

Mark: The Christian guide to non-violent resistance

Mark: 1st Gospel written (Approx. 70ce, before the destruction of the temple)¹
Taking the shorter form (Mark 16.8)

Christian: Taking it to mean 'Faith of Jesus' more than 'Faith in Jesus'
Dynamic, practice based.
Not predicated on certain ideas about who Jesus was ontologically, but not exclusive of those ideas.

Non-violent resistance: Violence requires the application of physical force². In nonviolence the potential for a deliberate and autonomous human response is found, morally favouring nonviolent strategies, for achieving goals, such as social change, through symbolic protests, civil disobedience, non-cooperation, Satyagraha (Truth force) whilst holding to non-violence³.

Scapegoating mechanism⁴: The move from a war of all against all to violence against a specified enemy.
Note, scapegoating is an inherently violent structure, must be unconscious, and cannot operate with an innocent victim.



	Mark as Author	Jesus as Protagonist	Antagonist
Symbolic	<p>Mark 1.1 <i>The beginning of the gospel of Jesus Christ</i></p> <p>Gospel is a clear counterpoint to the use of the term by the political authorities of the time.</p>	<p>Mark 4.39 <i>He woke up and rebuked the wind, and said to the sea, 'Peace! Be still!' Then the wind ceased, and there was a dead calm.</i></p> <p>demonstration of the emptiness of the power of chaos.</p>	<p>Mark 5.12 <i>and the unclean spirits begged him, 'Send us into the swine; let us enter them.'</i></p> <p>The conflation of demonic spirits, Legion and Swine is a clear political statement.</p>

¹ Ched Myers, 'Binding the strong man'

² <https://www.jstor.org/stable/23607798> (Trudy Govier)

³ https://en.wikipedia.org/wiki/Nonviolent_resistance

⁴ <https://iep.utm.edu/girard/#H3>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">satyagraha (Truth force)</p>	<p>Mark 8.34 <i>He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me.</i></p> <p>Juxtaposing this public teaching with the messianic declaration of Peter, Mark points to this truth of the Messianic community.</p>	<p>Mark 10.21 <i>Jesus, looking at him, loved him and said, 'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.'</i></p> <p>The truth of the conflict built into the economic structure is revealed in the choice offered</p>	<p>Mark 14.2 <i>for they said, 'Not during the festival, or there may be a riot among the people.'</i></p> <p>The leaders plot to kill Jesus is marked by a reticence to reveal what is happening</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Revelatory Violence</p>	<p>Mark 15.37-38 <i>Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom.</i></p> <p>the death of Jesus reveals the emptiness of the exclusionary practices of religion.</p>	<p>Mark 15.12-13 <i>Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' They shouted back, 'Crucify him!'</i></p> <p>In this 'court' Jesus reveals the scapegoat mechanism.</p>	<p>Mark 15.39 <i>Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'</i></p> <p>The centurion, recognising the hollowness of the violence, does not change.</p>

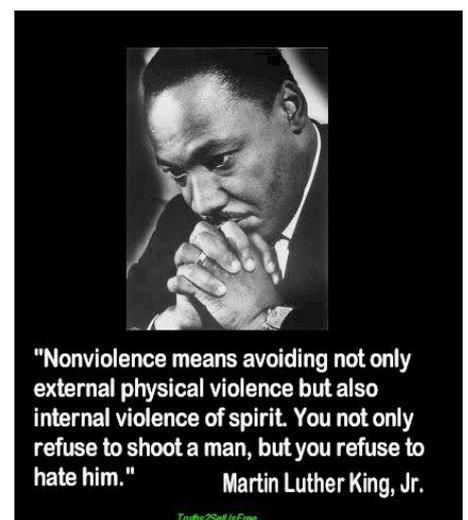
Martin Luther King's: six key principles of nonviolence⁵.

First, one can resist evil without resorting to violence. Second, nonviolence seeks to win the “friendship and understanding” of the opponent, not to humiliate him. Third, evil itself, not the people committing evil acts, should be opposed.

Fourth, those committed to nonviolence must be willing to suffer without retaliation as suffering itself can be redemptive.

Fifth, nonviolent resistance avoids “external physical violence” and “internal violence of spirit” as well: “The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him”

The sixth principle is that the nonviolent resister must have a “deep faith in the future,” stemming from the conviction that “The universe is on the side of justice”



⁵ <https://kinginstitute.stanford.edu/encyclopedia/nonviolence>