

To Religion Parks

From Religion Wars



Outline

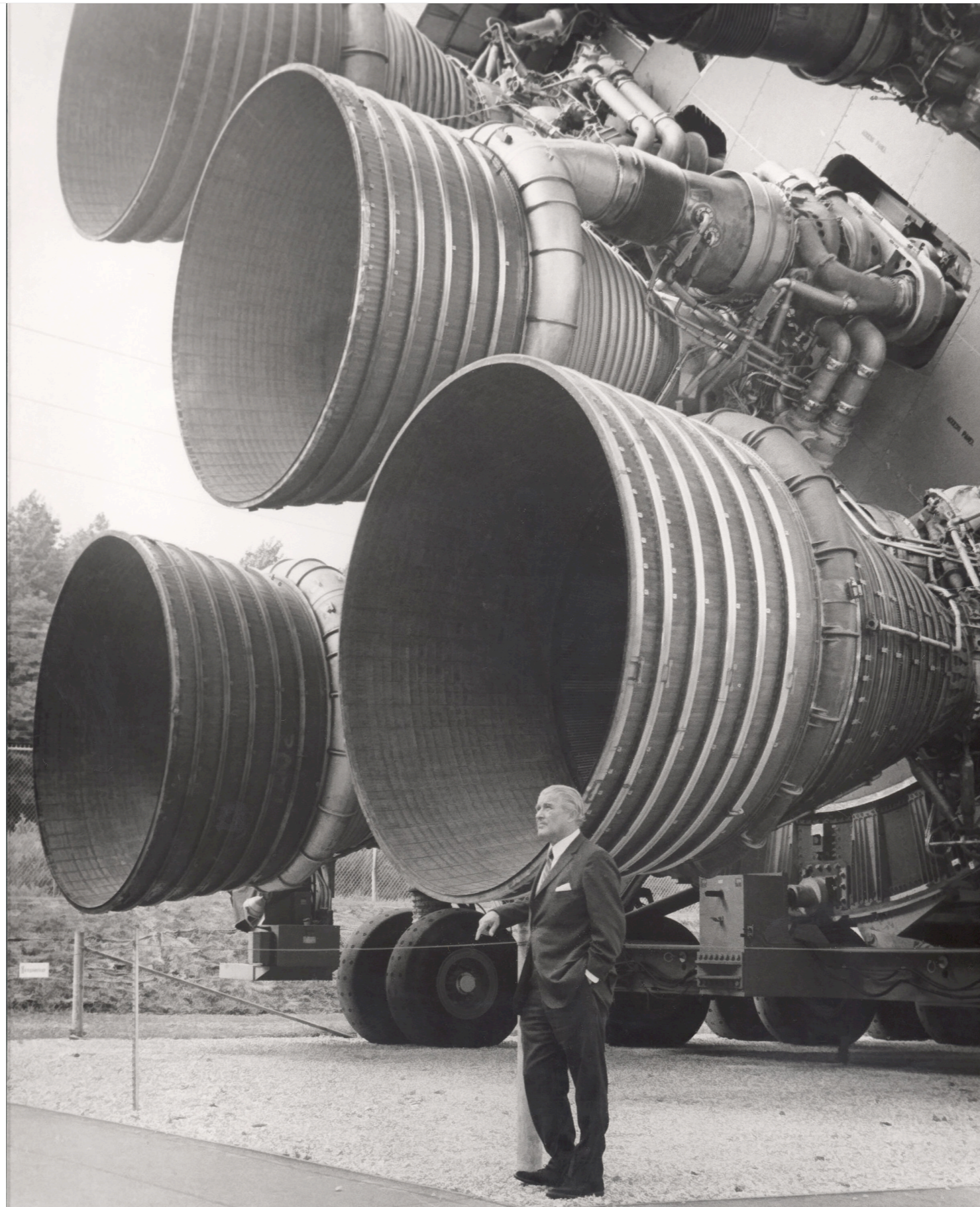
- Assumptions
- Critical Analysis and Political Creativity
- Proposal and Description of Religion Parks
- Epilogue



Conclusions

- Religious law is not civil law.
- The compelling government interest to create religion parks.
- Today, nation-states are the viable forms of religions.





Assumptions

- The Principle of Identity and the Functions of Spirit
- The Relation of Religion, Culture and Morality
- Resuscitation of Pre-Muslim Arab/Pan-African Assassin Cults
- Their Present and Future Profile
- The Job Underway and Ahead



Critical Analysis and Political Creativity

- The Reason, Nature and Resolution of Religion Wars
- Mohammed, Islam and Their Actual Offenders
- Existential Base of Religious Common Point
- The Fight Is Over Secular, Not Religious Principles
- Religious Law, Civil Law, and Keeping the Peace



Proposal and Description of Religion Parks

- Economy, Peace and Security
- Religion as Response to Powers of Being, not Imaginings
- The Claim of Exclusive and Perpetual Validity for a Religion
- The Opportunity of KELO vs. CITY OF NEW LONDON
- Generic Description of a Religion Park



Epilogue

- *A Coup d'Oeil*
- The Mutual Immanence of Religion, Culture and Nation-States
- What This Means for Us
- Answering the Cynic
- Tolerance and Coping with Legacy Structures of



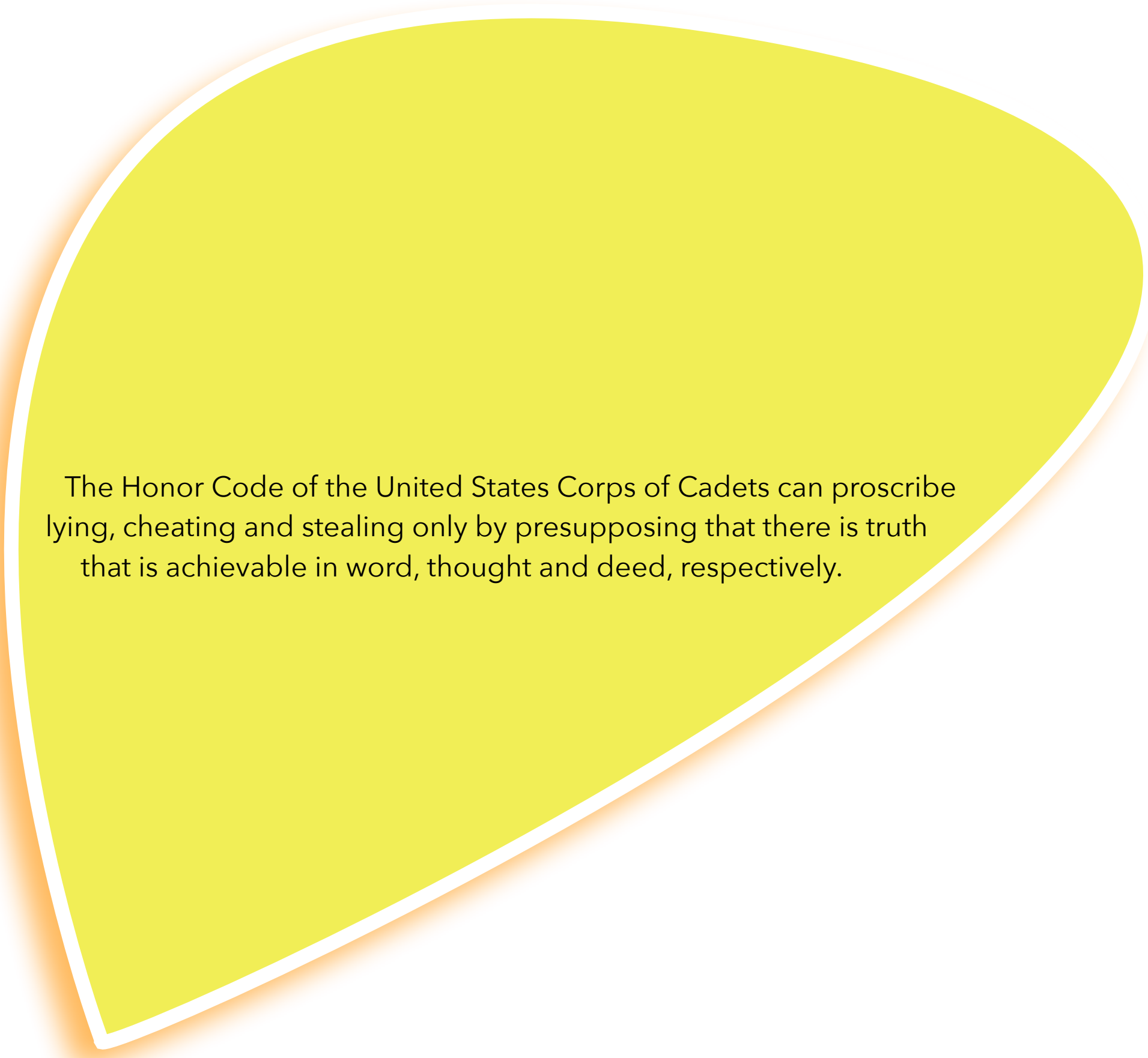


The Read Ahead

Follows

Parmenides (5th Century BC): "Where there is being, there is also the logos of being."

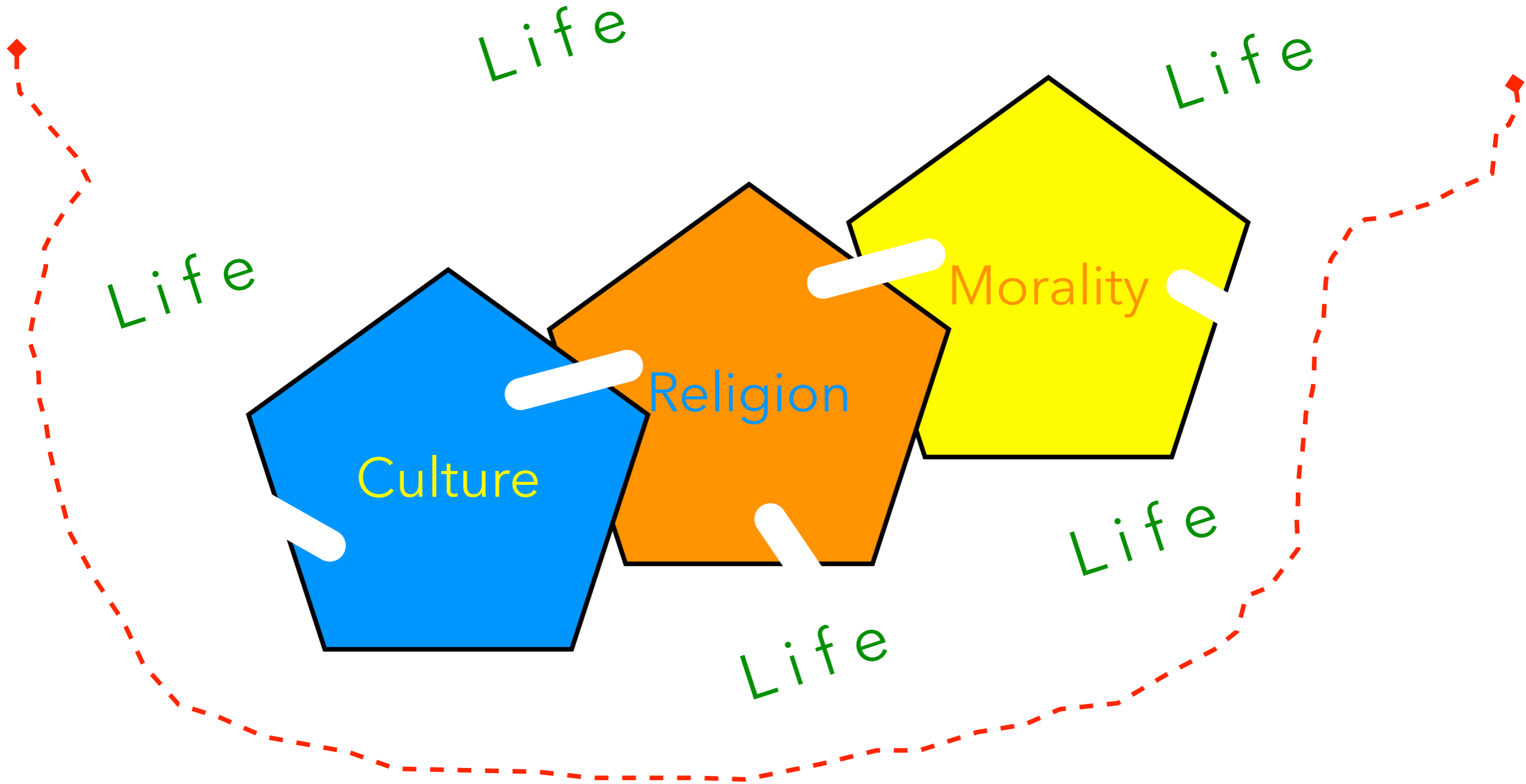
- Words can grasp being because they are identical with being.
- Words are meaningful because they correspond with reality.
- The rational structure of man is identical with the rational structure of nature, the world and the universe. Subject and object belong essentially together.
- The principle of identity is the basis of everything we do.
- Without it ... well, that is unimaginable.



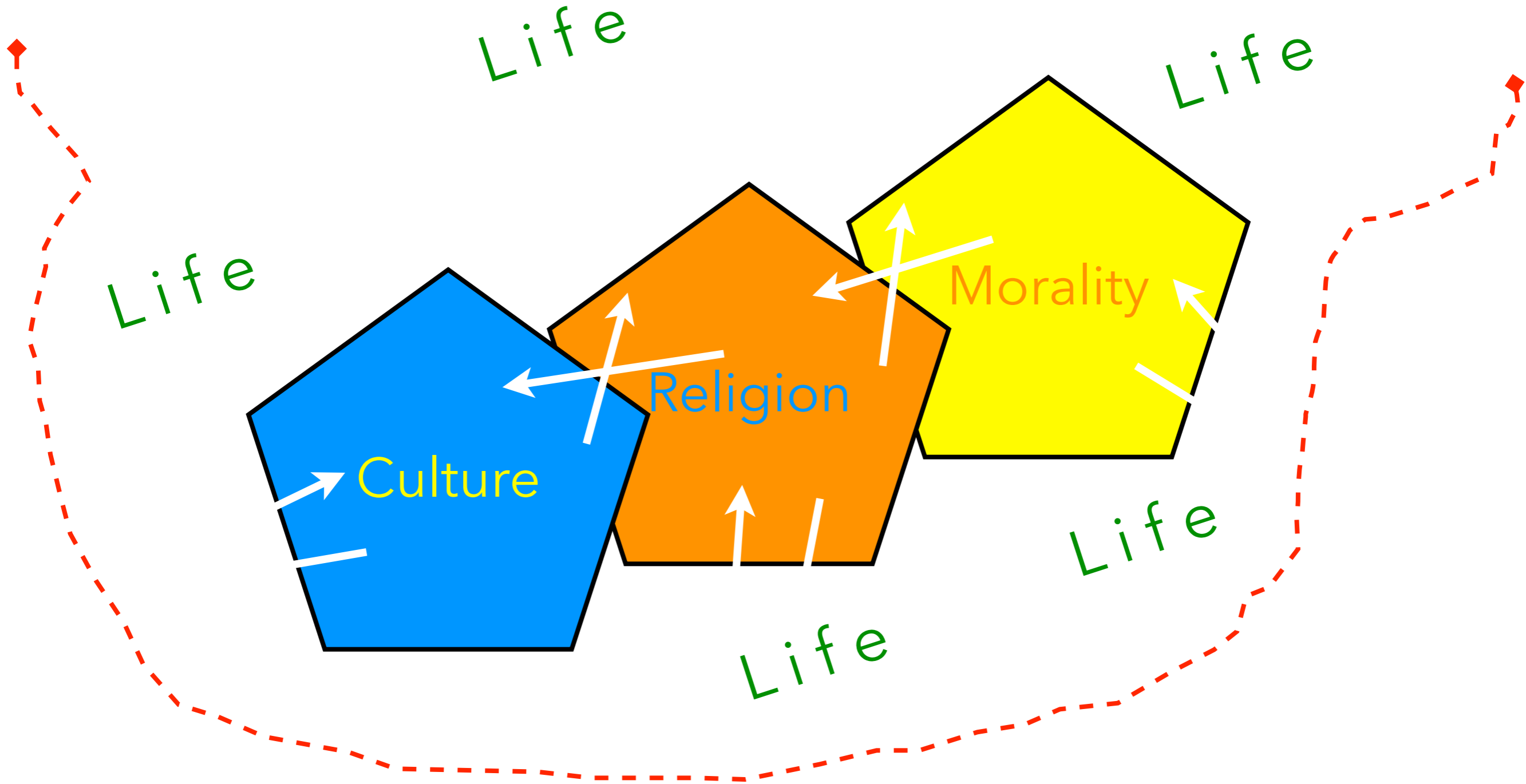
The Honor Code of the United States Corps of Cadets can proscribe lying, cheating and stealing only by presupposing that there is truth that is achievable in word, thought and deed, respectively.

Paul Tillich (1886-1965): "Culture is the form of religion and religion is the substance of culture."

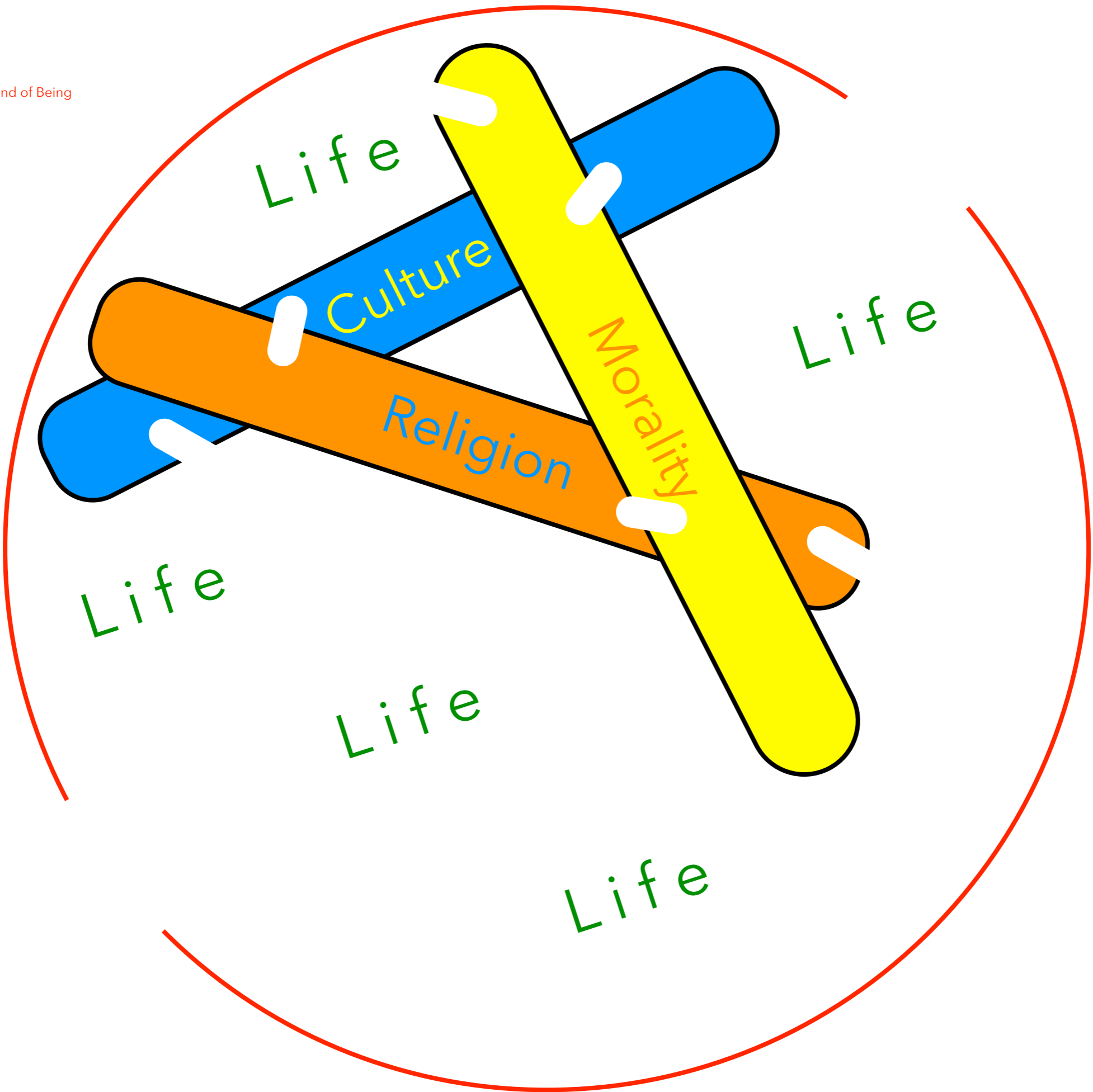
- Culture, religion, and morality are mutually immanent.
- They inter-penetrate one another.
- Together they constitute the dimension of spirit, which is the dimension in which power and meaning are united.
- Culture, religion and morality can be distinguished but not separated.

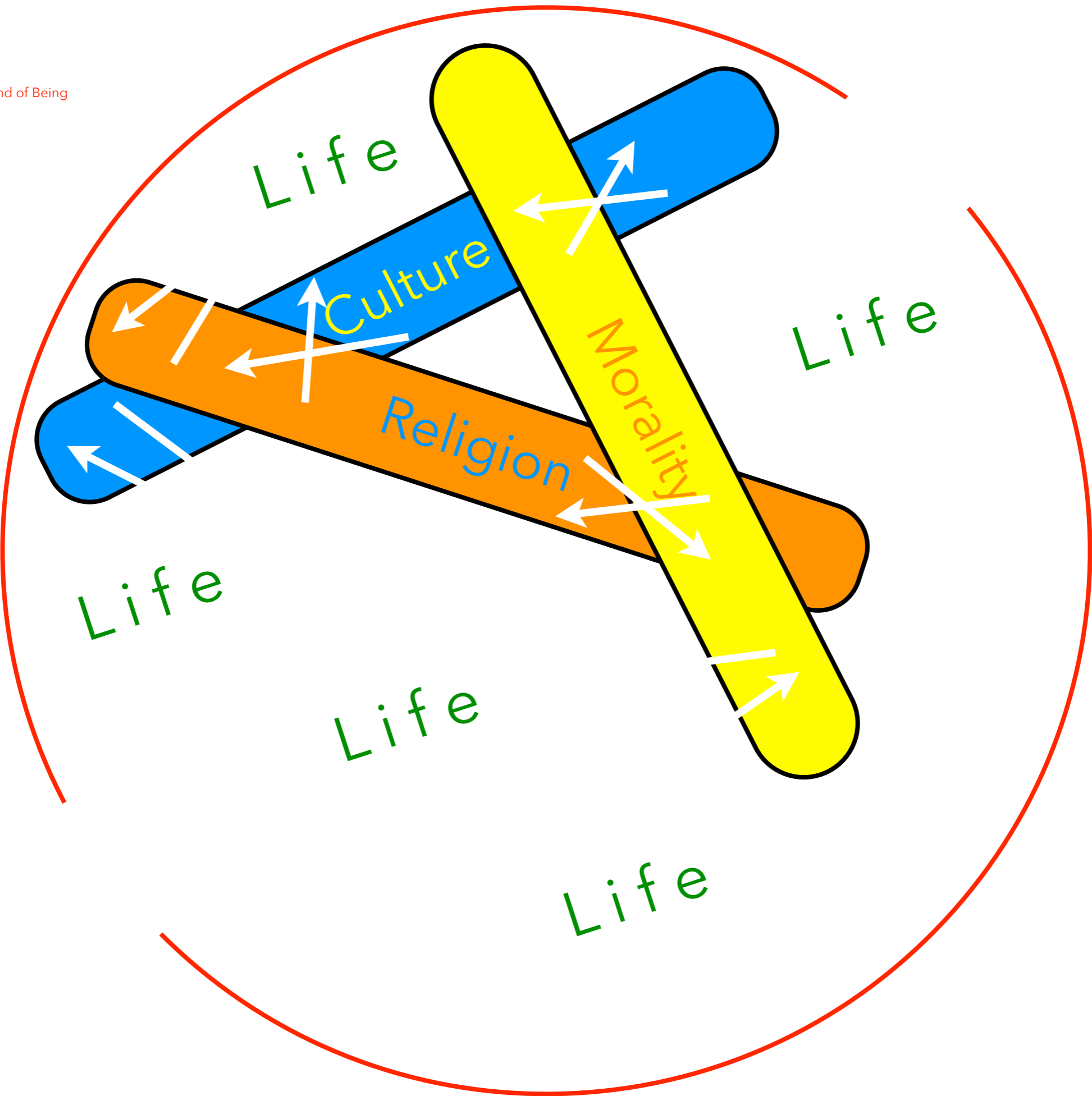


Supreme Absolute / Ground of Being



Supreme Absolute / Ground of Being







What is Culture?

- Culture is a basic function of life involving the polarity of dynamics and form.
- Culture is the self-creation of life in the dimension of spirit.
- Culture is that which takes care of something, keeps it alive and makes it grow.
- Man creates something new from every object he cultivates.
- The new that man creates is first of all the double creation of language and technology, which belong together.

What is Religion?

- Religion is a basic function of life involving the polarity of freedom and destiny.
- Religion is the self-transcendence of life in the dimension of spirit.
- Religion is the point at which the answer to the quest for the unambiguous is received.
- Religion is man's response to the power of Grace, effective through the mystery and miracle of revelation, re-binding together (Latin *re + ligare*) that which is paralyzed, unbound and unbounded, dangling and therefore useless. Religion is man's response to the initiative of God reuniting man with his self, his world and Himself.

What is Morality?

- Morality is a basic function of life involving the polarity of individualization and participation.
- Morality is the self-integration of life in the dimension of spirit.
- Morality is a constitutive act that actualizes the quality of essential centeredness as a personality in a community.
- Morality is not an act in which a divine or human law is obeyed. It is not moralism.
- The moral norm is the universal, unconditional command or imperative (Immanuel Kant, 1724-1804) to acknowledge every centered being in the sublimity of their center.



A Succinct History of the Problem

- Between 1700 and 1900 Arab and African criminals resuscitate pagan, pre-Muslim Assassin Cults.
- They call themselves true Muslims and Juju or Voodoo.
- Actually, they are gangs of unctuous thugs and myrmidons in the service of Arab/African/Central Asian scholars, jurists and clerics as well as Arab/African/Central Asian oil, construction and financial nabobs.
- Voodoo is torment/domination techniques meant to elevate one over another at the other's expense.
- Islam as meant by Arab/Pan-African Assassin Cults and their bosses is a species of colossal ego driven by a love of hurting, thieving, and enslaving.



There is no place in Assassin Cults or the hearts of their sponsors for religion, culture or morality ...



...and none of these signs of life in the dimension of spirit is present in them.

- After the exile of Baha'u'llah from Persia and the usurpation of the Hashemite Throne by the Saudis, the Assassin Cults gathered force, overtook through intimidation scholarly, juridical and clerical leadership of Islam and conjured for themselves visions of world domination.
- During the last three decades of the 20th Century and continuing through the 21st Century, the Assassin Cults, supported by monied Arab, African and Central Asian nabobs and pretending as a nation, attacked actual nations, intending first to extort their wealth and obedience and then to overtake their culture, religion and morality so as to destroy them.
- The goal of the Assassin Cults is world domination.





World Domination?

By Whom? With What?



For What Reason, Besides Thievery?

