

An Application Of Theological Geography



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Following are comments on the chapters by Dr. Mark W.

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[GEOGRAPHY: From Peace to](#)

[War](#), Edited by Eugene J. Palka, Jr. and Francis A. Galgano, McGraw-Hill, March 2005:

In Corson's analytical regime, there is no systemic/compelling reason for preferring a "peace, love, groovy" outcome to military operations than a "rape, kill and pillage" one. Convention, custom, desire to appear a nice guy commend "peace, love, groovy" as Corson's preferred outcome, but nothing in his analytical regime forces that preference. The scientific/reductionist assumptions and method of his work, unexamined for justifiability by him at least in these chapters, must degrade force security and mission accomplishment on the macro (theatre and war) scale if not also on the micro scale, though that would be more difficult to identify definitively.

The term "international community" is an object-less referrer. Its source is banal, wishful thinking. There is a multi-national community, a community comprised of nations. No entities exist between nations and independently of them to which they could be, much less are, answerable. Nor will there ever be.

The ultimate centered political self is the nation state and of these there are many and they are sovereign except as they subvert the structure of being and the conditions of life, in which case they are candidates for reformation.

Religion is not a cultural phenomenon. It is its own phenomenon, related with culture, but unique in itself and at least as self-creative, self-integrating and self-transcending as culture is. Religion -- and its articulation, theology -- is a variable in every situation and should therefore be a factor in every inquiry.

Furthermore, there is still another variable in every situation that relates with both religion and culture and is a unique phenomenon in itself, and that is morality. Morality also is a factor in every inquiry. Religion, culture and morality are the three functions of the dimension of spirit which human beings alone actualize and enact.

(The dimensions of life, which is a multi-dimensional unity, are: the inorganic, the organic, the psychic, the spiritual and the historical. The word spiritual is spelled with a small "s" to distinguish it, as a dimension of life, from Spirit, the power of being, which is the source of life.)

Muslim is not an ethnicity, as Corson at one point implies and treats of it. Neither is it a cultural phenomenon, as at another point he implies and treats of it. Islam is a religious phenomenon, not a cultural phenomenon, although it relates phenomenologically with culture.

Were there in use an analytical tool called theological geography we would see OEF/OIF and GWOT as targeting heretics and psychopaths (both terms used in their technical sense) and having nothing to do with Islam or Christianity except to safeguard both of them from heretics and psychopaths lodged deliberately in their midst.

For the safety and success of our Armed Forces and that of civilians located near military operations, theological geography should be a regular element of every analytical regime.

Using theological geography, we would find heretics of two main kinds, violent and apparently non-violent and both hegemonistic. These operate in both Christian and Muslim orbits to subvert religion and they claim to represent the religion they are subverting.

We would find also psychopaths, again in both Christian and Muslim orbits, whose joy in life is to fatally disrupt it.

We would not find Islam or Christianity, or any other religion, causing any problems any where any time. We would indeed encourage every religion as a curative, health-giving inducement to cultural, economic, political and environmental prosperity.

It is the nature of religion, culture and morality to actualize desirable outcomes of human creativity in the dimension of spirit because they have structural stability as functions of the dimension of spirit and therefore they have compelling analytical force.

Theological geography identifies the categorical reasons for preferring good to evil and having confidence in the power of being (Latin *esse potestas*) and the good (Latin *esse bonum*) to prevail against resistance or opposition. By reminding investigators and leaders these realities, theological geography conduces to force security and mission fulfillment and helps achieve the ultimate goal of political and economic expansion.

Theological geography shows that the basis for confidence is the essential unity of purpose of all religions. Methods and modes of piety, symbols and conceptuality differ widely among the religions. But the purpose of each is exactly the same as the purpose of all the others: it is to go home, to reunite with one's essential nature, to be with God, to be

in God, to experience, if only preliminarily and fragmentarily, unambiguous life. The Christian symbol for the experience of unambiguous life is Eternal Life.

The desire for unambiguous life -- to return to God -- is the most powerful driver in man. It is structural, inalienable and therefore a compelling analytical variable. In philosophy it is called an ontological given. Our "analytical tool kits" should recognize and employ this phenomenon as a sub-field of the discipline of geography called Theological Geography.

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