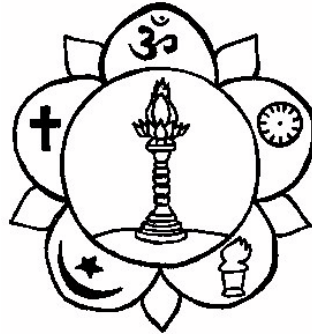


APOLOGIA ECCLESIAE: THE CHURCH ANSWERS A COMMON WORD BETWEEN US AND YOU



**To the *Ulema Pretenders And The Khalifah Pretender,*
*Abdullah The Hashemite, Who Convenes Them***

Grace to you and Peace from God the Father and our Lord and Savior Jesus the Christ, Who with their Holy Spirit dwells among us full of truth, consciousness and bliss!

I have the honor of conveying the response of the Church to your beguiling impertinence titled "[A Common Word Between Us and You.](#)"

The answer is in three parts.

Part One: Nuts.

Part Two: Shut up and behave yourself.

Part Three: Although your intent is war and not the following blessings of civilization, hear that the sole basis of religious dialogue, national comity and personal tolerance is the structure of Universal Reason known in the Church, through the Apologists, as *Logos Theology* and in the Veda, through Adi Shankaracharaya, as *Adwaita Philosophy*.

[The Rev. David R. Graham](#)
[Adwaita Hermitage](#)
[13 February 2008](#)

Note On The Word *Apologia*: Commonly, English versions of the Greek word *apologia* misuse it. They make over the meaning of *apologia* to express remorse for some thought, word or deed. However, this is not what the word means. *Apologia* means something akin to the opposite of remorse and it signals the presence of robust confidence into the bargain.

Apologia is a compound word: *apo* + *logos*. *Apo* means standing away from something in the sense of standing present before it in order to address it. *Logos* is the Universal Reason which is both the Ground of Being (or, speaking symbolically, God) and the structure of reality as a whole and the human mind in particular.

It is the *Logos*-structure of both reality and the mind that makes reality available to cognition by the mind and all other cognitive faculties, including the senses and emotions. In classical philosophy this compatibility based on identity of the structure of being and the structure of the mind and the cognitive abilities generally (plant, animal and human) is called *analogia entis*.

Apologetic Theology is theology that stands before believer or unbeliever in any numbers and unconditionally discusses any question put forward from the basis of an appeal to Universal Reason, which is the universal structure of being and the full array of plant, animal and human cognitive abilities.

Apologetic Theology is “answering” theology. It presents answers and maintains unconditional discussion in the terms that are common to all regardless of “race, religion, national origin, [etc].”

Those terms are the categories and elements of Universal Reason. Essentially, the categories and elements of *Logos* (Universal Reason) are those assumptions everyone has of necessity (and usually unexamined) and that they must employ as the basis of any communication whatsoever.

In his speech at the University of Regensburg, Bavaria, Germany in September 2006, Pope Benedict XVI recalled a reference to this foundation of universal identity in *Logos*-structure by a Byzantine Emperor for a Persian interlocutor. The Pope’s purpose for his Christian and Muslim auditors was the same as the Emperor’s for his. ¹

¹ From its theological tradition, Christianity tries to make itself understood whereas from its legal tradition Islam tries to make itself imposed.

Chronology Of A Kaiology

Introduction

Three things occasion a *casus belli*. Religion is not one of them. The three are: wealth, dominion and women.

The purpose of religion is to reunite that which is estranged and sublimate that which is ambiguous. The experience of reunion is salvation.² The experience of sublimation is eternal life.³

All religions come from a single source, the Divine Life self-revealed throughout a myriad of times, climes and events. The root of life is God. The vital force of being which is life is the Divine Life. The root of being is Being Itself. The structure of being is the Tree of Life. The structure of being and the power of being are one and the same.

Existence is estranged from the experience of its essential unity with Being Itself, with the Life of God. Life works against itself, denies its root, attacks its nature and forbids its own fulfillment. Yet it also drives for its root, delights in its nature and anticipates its fulfillment: *diligentibus Deum omnia cooperantur in bonum*.⁴

Existence participates in ambiguity because it is estranged from its divine origin and nature. Life, whose essential nature is bliss, seeks the conditioned, it yearns for the tawdry, the fleeting, the unsatisfying. Yet it also demands its essential nature, it grasps for truth, it is eager for nobility

² Latin *salus*, health.

³ Latin *aevum*, life force, *elan vital* (Aristotle, *dynamis*, potentiality) + German *leib*, body, form (Aristotle, *energeia*, actuality).

⁴ Romans 8:28: For those who delight diligently in God, all activity is good and goes to good.

and the elevation of taste and feeling: *beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit et in cathedra pestilentiae non sedit sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte.* ⁵

Religions are started, maintained, fulfilled and become distorted in the dialectical process comprising the responses of individuals and groups to a self-revelation of the Divine Life, of God. Religions become distorted because the dialectical character of their *Sitz im Leben* ⁶ compels them to participate in the general conditions of existence, specifically estrangement and ambiguity.

With this participation comes the threat of distortion of the character and purpose of religion and the not infrequent actuality of such distortions operating as anti-religion but in the beguilement of religion. “The devil hath power to assume a pleasing shape.” ⁷ Just so with religions, or what often passes for them.

⁵ Psalm 1: Happy is the man who does not associate with the impious or live among the evil-doers or take counsel or refreshment from mockers. Instead, he makes it the purpose of his being to fulfill God’s wish, and to discern God’s wish he delves into the depths of his own heart and the abyss of his own being.

⁶ German, setting in the whole of life, the “being there” of a thing (Heidegger’s *Dasein*) in the abyss of its ontic root; the full congregation of consequences of being “thrown into existence” (Heidegger) by Being Itself (God).

⁷ I know my course. The spirit that I have seen
May be the devil: and the devil hath power
To assume a pleasing shape; yea, and perhaps
Out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me: I'll have grounds
More relative than this: the play 's the thing
Wherein I'll catch the conscience of the king.

William Shakespeare, *Hamlet Prince of Denmark* (Hamlet at II, ii)

All distortions of religion bear witness to their own religious illegitimacy in two pieces of evidence:

- 🕯 They demand submission to a body of law or a structure of belief.
- 🕯 They denounce the legitimacy of legitimate religions.

Throughout history, revelations ⁸ of the common source of religions are made by a concrete presence of the Divine Life. These revelations, which are self-revelations, along with the responses to them by individuals and groups, are tangible events of history. They are historical content. They are *kairoi* ⁹ occurring in *chronoi*. ¹⁰

The following chronology of *kairoi* focuses on the steady revelation and response of the common source of religions since the 19th Century. These *kairoi* may be described as holy events ¹¹ expositing a steady theme of reality, that all religions subsist in the one God whose own legitimacy, or better aseity, is theirs. ¹² This reality is the *Urgrund* ¹³ of religion, the

⁸ Latin *revelare*, to pull back the veil.

⁹ Greek, time as auspicious constellations of events uniting power and meaning, historical tipping points governed by the inner *telos* (Greek, aim, purpose, intent of movement) of history. In the singular: *kairos*.

¹⁰ Greek, time as duration, the ticking clock, a sequence of events in history as ordinarily understood and expected. In the singular, *chronos*.

¹¹ Events standing inside rather than outside the intense presence of the Divine Life. Contrast “holy” (German, *heilig*, whole, able with power to live happily) with “profane” (Latin, *profanum*, literally standing before the door [to the sanctuary], meaning outside the intense presence of the Divine Life and therefore bereft of power to live happily).

¹² ... because it is perfectly obvious, that the endowments which we possess cannot possibly be from ourselves; nay, that our very being is nothing else than subsistence in God alone. John Calvin, *Institutes of the Christian Religion*, Book 1, Chapter 1, Section 1

¹³ German, the original and ultimate base or foundation, the ground of being or Being Itself (Latin, *esse ipsum*).

universal religion, the religion beyond religion or what Paul Tillich in his final lecture calls "[The Religion of the Concrete Spirit](#)." ¹⁴ It is a New Reality, a New Being, to those who were not expecting it or the *kairos* it prepared to repose its manifestation.

The Chronology ¹⁵

[1858](#)

[Sai Baba of Shirdi](#) (aka Shirdi Sai Baba, 1840? - 1918) reestablishes the principle of the unity of God which gives efficacy to all religions.

[April/May 1863](#)

[Baha'u'llah](#) (1817 - 1892) announces the presence of new being, a new dispensation of Grace, a new and governing way of doing things, a newly expressed form and newly formed expression of the decisive force in world history, the unity of God in the common source of all religions. Decisive features of the new being are faith in the One God and living by the [Principle of Consultation](#).

[1887](#)

[Edward Wilmot Blyden](#) declares that Islam unifies and fulfills Africans whereas Christianity demoralizes them because Christians trade in slaves whereas Mohammedans [sic] either do not or, if they do, offer

¹⁴ Dietrich Bonhoeffer somewhat awkwardly expresses this theme with his phrase [religionsloses Christentum](#) ("religionless Christianity").

¹⁵ Dates on the left margin are hot-linked to primary sources. The current version of [Adobe Acrobat Reader](#) will show the hot-links.

conversion to Islam as an alternative to enslavement. W. E. B. Du Bois, Franz Fanon and Blyden together define or imply the Moslem core and world-hegemonistic intention of Pan-Africanism.

11, 15, 27 September 1893

Swami Vivekananda (1863 - 1902), the great student of Ramakrishna Paramahansa (1836 - 1886), announces the divine decision to drive the demons of sectarianism, bigotry and fanaticism from possession of “this beautiful Earth.”

March 1928

Against these announcements of a New Reality, a new expression of Divine Will governing the dimensions of life, and also to force faithful practice from their co-religionists to the Holy War (*jihad*) doctrine of the Quran, the Hadith and the unchanging consensus of all Muslim schools of thought, the Muslim Brotherhood and their confederates declare a campaign by all means needed for world-wide Muslim religious, cultural and moral hegemony. The governing doctrine is enunciated by their founder and “Supreme Guide” Hasan al-Banna (1906 - 1949):

“It is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet.”

The guiding creed is:

“Allah is our objective. The Prophet is our leader. Qur'an is our law. Jihad is our way. Dying in the way of Allah is our highest hope.”

Arab and other governments dominated by Muslims do not dispute the Muslim Brotherhood's claim that the nature of Islam is planetary supremacy. They do dispute the Brotherhood's claim to comprise the religious, cultural and moral leadership of Islam. A great many Arab and other Muslims join the Muslim Brotherhood or sympathize with its goal and activities. Most Muslims approve or support the Brotherhood.¹⁶

06 July 1963

[Sathya Sai Baba](#) (1926 -) announces that He is Shirdi Sai Baba come again and that a series of three Avatars of Lord Shiva is occurring: Shirdi Sai Baba as Shiva alone, Sathya Sai Baba as Siva and Shakthi, the Divine Consort and Mother, together and Prema Sai Baba as Shakthi alone. The advent of the second and third Career of the series occurs eight years following the sleep (*mahasamadhi*) of the previous Career.

12 October 1965

[The Rev. Dr. Paul Tillich](#) presents “*The Significance of the History of Religions for the Systematic Theologian*,” the last lecture of his life and his last appearance in public. He reaches

¹⁶ [Tariq Ramadan](#) is al-Banna's grandson and active heir of both him and [Sayyid Qutb](#). The Muslim Brotherhood operates in nearly all countries through a skein of subversive and violent associations that have secured standing in most universities and government agencies of the Western nations.

into the language of ontological theology and develops the phrase “Religion of the Concrete Spirit” to express the premonition of a new manifestation, however fragmentary, of theonomy.¹⁷ Paulus sensed the presence of Sathya Sai Baba.

17 May 1968

Sathya Sai Baba announces His Reality and the restoration of [Sanathana Dharma](#), the Ancient, Universal and Eternal Religion.

23 November 1968

[Sathya Sai Baba](#) describes the reality of this Avathar and the nature of His Mission.

09 June 1974

[Sathya Sai Baba](#) explains the meaning of the Words “Sai” and “Baba” while talking about the road to Him and describing His Truth.

04 November 1979

[Ruhollah Musawi Khomeini](#) (1902 - 1989) coins and promulgates the phrase "America cannot do a damn thing.," inscribes “Death to America” on all official

¹⁷ Greek *theos* (God) + *nomos* (Law), the condition in which all religious, cultural and moral creativity points beyond itself and beyond time to eternity and the bliss of unambiguous life, the Holy, God. The last time (*kairos*) theonomy prevailed in the orbit of the Latin Church was the High Middle Ages. Memory and perception of that occasion drive the fascination with it in romantic philosophies, including the political romanticism of utopians ranging from Communists to the New Harmonists on the Wabash.

buildings and vehicles and orders the United States Flag painted at the entrances to all airports, railway stations, ministries, factories, schools, hotels and bazaars in order that it may be continuously trodden under foot.

25 December 1985

[Sathya Sai Baba](#) expounds the basic truth of all religions: the Unity of God and the equal basis of all religions in that Unity. God is one and only one.

23 August 1996

[Osama bin Laden](#) (1957 -) issues *Declaration Of War Against The Americans Occupying The Land Of The Two Holy Places*.

24 November 2002

Osama bin Laden issues *Letter To The American People*.

November 2004 and July 2005

[King Abdullah](#) (1962 -) of Jordan, acting the part of Caliph (*Khalifah*), convenes [representatives of all Muslim juridical schools](#) (*Ulema*) and by them, among other things, declares illegitimate (1) edicts issued by persons not authorized (by a juridical school) to issue them and (2) calls by illegitimate edict issuers to kill Muslims. Neither The Amman Message of 2004 nor the Three Points of the Amman Message of 2005 disputes the Muslim

Brotherhood's claim that the nature of Islam is planetary hegemony.¹⁸

12 September 2006

[Pope Benedict XVI](#) (1927 -) addresses a gathering at his Alma Mater, the University of Regensburg, in which he declares the doctrine of Universal Reason (aka *Logos Theology*) the basis for religious dialogue.

01 July 2007

[MAJ Stephen C. Coughlin](#), USAR, graduating at the National Defense Intelligence College, produces a thesis in fulfillment of the requirements of the degree of Master of Science of Strategic Intelligence. MAJ Coughlin demonstrates that (1) obligatory campaign for Muslim global supremacy is ancient and unanimous doctrine in all Moslem juridical schools, (2) that doctrine is the driver of world-wide beguilement and violence in the name of Islam and therefore (3) all Muslim juridical schools support world-wide beguilement and violence as may be successful in furtherance of global Muslim hegemony.

13 October 2007

[King Abdullah of Jordan](#), again acting as Caliph, reconvenes [representatives of all Muslim juridical schools](#) and by them answers the offer by Pope Gregory XVI of Universal Reason as the basis for religious dialogue. However, rather than addressing Gregory, this

¹⁸ Presupposed by this claim is the concept and symbol *Muslim Ummah*. Its correlate in the Christian orbit is the concept and symbol *Corpus Christianum*. [This essay discusses](#) the status of *Corpus Christianum* and the status of *Muslim Ummah*.

convocation issues an “invitation” to “Christian leaders” (thus belittling the Pope), soliciting their agreement on commonalities between Christianity and Islam not on the basis of Universal Reason -- which would include all religions -- but on the basis of *tawhid*, the doctrine of Islamic monotheism -- which rejects association between religions. ¹⁹

December 2007

Four academic executives at Yale University draft and induce over 300 additional academic and ecclesial executives to sign a statement, *Loving God and Neighbor Together*, welcoming *A Common Word Between Us And You* and implying that commonalities can and should be agreed.

January 2008

[The Rev. Dr. Mark Durie](#) “unpacks” the language and doctrine of *A Common Word Between Us And You*, showing that, so far from being a loving invitation to tea and sympathy, it asserts a requirement that Christians convert to Islam in pursuance of the goal of planet-wide Muslim supremacy. The “invitation” is a

¹⁹ In other words, “moderate Muslims” (e.g., King Abdullah and his *Ulema*) and “radical Moslems” (e.g., Muslim Brotherhood and their *Ulema*) agree on agenda: *Khalifah* and *Ulema* rule the world. They disagree on who are the legitimate executors of that agenda. That personal argument over the name and fame of competing tribal and juridical tyrants is the difference between “moderate Muslims” and “radical Muslims.”

punctilious Muslim legal requirement ²⁰ antecedent to a declaration and conduct of war (*jihad*) for Muslim hegemony.

February 2008

[The Rev. Dr. Mark Durie](#) “unpacks” the language and doctrine of *Loving God and Neighbor Together*, showing it dissembles the incompatibility of doctrines it advances with those embedded in the “invitation” it answers.

13 February 2008

[The Rev. David R. Graham](#) (1943 -) conveys the answer of the Church to the authors of *A Common Word Between Us And You* and *Loving God and Neighbor Together*. Nothing has staying-power in the world which is not from and so does not exhibit the characteristics of this new reality, this new constellation of revelation and salvation that Shirdi Sai Baba, Baha’u’llah, Sathya Sai Baba, Paul Tillich and Benedict XVI speak.

15 February 2008

[The Rev. Dr. Mark Durie](#) recounts online activity in *fatwas* (juridical edicts) and comment on *fatwas* related to apostasy from Islam (*ridda*). The activity was on the website [altafsir.com](#), which is maintained by the [Royal Aal al-Bayt Institute for Islamic Thought](#) of Jordan. Aal al-Bayt also publishes the *Amman Message* and *A Common Word Between Us And You*.

²⁰ Give the enemy a chance to surrender and keep their life through conversion or *dhimmitude* (radically inferior, pejorative, abused social status and conditions) before the onset of *jihad*.

Lochinvar

Sir Walter Scott

O young Lochinvar is come out of the west,
Through all the wide Border his steed was the best;
And save his good broadsword he weapons had none,
He rode all unarm'd, and he rode all alone.
So faithful in love, and so dauntless in war,
There never was knight like the young Lochinvar.

He staid not for brake, and he stopp'd not for stone,
He swam the Eske river where ford there was none;
But ere he alighted at Netherby gate,
The bride had consented, the gallant came late:
For a laggard in love, and a dastard in war,
Was to wed the fair Ellen of brave Lochinvar.

So boldly he enter'd the Netherby Hall,
Among bride's-men, and kinsmen, and brothers and all:
Then spoke the bride's father, his hand on his sword,
(For the poor craven bridegroom said never a word,)
"O come ye in peace here, or come ye in war,
Or to dance at our bridal, young Lord Lochinvar?"

"I long woo'd your daughter, my suit you denied; --
Love swells like the Solway, but ebbs like its tide --
And now I am come, with this lost love of mine,
To lead but one measure, drink one cup of wine.
There are maidens in Scotland more lovely by far,
That would gladly be bride to the young Lochinvar."

The bride kiss'd the goblet: the knight took it up,
He quaff'd off the wine, and he threw down the cup.
She look'd down to blush, and she look'd up to sigh,
With a smile on her lips and a tear in her eye.
He took her soft hand, ere her mother could bar, --
"Now tread we a measure!" said young Lochinvar.

So stately his form, and so lovely her face,
That never a hall such a gailiard did grace;
While her mother did fret, and her father did fume
And the bridegroom stood dangling his bonnet and plume;
And the bride-maidens whisper'd, "'twere better by far
To have match'd our fair cousin with young Lochinvar."

One touch to her hand, and one word in her ear,
When they reach'd the hall-door, and the charger stood near;
So light to the croupe the fair lady he swung,
So light to the saddle before her he sprung!
"She is won! we are gone, over bank, bush, and scaur;
They'll have fleet steeds that follow," quoth young Lochinvar.

There was mounting 'mong Graemes of the Netherby clan;
Forsters, Fenwicks, and Musgraves, they rode and they ran:
There was racing and chasing on Cannobie Lee,
But the lost bride of Netherby ne'er did they see.
So daring in love, and so dauntless in war,
Have ye e'er heard of gallant like young Lochinvar?

If . . .

Rudyard Kipling

If you can keep your head when all about you,
 Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
 But make allowance for their doubting too;
 If you can wait and not be tired by waiting,
 Or being lied about, don't deal in lies,
 Or being hated, don't give way to hating,
And yet don't look too good or talk too wise:

If you can dream and not make dreams your master;
If you can think and not make thoughts your aim;
 If you can meet with Triumph and Disaster
 And treat those two impostors just the same;
 If you can bear the words you've spoken
 Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
 And risk it on one turn of pitch-and-toss,
 And lose, and start again at your beginnings
 And never breathe a word about your loss;
If you can force your heart and nerve and sinew
 To serve your turn long after they are gone,
 And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings -- nor lose the common touch,
 If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much;
 If you can fill the unforgiving minute
 With sixty seconds worth of distance run,

Yours is the Earth and everything that's in it,
And -- which is more -- you'll be a man, my son!

The Day Thou Gavest, Lord, Is Ended

John Ellerton, 1870

The day though gavest, Lord, is ended,
The darkness falls at they behest;
To thee our morning hymns ascended,
Thy praise shall sanctify our rest.

We thank thee that thy Church, unsleeping
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord; thy throne shall never,
Like earth's proud empires, pass away:
Thy kingdom stands and grows forever,
Till all thy creatures own thy sway.

*Tune: **St. Clement** by Clement C. Scholefield, 1874*