

## FFWPU Europe and the Middle East: 40 Years Since Release of CAUSA Lecture Manual

Knut Holdhus  
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CAUSA Lecture Manual played a significant role during the Cold War with its pro-God and anti-communist view



It is 40 years since the CAUSA Lecture Manual was published in January 1985 by CAUSA International. The 264-page publication became a significant tool in the organization's efforts to counter Marxist-Leninist ideology during the Cold War. Its impact can be assessed through its influence on religious and political groups, its role in pro-God and anti-communist education, and the controversies it sparked.

CAUSA International, an educational organization, was established in 1980.

Throughout the 1980s, it conducted numerous seminars and conferences across various countries, including the United States, Latin America, and Europe, aiming to counter Marxist-Leninist ideologies.

The preface of the CAUSA Lecture Manual opens with,

"This text presents an examination and critique of Marxist-Leninist ideology, a critique of confusion in the Western system of values, and a new worldview based on the affirmation of [God](#). This new worldview, Godism, and these critiques were inspired by Reverend [Sun Myung Moon](#), founder of CAUSA International."



Developed during the Cold War, the lecture manual reflects the organization's commitment to promoting democracy and freedom.

### Preface and Introduction

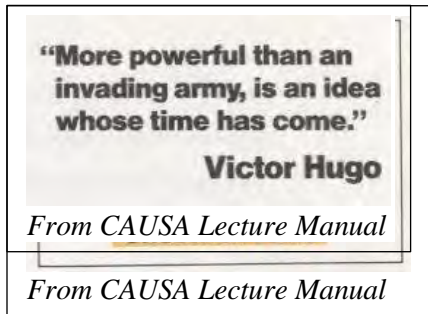
The manual begins with a preface and opening remarks by Bo Hi Pak (1930-2019), outlining its purpose and providing guidance on its utilization. It emphasizes the necessity of understanding communist ideology to effectively counter its influence and underscores the importance of a principled alternative.

### Chapter One: Communist Expansionism and the West

This chapter examines the global spread of communism, analyzing strategies employed by communist movements to extend their influence. It discusses the geopolitical implications for Western democracies and the challenges posed by communist expansionism.

### Chapter Two: Marxist Ideology: Overview and Critique

Here, the manual provides an overview of Marxist ideology, including its historical development and foundational principles. It offers a critique of Marxist thought, highlighting perceived flaws and contradictions within its theoretical framework.



### Chapter Three: Dialectical and Historical Materialism

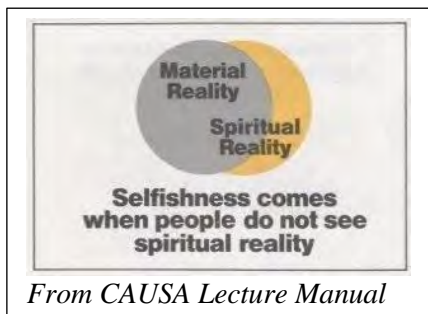
This section delves into the Marxist concepts of dialectical and historical materialism, which assert that material conditions and class struggles drive historical development. The manual critiques these concepts, arguing for the inclusion of spiritual and moral dimensions in understanding human history.

### Chapter Four: Marxist Economic Theories

An analysis of Marxist economic theories is presented, focusing on concepts such as surplus value, labor theory of value, and the critique of capitalism. The manual challenges these theories, defending the benefits of free-market economies.

### Chapter Five: Imperialism and the Third International

This chapter explores Marxist interpretations of imperialism and the role of the Third International (Comintern) in promoting global communist revolution. It critiques the strategies and outcomes associated with these efforts.



### Chapter Six: Confusion in the Western Value System

The manual discusses the perceived erosion of traditional values in Western societies, attributing this confusion to the influence of materialism and moral relativism. It argues that this moral decline creates vulnerabilities to communist ideology.

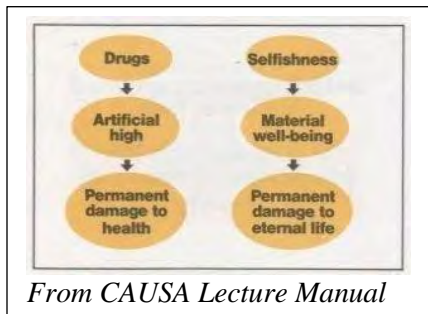
### Chapter Seven: Introduction to the CAUSA Worldview

This extensive chapter introduces the CAUSA worldview as a principled alternative to Marxism. It is subdivided into several sections:

**God vs. Communism:** Contrasts the theistic foundation of the CAUSA perspective with the atheistic nature of communism.

**Counterproposal to the Law of Dialectics:** Offers an alternative to the Marxist dialectical method, emphasizing harmony and cooperation over conflict.

**Counterproposal to Historical Materialism:** Presents a view of history that incorporates spiritual and moral progress, challenging the materialist conception of history.



**CAUSA Worldview on Man:** Defines human nature from the CAUSA perspective, highlighting the spiritual and moral dimensions of humanity.

**Overall Conclusion:** Summarizes the CAUSA worldview as a comprehensive alternative to Marxist ideology.

**Practical Applications of the CAUSA Worldview:** Discusses how the CAUSA perspective can be applied in various societal contexts to promote freedom and democracy.

**CAUSA Outreach:** Outlines strategies for disseminating the CAUSA worldview and engaging with individuals and communities to counter communist influence.

In summary, the CAUSA Lecture Manual serves as both a critique of Marxist-Leninist ideology and a presentation of an alternative worldview grounded in spiritual and moral principles. It aims to equip individuals with the knowledge and tools necessary to effectively counter communist influence and promote democratic values.

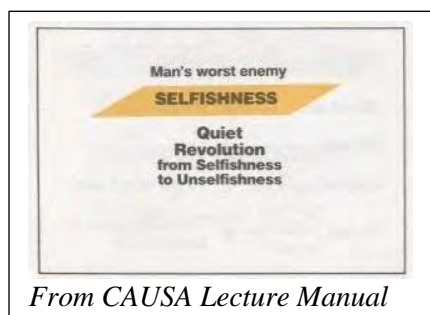
### Influence on Religious and Political Groups

CAUSA actively engaged with religious leaders, particularly within evangelical and conservative circles, to disseminate its anti-communist message. The manual served as a foundational text in seminars and conferences aimed at educating clergy about the perceived threats of communism. For instance, in 1985, CAUSA organized events offering all-expense-paid trips to pastors for training seminars. Some religious leaders, such as Assemblies of God evangelist Daniel Scalf, became regional directors for CAUSA,

indicating the manual's role in mobilizing religious communities against communism.

### Role in Anti-Communist Education

The manual provided a structured critique of Marxist-Leninist ideology, offering alternative perspectives grounded in what CAUSA termed "Godism". This content was utilized in educational settings to equip individuals with arguments against communist doctrines. The manual's comprehensive analysis of Marxist theories and its presentation of a theistic worldview appealed to those seeking intellectual and moral counterarguments to communism.



By the early 1990s, following the dissolution of the Soviet Union and the decline of global communism, CAUSA's activities diminished significantly. The organization had largely ceased its operations by the mid-1990s, as the geopolitical landscape that necessitated its mission had transformed.

The keen reader may ask how the CAUSA Lecture Manual was different from "[Communism - a Critique and Counterproposal](#)" by Dr. Sang-heun (Sang Hun) Lee (1914-1997) and published in 1973.

The CAUSA Lecture Manual was designed as an educational tool for workshops and seminars, especially aimed at political, religious, and community leaders. The manual was written for a diverse audience that includes non-academics, and focuses on delivering a concise, systematic critique of Marxist-Leninist ideology and presenting the "Godism" or "Head-wing" philosophy as an alternative.

[Dr. Lee's book](#) is a more in-depth, scholarly work primarily aimed at readers seeking a detailed analysis of Marxism and a philosophical counterproposal. The book appeals to academics, philosophers, and those interested in deeper ideological discussions. Dr. Lee explored the theoretical and logical inconsistencies in Marxist-Leninist thought, while The CAUSA manual stressed the moral and spiritual inadequacies of communism.

Both publications share the common goal of addressing the challenges posed by communism and offering a spiritually grounded alternative but cater to different audiences and contexts.

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# 50 Years Since Lee's First Critique Of Marxism

• December 11, 2023 • Knut Holdhus



## "Communism: A Critique and Counterproposal" Turns 50

50 years ago, in the autumn of 1973, "Communism: A Critique and Counterproposal" was published by the Freedom Leadership Foundation in Washington DC, USA.

The 240-page book is written by Dr. Sang-heun (Sang Hun) Lee (1914-1997) and was originally published in Korean in 1972. The publication does more than revealing the radical errors of communist theory.

As explained in the preface,

"An effective critique of communism requires the presentation of a counterproposal because communism is not mere philosophy, but a guide for behaviour and a plan for practice. Communism is a **theory for action** designed to gather and organize the masses of people, especially young people. Therefore, without a **new theory for action** we cannot expect to make a radical



Dr. Sang-heun (Sang Hun) Lee (1914-1997). Photo: FFWPU

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critique of communism [...]."

The counterproposal that Dr. Lee presents, is based on the **Unification Principles**, the fundamental teachings of **Sun Myung Moon**.

In the book summary on the back page of the cover, the **Principles** underlying the counterproposal are introduced as,

"a contemporary, spiritual, scientific and historical view of man and the universe, offering a positive alternative to Marxist ideology. It shows scientifically that **cooperation and harmony – not contradiction and struggle** as Marxism asserts – are the motivating forces of human progress. It proclaims nuclear family unity, centered on **God**, as the dynamic center of a moral revolution which can create a truly harmonious world."

The critique is summarized as,

"For the first time a thorough analysis and in-depth critique of Marxist theory is presented in such a way that completely reveals the undeniable shortcomings and errors in an **outdated, materialistic doctrine.**"

In the concluding chapter, Lee summarizes what he calls the grave errors of communist theory and points out that "history is not moving towards the communist society, as Marx predicted. Rather Lee anticipates "a true classless society" that becomes possible to create when we discover the physical and spiritual principles that **God**, the Creator, originally intended an ideal human society to be based on.



*Karl Marx (1818-1883).  
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**Marx's first grave error**, according to Dr. Lee, is found in the Marxist labour theory of value,

"The laws of economic movement which he developed and formulated have been shown to be erroneous, with few exceptions, and thus his predictions concerning economic movement were also largely incorrect. (p.231)"

The **second grave error** is that,

"his dialectical materialism is not a philosophy of truth, but only a means to rationalize violent revolution, which was his real purpose. In order to philosophically support his theory that class struggle and revolution are necessary in social progress, he twisted the laws of progress in the natural world. In spite of the great difference between the progress of nature and that of society, he misled people through conceptual ambiguity and semantic deceptions to think that the two were the same (p.232)."

The **third grave error** of Marxist thought is his claim that "social progress is the result of the development of the productive forces which takes place according to material conditions." Lee asserts that Marx did not grasp the important role of human desires, will and creativity, that it is not just social and economic conditions that determine the direction of the development,

"Social progress is the result of two elements: man's will and the material conditions. Marx underestimated the role of human consciousness in social progress" (p.232).

In a later publication, "The End of Communism" (English edition 1985), Lee formulates a more **comprehensive critique** of communism. He points out that his 1973 book,

"dealt effectively only with communist theory itself, not with the roots and fruits of communism [...]. (Preface viii).

The theory of alienation is claimed to be the starting point of Marx's thought – the roots. The fruits are "the reality of present-day socialist economy". Lee describes the stagnation and collapse of the socialist economy.

Dr. Lee points out that it is important to study and criticize communist thought or Marxism as it is their ideology that drives activists to commit atrocities like acts of terror in their constant pursuit of a communist

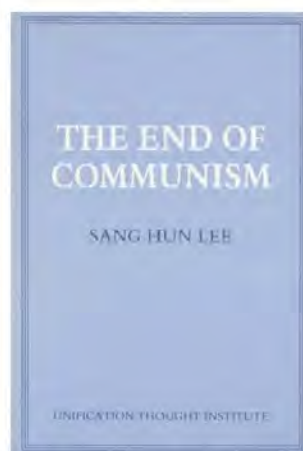
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*The front page of the cover of "The End Communism" (1985).*

revolution.

If Sang-heun Lee (1914-1997) had still been writing today, he might well have added a section about so-called **cultural Marxism** – a key concept for understanding the communist movement of today. Karl Marx thought in his time that socialist revolutions would break out in the industrial world, where the proletariat would rule the bourgeoisie and establish dictatorships in the name of the people. However, as history has shown, it did not work out that way. This has even led many Marxist thinkers to believe that Marx was simply wrong and that a different method was needed to create a communist world.

This became the origin of so-called cultural Marxism. The communist goals could only be achieved through a “long march through the institutions”. All the traditional institutions of Western society had to be infiltrated and attacked – the media, the church, the universities, the schools, the publishing industry, the film industry, etc. In addition, **marriage**, the **family**, traditional values, and the perception of gender had to be criticized and broken down.

The English edition of “The End of Communism” was published by Unification Thought Institute, New York, USA, and is a translation of the Japanese edition from 1983.

Sang-heun Lee has also authored several editions of **Unification Thought**, the latest of which was New Essentials of Unification Thought (published posthumously in 2006)

*Featured image above: The front page of the cover of “Communism; A Critique and Counterproposal” published 1973.*

*“50 Years since Lee's First Critique of Marxism” – text: Knut Holdhus*

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