



Good News

[The Rev. David R. Graham](#)
[Adwaita Hermitage](#)
July 21, 2006

From [Youssef Ibrahim](#):

[Dear Brethren, the War With Israel Is Over](#)

[Arab Majority May Not Stay Forever Silent](#)

[The Road to Beirut Leads Straight to Damascus](#)

[The Hyenas and Maggots Who Feed Off Our World](#)

I concur especially with the wish that this administration were more leaderly than they are in taking the battle to the enemy, thus encouraging the Arab majority that Mr. Ibrahim remarks.

The weakness of this administration's approach is thinking that Shi'ites are merely a political majority in Iraq or that the secular ones alone in their current stage of development can carry the day against the lunatic ones -- who are backed by the lunatics, the psychopaths in Qom.

The Shiites are heretics, their behavior indicates it, and their ideology tells every theologian they are that. Yet the source of their political activities in an anti-religious (heretical) ideology is not on the radar screens of our leadership cadre because "we do not treat of religion in a democracy" or "religion is a matter between an individual and whatever god he believes in" or "religion is neither an interest nor a competence of government or the state."

Mr. Jefferson's "wall of separation" hides from us the onset of noxious activity until it is over the top and on us, too late to prevent harm. Tom's languages announces an extra-Constitutional concept that defies common sense and reality. We reject even considering that both religion and anti-religion (heresy) have political implications and that the political implications of anti-religion threaten mortally every group in which anti-religion arises and to which it arrives.

Heresy is a disease, probably the original WMD.

Although neither was a friend of religion, and although only from outside it, Locke and Jefferson grasped the truth that religion and heresy affect the welfare of the state in opposite directions. Jefferson ground his teeth at clergy with material but not tonal justification, yet he felt the need of religion, which he conceived as moral education, to maintain social welfare. Locke said that tolerance should be extended to all except Roman

Catholics and atheists, the first because they are inherently intolerant and the second because they do not believe in God and Locke considered belief in God a basis of social stability.

But John and Abigail Adams, the Great Founder in my view, grasped this truth from inside it, that both religion and anti-religion have significant and conflicting political implications, the one desirable and the other not. In that couple is the seed of our national heritage. They are the germ of the wheat.

We volunteer blindness to the nature, intentions and capabilities of Shi'ites. The Sunni world -- minus their lunatic fringe, the Wahhabis/Salafis -- was not thrilled with the Coalition going into Iraq with the thought of setting up a Shi'ite majority in control of a state that is oil-rich and shares a border with Iran, which lies under the terrible thumb of the heresy of Islam called Shi'ism. Their misgiving had reasons now clear but even then visible had the political implications of heresy of religion been considered germane.

The whole world is being held to misery by two heresies of religion: Shi'ism which in the Shi'ite orbit and Wahhabism or Salafism in the Sunni orbit. Shi'ism and then Wahhabism must be silenced. Muslims have shown that they cannot do that on their own, unaided.

The word Hizbollah means "Party of God" and comes from the Shi'ite revolution of 1979 in Iran. Party means political party. The name indicates that Shiism is a heresy. A religion cannot be a political party.

Politics and religion interpenetrate one another as sociological phenomena, as functions of the dimension of spirit, but they do not interpenetrate one another as theological phenomena, meaning, they do not verify the legitimacy or illegitimacy of one another. They are independent functions of the dimension of spirit, religion of itself and politics as a sub-function of culture.

The state has a compelling interest in religion as an essential source of both peace and prophetic insistence on truth, love and proper conduct. But religion has no business running the state. To assert that it does is to assert heresy and, *ipso facto*, to justify the terrorism of destruction by lunatics and psychopaths.

"Hizbollah" means religion running the state. That is an impossibility, as we see in Iran and Lebanon and any place the Wahhabi/Salafi lunatics, psychopaths set up shop.

A.M.D.G.