophy based on the principles of this world instead of on Christ,”* which promotes fear, distrust of Jesus, a patently illogical extension of Jesus’ teaching, war and a cauldron of generational evils. To choose one road is to renounce the other. There is a saying: No matter how far you’ve gone down the wrong road; turn back when you realize it. And of course, silence about being on the wrong road serves only the *status quo*, serves only the process of continuing down the wrong road—which in the case of Catholic just war theory is the road of participation in the orgies of evil called war, under the supposed auspices of Jesus Christ.

The Infallible ONE

Francis, the Nonviolent Jesus of the Gospels and His Way of Nonviolent Love is your only truthful option as the Vicar of Christ. Silence is not an option under the gravity of what is at stake spiritually. You can, with moral certainty, infallibly declare it for all Catholics as an *ex cathedra* truth of the Catholic Church because Jesus, the Infallible ONE, taught it as the truth, way and will of God for those He chose to be His disciples. Francis, you need not fear teaching clearly and infallibly what Jesus, the Infallible ONE, taught clearly and infallibly, when He walked on earth and when He walked on the water. In fact and in truth, it is all you have the authority to teach as the Vicar of Christ and Successor of Peter.

Mary, Untier of Knots, pray for us.

In Christ-God,

Emmanuel Charles McCarthy
Priest and sinner