

Fighting God's War

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Armed Freedom triumphs over Tyranny and Kingly Power in Brumidi's fresco.

If we look at the world situation in the light of events in Indochina, any thinking person must realize that we are living in a world at war. There are preparations for war going on in Korea, Europe, and China; there are conflicts in Africa and South America; there's guerrilla warfare of a sort starting up in the United States. In addition to the armed conflicts, there are also ideological, political, and spiritual wars. We who are involved directly in God's work really have a feeling that we are fighting a battle for God and that we are heavenly soldiers.

Back in the 1800s, during the time of great revival, Christians really had a sense of fighting for God, of fighting for righteousness, of going forth to grapple with the evils of this world, and of confronting Satan and overcoming him.

When they had that sense, then Christianity really progressed. Missionaries went out to all the world, in the most difficult and dangerous circumstances. But now, that crusading spirit or fighting spirit seems to have left the Christian churches. As a matter of fact, our whole nation seems to be faced with a kind of psychological block about even thinking about war, and this is a dangerous trend. I'm not saying we should be militarists, but when the whole world is at war, it's suicidal to have psychological inhibitions about even facing up to the whole concept of war. There is very much of an anti-military, anti-fighting spirit in the United States. Even for us, we know that we're fighting God's war, but I wonder how many of us really understand what it means to fight or what it really means to be, in a combat situation?

I'm what you would call an "army brat." My father was a career officer in the army, a graduate of West Point, and he distinguished himself in World War II. Also in my family there is a military tradition -- my grandfather fought in World War I, I have ancestors who were officers in the Confederate Army during the Civil War and who fought in the Revolutionary War, and even all the way back in Scotland the McKenzie clan is famous for the Seaforth Highlanders, which is a fighting regiment in the British army. All my life I've been raised on military bases amongst the whole panoply of war, listening to war stories with military men. I'm really against the attitude that the military is by its very nature degrading. I've found from my own experience that there are just as many opportunities for experiencing all the human virtues of kindness, love, mercy and sacrifice in the army as there are in civilian life.

As a matter of fact, if you really think about it, the army-at its best, at its most ideal -- is the closest thing we could find to a real life of faith according to the Christian ideal. After all, what is it that Christ did for us? He gave his life for us. This is one of the things expected of you in the military. So, at its highest, at its best, the army life is the closest thing to a real life of faith, a real life of service and sacrifice.

I would like to use my father as one example to refute the stereotype that people have about the military. My father was a person who deeply loved peace. That was what made him such an effective soldier. He truly loved peace and that was his motivation for going into such a dangerous and difficult mission during World War II. I think this is really the key to understanding what it means to fight God's war. If you really love something, if you think of something as really valuable, wouldn't you want to fight for that thing?

Take peace for example. A lot of people say, "How can you fight for peace?" What does peace really mean? The Principle teaches that peace is the state of dynamic give and take centered on God, one where

things can grow and develop to their full potential.

God's peace, the most precious thing in the world. Wouldn't you want to defend it against anything trying to break it down? Health, for instance, is also a state of dynamic equilibrium, but there are germs, parasites, poisons and other things which might break down our state of health. If we really value our health, then we are willing to put out some effort to preserve it. Every time you take a shower or mop the floor or wash the dishes, you're waging a war against disease. Usually we don't think about it in those terms, but 100 years ago the war against disease was really serious. Whole populations of people used to get wiped out by a plague germ. Of course, now we feel we've conquered disease to a great extent.

But we still have to maintain our defenses. We still have to make some sacrifices; we can't just leave junk and garbage lying all over the place. We can't be lazy if we are really going to preserve our health. It's the same thing with peace. There are agents in this world that bring about war and conflict. Those things have a spiritual basis. Satan and evil spirits and deriving from them, feelings of lust and greed, desire for power, the tendency to sacrifice other people for your own benefit, narrow-minded attitudes all cause conflicts among people. If we really value peace as the most precious thing in the whole world, then our whole determination and dedication should be to confront these evil things and overcome them.

To fight God's war means to be peace loving. We can say that we love peace if we are not willing to confront those spiritual forces which are bringing war to the world, just as we can't say we value our health if we leave junk and garbage lying around, if we never brush our teeth or take a shower. Recognizing that we are at war, we have to confront the evils of this world. Our purpose and mission is exactly analogous to that of an army. We're facing an enemy, and we have to unite and mobilize to defeat that enemy.

The first thing you think about when you think about the military is the whole idea of discipline. You're facing death every minute in battle. How are you going to get people to stand there and take it, even in the face of death? This is why discipline is necessary -- discipline to stand in the face of difficulties, even stand in the face of death without dropping everything and fleeing. It's a difficult thing to do when you think about it.

There are different theories about how you can create discipline in the army. There's the idea that you must operate on the basis of fear. In the communist army, they have a very simple technique: if you hesitate your officer shoots you in the head. Then there is the theory of conditioning. That is, during training you have a really nasty sergeant who yells and screams at you, until after a while you get to the point where you would rather charge into the guns of the enemy than face that awful sergeant. This theory is used in the American and other armies. But, during World War II, the American army found that the most effective way to increase discipline in the military is what they call the "buddy system." From the beginning, the men go through training as a unit and experience maneuvers as a unit. By the time they get into battle, they've established ties of friendship, love and common purpose between them. This is the greatest thing for instilling discipline.

The American army is not noted for its Prussian automaton-type discipline, but it is noted for acts of individual heroism and amazing feats of sacrifice. I remember reading a book based on the stories of soldiers who won the Congressional Medal of Honor, which is the highest decoration that can be given to a soldier. I read some of the most sublime, most beautiful stories of individual heroism and of men giving their lives for their friends. One particular act of bravery seems to have happened several times in both World War II and the Korean War. During a battle, if a hand grenade fell into a foxhole filled with men, one man would fall on top of that hand grenade, gather it to his chest and smother the blast with his own body. He would die, but his friends would be saved.

The only thing that could possibly motivate a person to do that is love. This is the love that Jesus talked about: "greater love hath no man than this; that he lay down his life for his friends." This is really Christ-like love. When you have that kind of love you cannot be afraid of death. Jesus said, "Perfect love casts out fear," when 'you have love in your heart you're not thinking of yourself. It is this kind of love which can motivate people to face up to the greatest evils and the greatest dangers in this world without flinching. If we have Christ's love then we know we can overcome any fear and face any danger.

Another aspect of discipline is the necessity for unity in the army. Unity is discipline, in a sense: Take for example the concept of self-discipline, which is simple unity between your spirit and body. You discipline yourself in order to bring about unity between your mind and body. For instance, if you're a pole-vaulter and your record is 12 feet, to go beyond that record you have to discipline yourself, go through training. When you finally do pole-vault 15 feet, you don't have to go through all the practice and restraints you did before. When unity is achieved between spirit and body, the result is liberation.

After all, freedom means freedom to do what you want to do, to fulfill your ideals. But you have to discipline yourself to bring about those ideals and those accomplishments. If your purpose is to bring about peace, unification, love, and God's truth throughout the world, you realize, of course, that you can't

do it all by yourself. Then the greatest joy for you would be to work with other people to achieve that goal. The more strongly united you are, the greater progress you make, the more feeling of liberation you feel because you're making progress toward that goal.

Unity is what the Divine Principle is all about. It is brought about by the give and take of love, centered on a common goal. As long as we have the same purpose and goal, and we have give and take centered on this goal, we can be stronger and more disciplined than the Communist Party or any other party in the world. In physics there is the concept of synergy -- when you unite two separate things, their combined strength is greater than the sum of their separate strengths. For instance, if you tie a bar of tin and a bar of copper together, they will not be as strong as if you melt them together and make bronze.

There are also many instances in military history which show how a small group of men who were unified would completely smash and defeat a much larger army. The best example I can think of is a small band of 200 or 300 Greeks who were trapped in a narrow defile, facing a huge Persian army of conscripts. The leader of the Greeks told them, "All right, we'll probably die, but we want to die with smiles on our faces." While the Persian army advanced with much yelling and shaking of swords, the Greeks marched forward in orderly rows, smiling away. Even before they reached the enemy, the opposite side just broke and ran. Those Greeks were not brought together by fear, but they were free men who came together based on love -- love of their homes, love of their values -- and they were preserving something they believed in. For that reason, they had much greater strength than the enemy. We can really take a lesson from that. Even if just the people in this room were really united centered on the love of God, we could conquer the world.

Very much connected with that is the whole concept of morale. The dictionary says morale means "a sense of psychological well-being centered on a goal." Looking at the American army, I find that these days the whole concept of a common purpose has gone out of morale. It's no wonder that the United States had such a terrible time in Vietnam; we can't really blame the army because it's derived from our society. If your morale is bad, if you're feeling listless and bored and you don't like what you're doing, you go out and get high, you see a movie, you try to remove yourself from the difficulties of life. It's not a problem just in the army, it's a problem in our whole society.

Our society is undergoing a precipitous decline in morale in the sense of purpose, direction and unity. We can see reflected in all the various social problems in our society. If we really want to solve this problem we have to consider what is morale from God's point of view?

From the point of view of Divine Principle, morale is very much connected with the concept of heart... Your heart is the part of you which leads and directs you to accomplish your goal. The goal and purpose of heart is joy. In Korea, the word "joy" has a different connotation than it does in the United States. When Americans think of joy, they usually think of joie de vivre, a kind of spontaneity, children laughing, lambs gamboling in the fields, birds twittering, butterflies, Mardi Gras, things like that. When we hear that man's purpose is to give joy to God, then we think, "We should be joyful, and then God will be happy." But Reverend Moon said once that when God looks down and he sees children laughing and people playing and having a good time, it makes Him feel much worse, realizing the state the world is in and how much misery there is.

In Korean the word "joy" has the connotation of accomplishment and achievement. According to Principle, joy is produced when the ideals in your mind are realized in a concrete form. What this describes is accomplishment. The greatest joy, the true joy, is the joy of accomplishment. In order to have that joy, you have to have a clear goal that you can work for, and when you achieve your goal you feel joy. This is how true morale can be created.

The problem with the American army is, when they went into Vietnam they were never given any understanding of why they were there or for what purpose. Therefore, they were cheated out of any possibility of feeling the joy of victory. If an army has no sense of purpose and direction, then they are just a disorganized rabble and act like one. True moral comes about through a clear sense of purpose and direction. This is also how true joy can be brought about. That is why Reverend Moon doesn't let us have an easy life, but sends us out into the field to witness and to work; he realizes that that is the only way we can experience true joy.

There's another deeper aspect to morale -- what it is that motivates you to go out and accomplish. I guess you can call it fighting spirit or the will to win. What God wants more than anything else is to defeat Satan. If we are really united with God then our original minds will be constantly directed toward victory for God. That is the only way we can offer joy to God. United with this goal, God's heart would be in us like an instinct, guiding us toward victory like birds are guided to a certain place when they migrate. Then, too, we wouldn't have to psyche ourselves up to fight. This is the kind of spirit Reverend Moon has.

Victory for him is instinctive. I don't think he could think about failure any more than a whale could live

in a tree. In every situation, he thinks, "How can I make this a victory?" When the communists were torturing him, he thought, "Let's see how much they can beat me?" When they kept him awake, he thought, "I'm going to set the world record for sleeplessness." When they tried to work him to death, he thought, "I'm going to be the best worker," and he won a citation from the communist authorities for being the exemplary worker. This is the kind of fighting spirit our members should have -- an instinct for victory. Then nothing can stand in our way.

In conclusion, I'd like to talk about the difference between God's army and Satan's army. Thinking about the communists, who are our primary foe, let's look at their actions. To communists, the enemy is capitalism and capitalists, so to defeat the enemy you kill all the capitalists and destroy capitalism. So whenever they conquer a country they wipe out anyone who has any possibility of being a capitalist. They completely destroy the economic and political system in the country and they try to impose by force their own ideology and way of life.

When America defeated other nations during World War II, what did we do? We restored freedom and democracy. We helped restore their economy. We liberated the people of Japan and now they are on a par with us and even exceeding us in economic competition.

Can you imagine, after defeating an enemy, helping that former enemy to become stronger than us? This, of course, is peaceful competition, and Japan is one of our closest allies. The same thing is true with West Germany. The victory of God's army can be seen when Jesus was nailed to the cross and, looking at all his enemies who had put him there, he said, "Forgive them Father, for they know not what they do."

That was the greatest victory of Jesus. And that is the difference between God's army and Satan's army. When Jesus said, "Forgive them Father," he based his forgiveness on the fact that those people weren't the enemy. The enemy was Satan who was deceiving them. The enemy is spiritual darkness and folly and ignorance. So the true war is a spiritual one.

We cannot condemn a man for being evil, because he is being deceived by Satan. We have to remove that person from Satan's influence. We have to liberate people from the bonds of sin. Consequently, our army is the true liberation army in the world today, because we're liberating people from the things that are really oppressing them and really binding them.

I think that everybody in the world, deep down in their hearts, wants to be defeated by us. If we in the United States stand up with faith and courage for justice and righteousness, I think we would be amazed at how quickly the enemy surrenders to us. Our path will be one great victory celebration.