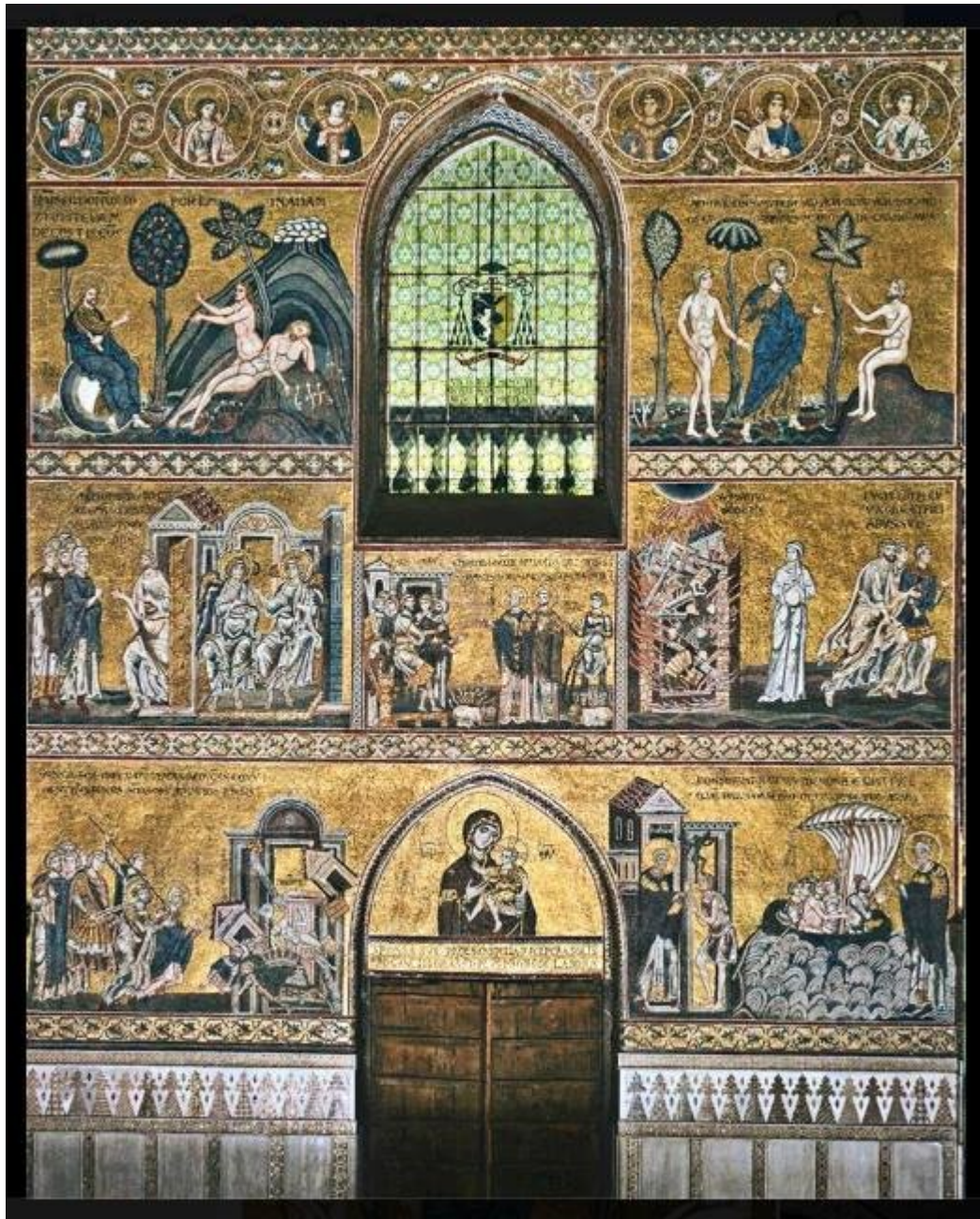


**Bishop's Recent Cannabis Statement
"Inconsistent with Catholic Doctrine"
Popes, Saints and Biblical Prophets all Grappled With Cannabis**



What does Catholicism really say about cannabis? Catholicism and cannabis made [international news](#) recently, when Providence (Rhode Island) Diocese's [Bishop Tobin penned a column](#) condemning all cannabis use as a zombie-making tool of evil, being smoked inside the local Cathedral, incapable of being used reverently. What the Bishop said was not only nutty, but it actually goes entirely against Catholic cannabis dogma.

Catholic medical ethics [forbid any bad-faith use of medicines](#), which God made as healing agents, not party drugs. Not understanding why God made the cannabis plant, perhaps, Bishop Tobin broke from standard Catholic medical ethics, from the position of ranking Cardinals (who understand that God made cannabis as a medicine), from a documented tradition of Saints using cannabis to heal people, and from the ancient cannabis depictions and traditions in the Bible itself, where [it is called "KNH BSM" in ancient Hebrew](#).

Cardinals and Other Bishops Approve of Medical Cannabis

As it happens, Bishop Tobin is outranked: Not only [is medical cannabis strongly supported by the Iowa Diocese's Bishop](#), but **Cardinals in Mexico** and in the [Philippines and Columbia have spoken out for medical cannabis](#), with the Mexican Cardinal saying it was a traditional remedy since olden times.

Catholics are beginning to recognize cannabis use as a healing virtue unto itself, when used prayerfully [within a context of Catholic medical ethics](#) and love for God. As such, cannabis is akin to caffeine, or sleeping pills (although considerably less toxic than either), all substances which can be used in good faith or bad.

Saints and Popes Healed People with Cannabis

St. Hildegard of Bingen (1098-1179), Doctor of the Church, was perhaps the greatest naturalist and multidisciplinary scholar in all Catholic history, and amidst all her musical composition, language arts, and gardening, she found time to tend to the sick and write [medical texts, which included cannabis](#).

Pope John XXI (c. 1215-1277) was not a Doctor of the Church, but was an actual physician, and wrote a [book on caring for the poor, including medical use of cannabis](#).

St. Scholastica (c. 480 – 542) is not specifically recorded as having healed people with cannabis, but as the Patroness Saint of Epileptic Children, in an era before modern anti-convulsants, she may have used the best tools nature provided for that purpose. Without a witness to say her healings were based in prayer alone, cannabis was as likely as not an ingredient.

Why Are Journalists Drastically Misquoting Popes on the Topic?

Popes both modern and ancient have been badly misquoted on the topic by reporters -- why?

Pope Francis is widely [mis-reported](#) across the world to have recently condemned cannabis, but his Holiness actually [never mentioned cannabis](#), and said only that legalizing drug abuse (i.e bad faith use of substances which were meant as medicines) made no sense.

Pope Innocent VIII (1432-1492) is widely but reputed to have banned cannabis in a Papal Bull, but the Bull [mentions no cannabis whatsoever](#). The Bull is ironically, however, widely condemned by modern Wiccans for its condemnatory association of “witches” (simply midwives who used *ergot*

fungus, an hallucinogenic rye fungus, to stimulate labor contractions) with periodic outbreaks of simultaneous agricultural blight, pestilence, famine, and visions -- symptoms of widespread ergot. In fact, midwives were probably better suited than any other to deal with ergot outbreaks, being familiar with it, so their torture and execution is doubly ironic.

Um. Cannabis is in the Bible. A Whole Lot.

Cannabis appears to be expressly mentioned as a sacred ointment in the Bible itself, and impliedly referred to throughout scriptures.

“KNH BSM” is listed in Exodus 30:23 as an ingredient for the sacred anointing oil that Jesus’ followers used to unlawfully heal people at James 5:14.

James is by no means the first person in the Bible to use KNH BSM oil unlawfully and yet be acquitted for good faith. For example in scripture, one way to commune with the “Spirit of the Lord” was via topical KNH BSM anointing, for example, King David (1Sam16:13) and the prophet Isaiah (61:1), a practice which led to criminal mischief at times. When, in the Book of Numbers (11:26-29), 2 elders named Eldad and Medad unlawfully put the Spirit of the Lord upon themselves, they were brought before Moses for trial, but were acquitted for being in better faith than their accusers.

Hebrew Biblical KNH BSM Really is Cannabis

The idea of a [Bible full of cannabis](#) is shocking to those who never previously considered it, so a careful look at Biblical language is the correct key to Originalist interpretation. In the Bible, “KNH” was a textile crop so standard that it forms the root of the word “canon” (standard of measure). The textile crop called “KNH” in the Bible morphed over the ages, to:

- ***Kaneh / Khaneh / Chaneh*** (Hebraic)
- ***Chanvre*** (French)
- ***Canvas*** (Dutch)
- ***Hanf*** (Old German)
- ***Hauff*** (Medieval Latin)
- ***Hampf*** (German)
- ***Hemp*** (English)

“BSM” means *fragrant* or *sweet-smelling* in Hebrew, so KNH BSM means “fragrant hemp,” or cannabis. Some English language Bible translations list it as cannabis’ natural antidote, *calamus* instead, but this cannot be correct because calamus makes no stalk (while KNH does), and calamus is notoriously bitter, so it cannot be “BSM” (sweet).

Who Smoked Cannabis in the Cathedral?

No one smoked cannabis in Providence’s Cathedral, despite what Bishop Tobin says. He was mis-informed by some crooked police Detectives who were trying to get of trouble, it turns out, and the whole thing was captured on video.

The dispute with Bishop Tobin began when a Catholic medical cannabis activist, Rev. Dr. Anne Armstrong, Deaconess to a small catholic apostolate called The Healing Church, brought a 2-foot joint-shaped “freedom relay torch” into church to have it blessed, on its way to the UN in a state-by-state passing akin to the Olympic Torch -- except this one was for cancer patients’ access rights, and for amnesty for those serving cannabis life

sentences. When Armstrong took the Torch into church, she was physically assaulted by Detectives posing as church security guards, using fake ID and false credentials, who, when told they had been caught on video, tried to justify their wrongful battery of Armstrong by claiming she had been disrespectfully smoking cannabis in church (the video shows otherwise). When they realized this, too, was caught on video, they desperately attempted to then cover *that* up, claiming they were upset by a mere *smell* of cannabis on Armstrong -- yet the video shows even that claim was a lie, too.

When Bishop Tobin wrote his fateful column, drawing widespread criticism, he over-reacted to nothing at all, a false story cooked up by some crooked police who were scared they might get in trouble unless they tattled first, truth-be-darned. It is no wonder the Bishop blew his top. Normal Catholic doctrine for medicinal appropriacy involves weighing all options against other treatments, especially regarding likelihood of effectiveness, and consequences to self and community (including cost and toxicity). While all Catholics have a duty to obey the law of the land in which they live, the cannabis laws' inconsistency and ever-shifting nature make it clear that the law is not a moral test, and that following such laws with the best of intentions is no easier to do than paying mandatory taxes towards birth control or abortion.