

CAUSA Worldview
Section 5

Introduction to CAUSA Worldview

(Draft Edition)



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PREFACE

Up to this point, we have studied in detail the ideology of Marxism. In each chapter we have examined Marxist theory, how it was developed, and what is its essence. We have critiqued it, and in a fragmental fashion, introduced the CAUSA worldview. This chapter will present the CAUSA worldview in a systematic fashion as a counter-proposal to Marxism.

The word counter-proposal is in some ways not entirely appropriate. It may seem to imply that Communism is one of several legitimate alternative methods of development, which it is not. In fact, that is not at all our intent. We clearly reveal the total falsity of Communism. We show that although it pretends to be scientific, that is only a mask deliberately fashioned to conceal its appeal to hate and resentment.

CAUSA is bringing the solution to communism and going on to present a God-centered worldview based on truth and the Judeo-Christian tradition. This worldview will bring about the ultimate realization of man's age old dream of an ideal and moral society in the world.

After all of our previous discussion, let us now ask ourselves the most fundamental question. What is the core evil of Communism? What is the true reason we cannot permit Communism to take over the world?

We commonly hear several answers to this question:

1. Communism deprives us of our freedom.
2. Communism deprives us of property.
3. Communism deprives us of our basic human rights.
4. Communism is planning a totalitarian global conquest.

Each of these is valid, and would be reason enough by itself to oppose Communism. However, we should be aware that Communism is promising **these very things** to people. Communists claim that their method will lead mankind to its ultimate freedom. Communists promise land to farmers, businesses to workers, and prosperity to everyone. Communist guerrillas in Guatemala are promising the peasants that if they cooperate with the revolution and are successful, all the land as far as the eye can see will be theirs. Furthermore, communists today pose as fervent and passionate advocates of human rights and national liberation.

Within the doctrine of Marxism are promises for:

1. The establishment of the worker's utopia.
2. The realization of a classless society.
3. The realization of a people's democratic government.
4. An abundance of goods that will satisfy everyone's needs.

Communists claim that the only thing which has prevented the fulfillment of all of their promises is the continuing existence of bourgeois and imperialistic governments. In this way, they justify their efforts toward global conquest. When the revolution has been expanded globally, they pledge, then all of the promises will come true. This argument is gaining many adherents.

Who in the world would oppose such a society or the realization of such a goal? If these promises were really delivered and these things really happened, who in their right mind would say no to it?

However, we know that these things will not happen. We know that they are lies. But why are we sure of this? It is very important to pinpoint the very core evil of communism. What is it? How do we know that all of these promises will not be fulfilled? We are sure because of one fundamental fact: **Communism denies the existence of God and the eternal life of man.**

Here we find the essentially evil core of communism.

When the state denies God, there can be no absolute values, and man is responsible to no one. Since there is no higher authority, man takes the law into his own hands. To make a long story short, **man takes the place of God.**

When flawed and corruptible man with his obvious history of greed and imperfection comes to play the absolute role of God, then 'absolute corruption and disaster takes place.

Furthermore, when the denial of man's eternal life becomes **the state policy, then the government becomes totally irresponsible.** The government of men sets up its own scale of values. That government, being the final arbiter of all disputes, can do anything and everything without suffering any consequences.

In that totalitarian society, evil is ruling, and barbarism--deceit, murder, extortion--is inevitable. When the government and man no longer accept God, and no longer accept the eternal life of man, the state becomes a beast, and the world a jungle. There is no moral principle, only animal instinct prevails. In a way, it is worse than

animal life. Animals fulfill their natural role in the universe, but man defies his, using his remarkable talents and capabilities to bring about appalling destruction. No animal mind could have created Auschwitz or the Gulag.

From this atheistic outlook of the state, a slogan emerges: the end justifies the means. **Morality comes to be anything which contributes to the triumph of the set goal, the revolution. Immoral and criminal is anything that stands in the way.** Communism, the practice of this atheistic view, has brought the greatest misery that history has ever known. At least 150 million human beings have been denied their lives in the name of communism, and that number is increasing every day.

In short, the core evil of communism is 1) the denial of the existence of God, and 2) the denial of the eternal life of man. Developing from this base, it has tried to eliminate all traces of God from human life, dehumanizing man and robbing him of his divinity. Communism is the worst enemy of God and the worst crime against humanity that history has ever witnessed!

So far in the world we have seen many anti-communist movements. They are laudable and must continue, but anti-communism is not enough. Victory does not come through defense action--you never win from the position of "anti." For the sake of God and humanity, the time has come to develop a positive solution. We must initiate an ideological offensive to stop Communism from further damaging human civilization. The basis of this offensive must be a God-centered worldview, for any other worldview is not capable of shattering the core evil of communism. The "no-God" ideology must be overcome by a "yes-God" ideology. Only when the existence of God is made indisputable will communism vanish. Free men, with the power of God, will then have hope of gaining victory over this enemy which until now we have not known how to handle.

That is what the CAUSA worldview is all about. This worldview is appropriately named "Godism." Furthermore, this is a worldview which will serve as the common ground upon which all God-affirming men and women can unite and become a force against God-denying ideologies such as Communism. It will bring the solution to communism and will bring mankind the foundation for lasting peace. This is CAUSA's mission.

In this section we will present an overview of Godism, the CAUSA worldview.

I. 0 VERVIEW OF THE CAUSA WORLDVIEW

The next section will be dedicated to a discussion of the ontology of God. At this point, for the sake of our discussion, we will assume that God exists.

If God exists, what kind of God would He be? What do we commonly consider to be the characteristics of God?

First, He is the essence of all goodness. He must also be omnipotent, otherwise He is not God. Then He must be omnipresent. Why? Because God cannot be limited in space. He is infinite. He is transcendant of time--eternal. The God of Abraham is the same God today. The same God which created the first human ancestors is watching over our destinies. That God must be unchanging. He is governing the world with timeless law. His standard of value does not change. His moral principle remains forever. Finally, He must be unique. He must be the only God. There could not be another God like Him.

We consider these to be the general characteristics of God. If there is God, He must be all of this and more. If He does not exist, than it is an entirely different story. Either there is a God as we have described Him or there is not. There can be no in-between.

Now, this God is the creator of the world and man. What kind of world and man would He create?

That world must be good, and man must be good and flawless. A good and flawless God could not do anything else except create good and flawless man.

A. God Created a Good and Flawless World

Man is created with the potential for perfection. Today, however, people are not serious about perfection in the creation or in themselves. Since we constantly experience human imperfection, we are seldom aware of the original blueprint of God for the perfection of man. Nevertheless, could God create anything that was not perfect? If God is omnipotent and perfect Himself, He can only design and create perfection. Jesus said, "You therefore must be perfect as your Heavenly Father is perfect." (Matt. 5:48). These words can only mean that God has created each man with the potential for perfection.

It is important here that we define clearly what perfection means. It does not mean that perfected man does not make mistakes, or that he could not injure himself in an accident. We are speaking about the

perfection of man's character. Perfected man would live totally in accord with the will of God, experiencing complete union with God. A man of perfection would not have the desire, or even the capability, of separating himself from God, nor would he be capable of being corrupted. To use a biblical expression, perfected man is intended to be the temple and dwelling place of God. As Paul wrote, "Do you not know that you are God's temple and that God's spirit dwells in you?" (I Cor. 3:16) When man becomes a house and God is the master of that house, then how could that man do anything other than God's will?

Perfection means man's perfect union with God. This is the kind of union which Jesus described in the bible when he said, "I am in the Father and the Father in me." (John 14:10)

When man reaches this perfection and becomes a temple of God, then that man will possess a God-like or divine character. The God-like character of perfected man means that he not only exercises his five physical senses to perceive the reality of the world of creation, but also uses his full spiritual capacity. For this divine man, the spiritual reality is no longer a matter of "belief," but it becomes a matter of "fact." He "knows," instead of "believes," that the spiritual dimension exists. He then experiences the totality of God's creation. When man becomes spiritually awakened, that man becomes a divine, totally unselfish person who can exercise perfect love. His every action is motivated by his love for God. This is the meaning of man's perfection, as it is taught by and manifested in the life of Jesus Christ.

As the Judeo-Christian tradition maintains, God intended the first human ancestors to reach perfection and multiply this perfection by having children. The human family should have started with one couple achieving perfection, and that perfection would have been passed down through the human lineage to those who are alive today. Clearly, had this occurred, we would all be living in a perfect society. It is quite reasonable to think that this is the way in which God intended to create the **ideal society, or in religious terms, the Kingdom of Heaven on Earth.** God intended that ideal society on earth first. **When God created this earth, he had every intention to create His ideal on earth. Thus, Jesus asked us to pray, "thy Kingdom come, thy will be done on earth as it is in heaven."**

When we look around ourselves today, however, we see that we are not living in that perfect world. We are living in a society which is corrupt and far from perfection. What happened to God's original ideal? It is apparent that it was not realized as God intended.

We recognize that a deviation from God's original plan has taken place. In other words, man of his own will has departed from God and entered the realm outside of the principles of God. The process of man's separation from God is known as the fall of man.

B. The World of Reality: A World of Evil

Due to the fall of man, the unprincipled or evil world came into being. God never planned to have this kind of world, yet it came about. Some might ask - how is this kind of deviation possible? We can answer by saying that God allowed man freedom, and gave him the right to decide his own destiny. Man has misused his freedom and ignored his God-given responsibility and has departed from God. Because of man's separation from God, man has become corrupted instead of perfected. We must underscore, however, that God has to allow man such freedom, even though it may be abused. (The reason will be explained later.)

According to Judeo-Christian teachings, the human fall was initiated by deception. In the symbology of the bible, the serpent lied to the first woman, telling her that God was deliberately hiding the most desirous gift from man. The woman ignored the truth from God, and listened to this lie. As a result, man's tragic separation from God began.

This is the beginning of man's corruption or alienation, which has resulted in man's spiritual "blindness." Man has lost his understanding of the deepest aspect of himself, the spiritual. Since the fall, man has lived with a strong awareness of the physical aspect of life, but his awareness of spiritual reality has been weak and in many cases has been extinguished. Man's corrupted human nature is manifested in selfishness, greediness, jealousy and immorality.

This corrupted nature began with the first man and woman, and has been multiplied from that point. Therefore, no part of the human race is exempted from the result of the fall. Coming from these same original ancestors, all human beings have suffered the same destiny. Instead of multiplying perfection and goodness, imperfection and corruption have been multiplied, and spiritual darkness has plagued the human race. The sinful society which we find today can accurately **be called "hell". It has become a reality here on the earth.**

The ideal society can be characterized as a society in which honesty, trust, cooperation, mutual love and

happiness prevail. The fallen world, on the other hand, is characterized by frustration, hatred, struggle, exploitation, immorality, crime and war. Though we live in a world of tremendous technological capability, the simple fact is that no amount of material wealth will lift off spiritual darkness, and we are still in the world of "Hell."

Ideal society--what is it like?

No one has seen the original world that God intended, so it is rather difficult to picture it correctly. Yet we find a model of this society in the functioning of the human body. The human body consists of over 400 billion cells composing many body organs and parts. Each of these cells is working harmoniously for the common purpose of the body.

There is no conflict between the cells or the body parts. A person's right arm does not quarrel with his left arm; his two legs firmly position themselves beneath the rest of his body and move the entire body wherever he wants to go. Although it is the mouth which enjoys the good taste of food, the hand carries the food into the mouth without any complaint. How is it that all the different parts of the body work so harmoniously? There are two important factors.

First, the entire body has one purpose which is commonly shared by all the parts. Every part is working for the well-being of the entire body, while at the same time all parts are partaking of the benefit of the whole. When you eat, for example, the stomach works for the entire body, and the whole body, including the stomach, receives the benefit.

Second, there is one command center for the entire body: the brain. The brain is also working for the well-being of the entire body. It will give proper communication and coordination so that the whole body can function harmoniously. Seen from this point of view, the human body provides a vivid example of how an ideal society could function.

In an ideal society, the whole society functions like the human body. First of all, there is one common purpose shared by all mankind. That purpose is the very purpose of God's creation--the joy of God and peace and happiness of all men. Each works for this common purpose and each is benefitted by it. This is possible because there is one common center for all humankind, God. If we compare the universe to the human body, then God is in the position of the brain. God works for the overall purpose

and coordinates all things for the fulfillment of that purpose. This is how "heavenly society" should function. Such a society is where the full potential of individual man can be realized. This is the God-centered society.

Human alienation came into being when man became disconnected from his original source--God. From that point everything has been disoriented and disorganized. This is the far-reaching significance of the "human fall."

What is fallen society? It is like a sick or injured body. Our society is like a person whose central nervous system is broken down. Because of this breakdown, each person's connection to God has been lost. Since the vertical connection to God has been damaged, it is difficult to establish good horizontal connections between ourselves. Since the "nervous system" is paralyzed, we can kill, steal and hurt others in our society, and still we do not feel any pain from it.

In the ideal society where God is the center of all things, each human being is like a cell of the body. The cells and body parts cannot hurt each other any more than your right arm could hurt your left arm, because both arms are part of one body. In ideal society, one cannot hurt others because he would actually be hurting himself. If the cells began to destroy one another, as in cancer, the body would surely die. Throughout human history, we find a continuous succession of countless wars, struggles, atrocities and killings. This is not the fulfillment of God's purpose of creation. We are living in a world of deviation, a perverted kingdom, and truly this is the kingdom of living hell.

C. God's Will is Restoration

We have now described two contrasting worlds: one is the ideal society which God originally intended, and the other is the society which we find today, outside of the realm of God's ideal. Furthermore, until now, human society has been creating a fallen history. Given this situation, the most important question is--what is God doing about this world? If God has no power or plan to do anything, then humanity has no hope. We would have to live with this sinful reality forever with no way to restore ourselves to wholesomeness.

Fortunately, this is not the case. God is almighty and omnipotent. Just as He had a definite purpose in creation, God has a definite goal in human history, and that goal and purpose is the **restoration of mankind**. God is going to restore this world of imperfection into the world of goodness and perfection which He originally

planned. His determination has been beautifully recorded in the Bible. In Isaiah 46:11 the prophet records the promise of God, "I have spoken, and I will bring it to pass. I have purposed, and I will do it." It is not written that God may do it, He will try to do it, or He may be thinking about it. In no uncertain terms, the scripture states, He will do it.

God has spoken of an ideal world. Therefore, He will bring that world to pass by restoring the goodness of man. He has purposed a world of joy and satisfaction, and that is what He will do. No matter what, He will accomplish. This is the absolute goal and will of God.

God's goal and will is truly the hope of mankind, and restoration is truly man's hope of salvation. We know that God had the wisdom and power to create this world in the first place, and we know that the same God, with the same wisdom and power, will recreate mankind into the originally intended perfection and goodness. Every person will eventually be able to restore his original character and essential value. All men shall become "perfect as their Heavenly Father is perfect." We shall create a society in which trust and love prevail and harmony and cooperation shall be the natural order of daily life.

D. Man Participates in His Own Restoration

It is very important to emphasize, however, that the work of restoration cannot be accomplished by God alone, but only through the mutual cooperation between God and man.

According to His original plan for creation, God has given man free will. Restoration is the process of recreation, and God will maintain the free will of man in the recreation process because free will is God's supreme gift to man and **God** wants man to be freely creative, instead of behaving in a programmed way. For this reason, man's free response to God's providence is an important factor in determining how quickly the restoration of the world occurs. In His original creation, God created all things by His Word (Logos). In His recreation, He also gives His Word. It is up to man to receive the Word and respond to it. Man can participate in his own recreation by having faith and obedience in the Word of God. Man has the ultimate choice: either obey or disobey God. This always remains as the exercise of man's free will.

For this reason, in speaking of the providence of God, we could say **God** proposes **and man disposes**. Man must take upon himself the destiny which is given and guided by

God. The fulfillment of God's purpose in human history requires the mutual efforts of God and man.

II. UNIFICATION ONTOLOGY: THE ORIGINAL IMAGE

Does God exist? This is not a new question; it is ancient. But upon this question hinges our entire view of life and the world. In seeking answers, two contrasting views have emerged. One view holds that men come from a Creator, God, and the entire world is God's creation. Based on this belief, religions have come about, and the values, ethics and spiritual heritage of our world have developed.

A fundamentally different view maintains that there is no God, and that this world was not created. This is the atheistic communist or Marxist position. In this view, matter alone has always existed and is the essence of the universe. Human life is seen as nothing more than a phenomenon associated with matter, and human beings must thus create their own meaning and purpose, as well as their own solutions to life's problems. In this view, "God" is a concept found only in the human mind.

The problem we face today is that of determining which view is the truth. If God exists, then Communism must be wrong; if God does not exist, then Communism must be correct. God or no-God: two contradictory beliefs cannot **both** be true. There must be a showdown in which the truth will prevail.

This showdown is now occurring in our world. There are basically two worlds around us: one that is based on the belief that God exists, and the other based on the belief that He does not. The former is represented by the free world, and the latter is represented by the communist world. This showdown is occurring in our own lives as well. In every person's life, the decisive moment comes when he must face the awesome question squarely: is there a God? The question--God or no God--is still the most fundamental question for modern man.

The problem of knowing God is complicated because the very nature of God means that He is invisible and not material. That is why no one has yet confined God to a "test tube." Any "God" which we could touch and see and photograph would not be the God we are seeking. Then how can we understand God?

Although we won't try to define God, the Judeo-Christian tradition provides us with a description of Him. The God which we are speaking of must be good,

infinite, omnipotent and omnipresent, eternal, unchanging and unique. He is, as St. Anselm observed in the 11th century, the Being than which no greater can be thought of. Thus, God must be bigger than yourself, bigger than the world, bigger even than the whole cosmos. God certainly cannot be fully grasped by any single individual's perception. Such a God would not be God.

Our inability to perceive God easily seems to present a dilemma. But there must be a way which God devised for man to know Him. A child knows and recognizes his father. Children don't have to make any effort to believe in their Daddy. They know him as a matter of fact. In the same way, we would expect that there must be some way that the children of God can recognize Him as their Creator and Father. If God had made man without giving him the capability of knowing his Creator, that would not fit our description of God Almighty. There must be a way to recognize God.

By first considering the process of perception in general, we can outline a method for recognizing God.

How do we perceive the existence of an object, particularly an invisible substance such as air? One way is through science. We can carry out a scientific experient. Even though air is invisible, through a simple experiment such as turning on a fan and observing the effects of the breeze, you can easily perceive the existence of air.

Second, apart from science, we can use our powers of reason and logic. That is philosophy. Through philosophical considerations alone, proceeding from first principles, we can learn a great deal about our world.

Thirdly, however, beyond science and pure reason, the most sure way of knowing the existence of the invisible is by direct experience. Once you perceive something through experience, you do not need to explain or convince yourself of it. You simply know that it exists. Your experience of the love of your mother, for example, goes far beyond proof or logical explanation. No power under the sun could bring you to doubt that the love of your mother is real.

In perceiving God, then, and in affirming the existence of God, we can use the same methods: (1) scientific experiment, (2) logic, and (3) direct experience. Today people either believe in or know the existence of God by one or all of these three methods.

A. Scientific Reasoning and logic in regard to the Existence of God

It should first be made clear that it is not the role of science to prove God's existence. Since God is not a material being, His existence is beyond scientific proof.

However, while science alone cannot prove God's existence, the advance of science has brought human understanding to the threshold of God, the First Cause. Thus the contribution of science is extremely important. Science leads us to the conclusion that the universe can only be completely described by a view which encompasses the First Cause. This breakthrough is the contribution of 20th century scientific progress.

There was a time, mainly in the 18th and 19th centuries, when the proponents of materialist worldviews, like communism and its precursors, anticipated that science would develop to a point where it would destroy every notion of God. Communists thought that science was the best ally of Marxism.

This attitude has prevailed into the present century in the Soviet Union. In the early days of the Soviet space program, Moscow's propagandists reported that the exploration of space by cosmonauts would prove that there was no God in heaven, and that God and Christ would soon be "relegated into mythology." Quite contrary to this expectation, a survey of the remarkable advances of 20th century science and technology shows that quite the opposite is occurring.

Seeking the component parts of the universe, the atom has been split and harnessed as an energy source. Further examination of the nature of the universe has led to the theories of general relativity and quantum physics. What is matter? It is difficult to define. Particles can be broken down into smaller and smaller sub-particles, but at the same time, substance itself can be shown to be energy--heretofore considered non-material. At this point, faced with startling and unexpected experimental results, physicists have had to abandon the classical conception of "matter."

Materialists claim that matter has always existed and matter alone is the essence of the universe. However, this theory is mere conjecture. The universe exhibits precise discipline and orderliness. How did it come about? Materialism offers no explanation. From the Christian, Jewish, Muslim and Hindu points of view, God is the cause of both energy and lawfulness, and the creation has come about as God has expressed His character into material form through the medium of energy. This is how a

disciplined, orderly universe came into being. The basic assumption of science itself is that nothing **occurs without cause. Thus, science supports the existence of an orderly First Cause.**

Let us consider the question further in an analogical way. We recognize many man-made objects in an auditorium, such as lights, podium and microphones. Did these things come about by chance? No, absolutely not. Someone made those things. Even prior to making them, there must have been a **necessity** and a distinct **purpose**. That purpose was not conceived by the object which was created. Someone other than the object thought of the purpose, and someone designed it in his mind. All of these objects existed first in an invisible form in someone's mind, then were projected into reality, not randomly or by whim, but by will.

The same principle may also be applied to the creation of the universe. We could then conclude that energy cannot be transformed into the universe, nature and man without the action of an organizing, willful Creator. Likewise, there must also have been a distinct purpose which preceded the creation of the universe. The whole creation was initiated with purpose, existed first as an idea in the mind of God, and became manifested in reality. That is the process of creation. By scientific analysis and analogical reasoning, we are led to the understanding that there must be Someone existing prior to the universe who conceived of the purpose of the universe, designed it and willed it into reality. **That Someone is the First Cause.**

We can call the First Cause by many names--God, Jehovah, Allah, etc. However you name Him, it does not change the truth. The truth is that there is a Creator, God. To fulfill His distinct purpose all things were created.

Contrary to the common belief of materialists in the 18th and 19th century, modern science is an ally of God and an adversary to materialist views such as Communism. It is Communism itself, not God or Christ, which will be recognized as myth and relegated to the "dustbin of human history."

In the preceding discussion, we have outlined a manner in which some of the intellectual barriers to faith in God may be removed. (See Note 1) We have clearly stated, however, that science and philosophy are not sufficient to move God from being an object of "belief" to an object of sure "knowledge." We need to add our **direct personal experiences to indisputably know God.**

Furthermore, we need to clearly see how God has worked in history and continues to work today for the progress and benefit of mankind. Only with a worldview encompassing the Creator and His purpose, and with a genuinely open heart, is man equipped to experience the very essence of God.

B. God: Unlimited Mind

All the objects we see around us serve a definite purpose. Purpose always precedes creation. The Maker or Creator conceived the purpose before beginning to create. That is, the purpose of creation is to satisfy the desires of the Creator.

How did His desire or purpose of creation become an actuality? Through what process did God create?

To understand the process of creation, let us use the analogy of a sound amplification system. Before any product can be manufactured, there must be a purpose in the manufacturer's mind which it would serve. The purpose in this case is to amplify sound so everyone in an auditorium can hear a lecture. The necessity, or the purpose, exists, before the substantial amplification system. How does the purpose become reality?

To substantially fulfill the purpose, the various parts of the human mind come into play. Knowledge (know-how) is needed to generate a design, but knowledge alone is not enough. A design is still not a reality. For design to become reality, will (drive) comes into play.

In general, then, this is how everything is made. First, purpose; second, knowledge; third, will. These correspond to the three components of the human mind. In order to create, these three components of the mind must work together.

God's creative work is similar to the creative work of man. There must be three distinct components within God: (1) Within the heart of God, the seat of emotion, purpose is felt. (2) To fulfill purpose, knowledge and intellect act to generate design. (3) To translate that design into reality, will must be exercised. God may be thought of as the great Mind of the cosmos. The only difference between the human mind of man and the cosmic mind of God is that the human mind is limited. The cosmic mind is unlimited and infinite.

The human mind corresponds to the personality of man. The quality of a man's mind determines the character of

that man. In the same way, the universe is the expression of the character of God's unlimited mind and personality. Although the mind of God is immense, there is every reason to believe that it is essentially the same as the human mind, particularly when we hold that man is made in God's image.

A very significant difference between the cosmic mind and the human mind as we find it today is that the cosmic mind is perfect--absolutely good and pure--whereas the human mind is stained and defective. Due to the human fall, our human minds have lost their purity and we are subject to evil inclinations, whereas God is absolutely good, and it is impossible for Him to desire, contemplate or will anything evil.

What is the most important part of God's mind? Like the human mind, made in His image, the core of God's mind is emotion or heart. Emotion determines purpose for God just as it does for man. Human emotion is the ultimate source of desire. Just as much as the human mind has the ability to feel, God also has the ability to feel--feel every sadness, joy, loneliness and pain. In the same way as human beings, God experiences a vast spectrum of emotions.

We sometimes forget that God is a God of emotion. We totally misunderstand and think that God is like a super-computer having infinite knowledge, infinite will and infinite power. Our concept of God becomes that of a giant robot with no heart and feeling. This is a serious error in our understanding of God. God is first of all a God of emotion, therefore He has a capability to understand love and feel it. He is an infinite personality with a truly sensitive heart, watching every human affair and participating in every human drama. He watches His children and experiences their joys and sufferings, sharing their emotions with the deepest heart of a devoted parent.

C. The Purpose of God's Creation

Finally, we must know why God has created all things and mankind. What was His purpose in creating? Along with the question of the existence of God, this is **among the most fundamental and crucial questions of life. No religion or philosophy has yet completely answered this question, but without this essential understanding, human life cannot help but be beset by confusion and chaos.**

Creation should fulfill the purpose of the Creator. We could compare it to a musical instrument, such as a violin. The violin should be played by a violinist; its

purpose is to produce beautiful music. Suppose that somebody uses that violin to drive nails into a wall. The violin is being used against the purpose of its creation, and it doesn't function well. Furthermore, the violin will suffer damage and no longer be able to serve its original purpose.

God intended that all men would know the purpose of God's creation and live for that purpose. Only in this way can we feel fulfillment and happiness. When we try to live for another purpose, confusion and unhappiness follow. To achieve happiness, then, we must understand the purpose of creation.

Why did God create man? We can approach this question by asking another question. Why does anyone work hard in life? Every living person has a certain ambition. Some want to succeed in business, make a lot of money and become millionaires. Others study hard to become accomplished and recognized scholars. There are some who are working day and night to become virtuosos in music or highly accomplished in other forms of art. Others still give their utmost effort to become champion athletes.

Have you ever asked yourself, "Why am I working so hard?" Many people seem to feel that knowledge, honor or fame are the goals of life. Suppose you attain wealth and honor, accomplishment and fame--what will all these things do for you? How are they good for you? What is the ultimate purpose--the innermost purpose--in life? Man's ultimate purpose is to be happy by feeling joy and satisfaction. Man is seeking honor, accomplishment and fame, but these are ultimately to gain emotional satisfaction. Emotional satisfaction is the bottom line.

God, being a God of emotion, has the same emotional goals. That is exactly why God created man. God wants to experience joy and satisfaction through man. The ultimate and highest joy and satisfaction is stimulated only by love. God created man to give and receive love, thus deriving the utmost joy and satisfaction. God is omnipresent and almighty. He does not need money, knowledge or power. These are what man seeks, but God has the power to create the universe. He has all knowledge, and there is nothing which He could envy. Love is unique, however. Even though God is omnipotent, love is the one thing which He cannot derive all by Himself. Love needs someone, and God needs someone to fulfill His love.

Love requires an object. There must be a complete circuit for the exchange of love. Thus you need someone to love and someone to love you in return. In the case of God, God is the subject and needs an object to receive and return His love.

God created man to be the object of His love. Human beings are the children of God. Without man, God cannot derive His joy and satisfaction. Man's responsibility is to receive God's love and love Him in return, through which God fulfills His joy. Man is created to be God's mirror--to reflect God's total image--and man as God's object is intended to constantly stimulate God with love.

This, and this alone, will satisfy God. This is why God created man. In order to give the same experience to man, God created the universe as the object of man. Therefore, man is the direct image of God and the universe is the indirect or symbolic image of God. Man and the universe together receive and return the love of God, and through this relationship God can be joyful and fully satisfied.

D. God's Purpose of Creation Has Not Been Fulfilled

The problem we have today, however, is that God's purpose of creation has never been fulfilled. Man is like a shattered mirror which fails to respond to and reflect God's image. We are separated from God and have obscured our original nature and value. Therefore we are not good objects of God's love. Man has failed to fulfill his original potential to respond to the love of God. This is the true alienation, alienation from the love of God.

God can be compared to a human parent with children. If a child, by misfortune, is born deaf, dumb and blind and cannot recognize his own parents, how would those parents feel? They would certainly be heartbroken. Furthermore, how can the child respond fully to the love of his parents and return that love to them when he does not even know that they exist?

This is precisely what it is like in our world today. All men are the children of God. Yet, unfortunately, many don't even recognize the existence of God. There is very little exchange of love taking place between God and man, and this is the worst tragedy for both God and man.

God is a God of deep feelings, and God is broken-hearted. God cannot receive joy or satisfaction from children who are spiritually deaf, dumb and blind. The history of God has been the history of weeping for the sake of humanity, and thus far humanity never knew that God was suffering in this way. Still, God has never given up hope. His constant goal and determination is for man to be restored to his original nature and value, and someday become a wholesome object to God, responding to God's love and returning joy, love and glory to Him. On

that day, God's joy and satisfaction will have no end. For the first time, the purpose of creation shall be fulfilled.

Until God experiences happiness from the freely loving response of human beings, the attempts of men and women to achieve their own happiness will always be in vain. When we as children of God relieve completely the pain of God, we solve the greatest problem of man as well--the search for love and happiness. The two problems are not separate, but one. When God is living in joy, man can also live in joy. People are frantically trying to be happy, but we can never achieve it if we neglect God.

III. THE LAWS OF CREATION AND DEVELOPMENT

As we have indicated many times, the power of Communism is the power of ideology. For the proponents of Communism, Marxist ideology is not just a theory, it is an expression of the principles and the laws of nature and the universe. One of the boldest proclamations of Communism is that they have found the law of nature, society and the world. Since they claim that this law is working perfectly in our universe, and there are no exceptions to it, then the inevitable can be forecast. This claim gives the proponents of Marxism confidence and conviction, and generates a passionate optimism. They believe the day of communism will come, as much as they believe the sun will rise tomorrow morning. This is the source of their will, religious fervor, and absolute dedication.

The "law" Marxism has come up with is the law of the dialectic. The essence of the universe is held to be matter in motion and the law of matter in motion is the dialectic. This law of opposition and conflict operates in nature and human society throughout history, and nothing under the sun can violate this law. Human progress can only be achieved by applying this law of the dialectic in relationships of struggle and contradiction. Thus, the method of human history is class struggle, and class struggle must be consummated by the violent revolution of the proletariat - the messiahs of the new age. It is the mandate of history that the proletariat is destined to overthrow the capitalists and bring about the ultimate and inevitable utopian stage of Communism.

This law of the dialectic is as sacred and absolute to all Marxists as God is sacred and absolute to Christians.

This theory of Marxism, however, has been developed upon the concept of "no-God," based upon materialism. This denial of God is its base and foundation. Then, when we find that God is a reality, the whole foundation of Communism will crumble. If the materialistic world view is shown to be untrue, then the dialectic which is based on the materialistic worldview is clearly a lie. This is precisely why Marxism or Communism has not been working and it will not work in the future. It is wrong and a lie from the ground up.

By contrast, the CAUSA worldview, Godism, begins by affirming that God exists and that He created the world to fulfill His defined purpose.

Furthermore, Godism further affirms God as the God of principle: a God of law. He also has absolute discipline to apply His law to creation and the development of history.

Therefore in order to understand God fully, it is imperative to understand His principles and laws of creation and historical development.

God is the ultimate authority in the universe and all creatures without exception are governed by His principles and laws. All creation must live up to His will and purpose by living according to the principles and laws of God. By living up to His laws and principles, man will fulfill his own purpose of creation and achieve his happiness.

We would like to describe now the three most basic and fundamental laws of creation which are continuously being applied in the development of human history. As we mentioned in an earlier section, God's work of restoration is actually the work of recreation, and God will recreate man with the same laws and principles that He applied in the original creation of man.

A. The Importance of Purpose

We have said that the ultimate purpose of God was to create an object of His love, an object to whom He could give His love, and who could return that love. For that reason, God created man and woman, His son and daughter, to give and receive love, and to fulfill His joy and satisfaction. Thus, we see God as a being with the desire to experience joy, happiness, and satisfaction through exchanging love with His children, men and women.

With this purpose, God created man and all things. With this purpose of creation in **mind, let us examine His**

laws of creation and development. Before doing so, however, we would like to consider in general the relationship between cause and effect.

B. Causality

Science is based on the assumption that there is no effect without cause, and there is an orderly relation between cause and effect. More specifically, there is not any characteristic in the realm of effect which has not existed first in the realm of cause.

The universe including man is in the realm of effect. God is the causal being. We can thus know God through examining the universe, as the attributes of the effect can tell us about the attributes of the Cause, the characteristics of God. We can say that there is nothing in the universe, the effect, which does not come from the original image of God.

Newton watched the falling apple from a tree and from this visible phenomenon he found an invisible cause--the law of gravity.

When St. Paul preached the invisible God to the Romans, who worshipped a visible idol, they were rather perplexed and puzzled and often they protested to St. Paul to show them God. St. Paul settled this question once and for all and that answer is recorded in the Bible:

For what can be known about God is plain because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.
(Rom.1:19-20)

This passage clearly shows that by knowing and understanding the visible world we can also know the image of the Creator and His characteristics and His laws and principles. (See Note 2)

Law 1: The Law of Dual Attributes

Horizontal duality: •ositive and negative

In all levels of the creation, from human beings to the animals, plants, minerals and even on the level of physico-chemical material, we observe the duality between positivity and negativity. (The words positive and negative here mean merely that there is a relationship

between two parts, and do not in any sense imply the qualities of goodness/evil, superiority/inferiority, or sufficiency/deficiency.)

On the level of human beings, there are two types of persons, man and woman. In animals there are male and female. In plants, generally, there are male and female parts, stamen and pistil. On the level of physico-chemical material, there is always a positive and negative part. (Even the neutron, a neutral particle, can be divided to give a proton and an electron.)

We find these two attributes in relationship on every level. If we encounter this duality on every level of the universe, **we can say that the image of God must also exhibit the dual attributes of positive/negative, or masculine/feminine.** That is, we observe in the creation a continuous and increasingly complete expression of the masculine and feminine aspects of the image of God. All things are created as the manifestation of God's dual image: male and female, positive and negative. This we call horizontal duality.

The proton and electron express to some degree the dual attributes of the First Cause, but there is a further progression such that when we arrive at the level of human beings, we encounter marked differences in physical structure, personality and emotions between men and women. These are an expression of the dual attributes which are found in the image of the First Cause, God.

Vertical duality: internal and external

There is another type of duality, that of internal character and external form. Man is composed of mind and body. Mind does not refer only to the mental processes of a person, but rather to all of his internal aspects and personality. The body expresses this internal character. One's face, for example, reveals one's emotions. We may try to conceal our feelings, but those who study body language assure us that the body is continuously expressing, consciously or not, the emotions and feelings of the mind.

A similar situation holds for the animal realm. An animal has an instinctive mind, which expresses itself **in** the form and behavior of its body. With respect to a plant, we can also talk about a type of "mind" which organizes the cells to form the body of the plant. This plant "mind" directs the growth of the plant and determines its form, height, shape of leaves, etc. This "mind" also guides the leaves towards the sun, and the root toward the water.

Even in the level of minerals and physico-chemical constituents we find the same dual attributes. Material is organized according to an inherent directive nature which causes energy to take a form, a "body." That is, an atom is the manifestation of some character; atoms obey laws. Sodium atoms always react with chlorine atoms to form salt, following a series of laws which constitutes one aspect of the inherent directive nature of the material.

In this way, we can make another generalization regarding the First Cause. If all of the universe is an expression of these dual attributes, then the cause of the universe, God, must also exhibit the dual attributes of internal character and external form. All things are created as the manifestation of God's dual characteristics of internal character and external form, which we call the vertical dual characteristics.

What we find in the created universe is a progressive expression of the nature of God extending from the simplest particles to the level of human beings. God's progressive expression of Himself in creation means that He created from simple to complicated, and from external to internal. God's creation progressed from the simplest creature such as an ameoba to the ultimate supreme creation, human beings.

Darwin's theory of evolution is only the external observation of God's process of creation. God may have utilized evolutionary mechanisms in creating the form (body) of men, but the entire process required the constant addition of new creative energy. Also, God gave spirit to man and not to monkeys. Evolutionists might call the process from ape-like ancestors to man evolution. The CAUSA worldview holds that it is God's process of creation. Through this process, God created the monkey as an animal, and God created man and woman as His son and daughter.

God's invisible nature or character manifested in reality-- this is the creation. Therefore the character of each creation resembles God's own character. The creation is like a mirror which reflects God's image or creation is like a child who reflects the parents characteristics. Creation is the manifestation of the invisible image of God.

Through the observation of all creation we find the law of duality in all existence. There are two kinds of dualities: duality of male and female-- positive or negative-- which we call horizontal duality. And there is another type of duality which is internal and external

which we call vertical duality. These are manifestations of God's image. Therefore, God exists in dual attributes.

God is one unified Being having the dual characteristics of masculine and feminine as well as internal character and external form. God is invisible, but He has projected himself into visible form: men and the universe. Therefore, we find all things are existing as male and female, plus and minus, positive and negative. Furthermore, all things have an invisible internal character and external visible body or substance. (See Note 3)

From this law we come to an understanding that everything in this universe comes in a pair system. God created nothing "solo." He created everything in pairs, so that the pairs would complement each other. (This will be fully expressed in the the next law.) Furthermore, God designed man to live a dual life, not a solo one. Therefore, it is logical to accept that man not only has this life but also another life which is the eternal spiritual life. Man is not only living in this physical world but also the spiritual world. Everything exists in duality, and human life is also dual as is the world we live in.

This understanding of God's dual attributes is fundamental to understanding the law of giving and receiving.

Law Two - The Law of Give and Receive Action

When we observe the universe, we see that all things exist through mutual cooperation of giving and receiving. For example, look at the animal and plant kingdoms. They are mutually assisting each other to maintain their lives. The plant kingdom produces oxygen without which no animal can sustain life. On the other hand, the animal kingdom produces carbon dioxide without which no plant can survive. Furthermore, the plant kingdom provides food for the animal kingdom. The animals produce fertilizers that in return become the food of the plants.

We see this cooperative phenomenon throughout all of our human society as well. Human society is one, giant cooperative body. Farmers provide food for all and the factory workers provide machines for the farmers. People pay taxes and the government provides services. Each day's buying transactions can be described as give and take action-- a person pays money and the merchant gives the necessary goods to the customer.

Give and take action goes on constantly within our bodies. In our breathing we inhale and exhale. Our heart receives blood and pumps out fresh blood. Our stomach receives food and gives out nourishment to the body. These are only a few examples of the multitude of reciprocal relationships which sustain the body.

Instead of the law of the dialectic, as proponents of Marxism believe, the operating law of the God-created universe is the law of give and take action or the law of cooperation. This is the basic operational law of the universe by which all creation maintains its life and existence, goes on to reproduce and makes progress in history. Instead of confrontation or struggle bringing progress, the truth of the matter is that cooperation, or give and take action makes progress.

Let us now explain the law of give and take action. Give and take action is the law God devised by which all creation receives its needed energy, and energy can only be derived through give and take action between two parties in a reciprocal relationship.

In order to bring about give and action, two conditions must be met:

A. Subject and Object

There must be a circuit formed between two parties in the positions of subject and object. When these two parties form a reciprocal circuit, it allows for give and take action. The subject is the entity which generally takes the initiative in the give and take action. The object is an entity which will respond to the initiative of the subject. These two parties are in a perfect, harmonious environment in which cooperative action naturally takes place. A person for example, has a mind and body. Mind and body form a reciprocal circuit of give and take action.. In this case, the mind is the subject which takes the initiative role and the body is the object which responds to the wishes of the subject.

Another good example is the couple - husband and wife. Man is in the subject position and woman is in the object position, and a harmonious reciprocal relationship of love brings happiness to the couple. At other times, the wife takes the initiative in the subject role and the husband responds to it from the object role. That is perfectly fine. (The word subject and object here do not in any sense imply superiority/inferiority or sufficiency/insufficiency. Subject and object are positions which operate on a totally equal and common level.) A married son becomes subject when he deals with

his family but when he goes to his parents, he becomes an object to them.

The most important thing to note here is that God's duality makes it possible to have all creation in pairs so that they can form subject and object relationships on all levels.

B. Mutual benefit (common purpose)

Another prerequisite for give and take action is that the subject and object must find common purpose or mutual benefit. God created in such a way that each creation can work for its own benefit. Therefore unless a creature perceives the clear benefit or common purpose, give and take action will not take place. Between two pluses, there is no benefit, and there cannot be give and take action. Between two minuses it is the same. (The law of repulsion will be treated below.) It is important to note that harmonious mutual cooperation takes place when both parties perceive mutual benefit.

Based on these two prerequisite conditions, the purpose of give and take action is to generate energy. Energy is required by all creation for sustaining life or existence, multiplication and action or progress.

Universal Prime Energy

God is essentially infinite mind and infinite energy. In His mind He purposed the creation. By means of infinite energy He realized that creation. This infinite energy which is an attribute of God was there from the beginning with God. This causal energy we call universal prime energy. It is the energy God used to create all creation. All created beings are deriving their needed energy from it. The method of tapping that energy is give and take action.

When subject and object initiate give and take action and unite into one, they form a perfect image of God. When subject and object united become a perfect image of God, this union becomes an object to God as subject. Immediately the give and take action between God and the object will take place by which this object taps the source of energy, and receives all necessary energy from the universal prime energy.

Let us take a few examples. In a man, when mind as the subject and body as the object form a reciprocal relationship, they come into perfect harmony. This man becomes a perfect object of God and the give and take

between God and man takes place. Man thus receives the necessary physical and spiritual energy from God.

When husband and wife as subject and object form a reciprocal relationship through the give and take action of love, this couple forms a perfect image of God. As a perfect object to God, the couple performs give and take action with God and receives the blessing of children and happiness.

In our society, government and people can be looked at from this principle. Government is the subject and the people are the object. They must form a reciprocal relationship and carry out give and take action. This nation then becomes a good object of God, and the well-being of the nation is guaranteed.

When we look at the solar system, the sun is in the position of subject and the planets are in the position of objects. As they continue the give and take action among them, they become the perfect objects of God and the perfect order of the solar system can be maintained.

The Principle of Origin-Division-Union

From these examples we can understand the principle of origin-division-union operating in our universe. In the process of creation, God, the invisible subject being, produces substantial subject and object beings and this represents division. The important thing to note is that they can form a circuit of reciprocal relationship that allows for give and take action. When that subject and object perform give and take action, they are united into one entity, the union. That union is in perfect resemblance to the origin which is God, and that union becomes the object to God. Then the give and take action of the origin and union takes place. The union receives the necessary energy from God to live, multiply and develop.

This ODU principle operates in every phase of God's creation. Through this law God is operating on every level in nature and society and God in His life-giving energy is omnipresent.

This ODU principle clearly presents a counter-proposal to the law of dialectic. God created the world to make progress through cooperation and not by conflict and extermination of the opposite. Now we see in the daylight the falsehood of communist doctrine. It is not working because it is not the truth. It is diametrically opposed to the true laws and principles of God. (See Note 4)

The Law of Repulsion - Secondary and Auxiliary Law to the Law of Give and Take action

In conjunction with the law of give and take action another secondary, auxiliary law is in operation which we call the law of repulsion. We observe the phenomenon in our universe in the behavior of electricity and magnets. Plus and plus repel and well as minus and minus . Engels interpreted this as an example of the law of dialectic.

As we already noted, to have harmonious give and take action take place there must first be common purpose or mutual benefit. Furthermore, the subject must have give and take with an object, not another subject. There is no mutual benefit between two minuses or two pluses, and therefore, they repel each other. The law of repulsion is necessary, and it is not designed to be destructive. It is designed to augment and facilitate give and take action.

When two plus charges repel, each is able to find its own minus. Only in this way each one can form a reciprocal relationship and supports the perfection of the universe. In other words, give and take action is primary. When a relationship cannot bring about give and take action, there is repulsion and each part is pushed to form its own constructive relationship.

The repulsion between two protons allows each proton to attract an electron and form an atom. In a herd of deer, two stags will battle over an available female and a section of territory. They do not destroy each other however. One will dominate and chase the other away. Then they can both find a female and breed.

In our Western society many people consider the law of the dialectic to be working in the labor/management relationship. We take an entirely different perspective. It is not necessary for one party to exterminate the other to make progress, as the dialectic indicates. Rather, in labor management relations, both the primary phenomenon of cooperative relationship as well as the secondary phenomenon of repulsion are occurring. Labor and management recognize fundamentally that they have a mutual dependence and they seek after mutual benefit. Extermination and total destruction of one party by the other is not the goal.

The recognition of self benefit is fundamental to the recognition of mutual dependence. In other words, it is not in the interest of labor to destroy management or vice versa. However if labor feels that it is being treated

unfairly, then there is a repulsion against management in the form of demands for an adjustment of labor relations, such as wages, benefits, working conditions, etc. Mistreatment of labor will never bring harmonious give and take action. If, however, labor is making such excessive demands that business is collapsing, it may choose to sacrifice its own benefit for the survival of the business. Again, this is to insure smooth and harmonious give and take action which produces constructive results.

This has occurred recently in the United States in such corporations as the ailing Pan American Airlines or the Chrysler Corp. The laborers reduced benefits and wages voluntarily so that the business could survive and prosper.

Law Three: The Law of Free Will and Human Responsibility

This law is probably the most important law to understand human history in its process of development. Furthermore, this law is most important to refute the theory of godless Communism. This law, in the CAUSA view, will answer the most fundamental questions in the minds of men. Without understanding this law, not only are we unable to refute Communism, but also we have no modern and scientific foundation for belief in God and His process of history.

In understanding free will and responsibility, it is important to observe that God created everything to pass through a period of growth.

Nothing in this universe can occur instantly. Everything takes time to grow into its fullest potential and blossom into culmination. In God's original creation He allowed all created beings to grow into their fullest potential. The lapse of a certain amount of time is essential.

A plant, for example, begins from a seed. Associated with this seed is a potential for the ultimate culmination of the growth of the plant into a tree or flower. From the seed, first the shoot emerges then the stem and leaves develop, and finally the flowers blossom. The flowers bring the fruit which contains the seed for the next generation. Thus all plants generally go through three stages--the stage of the seed, the stage of development of stem, leaves, etc, and the stage of flowers and fruit.

This is the full cycle of growth and the seed reaches its fullest potential at the completion of this

cycle. Let us take an egg as an example. The egg hatches into a chick, the chick grows to become a hen, which by laying eggs reaches its fullest potential and completes the cycle. Another example is an insect such as a butterfly. It starts from an egg and goes through the period of the larva, and is transformed into a butterfly. All creation goes through three stages of growth and completes a cycle to reach its full potential.

The three stages of growth are called formation, growth and perfection. There is nothing which does not pass through this process. Furthermore, all creations except human beings are created to go through this cycle of growth stages and reach their full potential automatically. Human beings are the exception.

God's greatest creation is the human being. Certainly a human being must also grow. This growth process begins at the moment of conception as the embryo is forming in the mother's womb, then is born and grows into an adult. When that person is physically mature and becomes capable of reproducing himself, he is able to fulfill his fullest biological potential. In this biological aspect, human beings are no different from animals. Like animals, the physical growth of a human being occurs automatically and man will reach his physical maturity with proper nourishment and the passage of time.

Unlike animals, however, human beings have another aspect to grow besides the physical aspect. That is the spiritual aspect of man. God created man as a physical being as well as spiritual. This is man's uniqueness in comparison with all other creations. Man alone here on earth has been endowed with both the physical and spiritual aspects of life. Therefore, as man grows physically, that man must grow also spiritually. However, the spiritual aspect of growth is not automatic. Here God allowed man to exercise his free will and fulfill a certain responsibility to reach his fullest potential. That is, man comes into a perfect union with God and he obtains a God-like quality while he is on earth when he receives God's love fully and returns his love to God. This is the source of joy and satisfaction to God. When man completes his spiritual growth, he dwells in the direct dominion of God, becoming a temple of God, and living in complete oneness of heart and love with God. When this total union with God has been achieved, it must endure for all eternity. Man is incapable of falling away from God at this point, for once he reaches perfection, separation of man from God is no longer possible.

However the most crucial thing is that man, during the spiritual growth period, is given total free will. Man must act upon his own responsibility to become

spiritually perfected. God's granting man this complete free will has enormous implications and consequences. It means that God delegates decision-making power to man. In this area, God chose to set limitations upon Himself. (See Note 5)

This point is illustrated in the bible when God finally created man after all things, and He pronounced that it was "very good." Then God instructed man saying "You may freely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for the day that you eat of it you shall die." (Gen. 2:16-17) This is the commandment that God gave man. God made it clear to man in no uncertain terms that if man were to violate this commandment, the end result would be death.

In this pronouncement, it is abundantly clear that God asked man to control his own destiny, the total destiny of between life and death. Man has been given freedom from God, and man can choose life or death. Furthermore, the most significant part of the commandment is this: God in actuality is saying to man, "If you choose to violate this commandment to the road of death, even I cannot help you. You must suffer the consequences. You must solve the problem on your own." Unlike all other creatures, God created man with total free will.

Man's responsibility then, was obedience to the commandment of God. Man was supposed to obey what God asked him to obey. That is human responsibility and it could only be exercised through man's free will.

The tragedy was that man did not obey the law. Man violated the law and went against the will of God and chose the road of death. Thus, tragedy occurred in human history and tragic consequences have been continuously suffered by all of mankind.

At this point, the most significant and vital question for man to ask God is this: "Mr. God, why didn't you save yourself a great deal of trouble? You actually invited the problem. If you had set man's will like any other creation, and caused man to grow automatically into perfection, you would not have suffered the consequences of the human fall because man would have had no chance to violate your law. Giving man free will has caused all of your problems."

This is a very powerful question. Could it be that God was unaware of this possibility? No, He knew that if He gave man free will, there would be a possibility of man's fall. Then why was he obliged to give man free will?

There are two compelling reasons why God has to give man free will if He is to create man at all.

a. God wanted man to be a co-creator

God did not want to have man resemble a robot or machine. God wanted man to be like Himself as his total image so that human beings would become the children of God. What is the greatest characteristic of God? It is the power of creativity. God wanted man to share this power of creation and to become a co-creator with God. Then, there is only one way to help man to be on this level--the creator's level. God made man only 95% complete (figuratively) and He gave man 5% responsibility to create himself. The 100% represents the perfection of man. When perfection is achieved by this formula, the result is a joint effort of both God and man. God created 95%, and man created 5% of himself. In this respect, man becomes a co-creator with God.

In order to assure that man would become a co-creator of God, man's 5% responsibility must be fulfilled by his own free will. Otherwise the purpose of creation is negated.

Let us illustrate with an analogy. Let us say that God and man are both bricklayers and there are 100 bricks to lay to complete a wall. God has layed 95 bricks and asks his son to lay the last 5 bricks to finish the wall. Man responds to God and lays the last 5 bricks to perfection. Indeed, a beautiful wall is completed and God turns to His son and pats Him on the shoulder, giving him praise by saying "My son, it is a job well done. This wall is the product of you and me. You and I are both creators of this wall. You are just like me."

God wanted to make this statement to man. He wanted to see the honor of co-creatorship bestowed upon man so that man, as the child of God, could share in the creativity of God.

What has happened is that in this analogy, man dropped the bricks and did not finish the wall. God is certainly capable of saying to His son, "My son, you are having some difficulty, so let Me do it." If God did that, at that moment man would become permanently relegated to a machine-like existence and would no longer be a child of God in His perfect image.

That is why God cannot take over man's duty but is instead always urging man to fulfill his responsibility in history.

God is like the greatest football coach. The coach will do everything possible to teach and inspire his players. He will push them, give them pep talks, scold them, etc. The only thing that the coach cannot do is go onto the field and play the game for them. If he does that, the ball game is over. God can do so much, but he cannot take over man's duty because that would nullify man's unique humanness.

Human history has been a consecutive record of the failures of man. It was not God who failed; it has always been man who failed God. Still God must be patient and wait until one day when man will fulfill his responsibility. That responsibility is man's obedience of God's law through faith in Him. Man always has the final word, because faith must be exercised voluntarily. In this way we can understand the agony of God. He is still waiting for man to come forward and carry the ball into the end zone. It might take tens of thousands of years, but God always has hope, because man only needs to score one touchdown. As we noted already, once man reaches perfection, he would remain perfected forever. It is well worth it. Compared to eternity, even 10,000 years or 100,000 years is like a little spark of light.

When someone is ignorant of this law, it is very easy for him to deny God. He can conclude that "God is dead," or perhaps adopt the views of "Christian Marxism." In either case, man becomes God. Because of the ignorance of this law, Communism came into being. Communism says there is no God, because it seems to them that if there were God, He would have to be weak and helpless and worthy of contempt. Ironically it is only because God has given freedom to man that communism can exist, and there is only one way to end communism. That is when man fully understands God's principles and laws and fulfills His desires by totally fulfilling his 5% responsibility. The full potential of man is realized by uniting completely with God and making the living God triumphant and real in every man's heart. This is our sacred responsibility.

b. Love must be voluntary

The second important reason God gave man free will is that God wants to achieve His purpose of creation in the voluntary give and take of love with man.

You cannot force someone to love you. When you force someone to love you, at that point love ceases to be love, and becomes a sort of slavery. In order to make love truly love, it must be exercised in complete freedom of will. That is the essential characteristic of love. Only through such voluntary love coming from the absolutely

free will of man, can God achieve His joy and satisfaction.

Let us take an example. Most of us wear a watch. No matter how much your watch keeps the correct time year after year without even the slightest deviation, you have no desire to kiss your watch and thank and pat it. Why? The watch has no free will. The service which it renders does not come from the exercise of free will. The watch performs according to program of the watchmaker- the watch is set to tell time. It has no other choice. If it ceases to tell the time, the owner will throw it away. On the other hand, the relationship between parents and their children is totally different. If the parents come back from a trip and, their child not only meets them at the airport but has saved his allowance without buying candy and bought flowers to give them, they will be overjoyed. They undoubtedly kiss their child and they may even shed tears. Why? It is a little deed of love and comes from the exercise of free will by the child.

By the same token, God is giving His entire love to man through His free will. God in turn expects man to return his love to God in the exercise of his free will. In free will alone, love becomes love. That love alone can give God joy and satisfaction. God does not want to receive love any other way, and for this reason God created man with total free will. Our human responsibility is to understand God fully and freely and totally respond to **His love**.

IV. THE CAUSA VIEW OF GOD, MAN AND HISTORY

CAUSA'S view on the ontology of God and the three laws of creation and development which are explained above serve as the basis of CAUSA'S worldview - Godism. In this chapter we would like to discuss briefly the CAUSA view of God, man and history.

Since we have already covered how communism views God, man and history, it is essential to develop a counter- proposal to that view. It is actually more than a counter- proposal because we prove communism to be false. CAUSA'S worldview is exposing the lies of communism, and showing that it does not provide any method of progress. And CAUSA goes on to bring the truth on God, man and history.

Communism is like the darkness of the night. When the sunrise comes it will find no place to hide. The darkness simply disappears. CAUSA'S worldview - Godism -

is such truth. In front of this light communism will simply disappear.

A. CAUSA'S View On God

1. God: The Creator

CAUSA views God as the First Cause and the Creator, and all things are the result of His creation. Man is His supreme creature.

2. Personal God

God is a God of emotion and a God of heart. He is a very personal God. Earlier we spoke of God as an unlimited mind having three components - knowledge, will and emotion. Among the three, emotion is the center and this is where the desire to experience joy originates.

Often man forgets that God is a personal God and a God of emotion. Often man imagines God as being like a giant computer without feeling. Nothing is further from the truth than this. God is a God of the deepest emotions; therefore, God is a God of love. He has the ability to feel joy, happiness, and excitement as well as sadness, agony, and heartbreak. No one could experience a greater gamut of emotions than God Himself. Furthermore, His mind and emotion are infinite. He feels everyman's heart here on earth and thereafter in heaven. Interaction with God is always on a one-to-one basis, so when man calls God it is always person- to person. That is what man's prayer is all about.

3. God Has a Clear Purpose of Creation for Man and the World

God conceived of a clear and distinct purpose prior to His creation. The creation of man and the universe was not just a random whim or "hobby" of God. It was an absolute necessity for God to create man and the universe, and He put His entire heart and soul into it. God has created man and the universe out of His deep desire to be joyful and experience satisfaction. Nothing can bring greater joy and satisfaction than love. Even if God is almighty, in order to fulfill His love, He needs an object with which He can interact in the give and take action of love. Man is created as his object.

After the fall of man, however, man failed to become God's object. His purpose of creation has not been

fulfilled, and therefore God has been a God of grief and suffering. Only mankind can remedy His heart.

God created the world as a dwelling place for His sons and daughters. Furthermore, God created the universe in the image of man so that by serving as man's object, the world of creation can stimulate joy in man. As much as God wanted to find His nature reflected in the created world, so man also desires to find himself reflected in the universe.

Man is the direct image of God, and the created world is the indirect or symbolic image of God.

4. God chose to set His own limitation

This is one of the most crucial points of our understanding of God, and is unique to CAUSA's worldview. God is almighty, yet He has established His own limitation. It sounds like a contradiction but actually it is not. God has chosen to set His own limitation by allowin:t man to have free will. In a way God gave up His right and limited Himself in order to elevate man to His level.

5. Free Will - God's Blessing to Man

God limits His omnipotent power to allow man to share in His divine character. Therefore the free will of man is the supreme gift from God, and a sacrificial expression of His love.

By giving man free will He loses, in a way, his control of man. By allowing man free will God's mission to guide man to perfection becomes extremely difficult, but God has chosen to give man free will for two reasons.

1) God wants to elevate man to the level of co-creatorship so that man can truly become a child of God, inheriting His every quality including the power of creation.

2) God made love supreme and that supreme love must come from man's exercise of his free will. That love alone can bring the ultimate joy and satisfaction to God.

However, the blessing of freedom is accompanied by the equally important human portion of responsibility. God trusts man to fulfill this responsibility. Man thus far has failed to respond to God's expectation. Tragedy in the world and in 'human history is the result of the misuse of God-given freedom and the failure of man to fulfill his responsibility.

Man must learn the lesson that freedom never comes alone. It comes with responsibility. Freedom and human responsibility are on either side of the same coin.

B. CAUSA's View on Man

1. Man is in the image of God

God created man in His own image. Therefore, man is like a mirror that totally reflects the image of God. When God sees man, He sees His second self as much as parents see their second self in their children.

2. Man is the visible manifestation of the invisible God

What is the creation? The creation of God is the manifestation of His invisible self into a visible, substantial form. Therefore, every creation is a visible manifestation of the invisible God. Among all creation, man is supreme. God projected himself into a being capable of responding to the entire range of His emotion. God created man in that position. Therefore, it is not an overstatement to say man is a walking God or a visible form of God. God and man are identical except God is invisible and man is visible; God is infinite and man is finite; God is the parent and man is the child.

3. Men and women are the sons and daughters of God

The most intimate and closest human relationship in the universe is the relationship between parent and child -- the relationship between a father and mother and their sons and daughters. God created man and woman in this most intimate and closest relationship with Him. The First Cause a personal God, the Father of mankind. All mankind is created in the position of sons and daughters and the relationship between the two parties is that of love. Since all mankind comes under one Father, we must love one another as brothers and sisters. All men are one family of man, and the head of that family is God. This goes beyond color, races, nationality and culture. Man cannot look for or achieve any greater title than the title of son or daughter of God. You cannot honor any fellowman in any better way than to respect him as a son and daughter of God. This is the foundation of true peace and harmony among men. This is where human rights and dignity originate. When you look at someone as a child of God and give him his due respect you have done your best duty as a fellow man. You love someone as a child of God. You cannot do anything better to him. Certainly you cannot harm him, lie to him, extort him or exploit him.

You cannot do any evil to your fellow man when you look at that man or woman as a son or daughter of God.

Ironically today, Communism is speaking strongly of and advocating human rights. Because communist doctrine teaches that man is matter in motion or is an advanced animal, there is no ground for respecting one's fellow man. "Human rights" for a communist is merely a ploy for propaganda and deception.

The truth of the matter is that Communism provides no grounds for respect for another human being, any more than their respect for animals or machinery. They can destroy millions of lives without pangs of conscience because their doctrine denies any value in human life. Furthermore, killing is glorified when that killing is done in the name of the revolution.

4. Man is an eternal being

Man is created as an eternal being just as God is eternal. As the laws of creation explain, God created man with two dimensions, one is the physical self and the other is the spiritual self. At the same time, God also created the world in two dimensions - one is the physical world and the other is the spiritual world. Man alone is supposed to live in both worlds.

Often we encounter great misunderstanding with regard to the term eternal life. Some people believe that man is supposed to live on earth forever. This view holds that because of the fall, death came about. If God intended man to live on earth forever, why would He bother to create the spiritual world? Furthermore this is not scientific. Science knows that all matter is corruptible. No material being can go on for eternity, and the body of man which is made from material cannot go on eternally on the earth. This would violate the law of nature and God's own principles.

The truth is that man is supposed to live in two worlds. He lives with his physical body here on earth in the physical world, and with his spiritual self in the spiritual world forever. The spiritual body and spiritual world are made from incorruptible, spiritual fabric. Between the two worlds - the spiritual and physical - the spiritual world is the subject and the physical world is the object as much as mind is subject and body is object. The two worlds are identical except that the spirit world is far more perfect and more "real" than the physical world.

Today the greatest source of problems in our society is that man does not realize that the spiritual world

exists and that he will go on to live forever. He does not understand that during his life on earth, he must prepare himself to be ready for the next and ultimate stage of life. Let us explain this more by considering the three stages of life.

5. Three Stages of Life

Every man must pass through three stages of life: (1) the embrionic stage in the mother's womb; (2) the physical life time on earth and (3) the eternal spiritual life in the spiritual world.

Embrionic stage

During the nine month period in the mother's womb, the baby prepares himself for the earthly life. Living in a liquid atmosphere, he receives nourishment and oxygen through the umbilical cord. During this time, the most critical duty of the baby is to prepare for the life that is forthcoming. The digestive organs are made ready for food, and the lungs must be prepared to be able to breathe air.

Physical life on earth

When the baby is ready to come into a new atmosphere, he must experience the trauma of leaving the familiar environment of the womb and emerging into a totally new world. Birth is at the same time both the "death" of the embrionic stage of life, and the dramatic beginning of earthly life. A baby in the comfort of his mother's womb has no idea that a world is existing outside, and he would have no desire to go through the experience of birth, because it is 'as unknown to him as "death."

Perhaps when a baby cries out at the time of birth, he is mourning his old mode of life. If the preparation is complete, however, there is no need to mourn. His lungs will function to breathe the air and his stomach will take in food. If it should happen, however, that his lungs do not fully develop, then he will be unable to breathe air, and a stillbirth is the result.

Obviously, a human being is designed to live on earth for only a limited time. That is to say, the second stage of life is limited just as the embrionic stage is. Instead of nine months, however, the physical life could be one hundred years. The purpose of this one hundred years of earthly life is preparation for a higher

stage--the spiritual stage. The entire physical universe is like a great womb where nature provides us with food to eat and air to breathe.

The moment must come when we terminate our life on earth, but death is actually a second birth process into the spiritual world. The day of physical death is the day of spiritual birth. This dramatic experience awaits every living person.

Spiritual life in spirit world

In the same way that we leave the liquid atmosphere of the mother's womb to enter the air atmosphere on earth, at the time of physical death, we are thrust into another atmosphere in the spiritual world. What kind of atmosphere is it? It could not be material such as liquid or air. The atmosphere of the spiritual world is filled with love and with the spirit of God. A strong pair of "love lungs" is needed to breathe that "air."

As much as we prepared our air lungs when we were in our mother's womb, we must prepare our "love lungs" while we are alive on earth. Without those love lungs, we would be stillborn into the spiritual world. This stillbirth into the spiritual world represents a far more serious type of death than the loss of physical life.

Obviously, the question of how to prepare ourselves on earth is extremely important. Experiencing the love of God and loving our fellow men here on earth is the most important and critical preparation we must make. To facilitate this, God has established a perfect institution in which we can learn and experience love--the family.

6. The family is the school of love

The family is where the essence of the love of God can be experienced and practiced. It is the God-given School of Love. The essential nature of the love of God is three fold: (1) Parental love; (2) Conjugal love; (3) Love of children--filial piety. While man is going through his family life, all of the three loves above can be learned and experienced.

As a child, man is supposed to experience parental love, the most pure and sacrificial love of all. Men and women grow up and come to experience conjugal love in marriage as husband and wife. Then, when you become parents of children, you experience their love (filial piety). It is absolutely necessary that every man have these experiences on earth. They enable him to experience and practice the love of God. When the love of God is

practiced in the family, that practice can be expanded throughout the society, nation and world. By doing so, a man develops strong "love lungs," and brings about the growth of his spiritual self.

The experience and practice of love must be centered upon God so that through every stage of human life man can be in communion with God, and man can feel His love directly. When man lives in communion with God, he has already started his eternal life even while still on earth.

The family is thus an indispensable God-given institution. In the process of spiritual development, each person should pass through the stages of son or daughter, adult man or woman, husband or wife, and father or mother. These are man's God-given, permanent titles.

Here again, a strong contrast can be made with the communist view. Communism denies the most sacred institution of all--the family, thus denying man the experience of the practice of love. By breaking apart families and encouraging children to betray their own parents, they have engendered such hatred and animosity that millions of men have come to deny their eternal life, and be stillborn into the eternal world of love. This is the worst crime, which the God-denying ideology of communism commits against human beings.

We know clearly that every person must come to one day when he has to face "physical death," but for human beings who live in the world of God, there is really no such thing as "death". It is merely a Transformation or Ascension, better yet a "housemoving." Man must pass to the final, spiritual stage of life. **Death is truly the ultimate birth into a new world.** When we are fully prepared for spiritual life, we shall experience eternally the highest dimension of joy of human life, continuously repeating the experience of love, which is the greatest gift of God. Man lives forever. Man's one life here on earth is the only opportunity during which man can invest for his eternal life. Man must live his earthly life for his eternal well-being.

On the other hand, the person who lives on earth with only a materialistic outlook, completely denying his spiritual life by living a selfish and greedy life, will be totally unprepared for birth into the spiritual world. This is the greatest tragedy imaginable--to enter the spiritual world without having developed the sensitivity to God's love which enables us to live happily in that world. The pain and regret of that situation is intense and long lasting, and very difficult to remedy. Nevertheless, no human being is capable of extinguishing

his spiritual life. Whether or not man perfects himself, his life goes on forever. The choice is rather simple: either live in heaven or in hell.

Men of wisdom must realize this ultimate truth and utilize every second of their earthly lives toward the well-being of their eternal lives. To do that, one must recognize God, receive His truth and practice God-centered, unselfish love toward his family and toward his fellow man.

7. Dual Dimensions of Men: the relationship between the physical self and the spiritual self

We already explained that men exist in dual dimensions. One is man's physical self and the other is man's spiritual self, and man is supposed to live in the two worlds of physical and spiritual.

People commonly ask - where is my spiritual self? One's spiritual self is always encased in the physical body. When you see someone, you would see him in duality, except that our physical five senses can only perceive one person. To perceive the spiritual being man must open his spiritual five senses. These will be fully operational when one goes to the spiritual world.

One's spiritual self is always encased in the physical body until such time that the physical body separates itself from the spiritual self. This event we call "**death.**" **From that point on, the spiritual self becomes independent and lives on in the spiritual world for eternity.**

It is most critical that we know the relationship of the the two selves while man is living on earth.

It has already been stated that man's earthly life is the only opportunity for his spiritual self to grow to maturity or perfection. Once one's spiritual self is separated from his physical self, that spiritual self ceases to grow.

In order for the physical body to grow here on the earth, it needs certain nourishment such as air, sunlight, water and food. By the same token, the spiritual self also needs certain nourishment. In the position of air and sunlight for the physical body, the spiritual self must receive life elements from God. These are truth and love. But that is not all. The spiritual self must also receive vitality elements from the physical body. These vitality elements are generated by the physical body when an individual performs actions of goodness. The spiritual

self meanwhile stimulates the physical body with spiritual elements.

In other words, the spiritual self must have give and take with God by receiving God's truth and love, and must pass on those elements of inspiration to the physical body. The physical body receives the message and obeys it, and practices the truth and love of God. In this way, the physical self can return abundant vitality elements to his spiritual self, by which the spiritual self can grow.

Men must receive God's truth and love while on earth and practice it. In this way, man becomes an embodiment of the truth and love of God on earth. That is the only way one's spiritual self can grow to full maturity. Man must live a divine life on earth by practicing God's greatest commandment to love God and fellow man. This alone can guarantee the eternal well-being of an individual. There is no other way the physical self can benefit the spiritual self.

We must be aware of two things: First, the material well-being of the physical body has nothing to do with spiritual growth. In other words, when you nourish your physical body with a good meal it does not necessarily have any impact upon your spiritual self. Furthermore, when a man is totally blind to the reality of God and His truth and love, and lives a selfish and greedy life on earth, he has completely denied the growth of his spiritual self. In light of this, the evil of Communism is extraordinary. It denies the existence of God. It denies His truth and love. It promotes hatred instead of love. That means that Communism completely denies the growth of the spiritual man. This could be called a spiritual blackout. Communism promotes a spiritual blackout over billions of lives. It denies the eternal well-being of all the people who have been affected by it. Besides the physical atrocities which have actually destroyed millions of people, communism has ruined the eternal lives of billions more. This is why we are repeating over and over that Communism is the worst crime ever perpetrated against humanity.

C. The CAUSA View of Human History

Communism looks at human history as the history of class struggle. They apply the law of the dialectic to human history and arrive at an apocalyptic conclusion. The time has arrived when the capitalists must be eliminated, and through the process of socialism the ultimate communist utopia will dawn. Of course, this theory is based upon materialism with the assumption that

there is no God. This not true, and therefore the apocalyptic vision has never been realized.

The CAUSA worldview offers a God-centered view of human history. (See Note 6)

1. History Has Predestined Will

Human history is not running at whim or at random as many people have thought. It is not an abandoned ship. We recognize God as the Creator, and also recognize that He is going to recreate the world to correspond to this original blueprint. There is a Divine will steering history.

2. Human History Has a Predestined Goal

When we recognize God and His will in history, there must be a definite goal to reach. Ever since creation this goal has not changed. It is the same goal God intended to accomplish in His initial creation and is the very same goal God is working to accomplish now.

3. Human History is the History of Restoration

In the introduction to the CAUSA worldview, we made it clear that a good and almighty God can only design a good world. God began with an original ideal. This is the world in which man becomes a true temple of God, and man's God-given nature fully blossoms. In this world, man would possess a God-like character. This is the world where man's perfect union with God prevails, and this is the world where man is incapable of corruption. Such an ideal society has not been realized because of the fall of man.

Man, separated from God, brought forth here on earth the totally opposite result. This is evil - a world of decay and corruption, a history of war and crime.

We believe that God is almighty and that he has a plan for this fallen world. That plan must be the restoration of the original world. This restoration of the original world is the will and goal of history. History is the history of restoration. God is going to restore all things and man to His original ideal. When that is consummated, and restoration is completed, God's new history of goodness will begin.

4. Man's Role in History

Man has a vital role in history. He is the partner of **God** in restoration. God's will or goal cannot be

achieved unless man fulfills certain portions of responsibility. Even though God has a certain schedule, whenever man fails to respond to the schedule God's program is prolonged. This is happening over and over again due to the failure of man. Let us take one example from the bible. God ordered the Israelites to make the exodus from Egypt to Canaan under the leadership of Moses. If they had responded to God's will 100%, it is a distance which could be covered in 40 days. Due to the chosen people's constant faithlessness and rebellion, it was prolonged to 40 years. Furthermore, Moses as God's chosen leader could not enter into Canaan and was succeeded by Joshua and Caleb. Only the second generation born in the wilderness entered the promised land. It was not God's desire for this to happen but man's failure in responding to God brought this misery. This type of failure has caused an incalculable prolongation of human history.

Even today God needs men who are dedicated to the consummation of His ideal. History cannot be fulfilled without man doing his role. This is God's greatest suffering, yet God endures and has patience and is waiting for the day of the fulfillment of man. In this respect the old maxim must be reversed to yield: "God proposes and man disposes." Now is the time man must stand up and must respond to God's urgent call. God alone cannot fight against Communism. He needs man as His champion. So far, too few men have responded. Too few Christians have responded. CAUSA is bringing the call of God all over the world so that all righteous men can respond. When men respond to God, human history will dramatically change.

5. Human History has been the History of Struggle Between Good and Evil

If the fall had not occurred and man had reached perfection, this world would not have seen the history of struggle. God did not plan to have human beings struggle, because progress and prosperity can be brought through the laws of cooperation. However, the day evil was introduced into the world, the history of struggle began.

The history of struggle has not been the history of class struggle as communism proclaims. It has been the history of the struggle between good and evil. God always raises His champion on the side of good and wages a **battle against evil. It is the destiny of history that evil must be conquered and man liberated. This does not mean the destruction of all evil men. It does mean the destruction of evil ideologies - removing the root of evil from humankind.**

What is evil? Anything that goes against the will of God and anything that blocks the fulfillment of God's

ideal is an evil force. In this respect Communism today is the worst evil human history has ever seen. This ideology, has not only denied the existence of God, but itself tries to take the position of God. The struggle between good and evil has never before achieved the global dimensions of the struggle between Communism and the free world. This is truly God's emergency of all time. It is a time when all good and righteous men of the world must rally together, not only to stop the spread of Communism, but also to liberate the communist world with a God-centered worldview. God's goal is nothing short of the total destruction of this ideology. This is the time man must respond to God's will and act.

When this task' is carried out on a worldwide level, there still remains the internal mission of solving the problems of good and evil within ourselves. The evil nature must be extinguished so that man can enter the realm of perfection in total communion with God.

When communism fades away, it obviously does not mean that all the world will instantly become heaven. the ultimate consummation of history will come when every individual passes through a purification process and restores himself, thus eliminating the tendency toward evil residing within his own character.

Ever since the fall, every individual has been destined to go through this internal struggle to overcome the fallen nature within himself. Truth will give him the power to do this. Only with the help of a clear worldview can the human tendency toward evil be overcome and each person be enabled to advance toward perfection.

V. CONCLUSION

A. Summary of the CAUSA Worldview: Godism

We have condensed the entire discussion of this chapter into a brief summary for the reader's benefit. This is the summary of the CAUSA Worldview: Godism.

(1) Godism: A God-centered worldview

Godism affirms the existence of God. God is the Creator and the Father of all mankind. God's attributes include knowledge, will and emotion and God can be regarded as the infinite Cosmic Mind whose qualities are expressed into the human personality. God has the capacity to be joyful and happy as well as sad and heartbroken.

He created man and the universe for a distinct purpose., That purpose is to fulfill His joy and satisfaction through the reciprocal exchange of love with man. Because of the fall of man, however, God has not yet attained His purpose, and His joy and satisfaction have not been fulfilled. Thus, God remains heartbroken.

(2) The fatherhood of God, the brotherhood of man

God created man in His own image. The Original Image of God has the attributes of internal and external and male and female, and so do human beings. Man as the image of God has two aspects: internal man which is spiritual, and external man, which is physical. Also, God created human beings as male and female.

God created human beings as His children, and therefore, God remains forever the Father of mankind. Humankind recognizing one Parent above all men and women will become brothers and sisters, and the planet earth will become the home of the God-centered family of man. The relationship between God and man is one of love, and the relationship between man and man is also one of love. This world was intended to be a place of peace as well as order and discipline. God and man together are supposed to enjoy happiness.

This ideal world has not become a reality. The most apparent evidence to this is the fact that many men do not recognize the existence of God.

(3) Man's earthly life determines the quality of his eternal life

Man is designed to live through three stages of life. The embrionic stage serves as a preparation period for the physical stage, and the physical stage is the preparation period for the spiritual stage. The spiritual stage of life is the final, eternal stage.

According to God's purpose of creation, man is to use his lifetime to return joy and satisfaction to God through love. By doing so, man perfects himself as the manifestation of God's image. When man completes his earthly life, he divests himself of his physical body and enters the spiritual realm. As a perfected spiritual being, he can live his eternal life there in love and happiness.

Man's earthly life is vitally important because it is the only opportunity which man is given to perfect his spiritual self. The spirit has a chance to grow to perfection while in the physical body. Once the spirit

separates from the physical self, there is no way for that spirit to develop.

(4) Fallen history has been the reality

At the outset of human history, man separated himself from God, was degraded, and became a fallen man. The fall occurred through a violation of the principle of God.

The consequences of the fall of man are suffered by all men of history. The worst of these is blindness to spiritual reality. Man has lost the true value of life and has become oriented toward material values. Man has become alienated, but the alienation of man is not as materialistic thinkers like Marx have thought: estrangement of labor and labor product. It is the loss of the God-given nature and value of man. Man's hope is to restore himself to the original status of man as God intended, with a full grasp of spiritual reality.

(5) The history of restoration requires the mutual efforts of God and man

Human history is providential history and does not run by whim, or at a random pace. It is running with a distinct goal and direction. The goal of history is the restoration of man and the world to the original ideal of God.

God intended man to exercise free will in human history, and God has given man responsibility in His creation. Therefore, without man's cooperation, God's ideal cannot be fulfilled. Man has an essential role in the consummation of the history of restoration. This being the case, the history of man does not always run like clockwork according to God's schedule. Rather, because of man's failure, the fulfillment of God's plan has often been prolonged.

We do not deny the presence of struggle in history. The history of struggle came about because of the emergence of evil in the universe. If there were no evil, there would be no need for struggle. This view is in contrast with the dialectical view that progress can only occur through struggle, and that history has progressed through struggles between classes.

When evil is completely overcome, there shall be no more struggle in human history. Human progress will be attained through harmony and cooperation and through reciprocal interaction centered upon a common purpose.

(6) The showdown between good and evil

God's dispensation has been initiated on the individual level and expanded into the family level, societal level and national level. The dispensation of God has now reached its culmination. There is now a global conflict between two worlds. One accepts God and the other denies God. One is the free world and the other is the communistic world. The confrontation between these two worlds--representing good and evil--is taking place in our life times. A showdown is rapidly developing, in which the God-accepting forces must prevail.

In addition to this external showdown, there will be a final internal struggle between good and evil within each man. Every person must go through a period of new awakening, bringing about a human revolution. The worldview of Unificationism is able to ignite this change in the human heart, allowing each person to realize himself as a child of God, and eliminate from his character all traits of fallen nature.

(7) Era of the "New Man"

We are living in the era of the emergence of the restored or awakened man. This "new man" will create a new family, new society, and a new world from which God can receive joy and satisfaction, fulfilling His original purpose. This is the hope of all men and the hope of God, and is thus the goal of our lives and the direction of human history.

The CAUSA Worldview:

Finally, CAUSA proposes five brief principles as a common ground upon which all God-believing people of the world can unite.

1. God is the Creator.
2. Man is the child of God.
3. Man lives an eternal life.
4. Man is born free to choose life or death. (Thus man is responsible to God for his freedom.)
5. Selfless love is the supreme value. (Selfless love benefits one's eternal life the most.)

Each one of these principles has the power to conquer communist ideology.

Furthermore, the deepest realization of the meaning of these five principles will bring about the human revolution of heart. When these five principles are

shown to be true, then there will be no room for communism. Man's greed and selfishness will vanish. God shall be victorious, and His truth and love will prevail without end.

. The CAUSA Worldview--A New Spiritual Force

Godism is a new worldview. God is the source of all truth. Yet, that truth must be properly communicated to man. The Old Testament expressed the truth of God in a way which was appropriate to that time. When Jesus came, however, the same truth of God took on a new expression. During the 2000 years which have elapsed since the time of Jesus, the intellectual level of mankind has been tremendously heightened, and science and technology have made great strides. What is regarded as common sense truth today would have been incomprehensible to someone living in the time of Jesus.

A great part of the confusion about God which is prevalent in the minds of modern men arises because of the disparity between the modern, scientific character of our age and an expression of divine truth which was elaborated for people of 20 centuries ago.

In order to resolve this disparity, there must be a new expression of truth that can speak clearly to the modern intellectual and scientific mind on the basis of the present level of human development. Godism is a new expression of God and His entire reality--spiritual and physical--in accord with the modern scientific point of view. It is capable of giving every person a grasp of God and the universe, thus providing the basis for a new value perspective.

A lesson can be drawn from the parable of the blind men and the elephant. Four blind men were sent to examine an elephant. One touched the elephant's side and commented, "This creature is very much like a wall." Another blind man touched the elephant's legs and stated, "Oh no, this animal is like a pillar." Yet another blind man touched the tusks and concluded, "Gentlemen, you are wrong, it is like a spear." The fourth felt the trunk and stated: "I am sure I know what it is. It is a huge snake!"

All four blind men examined the elephant diligently and came up with their conclusions. None of them were lying, but none of them were correct, either. They were each partially correct. They could not achieve a complete perspective of the animal, and their partial understandings gave rise to disagreement and division. There is only one way to unite them in understanding the

elephant. That is, to give them vision so that they can see the elephant in its entirety. Then, each of them can clearly understand the part which he examined as one aspect of the whole elephant.

What we need today is the vision to grasp and understand the entirety of God, and the reality of man and the universe. This vision is what Godism is trying to provide.

Spiritual awakening

It is the natural tendency of a person to consider ideas and make intelligent judgments according to the information at his disposal. Furthermore, everyone has the innate desire to advance himself in order to secure his own well-being. Ambition and hope in life are given by God as natural traits of man. Man's problem until now is that he has not had sufficient information to make an intelligent judgment as to what is good or bad for his life. Since man has been suffering from spiritual blindness, a large part of God's reality has been hidden from him. Acting upon the basis of partial information, man has often come to erroneous conclusions.

When new truth comes, however, or a new expression of the truth, it engenders a spiritual awakening. It is like man's spiritual blindfold being taken away. He sees the whole perspective and comes to understand the whole implication instead of only part of it. He is no longer in darkness and he has sufficient information to make intelligent judgements as to what is good or bad for his life.

A change in the priority of values

Man's desire to pursue material well-being, secular honor or physical accomplishment is not wrong, but that is not the only value for man. The more essential value is the spiritual value--man's relationship with God, and man's investment in his eternal spiritual life. Since we have not had enough information about this area, we have not taken this aspect seriously enough. This has resulted in a serious blind spot in our value perspective. Man must not live just for his physical well-being. Instead, he must recognize that the entire physical life is for the purpose of preparing for eternal life. Knowing God and loving Him and loving one's fellow man is often looked upon as a waste of time and an unwise business. However, from a higher perspective, they are seen as the most important activities in life. These very actions nurture

an individual's spirit and provide for his eternal well-being more than anything else.

It is ironic, but absolutely true that when you least live for yourself you are actually serving your own benefit the most. When you are trying to serve yourself, you are accomplishing the least for your genuine self-benefit. This is the paradoxical truth which Jesus expressed as: "Whoever seeks to save his life shall lose it; but whoever loses his life for My sake shall find it," and "What will it profit a man if he gains the entire world but forfeits his soul?"

When an individual's perspective is elevated and clarified through coming to understand a comprehensive worldview, he may come to adopt a new perspective of values. The reordering of his priority of values allows him to make decisions which are genuinely conducive to his eternal benefit.

A beggar clings to his ragged clothes as though they were precious because they are the only clothes he has. He will never relinquish those clothes unless he is given new and better clothes. Even a beggar, however, can see that new clothes have more value when they are right in front of him. He is happy to exchange his rags for new clothing. The same thing is true when a person becomes aware of a new and comprehensive world view. A limited world view provides an inadequate perspective from which to make decisions. A comprehensive world view provides a completed value perspective. Man's innate desire to better himself causes him to act upon it immediately, embracing the highest values and striving toward the attainment of those values.

A revolution of man

This transformation in the priority of values can kindle a human revolution. Man's life perspective and motivation are transformed, and he no longer lives for himself. The new perspective of values makes him a new man, working toward a new goal of life. This change is fundamental and basic and it will engender fundamental and basic changes in life and society.

The solution to Communism

When a spiritual awakening takes place in man, and that man is inspired by a God-centered worldview to make a change in the priority of his system of values, this will finally ignite the human revolution in his heart. Then there is no room for Communism in him because Communism

has no appeal to him. He will see clearly the evil of Communism and will have compassion for those who are the victims of Communism. That man is not in darkness and no power of darkness can conquer him. On the contrary, he has light and he can dispel the darkness which allows for Communism.

The ideal society

In this way, Godism will ignite a human revolution, a revolution of heart. We say that social change comes from the root, and that root is the individual. A fully awakened individual, or restored man, has a clear purpose and goal, and is dedicated to serve God and humanity before himself.

When restored men assemble and create a society, this will be an ideal society, a society centered upon God. His truth, love and will shall become the guiding light of that society. The purpose of Godism is to bring the ideal society into the realm of reality. (See Note 7)

C. Godism Versus Communism

At this point, we can observe one thing in common between Godism and Communism. Both views recognize that man is alienated and suffering from injustice in our present society. That is, neither one advocates the status quo. Both agree that change must occur, but here the agreement stops. In terms of methodology, there is a 180 degree difference between the two.

Communism--a change in the system only

First of all, Communism sees human alienation as a result of economic factors. Economic and political conditions have destroyed the essence of man's humanity. In order to recover the essence of man, the capitalist system must be destroyed through violent struggle, and Communism must replace it. In this analysis, there is no discussion of the problem of good and evil in the internal character of man.

This is in sharp contrast to Godism. Godism contends that no matter how many times you change the system, if the same imperfect, corrupted men still run it, you have not solved anything. This is exactly what has occurred in the Soviet Union and other communist societies. They have been successful in abolishing the old system and installing the new one. In place of the old class structure, however, an even more blatant new class

structure has appeared, and the power of the new leaders is now absolute. Instead of the capitalists who control money and means of production, this new class has consolidated political, economic, military and even ideological power. Workers are far worse off than they were in the pre-revolutionary era. Merely changing the system could not bring a fundamental change in the situation. The cause of evil is not to be found in the system--it resides in man himself. Man is the starting point of good and evil.

Godism--a change in man

Godism deals with the starting point--man. We want to bring a fundamental change from the ground floor, a change in the very character of man. Man's alienation is not merely an economic phenomenon. It is first of all a spiritual phenomenon: separation from God. Godism asserts that without restoring this fundamental breakdown in the relationship of man and God, there shall be no solutions for the problems of human society.

Communism--treating the symptoms vs. Godism--solving the problem at the root

Communism goes after the symptom. Godism goes after the root. Communism resorts to an external method, which is violence, while Godism advocates the internal method, which is change in the human character. The weapons of communists are guns. The weapons of Godists are love and truth. Communism calls for the extermination of its opponent. Godism calls for the restoration of man. Communism denies God, while Godism undertakes to liberate both man and God--God from His grief and suffering. Not only does God exist; there is no hope for a permanent solution without Him!

For the first time in their history, communists are faced with an ideological offensive. The goal of Godism is not only to defend the world from communist aggression; it is the goal of Godism to employ a positive ideology to bring liberation of the entire communist world. As we explained in the Introduction, the dawn of Godism is like the sunrise, and it will expose all the lies and deceptions of Communism. With the truth clearly revealed, there shall be no room for Communism to stand.

The liberation of Communism is only an intermediate goal, however. Godism will move forward to achieve the

ultimate dream of mankind--the realization of true peace and happiness for all men bringing the ideal society as a reality on earth. In this kind of society, all men can properly prepare for their eternal life right here on earth. The coming of such a society is the day of the ultimate fulfillment of God's will. As an instrument to that end, Godism can be called a worldview for true peace.

NOTES

1. Traditionally, the most common proofs for God's existence are the cosmological and teleological proofs. From the cosmological angle, we say that the creation and maintenance of the universe requires a powerful and intelligent God.

Aristotelian and Thomistic argumentation on the existence of God leads to the conclusion that there must exist a First Cause (prime mover in Aristotle) which is God. [Aristotle: Metaphysics XII; Physics VII-VIII. Thomas Aquinas: Summa Theologise I, q.2; Contra Gentiles I, 13-16,44; II, 15; 111,44.]

Archdeacon Paley stated it most simply, as follows: If a watch requires a watchmaker, then our complex world necessitates a divine creator. In a 1948 radio debate with Bertrand Russel, the Jesuit theologian F. C. Copleston used this cosmological argument to prove God's existence. According to Copleston, God exists, and His existence can be proved philosophically. We know that none of the material objects in the world are self-caused. Therefore, they must have an external reason for being. Since we cannot imagine an infinity of dependent beings, there must be a prime mover and first cause, God.

Numerous scientists have accepted this cosmological proof: astronomers like Sir James Jeans, physicists like Sir Arthur Eddington, biologists like Alister Hardy and paleontologists like Pierre Teilhard de Chardin. According to them, our universe is so complicated, so intricate, that it had to be made by a superhuman intelligence, which we call God. Mere chance cannot explain our kind of world. As the philosopher Michael Polanyi put it, no monkey can produce a play like "Hamlet" by pounding on a typewriter at random. Neither can mere chance have caused our world.

The postulate of an omnipotent, omniscient, all-benevolent God as the creator of the universe is an extremely simple hypothesis, which by the normal standards of judgement of scientific hypothesis gives it a considerable edge over competing hypothesis, such as that: 1) the universe is caused by a being lacking God's infinite properties; or 2) the universe has no cause or explanation. For example, with regard to the cosmological argument, Swinburn says there is quite a chance that if there

is a God He will make something like our finite and complex universe. It is very unlikely that a universe would exist uncaused, but rather more likely that God would exist uncaused. The existence of the universe is strange and puzzling, but can be made comprehensible if we suppose that it is divinely created. This supposition postulates a simpler explanation than does the supposition of the existence of an uncaused universe, and that is a ground for believing the former hypothesis to be true.

Finally, the existence of God can be demonstrated on the basis of personal religious experiences. The mystics know that there is a God because they have actually felt His presence. These proofs for the existence of God were used by William James, in The Varieties of Religious Experience, and by Henri Bergson in Two Sources of Morality and Religion.

2. Roman Catholic thought relies heavily on the analogy of being (analogia entis). By carefully studying the nature of the world, we discover a great deal about the nature of God.

Because our world contains gradations of goodness, truth, etc., there must be a summum bonum which is the cause of all goodness, truth, etc. This we call God.

3. The CAUSA view of the constitution of beings basically differentiates its ontology from the Aristotelian; nevertheless, it does not contradict it. Aristotle advanced the concepts of substance and accident which are different entities of the same object, whereas the CAUSA view presents the same object as relational, namely, that the same object or being has its invisible and visible characteristics. The novelty of the 'CAUSA position consists here in departing from Aristotle's concepts of potency and act [Metaphysics XII, 4-5] and building its ontology on relationship.

4. It was a fundamental intent of the philosophies of Plato and Aristotle to explain movement in the world. Plato in the Timaeus tries to explain it by using myths such as that of Demiurge, world soul. Aristotle makes an effort to explain movement by resorting to the structure and rotation of celestial bodies and their Prime Mover.

The CAUSA view finds the cause for motion in the creative activity of God, and accepts the biblical idea of creation.

5. Leslie Weatherhead once defined God's will in terms of three different aspects: His intentional will, His circumstantial will and His ultimate will. It is God's intentional will that no one should suffer. God intends for us to live happily in fellowship with Him. Therefore God does not cause wars or traffic accidents. He sets up certain laws for our benefit, and when people break them they suffer. He never intended them to suffer. If they suffer, they are responsible.

Augustine stressed the continuous struggle between good and evil in history, whereas Calvin emphasized the sovereign majesty of God. God is the omnipotent ruler over creation and all history. He decided prior to the creation what He wanted to accomplish. Hence the destiny of the world and every man is predetermined from all eternity. God's election decrees are absolute and unchangeable. Everything that happens is due to the will of the all-sovereign God. Thus, we can be sure that if we remain loyal to Him in word and deed, we need never fear about what the future may bring.

In reaction to Calvinism, many thinkers have stressed the freedom of man.

6. Godism advances a theistic philosophy of history which could be compared with such philosophies of history as St. Augustine's, Giambattista Vico's and Johann G. Herder's.

7. Godism stresses God's providence and man's need for God-centered principled love.

A connection of civil laws with Transcendence was clearly emphasized by Richard Hooker (1554-1600) who united Thomism with the authority of the Anglican church. Similarly, Baruch Spinoza, in spite of his insistence on the neutrality of the state in matters of belief, emphasizes our individual participation in the divine nature. His view is that man creates his own values, whereas Godism insists on absolute values derived from the divine nature.