REALTRUTH

A MAGAZINE RESTORING PLAIN UNDERSTANDING



WHY CAN'T AMERICA FIND JUSTICE AND PEACE?

Living with the Virus Reports from Around the World Rethinking the Fourth of July

Does America Need Another New Deal?

COVID-19: A Divine Message?



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Social distancing circles are shown at Dolores Park in San Francisco, California (May 20, 2020).

PHOTO: JUSTIN SULLIVAN/GETTY IMAGES

Living with the Virus Reports from Around the World Page 4

Personal from the Editor-in-Chief The End to All Conflict Page 1

Does America Need Another New Deal?

The coronavirus pandemic is bringing serious financial repercussions. Is drastic action needed to preserve the future?

Page 14

Why Can't America Find Justice and Peace?

Until we all look to what the Bible really says about inequality and oppression, we will never heal our racial divide.

Page 16

Policing in Modern America

The big question in each controversial encounter with police is whether officers' actions are legal or illegal. Page 21

Should You Trust Big Tech?

Large tech companies harvest data to profit, but many find their intentions dubious.

Page 22

Rethinking the Fourth of July

Celebrating this Independence Day will require adjustments. So should our understanding of it. Page 26

COVID-19: A Divine Message?

Many see the virus as a message from God, but do not agree on what that message is.

Page 28

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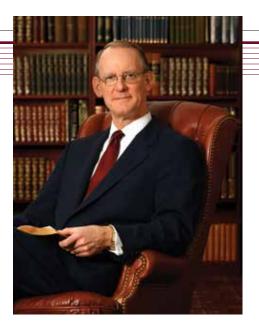
Scriptures are quoted from the King James (or Authorized) Version of the Bible, unless otherwise noted.

FRONT COVER: A protester carries a U.S. flag upside down next to a burning building in Minneapolis, Minnesota (May 28, 2020). PHOTO: AP/JULIO CORTEZ

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PERSONAL FROM

David C. Fack



The End to All Conflict

ORE THAN EVER before, this world desperately needs sweeping change—and SOON! On the heels of one of the worst pestilences to ever strike mankind, a firestorm of protests has engulfed the globe over the tragic death of a black man at the hands of a police officer in Minnesota. This issue of *The Real Truth* examines these two major crises threatening to *totally* destabilize an already unstable world.

Masses are seeking solutions to longstanding issues of conflict, injustice and hatred that has plagued mankind throughout history. But despite constant effort, resolution and peace remains more elusive than ever. With the passing of time come *more* problems, not less. *Why?* Why, at every turn, has mankind bungled and botched all efforts to solve its truly great problems?

This is because men cannot, and never will, find the way to peace *on their own* without outside help. In reality, they have *no chance* to achieve world peace. Here is *why*.

As part of an extensive Bible prophecy about world conditions in our time, the prophet Isaiah answers this question: "The way of peace *they know not*; and there is *no judgment* in their goings: they have made them crooked paths: whosoever goes there *shall not know peace*" (59:8). The solutions of men always lead to more

wars, ruin, misery, death and destruction. The apostle Paul wrote, quoting Isaiah, "And the way of peace have they NOT KNOWN" (Rom. 3:17).

How true! I have stood at the very lectern in the United Nations General Assembly where so many presidents, prime ministers, dictators, kings and popes have called for world peace. I could not help but think of which person had ever made a permanent difference.

The governments of men simply do not work. They have *never* succeeded in finding permanent solutions to what are, for them, insoluble problems. It has not been given to men to understand the path to peace—or, for that matter, the way to abundance, happiness, health and prosperity. No wonder the greatest thinkers, leaders, educators and scientists have failed miserably in their quest for peace on Earth! God has not yet *revealed* to the vast majority of mankind the solution to its unending wars and world troubles.

Addressing Government

In 1966, as God began to call me into His truth, I had the opportunity to meet with my United States Congressman from Ohio. I had applied to attend the United States Naval Academy and all applicants were required to have a personal interview with their Congressman in the final stages prior to acceptance. At the end of the interview, he asked me if I wished to ask him any questions.

I had only one.

I asked the Congressman his opinion of one world government—if it were in the hands of men. His answer

was immediate and emphatic, "I do not believe it would work, but if I did, I would shout it from the housetops."

This made a lasting impression. I have never forgotten my conversation with this Congressman of over 30 years' experience in the federal government.

Since that time, many have suggested that one world government is the only way to world peace and stability. But many questions arise. Who would bring it? How would it be phased in? What laws would it administer? How would they be enforced? Would sovereign nations relinquish their authority to it? Would it succeed, or would it eventually oppress and enslave all mankind? These questions always stop thinkers, planners and leaders in their tracks!

Therefore, the end of strife, conflict, inequality and war the world over remains as elusive as ever. Everyone yearns for it, but no one knows how to obtain it. Why? Why cannot the experienced leaders and intelligent thinkers of our time find the way to peace?

The Bible is almost entirely a message about a coming world government. Prior to the birth of Jesus, an angel appeared to His mother, Mary. These verses describe this encounter and what she was told: "...the angel Gabriel was sent from God unto... Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, you that are highly favored...you shall conceive in your womb, and bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall REIGN over the house of Jacob forever; and of His KINGDOM there shall be no end" (Luke 1:26-33).

Everywhere Christ went, He preached—announced—the coming of the Kingdom of God. Like a newscaster far ahead of his time, Christ foretold a complete change in the way

the world would one day be governed. With this change would come unprecedented world peace, and happiness, harmony, universal health and prosperity. He explained that it would be a world-ruling government that would smash and replace all the governments of men—a utopian, wonderful world tomorrow.

When Christ commissioned His 12 apostles and sent them to preach, the instruction was to preach about the Kingdom of God (Luke 9:1-2). When He later sent out His 70 disciples (Luke 10:1), He also commanded them to preach the Kingdom of God (vs. 9). Paul preached this same "Kingdom of God" message everywhere he went (Acts 19:8; 20:25; 28:23, 31). The terms Kingdom and Kingdom of God are found scores of times throughout the New Testament. Yet it is absolutely astonishing how nearly everyone has lost the knowledge and true meaning of what this Kingdom is!

The word "gospel" derives from an Old English word meaning "good spell" or good news. The word "kingdom" also comes from an Old English term that simply means government. In other words, Christ preached "the good news of the government of God." The coming of world peace, happiness, health and abundance will certainly be good news for a mankind that has not known it for 6,000 years.

In John 18:36, Jesus stated to Pilate, "My kingdom [government] is not of this world." Pilate asked, "Are you a king then?" Christ responded, "You say that I am a king. To this end was I born, and for this cause came I into the world" (vs. 37).

Jesus Christ was born to be a KING, and when God's government is fully established on Earth, it WILL usher in peace for all nations!

Consider Revelation 11:15: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Just as there is no doubt that countries today represent real, literal, physical governments (kingdoms), this passage leaves no doubt

that God's government is also real and literal.

Have you ever been told about these passages? I never learned or even heard of them in the church of my youth—yet here they are, available with unmistakable clarity.

What About Us?

Matthew 24:27 states that Jesus will come like lightning shining from the east to the west. This will be an earth-shattering event no one could miss. But will He come to rule by Himself—or will there be others with Him? We could ask: When Christ establishes His supergovernment, who else might be part of the structure He establishes? If the governments of men require the efforts of many, who assist a supreme leader, is God's government different?

Let's examine some of what the prophet Daniel recorded about God's Kingdom.

Notice that God will officially grant Christ the authority to rule the world: "There was *given* Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:14).

Again, we ask whether Christ rules alone, or are others to rule with Him? Exactly how does God intend to manage all the peoples and nations of Earth?

More verses in Daniel 7 are critical to understand. Notice: "But *the saints* of the Most High shall *take the kingdom*, and possess the kingdom forever, even forever and ever" (vs. 18).

Believe this verse for what it says! The ultimate calling of Christians is to join with Christ to share rulership in the Kingdom of God over *all* nations and *all* peoples. Truly, Christ will be "KING *of kings* and LORD *of lords*" (Rev. 19:16).

These other kings and lords can be you or anyone willing to accept God's terms for entering His Kingdom.

Daniel's prophecy concludes with further confirmation of the marvelous potential ahead for all who follow the

truth: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, *shall be given to the people of the saints* of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:27).

What could be plainer? No wonder Jesus stated, "And he that *overcomes*, and keeps My works unto the end, to him will I give *power over the nations*: and he shall *rule them* with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father" (Rev. 2:26-27), and He added, "To him that *overcomes* will I grant to sit with Me *in My throne...*" (Rev. 3:21).

The phrase "in My throne" is used because Jesus understood His throne is on this Earth. When Christ Returns, the saints will rule with Him—on *Earth!*—as spirit-composed beings in the Kingdom of God.

All who understand these truths need never again be "in the dark" about God's Plan—or their awesome potential role within it. A new world order IS coming—but it is far from what *men* are planning.

Citing Isaiah 52:7, Paul also recorded, "How beautiful are *the feet* of them that preach the *gospel of peace*, and bring glad tidings [good news] of good things" (Rom. 10:15). He further cited Isaiah: "But they have not all *obeyed* the gospel. For Isaiah said, Lord, *who has believed our report?*" (Rom. 10:16).

Sadly, most people will *not* believe "God's report" of what lies ahead

for civilization. They will *not* believe that they are unable to bring world peace through human effort. Most will continue eagerly believing their false predictions, even in the face of abject failure.

I ask: will you do this?

I have barely scratched the surface of this subject. You should want to know more about it—including how you can fit directly into the coming world peace.

To learn much more about the role individuals will play in bringing an end to conflict, read my eye-opening book *The Awesome Potential of Man* at *rcg.org/tapom*. It contains scores of verses detailing the incredible human potential God desires for mankind—and for you!



"WE SHALL BEAT OUR SWORDS INTO PLOWSHARES"

These words, which mark a special sculpture on the grounds of the United Nations headquarters in New York City, come from the biblical book of Isaiah. Yet even more than a lofty ideal or nice-sounding idea, this Bible verse will come to pass—and soon. Read *How World Peace Will Come!* to learn exactly how this will occur.

Visit *rcg.org/hwpwc* to order your free booklet!

T THE TURN of the year, no one could have predicted that 2020 would change life as we know it—in every part of the globe.

Only by mid-April would the earth-shattering reality come into view in the United States. Back then, *The Real Truth* reported on the novel coronavirus pandemic as the devastating results on the economy came to the public's attention.

With the virus spreading across the U.S. only weeks after it was first detected in the country's northwest, social distancing rules were enforced and job losses began to mount.

"Millions were furloughed, had salaries cut or were

let go from work," our publication recorded in the spring. "Jobless numbers exceeded those of the Great Depression as the number of Americans filing for unemployment surpassed 16 million in three weeks—accounting for 10 percent of the workforce."

In addition, we noted shifting trends in thinking in a society wholly unprepared for months of stayat-home orders. People wondered whether the "new normal"—shorthand for hand-sanitizing stations at every corner, long lines at grocery stores, no more large crowds, Zoom families, Zoom classes, Zoom jobs—would become the American way of life.

This should come as no surprise, as history shows that pandemics have a penchant for changing society permanently. The Spanish influenza pandemic of 1918-1919, for example, left a mark on all those who survived it—even though it was underreported in its time (Congress did not even provide funding for flu research) and was rarely discussed in media and culture for decades.

"Americans may have forgotten the 1918 pandemic, but it did not forget them," *The Atlantic* reported in its June article "Pandemics Leave Us Forever Altered." The news magazine cited the example of mothers "who got sick in the first months of pregnancy...had babies who, 60 or 70 years later, were unusually likely to have diabetes; mothers

afflicted at the end of pregnancy tended to bear children prone to kidney disease." In addition, "Children born during the pandemic grew into shorter, poorer, less educated adults with higher rates of physical disability than one would expect."

The societal changes, too, were no small ordeal. The flu "inspired fear of immigrants and foreigners, and anger toward the politicians who played down the virus...influenza (and tuberculosis, which subsequently hit many flu sufferers) killed more men than women, skewing sex ratios for years afterward," *The Atlantic* continued.

Though it may not reach the same extent as the effects of the Spanish flu—which was the worst pandemic

in modern history—the aftereffects of COVID-19 will become clearer decades from now.

And even now, with the start of summer and restrictions being lifted, the fuller effects of the "new normal" are coming to light.

To further provide a scope of this new way of life, *The Real Truth* obtained reports from ministers of its parent organization, The Restored Church of God, which has congregations across the globe.

Like all organizations that routinely participate in mass gatherings, the Church was greatly affected by health and safety regulations due to COVID-19. Members

were forced to separate for weekly services for the first time ever because of shelter-in-place orders. Online services and meetings became the way many kept in touch.

Each of the following ministerial reports focus on other aspects of the virus's outcome, and how it is affecting the lives of all citizens, not just members, in the area. These summaries will provide an on-the-ground look at effects—in society, families, the economy, education, health care, government and everyday life—that are poised to stick around for the better part of the lives of this generation.

Together, they form a picture of a world forever changed. $\hfill\Box$

LIVING WITH THE VIRUS

Reports from Around the World





- 1) Relatives of a deceased person mourn during a mass burial of COVID-19 victims in Manaus, Brazil (May 19, 2020).
- 2) A girl holds onto food boxes delivered by volunteers amid COVID-19 in Hermosillo, Mexico (May 2, 2020).
- 3) City council workers sanitize a public square in Hermosillo, Mexico (May 7, 2020).
- 4) Personnel of civil protection and fire department units take a course on managing COVID-19 patients in Zapopan, Mexico (April 22, 2020).

PHOTOS: ANDRE COELHO/ (1); ISRAEL GARNICA/NORTE PHOTO/ (2); LUIS GUTIERREZ/NORTE PHOTO/ (3); ULISES RUIZ/AFP/ (4); GETTY IMAGES





COVID-19 | IATIN AMERICA

HILE IN THE U.S., Italy and Spain health personnel were praised for their work on the 'frontline' in the war against the coronavirus, medical workers in Mexico were treated as if they were the enemy," Victor Cabrera, a Restored Church of God minister living in Mexico, reported. "A nurse was forced by neighbors to leave her village, a doctor had bleach thrown at her, and a cleaner who works at a hospital was beaten by passengers on a bus. In May, three sisters who worked in Mexico's government hospital system were murdered by strangling.

"Widespread mistrust of public workers is driving citizens to resist and harm those working to care for those affected by the virus.

"The government deployed the National Guard to protect hospitals at risk of being attacked by infected patients' relatives, who accused doctors of killing them purposely. Many in the nation of over 125 million do not believe COVID-19 is an actual disease.

"Thus the pandemic has added more weight to an already heavy burden of organized crime and drug cartel violence."

In South America, which became the epicenter of the pandemic after the U.S. in May, reports of fraud have proliferated. Fourteen out of 32 governors in Colombia were under investigation for crimes including embezzlement. □

COVID-19 | NORTH AMERICA

N New York City, "Locals have grown used to sights such as highway signs displaying requests to visitors to self-quarantine for 14 days and, in New Jersey, signs with the phrase 'Don't be a knucklehead' (a term that has been used for those not obeying social distancing rules and executive orders)," Nestor Toro, a minister serving in the New York City area, reported.

"The turnaround was one of the clear signs that leaders were showing more confidence that we were over the hump. Citizens showed less patience with the stay-at-home orders as the weeks went by. Traffic has been noticeably increasing. A few businesses openly defied executive orders to remain closed."

As the virus began to spread throughout the nation, Brent Garrison reported: "Central Indiana has seen the blue-red conflict of politics and policies playing out between the Democrat mayor of Indianapolis and surrounding Republican-controlled counties. You could get your hair cut or eat in a restaurant in Hamilton County yet, just 10 minutes away in Marion County/Indianapolis, these businesses were still restricted, allowing only drive-through and carryout service and no personal services."

The West Coast has seen a major transformation in the prison system. "Over 3,500 inmates have been released early due to growing coronavirus cases and overcrowded prisons in California," Brian Jackson from the Los Angeles area stated.

According to the *Los Angeles Times*: "The exodus is having a profound and still-evolving effect: Those leaving custody enter a vastly different world in which a collapsed economy, scant job opportunities and the closure of many government offices have compounded the challenges of getting lives back on track."

Dominic Rivard of New Brunswick, Canada, reported: "Amid an unprecedented number of Canadians losing jobs, the deadliest mass shooting in Canada's history took 22 lives during a 12-hour rampage in New Brunswick. This has compounded the unprecedented strain and anguish of this normally safe and friendly region.

"This horror, coupled with increasing hopelessness, has led many to resort to alcohol and drugs. Sales of cannabis, which is legally available, have soared over 110 percent and alcohol sales over 200 percent, two of the very few industries doing well during this pandemic."





- 1) The New York Stock Exchange in New York City (May 26, 2020).
- 2) Sisters look through a window at their mother, who recovered from COVID-19, in Kirkland, Washington (May 25, 2020).
- 3) A public-safety notice in Provincetown, Massachusetts (May 25, 2020).
- 4) A woman hugs her mother through a plastic sheet in Wantagh, New York (May 24, 2020).

PHOTOS: JOHANNES EISELE/AFP/ (1); DAVID RYDER/ (2); MADDIE MEYER/ (3); AL BELLO/ (4); GETTY IMAGES







10) A liquor store worker puts on protective gloves behind a sign requiring face masks in Los Angeles (May 21, 2020).

PHOTOS: CINDY ORD/GETTY IMAGES (8); ALEXI ROSENFELD/GETTY IMAGES (9); AP PHOTO/JAE C. HONG (10)









- 5) Cashiers work in a grocery store in Brooklyn (April 2, 2020).
- 6) A COVID-19 recoveree smiles during a visit from her daughters in Kirkland, Washington (May 25, 2020).
- 7) Commuters ride a bus in Los Angeles (May 21, 2020).

PHOTOS: STEPHANIE KEITH/GETTY IMAGES (5); DAVID RYDER/GETTY IMAGES (6); AP/JAE C. HONG (7)











- 1) A woman walks past sunbathers in roped off distancing zones at the beach in La Grande
- 2) A nurse takes a swab at a drive-through testing station in Chessington, United Kingdom
- 3) Muslims celebrate Eid al-Fitr holiday while social distancing at a park in Rome, Italy
- (May 24, 2020).
 4) Catholics attend Sunday prayer in the reopened St. Peter's Square at the Vatican (May
- 5) A care worker visits a client at his home during the coronavirus pandemic in Elstree, England (May 3, 2020).

PHOTOS: CLEMENT MAHOUDEAU/AFP/ (1); DAN KITWOOD/ (2); ANTONIO MASIELLO/ (3); ALESSANDRA BENEDETTI-CORBIS/ (4); KARWAI TANG/ (5); GETTY IMAGES





5



- 6) A funeral service employee moves coffins from a storeroom in Manchester, England (May 26, 2020).
- 7) A commuter sits aboard a bus in London (May 18, 2020).
- 8) A couple walks near the Eiffel Tower in Paris, France (March 18, 2020).
- 9) A nurse carries a premature baby to his mother at a hospital in Burnley, England (May 15, 2020).
- 10) People shop at a market with social distancing markers set on the ground in London (June 1, 2020).

PHOTOS: OLI SCARFF/AFP/ (6); TOLGA AKMEN/AFP/ (7); CHRISTOPHE ARCHAMBAULT/AFP/ (8); HANNAH MCKAY/ (9); JUSTIN SETTERFIELD/ (10); GETTY IMAGES







COVID-19 | EUROPE

ROM ANDRE Lloyd in London: "The Guardian newspaper reported that the UK lockdown is causing serious mental illness in first-time patients, and London Mayor Sadiq Khan told the Evening Standard that the impact of the pandemic has left him feeling 'mentally fragile.' BBC also highlighted that more than half a million people have accessed online training that aims to prevent suicide.

"Evidenced by the UK's now dire economic and psychological problems, it is clear to see that the devastating reach of COVID-19 extends far beyond just the infected and the over 35,000 lives it has already claimed."

Wulphert de Graaf also reported: "The United Kingdom experienced the highest number of deaths in Europe from COVID-19. One of the other main factors is Britain's dense population (owing to its nickname 'sardine can'). London remained open to international travel, while places like Scotland and Wales closed. Being a major hub, London saw the largest number of infections in the country.

"It is interesting to see the various reactions to the rules. I have spoken to people who are completely panicked and utterly isolated themselves even before lockdowns were enacted—leaving their mail to sit in mailboxes. On the other hand, some people walked past me in total disregard of the two-meter social distancing rule."



ARK SHARPE from the United Arab Emirates reported after all schools were ordered closed after the first case was discovered in the country in mid-March.

"Teachers and students had to quickly adapt as all teaching moved from a physical classroom to a virtual classroom. The sudden change proved challenging for teachers and students. Some parents could not afford to purchase a computer or pay for the many hours of data for their children to access online content. The ministry of education worked closely with the different schools to provide a computer for those children while telecommunications companies provided free internet access to all learning websites recommended by the schools. Teachers also had to quickly establish ground rules for students who were attending classes from the comfort of their own homes. Students were now required to wear appropriate attire to attend classes—no pajamas—and microphones were to remain muted unless speaking with the teacher. No student-to-student interaction during classes."

In other Mideast nations, schooling was the least of concerns. In Yemen, two-thirds of the country's roughly 30 million people rely on food assistance and more than 310,000 children suffer severe acute malnutrition due to starvation. Making matters worse, the healthcare system was already struggling due to five years of civil war. Death rates from the COVID-19 virus in the southern city of Aden are among the highest in the world.

"This is what more than five years of war has done to Yemen," Mark Lowcock, the UN under-secretary-general for humanitarian affairs and emergency relief coordinator, said to *The Associated Press*. "The health system is in a state of collapse. Things are worse today than at any time in recent history."

To the east, as if the coronavirus was not bad enough, India and Pakistan grappled with a heat wave and the worst locust invasion in decades. The triple disaster forced officials to balance competing demands of public health crises: protection from temperatures soaring past 120 degrees Fahrenheit but also social distancing in newly reopened parks and markets. \Box



- 1) People receive food donations in Hua Hin, Thailand (May 23, 2020).
- Indian migrant workers receive food and water as they wait to cross a border as the country relaxed its lockdown restrictions (May 19, 2020).
- 3) Indian health officials inside a COVID-19 mobile testing van collect samples from people in New Delhi, India (April 30, 2020).

PHOTOS: ALLISON JOYCE/ (1); YAWAR NAZIR/ (2, 3); GETTY IMAGES







- 5
- 4) Police push back stranded migrant workers in Amritsar, India, as they gather for a medical screening before taking a train to return to their hometowns (May 20, 2020).
- 5) A barber gives a haircut after Thailand's lockdown was partially lifted in Bangkok (May 3, 2020).

PHOTOS: NARINDER NANU/AFP (4); LAUREN DECICCA/ (5); GETTY IMAGES



- 6) A taxi driver protects himself with a plastic shield in Bangkok, Thailand (May 3, 2020).
- 7) Social distancing markers at a restaurant in Singapore (March 28, 2020).

PHOTOS: LAUREN DECICCA/ (6); SUHAIMI ABDULLAH/ (7); GETTY IMAGES

JULY-AUGUST 2020







- 1) A farmer's son chases locusts from crops in Katitika village, Kenya (Jan.
- 2) Volunteer health workers look from a window after undergoing training in
- Lagos, Nigeria (April 30, 2020).

 3) Drivers and passengers are tested for COVID-19 in Nakuru, Kenya (March 31, 2020).







- 4) A resident of Johannesburg receives a testing swab for COVID-19 (April 27, 2020).
- 5) People queueing for a distribution of hampers, masks, soap and sanitizer near Laudium, South Africa (May 20, 2020).
- 6) A boy wearing a face mask walks past an informational mural in a slum of Nairobi, Kenya (April 18, 2020).
- 7) Relatives grieve for a coffee shop manager who died of COVID-19 in Johannesburg, South Africa (April 16, 2020).

PHOTOS: MARCO LONGARI/AFP/GETTY IMAGES (4, 5); AP/BRIAN INGANGA (6); AP PHOTO/JEROME DELAY (7)





COVID-19 | AFRICA

ATIONS IN Eastern Africa were already dealing with historic crises, including devastating floods and the largest locust swarms in 70 years. When the novel coronavirus entered in May, it only added to the misery.

"The added threat of COVID-19 imperils a region that already was home to about 20 percent of the world's population of food-insecure people, including millions in South Sudan and Somalia," *Fox News* reported.

The "triple whammy"—as the disasters have been labeled—is particularly taxing on populations that make their living on farming and selling in street markets, leaving people with few alternatives to provide for their families.

In Western Africa, plummeting oil prices are hitting economies particularly hard. Yohanna Poyi, a minister serving in Nigeria, reported: "Bedeviled by a huge external borrowing profile, experts say Nigeria would need to look inward to domestic borrowing and explore alternative revenue sources as a way to overcome its COVID-19 economic woes instead of over-dependence on oil."

South Africa faced one of the world's strictest national lockdowns: "Some of the measures included a ban on all social gatherings and all religious meetings were banned except for small funerals," Louis Grey from Pretoria stated. In addition, all restaurants were closed, including both meal delivery and take out.

"The controversial measures were widely accepted and implemented by rather flustered citizens, fearing the consequences of COVID-19 spreading through their communities," Mr. Grey continued. "The effects caused strain in many communities, resulting in public frustration and several lawsuits were filed against government for some of the measures it implemented."

Does America Need Another



DEAL?

The coronavirus pandemic is bringing serious financial repercussions. Is drastic action needed to preserve the future?

BY GARRICK R. OXLEY

HE NEW DEAL was really a series of new deals, spread out over more than six years during the Great Depression. It was a menu of nationally scaled projects that were one part makework and many parts lasting impact. They delivered a broadshouldered expression of presidential authority whose overall benefits were both economic and psychological.

Not all of them worked. Some failed badly. But it was a try-anything moment by President Franklin Roosevelt at a time of national despair. And it remade the role of the federal government in American life.

Men were hired to plant trees in Oklahoma after the Dust Bowl and to build roads, bridges and schools. Writers and artists were dispatched to chronicle the hardship, employing authors like Saul Bellow and Ralph Ellison. In many states, you can still see murals, read local histories or walk into enduring projects like LaGuardia Airport and Dealey Plaza in Dallas.

These programs were designed to provide get-by wages in exchange for work. But others were crafted to remake society. Social Security was instituted to save the elderly from poverty, federal insurance on banks to renew trust in the financial system, and minimum wage and labor rights to redistribute the balance of power between employer and employee.

Now, nearly 90 years later, the United States is fighting a disease that presents the country with wrenching life-and-death challenges. Yet at the same time it has offered something else as well: a rare opportunity to galvanize Americans for change.

"The current, acute crisis in unemployment is likely to become a chronic condition that, even if it waxes and wanes, will not remedy itself. Like the Great Depression, it demands intervention not only to resume trade and employment, but also to preserve the institutions we cherish," Eric Rauchway, professor of history at the University of California, Davis, wrote in *The Guardian*.

As the U.S. confronts its most profound financial crisis since the Depression, there are early soundings of a larger question: What would a "new" New Deal look like? Going further, how could it succeed?

Difficult Questions

The New Deal's legacy still provides support today: Unemployment insurance. Retirement and disability income. Transparency in the stock markets. Infrastructure that ensures a

steady flow of electricity and supply of water.

Yet the coronavirus outbreak has also revealed how ill-equipped the government was to address the rapidly escalating fallout of 26 million job losses, overwhelmed hospitals and millions of shuttered businesses only weeks away from failure.

In an editorial for *The Detroit News*, labor leader James Hoffa wrote, "During the last 10 weeks, more than 40 million Americans have filed for unemployment, forced out of jobs by a pandemic that has shuttered businesses, many never to reopen again."

"Getting people back on the job is not just going to magically happen—it is going to require a detailed federal plan that not only puts people to work, but improves the nation..."

The country has an appetite for change. According to *USA Today*, "Americans by double-digit margins say the federal government is doing too little—not too much—to deal with the health and economic repercussions of the deadly pandemic." A USA Today/ Suffolk Poll found that "50% say the government should do more; 40% say it is trying to do too much. That is the strongest endorsement for the government doing more since Gallup began to ask the question in 1992."

But difficult questions must be addressed:

- How can Americans have greater access to savings for retirement and financial emergencies? There are fewer workers than a generation ago, and many face higher costs for housing and school.
- How can the government ensure greater resources for medical care in a crisis? This would mean that mission-critical workers, from nurses to grocery store clerks, have stockpiles of equipment to stay safe. It would mean people could get tested and treated without crippling hospital bills. And it would mean researchers have incentives to develop vaccines and bring them to market faster.

President Donald Trump has talked up infrastructure programs and affordable healthcare, but details have been scarce. Democratic lawmakers must work with a president their base of voters largely distrusts. The likely consequence: Any mandate for change will come from the ballot boxes this November.

Recently, Senator Kirsten Gillibrand (Democrat, New York) and Senator Michael Bennet (Democrat, Colorado) leaned hard on programs of the New Deal to offer legislation to create a federal "health force" to employ workers "for future public health care needs, and build skills for new workers to enter the public health and health care workforce." It is unlikely the Republican-controlled Senate would consider such legislation, but it shows what Democrats might have in mind as voters contemplate upcoming elections.

Former Vice President Joe Biden, the Democratic presidential nominee, has talked more about combating the pandemic than he has about reimagining what kind of country might emerge from it.

Both parties have an uneasy relationship with how states and the federal government should share their power, and any reprise of the New Deal would likely enhance Washington's authority.

Mr. Trump has yet to offer a systemic solution to the crisis, though he has approved record levels of direct assistance to businesses and individuals. The Coronavirus Aid, Relief, and Economic Security Act, signed into law at the end of March, amounted to over \$2 trillion in aid. That breaks out to about \$6,000 per American and accounts for 45 percent of federal government expenditures in 2019.

Most economists see that unprecedented sum as relief—one of the "three Rs" of the New Deal—but not recovery or reform.

Any recovery will rely on government programs to catalyze the economy so that hiring and commerce can flow again. The public will also expect reforms that make the nation more resilient against future emergencies, so people feel comfortable enough to take the risks that lead to innovation and prosperity.

On paper, investing in infrastructure holds bipartisan appeal. Mr. Trump has repeatedly called for upgrades to roads, bridges and pipelines. Democrats would like to ensure that internet connectivity, including next-generation 5G, exists in rural and poorer communities.

But other options have existed mainly in the white papers of think tanks, academics and advocacy groups. There is a newfound appetite for them, which could overpower even the highly polarized politics of this moment.

"The question people always ask is, what would it take to break through that extreme partisanship?" Ms. Goodwin said. "It takes a crisis."

Willingness to Work Together?

After 9/11, much of the criticism of the federal government focused on a collective "failure of imagination."

Nineteen years later, that phrase has a new context as Washington tries to fashion a response to the coronavirus. It is a challenge at a scale the nation has not seen since 1932, when Roosevelt, a Democrat, defeated Republican President Herbert Hoover with a promise of better days ahead—a "new deal" for the "forgotten man."

When New Deal programs were unveiled, no one definitively knew what had caused the U.S. economy to collapse, unlike now, when the culprit and the vulnerabilities are clearer.

The political climate was fundamentally different then. Roosevelt, celebrated for his optimism and empathy, had muscular Democratic majorities in Congress. But he also sought to unite the country. His first radio "fireside chat" in 1933 was devoted to asking Americans to trust the banking system again. "He promised them that they could get their money back," Ms. Goodwin said.

But the New Deal programs stemmed from bold visions that could be implemented by political leaders, Allan Winkler, a professor emeritus at Miami University of Ohio, noted. "In our fragmented body politic, it would

Please see NEW DEAL, page 31



WHY CAN'T AMERICA FIR

Until we all look to what the Bible really says about inequality and oppression, we will never heal our racial divide.

BY SAMUEL C. BAXTER

T TOOK JUST eight minutes and 46 seconds to set the world ablaze. First, tempers flared while watching the video of a police officer putting his knee on the neck of a handcuffed George Floyd as he lay on the pavement. Next thing we knew, the fires were *literal*.

In every corner of the U.S., as well as across the globe, the cellphone video of Floyd's slow death set off turbulent and sometimes violent demonstrations against police brutality, racism and inequality.

The fires were often symbolic: a police station in Minneapolis as well as squad cars there and across the nation. Yet other blazes were from unbridled rage (at best) or sheer opportunity (at worst): everything from tiny family-owned businesses to high-end luxury brand stores.

Racial tension is perhaps *the* thorniest issue in the United States, yet some facts are undeniable.

Clearly inequality exists. One example: Despite black Americans making

up just 12 percent of the nation in 2017—they make up *33 percent* of the prison population, Pew Research found in 2017. Conversely, whites make up 64 percent of the U.S.—and a mere 30 percent of inmates. From this and many other statistics, the protesters have a point. Something is wrong here.

Yet it is also wrong to pelt police officers with frozen water bottles and fiery insults. As is breaking into ATMs and looting iPhones from an Apple Store.

Herein lies a conundrum. If you say one potentially critical thing about

■ Top left, people protest at a makeshift memorial in honor of George Floyd in Minneapolis, Minnesota (June 2, 2020). Top right, a protester faces off with law enforcement during a protest at the Ferguson Police Department in Missouri (May 31, 2020). Bottom right, demonstrators march on an interstate in St. Paul, Minnesota (May 31, 2020).

PHOTOS: CHANDAN KHANNA/ (TOP LEFT); MICHAEL B. THOMAS/ (TOP RIGHT); MARK RALSTON/ (BOTTOM RIGHT); AFP VIA GETTY IMAGES



ND JUSTICE AND PEACE?



violent protesters, you can find yourself inadvertently branded a racist—even if you agree there are systemic problems in the U.S. Same is true when empathizing with the police, many of whom are merely doing their jobs.

To discuss this topic, one must walk on a razor's edge. This is perhaps most true with politicians. They have to work with law enforcement to keep cities safe. Yet they cannot ignore the voices of protesters else they risk their future in office.

Regarding New York City, which saw some of the worst violence, Governor Andrew Cuomo has attempted to walk that fine line. In a move often not seen in U.S. politics, he sat down for a press conference with a Bible in hand. He proceeded to quote a trio of scriptures:

- "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).
- "And if a house be divided against itself, that house cannot stand" (Mark 3:25).
- "Depart from evil, and do good; seek peace, and pursue it" (Psa. 34:14).

Americans want peace. Yet, amid burning police cars, overturned trash cans and broken glass, frustrated protesters cried out, "No justice, no peace!" They are sick of what they see and seek an end to bigotry and prejudice.

While the Bible speaks often about peace, it also speaks volumes about impartial justice. Those on both sides of the issue have quoted Scripture to defend their position. Yet, as with any Bible topic, you cannot cherry-pick verses to serve your purpose. Instead, you must look at the entirety of the Book to understand God's mind on race, justice and the rule of law.

No matter what side you find yourself on in this argument—for, against, or anywhere in between—what the Bible says about this topic will come as a surprise. And it is the only way to heal America's racial divide.

"Strangers Among You"

The place to start is in the Old Testament. Hidden among the little-read laws and statutes for ancient Israel are verses that explicitly and exhaustively state how "strangers" should be treated.

The comparison of Israel and America today is more applicable than it may first appear. Those considered strangers were foreigners who moved into the nation, were not well established, and did not have an inheritance. Usually these would be of different races.

While "strangers" in the Old Testament are not exactly the same as minorities in the U.S., there are similarities. America is a majority-white nation—yet it is also a melting pot with African Americans, Hispanics, Asians, etc. What the Bible says about the treatment on this topic is informative.

God is plain: "And if a stranger sojourn with you in your land, *you shall not vex him*" (Lev. 19:33). "Vex" means to treat violently.

Keep reading in the next verse: "But the stranger that dwells with you shall be unto you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God" (vs. 34).

God wanted Israel to never forget they were once foreigners in Egypt where they were definitely treated violently!

■ Left, demonstrators smash a police vehicle in Los Angeles (May 30, 2020). Right, demonstrators march on an interstate in St. Paul, Minnesota (May 31, 2020).

PHOTOS: MARK RALSTON/ (LEFT); SCOTT OLSON/ (RIGHT); AFP VIA GETTY IMAGES



For emphasis, this command is repeated throughout the Books of the Law:

Exodus 22:21 – "You *shall neither* vex a stranger, nor oppress him: for you were strangers in the land of Egypt."

Exodus 23:9 – "Also you *shall not oppress a stranger*: for you know the heart of a stranger, seeing you were strangers in the land of Egypt."

Deuteronomy 1:16 – "And I charged your judges at that time, saying, Hear the causes between your brethren, and *judge righteously between every man* and his brother, *and the stranger* that is with him."

Notice there should be the same judgment among all men, no matter their race.

A longer passage from Deuteronomy 10 drives this point home: "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward: He does execute the judgment of the fatherless and widow, and loves the stranger...Love you therefore the stranger: for you were strangers in the land of Egypt" (vs. 17-19).

God is not a respecter of people and emphasizes the importance of justice and outflowing concern for those with less—here labeled the fatherless, widow and stranger.

How serious does God take this? "CURSED be he that perverts the judgment of the stranger, fatherless, and widow" (Deut. 27:19).

These verses all show God's mind on oppressing those who have less. Yet, it is not the full picture. There are many commands on how the strangers should conduct themselves...

One Law

In ancient Israel, there was one law. God made clear it would be the same for both natural-born citizens and for-eigners: "You shall have *one manner of law*, as well for the stranger, as for one of your own country: for I am the Lord your God" (Lev. 24:22).

Something similar is repeated in Numbers 15: "One ordinance shall be both for you of the congregation, and also for the stranger that sojourns with you, an ordinance forever in your generations: as you are, so shall the stranger be before the LORD" (vs. 15).

Having one set of laws for Israelites and strangers alike was one more way God protected the rights of those foreign-born. Yet it also meant they needed to follow those laws.

This included keeping the Sabbath: "But the *seventh day is the sabbath* of the LORD your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, *nor your stranger* that is within your gates" (Ex. 20:10).

They were also required to keep the Holy Days (Atonement in this instance): "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourns among you" (Lev. 16:29).

And one more general command from God to drive the point home: "You shall therefore *keep My statutes and My judgments*, and shall not commit any of these abominations; neither any of your own nation, *nor any stranger* that sojourns among you" (18:26).

Breaking the Law in the Old Testament had real consequences—these were meted out the same for natural- and foreign-born citizens.

Put these two towering points together. God is clear: He does not want those with less to be mistreated or their justice to be perverted. Yet He





is also emphatic: EVERYONE must keep and obey the law.

In Old Testament times, minorities were to keep all of God's Law, yet the majority Israelites were to do the same. The *entirety* of ancient Israel had to do ALL that God commands if it wanted fairness and justice for every member of society. The same applies for nations today. God does not want America to vex its strangers—or any segment of society. But He also wants all to keep His commands.

Who Should Sort This Out?

Within the context of the U.S. today, what should people do if they see inequality or a lack of justice? Romans 12:19 is a controlling verse: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, *Vengeance is Mine; I will repay, says the Lord.*"

While the Bible shows God's mind on justice, it also shows how He will handle these matters. Perhaps surprisingly, the Bible shows that He will *personally* judge individuals for how they treat the downtrodden.

Here is what God says in the prophetic book of Ezekiel: "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yes, they have oppressed the

stranger wrongfully...Therefore have I poured out My indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, says the Lord Gop" (22:29, 31).

And in Malachi 3, God reiterates: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, says the LORD of hosts" (vs. 5).

Notice how those who "turn aside" the stranger are lumped in with sorcerers and adulterers! This is a deadly serious matter to God, who is fair Himself and desires all to do the same. Now notice Zechariah 7:10, which states: "Oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

Also in Jeremiah, God tells the people of Judah that if they will "thoroughly amend your ways and your doings; if you thoroughly execute judgment between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after

■ A demonstrator kneels in front of a police line in downtown Los Angeles (May 30, 2020). PHOTO: APU GOMES/AFP VIA GETTY IMAGES

other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever" (7:5-7).

Further, it states: "Thus says the LORD; Execute you judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if you do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if you will not hear these words, I swear by Myself, says the LORD, that this house shall become a desolation" (22:3-5).

Go reread those verses again, if needed. Hidden behind the somewhat dense King James English is God saying He will PERSONALLY deal with those who oppress the strangers and all who are downtrodden.

The race issues in the U.S. are utterly complicated and *cannot* be solved by small policy changes. Trying to decide who is right and wrong in these situations is equally problematic. The Bible outlines how all in any nation can live together in harmony. Mercifully, God Himself will soon come and bring the righteous justice longed for—as well as the lasting peace all desire. \Box

POLICING IN MODERN

AMERICA

The big question in each controversial encounter with police is whether officers' actions are legal or illegal.

BY JAMES F. PASTOR, PH.D., J.D.

HE DEATH OF George Floyd in Minneapolis was a gruesome sight to behold. It was difficult to watch the video of a man slowly being deprived of breath. He died before our eyes. This shocked the conscience of the nation.

Coming on the heels of COVID-19 virus fears and associated lockdowns, people's sensibilities were already frayed. So much so that protests occurred in hundreds of cities, large and small, throughout the nation. Pundits and politicians have almost universally supported the protesters. No one on record has even attempted to excuse or justify this malicious act by what is supposed to be a "peace officer." Indeed, as a former officer myself, I can guarantee you that they are *not* supportive of a rogue cop who has put so many other officers' lives in jeopardy.

Nightly protests continued for more than two weeks after the incident. These quickly led to damaging and burning buildings and vehicles. This led to looting and rioting. Later, calls to "defund the police" coupled with plans to "reform" the police disciplinary process and legal system gained momentum. All of this because a police officer did what is impossible to overlook or to even rationally explain.

In his article "The Inevitable Long, Hot Summer," Matthew Walther described the "curiously relaxed face" of the officer: "Intoxicated, but not with authority; a child who smashes a bird's nest or stomps upon a turtle dove does not have authority; but he has power, brutally and thoughtlessly wielded for its own sake" (The Week).

This description aptly describes my feelings when I saw the video. These incidents speak differently to me than to most. Fatalities involving unarmed black men and white police officers fuel an almost immediate reflexive response. They strike at the core of our political and racial divide. They are tragic, destructive and predictably divisive.

There is little dispute as to the illegal nature of the officer's conduct. This is what makes the widespread damage and looting harder to reconcile. Longstanding resentment between black communities and the police is always simmering just beneath the surface, ready to ignite as acts of rage.

The depth and the breadth of this anger is palpable. I felt it over 30 years ago when I was on the Chicago police force. I know it is more pronounced now. Having served in one of the top tactical units in the nation, I have experienced thousands of similar encounters. These were sometimes fueled by suspicion and even resentment. The elements of a street stop are hard to describe as they can be unpredictable and incredibly dangerous.

After becoming a lawyer, I reviewed and assessed disciplinary cases for both the police department and for police unions. This gave me another vantage point. Seeing how department policy, the law, and a principle known as the Use of Force Model—which is used by law enforcement to guide encounters with citizens—all intersect is as fascinating as it is dynamic.

Although I know my analysis will not bridge our increasingly vast chasm as a nation, this article aims to provide insight to those readers looking to make sense of police-citizen encounters.

Police, Power and Authority

Despite all the rhetoric and sloganbased "analysis," the only real question in each controversial encounter with the police is whether it is illegal

Any fair-minded person should be driven by this question. Granted, some argue that policy and legal changes ought to be made to what is currently legal to better protect citizens. We will address this later. For now, since most everyone sees these incidents from the perspective of the citizen, I will endeavor to describe it from the perspective of the police officer.

Please see **POLICE**, page 32

Dr. Pastor served in the Chicago Police Department for nine years, first as a patrol officer for two years then five years as a tactical officer in the gang enforcement unit. Later he served two additional years as an assistant department advocate. This position involved the review of police disciplinary cases. As an attorney, he also worked for two police unions where he represented police officers in use of force and disciplinary matters. He has a M.A. in Criminal Justice and a Ph.D. in Public Policy Analysis and is the author of three books and several articles relating to policing, security and public safety.

JULY-AUGUST 2020 21

SHOULD YOU TRUST





Large tech companies harvest data to profit, but many find their intentions dubious.

BY JUSTIN M. FRAZIER

REVOR WAKES early Sunday morning and his phone tells him it will be sunny—the perfect day for fishing at his favorite spot. His aim is to catch enough to feed his family for a few meals, yet he will also be feeding something else in the process...

After loading up his car, Trevor remembers his wife asked him to order something online. He searches for the item she already added to their shared note-taking app before quickly making the online purchase.

The man enters his destination into an app on his phone. While driving, his GPS takes him a different route than normal to avoid traffic.

When Trevor arrives, he sets up his gear and casts out his line. While waiting for a bite, he scrolls through Facebook. A friend just posted a video of a cat riding a robot vacuum cleaner. Trevor has seen it before, but he still chuckles and taps the "Like" button.

The fishing venture ends when Trevor has enough fish for several meals. On the drive home, Trevor asks his phone to play fishing music. A song about a five-pound bass starts playing.

Trevor has fed his family, but he has also fed Big Tech. Without even realizing it, he created valuable data for these mammoth corporations just by using the services they provide.

"We all create valuable data points with every tap on a screen or keystroke—clicks, searches, likes, posts, purchases and more," *The New York Times* reported. "We hand it over willingly for free services. But the biggest economic windfall goes to the tech giants like Google and Facebook. Their corporate wealth is built on harvesting and commercializing the information supplied by the online multitudes."

"Imagine if General Motors did not pay for its steel, rubber or glass—its inputs," Robert J. Shapiro, an economist who recently analyzed the value of data, told the newspaper. "That's what it's like for the big internet companies. It's a sweet deal."

Yet this extensive data gathering is feeding distrust in big technology companies.

According to a 2019 Amnesty International poll of nearly 10,000 people across nine countries, 7 out of 10 people "want governments to do more to regulate Big Tech, with a clear majority (71%) worried about how tech companies collect and use their personal data."

Tanya O'Carroll, the director of Amnesty Tech, considered the poll results "stark and consistent" and summarized that "a clear majority of people are worried about the power Big Tech has over their lives."

Almost a third of those polled were most afraid "their data could be used by state authorities to target them."

For its part, Big Tech says it uses data gathered to improve lives. The fact that the "Big Five"—Google, Apple, Amazon, Facebook and Microsoft—are large and influential attests to this.

Yet the question remains: How much should you trust Big Tech companies with your personal information?

Big Data Benefits

In many ways, the data harvested by large technology companies bring benefits exclusive to those blessed to live in the 21st century.

Think. Never before could one person interact instantly with friends, family and colleagues around the world. One person can network with thousands—even millions—of people!

Email is the most used form of communication in the world. Approximately 306.4 billion emails were sent every single day in early 2020. That is almost 40 emails every day for each of the 7.8 billion people alive.

Entertainment once belonged to large production companies and their distribution channels. They largely decided when and how an audience could enjoy their visual media. Now you can open an app on your phone and listen to the entire catalog of your favorite musical artist. You can watch every movie in a long-running series right in your hand. Even eyewitness reports of news as it happens are available to you.

GPS systems aggregate many people's location data, allowing it to inform users when the road ahead has traffic problems and to reroute them around the bottleneck. Real-time traf-



"As millions of people provide data through their interactions online, tech companies can create more intelligent systems."

fic data allows logistics companies to plan the most efficient routes and prevent unnecessary pollution from idling cars and trucks waiting for the road to clear.

Individual tracking systems give precise measurements for your last run. Some apps mean you never have to worry about remembering where you parked your car as you leave a sports stadium. Whatever food you are in the mood for, you can get a recommendation from people that you will never meet.

Advances in health, too, have been astounding. Artificial intelligence systems can find cancer in a mammogram long before a doctor would be able to recognize it. Google and Apple recently released a joint app to track illness exposure during the coronavirus pandemic.

Recommendation engines help you discover new music from artists that sound like other music you enjoy. These can tell you what book to read based on your reading history. A new "recommended video" queues up automatically, and it is usually not a disappointment.

All of these services require data.

As millions of people provide data through their interactions online—liking and sharing items on social media, making credit card purchases, even just Googling terms—tech companies can create more intelligent systems.

But these benefits come at a price.

Big Data Problems

"If you're not paying for it, you are not the customer; you're the product being sold."

This comment on the Metafilter website by Andrew Lewis summarizes the way free services—and even some paid services—make money: ADVERTISING. Knowledge about consumers allows companies to target their ads to the people most likely to buy.

Just as fishers use bait to gather fish, tech companies use free apps and services to collect data. They then create demographic profiles. The profiles of listeners, viewers or readers helps arm advertisers with the information needed to best sell their products.

Charles Duhigg investigated how companies use data to personalize advertisements. In a 2012 New York Times article, he recounted a story about an angry father yelling at the manager of a local Target store for sending baby-themed ads to his teenage daughter. The manager knew nothing about the advertising but apologized for the ads. He called the man

a few days later to apologize again. The father told him that his daughter was indeed already pregnant. The ads revealed something the teen wanted to keep secret.

Andrew Pole, a statistician from Target, admitted how questionable even legal use of this data could be. "We are very conservative about compliance with all privacy laws. But even if you're following the law, you can do things where people get queasy."

The use of personal data for advertising has Congress queasy too. Lawmakers going after Big Tech companies "want to force giants like Google, Facebook and Amazon to tell users what data they're collecting from them and how much it's worth," *The Associated Press* reported.

"When a big tech company says its product is free, consumers are the ones being sold," Senator Josh Hawley of Missouri said in a statement.

"These 'free' products track everything we do so tech companies can sell our information to the highest bidder and use it to target us with creepy ads. Even worse, tech companies do their best to hide how much consumer data is worth and to whom it is sold."

The lawmakers' proposed a bill that would require commercial services with more than 100 million active monthly users to disclose to their customers the types of data they collect. They would also have to provide their users with an assessment of the data's value to them.

Tech companies use average revenue per user (ARPU) to show the worth of each customer by dividing the revenue over a given period by the number of users over the same period. In 2019, a single person was worth \$25 to Facebook, \$35 to *The New York Times*, \$131 to Netflix (in the U.S.), \$137 to Google, \$194 to Apple, and \$752 to Amazon! Sales of goods and services from Amazon, Apple and Netflix account for over half of their annual revenue, but the others primarily are selling your data.

Knowledge is power, and extensive knowledge is extensive power. If tech companies were entirely trustworthy and ethical, then there would be no concern. However, companies consist of people, and people make mistakes.

Sometimes those mistakes are people stealing information from their own or another company, and other times a small lapse in judgment simply exposes it. Either way can have tremendous consequences.

The Cambridge Analytica scandal is a perfect example of this. During the 2016 American presidential election, the company identified persuadable people whose vote might be changed to a specific candidate and then targeted them for digital marketing. They were able to do this by surreptitiously using a trove of data from Facebook. When the story came to light, Cambridge Analytica could not survive the scrutiny and eventually folded.

Most people have emotional reactions to "creepy ads" and online tracking—it feels too much like someone invading their private lives. How "creepy" this truly is can be debated. But the greater concern is the potential to change how someone *thinks*. As more and more data is analyzed about individuals and people similar to them, there may come a point that Big Tech knows a person better than he knows himself!

The Choice Is Yours

The world appears to be heading toward a society in which tech companies track, analyze and catalog everything. Science-fiction movies show a future of ads calling people by name as they walk by or unthinking machines and faceless corporations with near-complete control over people's personal lives. In such dystopic visions, the companies are often seen as taking away people's free will.

Of course, this is fiction, but the concern of data misuse is real. The 2015 Public Affairs Pulse survey from the Public Affairs Council found that only 10 percent of Americans trust major companies to behave ethically,

while 46 percent did not have much or any trust in them. In addition, 42 percent of Americans said that CEOs have low ethical standards, while only 11 percent felt the same toward non-management employees.

And therein lies the problem. People do not trust companies that gather data mostly because they do not trust the *people* who run those companies. And, unlike machines, people can sometimes have malicious intent.

Of course, as with any big organization and those who run them, Big Tech companies are not perfect. They must walk a fine line between earning their customers' money *and* earning their customers' trust. Overtly eroding their trust would leave the companies with no consumers and therefore no income.

But putting trust in humans—especially ones in leadership positions—is a slippery slope when human nature is at play. The record of history increasingly shows human nature includes breaches of trust. (It is no wonder videos showing people performing good acts to "restore your faith in humanity" proliferate YouTube.)

At its worst, human nature can be deadly. At the same time, we need and rely on people—and the companies they run—to help us manage our lives. Currently, the self-preservation aspect of human nature forces Big Tech executives, managers and employees to behave at least ethically enough to ensure your data is not misused and remains as protected as possible. The obvious concern is whether their motives will always align with yours.

Ultimately, the choice is in each individual's hands. To help you better understand and navigate the nature of people, read our booklet *Did God Create Human Nature?* at rcg.org/dgchn.

It is good to be informed about corporate ethics and potential data exposure, but there is little harm in enjoying at least some of what technology companies offer. You must decide for yourself the balance between concern and convenience. \Box



Rethinking the Fourth of July

Celebrating this Independence Day will require adjustments. So should our understanding of it.

BY NESTOR A. TORO

AST YEAR'S July 4 event featured tanks, a military flyover, and a presidential speech at the Lincoln Memorial.

President Trump in April said that because of the coronavirus, this year's event would likely have to be smaller than last year's "Salute to America" on the National Mall that drew tens of thousands.

Members of Congress raised concerns in May of such an event this year. In their letter, the D.C.-area members wrote that "such an event would needlessly risk the health and safety of thousands of Americans."

White House spokesman Judd Deere reiterated, "As President Trump has said, there will be an Independence Day celebration this year and it will have a different look than 2019 to ensure the health and safety of those

attending...The American people have shown tremendous courage and spirit in the fight against this global pandemic just as our forefathers did in the fight to secure our independence, and both deserve celebration on America's birthday this year."

Regardless of how different July 4 celebrations will look in 2020, one thing is clear: they will be different from ever before. No sounds of iconic city fireworks to remind us of cannons and muskets. No mass gatherings to boost our patriotic pride. For over 100,000 families, a beloved national holiday now looks more like a day of mourning.

This unprecedented crisis is forcing America to rethink itself. To one degree or another, we are simply no longer as free to do as we please the way we were only a few months ago. Everyone has had to learn to sacrifice a little freedom.

America has demonstrated a willingness to go to great extents to preserve its freedoms throughout its history. Yet how often have we stopped to consider and recognize the *Author* of our freedoms?

Have we been too self-reliant and hardheaded about the reason for our blessings as a nation?

It is about time Americans start wiping their millions of dusty Bibles clean, and reading Haggai 1, verse 5: "Now therefore thus says the LORD of hosts; *Consider your ways.*"

God declares in Isaiah 1:3 that "My people *does not consider*." Could that be speaking of America, or is it just someone else, somewhere else?

In chapter 5 of the same book, He describes how music and drinking are present in His people's feasts (there is usually plenty of both in our July 4 bashes), "but they regard not the work of the LORD, neither *consider* the operation of His hands" (vs. 12).

What we do tend to consider in times like these is not even close to what God would have us consider. He says in Isaiah 55:8, "My thoughts are not your thoughts, neither are your ways My ways."

This Fourth of July, as we face a time of adversity, we should rethink our blessings. It is wonderful to celebrate them, but it is time to give credit where credit is due.

Recognize that we have not heeded God's clear warning in Deuteronomy 8, starting in verse 11: "Beware that you forget not the LORD your God, in not keeping His commandments... Lest when you have eaten and are full, and have built goodly houses, and dwelt therein; and when your

"No mass gatherings to boost our patriotic pride. For over 100,000 families, a beloved national holiday now looks more like a day of mourning."

herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; then your heart be lifted up, and you forget the LORD your God...and you say in your heart, My power and the might of my hand has gotten me this wealth" (vs. 11-14, 17).

Does that sound like America today? Certainly!

We now cover our mouths with face masks in public to help save lives. Maybe there is a bigger lesson in that. A loving God may be pointing us to what we should be doing in our hearts, spiritually.

Unless we want to argue with God about it, our own hands, power and might are *not* the source of our wealth

and we are *not* the sole authors of our freedoms and blessings.

Continue reading in verse 18, "But you shall remember the LORD your God: for it is He that gives you power to get wealth, that He may establish His covenant which He swore unto your fathers, as it is this day."

While America certainly fits the description of the passage, the "fathers" referenced in verse 18 are not America's traditional Founding Fathers. Rather, these were its *ancient* forefathers, men with whom God made a specific covenant: Abraham, Isaac, and Jacob.

Genesis 48:13-20 documents an awesome blessing Jacob passed on to his grandchildren Ephraim and Manasseh. The one was prophesied to become the "greater...multitude of nations" and the other a "great" nation, respectively.

These two prophesied greatest nations in the history of mankind went on to eventually sever ties in 1776

We should rethink what July 4 truly represents—historical *proof* that our Maker guides human affairs according to His will. He is the *only* source of America's blessings and all our freedoms.

But America has hardly acknowledged and obeyed the real Source of its blessings and unmeasurable abundance. Instead it has largely credited *itself* for its last 244 years of prosperity.

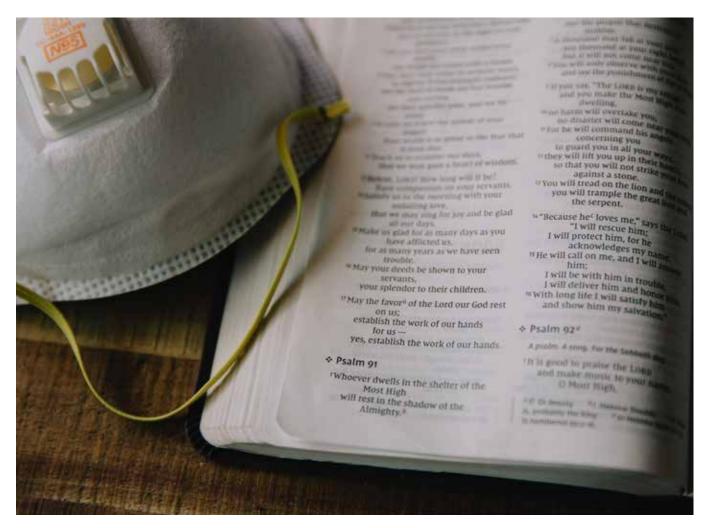
God has an awesome future in store for America. What is described in Scripture exceeds the exuberance of a thousand Independence Days. Its greatest blessings—yet to be fulfilled in God's ultimate Plan—will surpass anything the world has seen.

Yet America must first be willing to relearn and rethink from where its blessings truly come and what the God who blesses it says is the only possible way to get them back.

To learn how God foretold the destiny of the greatest nations as a precursor to His ultimate purpose and blessing for *all* peoples, read *America* and *Britain in Prophecy* by David C. Pack at rcg.org/aabibp.

COVID-19

A Divine Message?



Many see the virus as a message from God, but do not agree on what that message is.

BY EDWARD L. WINKFIELD

HE NOVEL coronavirus has rattled the globe, causing economic hardship for millions and killing more than 100,000 Americans. But even as restrictions loosen, we are left to

consider deeper implications of the virus.

A recent poll by the University of Chicago Divinity School and The Associated Press-NORC Center for Public Affairs Research revealed that people searched for greater meaning behind the devastating outbreak. This is not unusual when times are hard or crises cannot simply be overcome with human ingenuity.

According to the poll, the coronavirus has prompted almost two-thirds of American believers of all faiths to feel that God is telling humanity to change how it lives.

The survey found that 62 percent of Americans who believe in God feel

either strongly or somewhat that the virus is a sign of God telling humanity to change.

The question was posed to those who believe in God across all faiths showing a connection with their belief in God and the still uncurable virus. Scientists have yet to fully figure out the disease.

An article in *The New Yorker* not only explained the understood elements of the virus but revealed how the disease still leaves them confounded: "The shortness of breath that's most characteristic of COVID-19 is reasonably well understood. It originates in the gossamer air sacs of the lungs, called alveoli, where blood and air are separated by such thin membranes that oxygen and carbon dioxide can pass into and out of the bloodstream, respectively."

The article continued explaining how the coronavirus causes many of the lung's 600 million alveoli to collapse or fill with fluid preventing precious oxygen from getting into the blood. But experts are baffled by the fact COVID-19 is not purely a respiratory disease.

"When future generations look back on this pandemic, its iconic symbol will probably be the ventilator. But, although respiratory problems are at the core of the disease, COVID-19 has revealed itself to be more than a straightforward viral pneumonia... COVID-19 can push kidneys into failure, send the body's immune system into catastrophic overdrive, and cause blood clots that impede circulation to the lungs, heart, or brain. It's a disease of remarkable complexity, which even the most experienced doctors are struggling to understand" (ibid.).

How do doctors and medical scientists fight a viral enemy so different from anything they have seen?

The World Health Organization believes the mortality rate of COVID-19 can differ, ranging from 0.7 percent to up to 4 percent, depending on the quality of the health care system where it is treated. In comparison, influenza has a .002 percent mortal-

ity rate. COVID-19 is undoubtedly a killer not seen in recent memory.

Despite all the world's resources and attention, society has yet to conquer the virus, bringing the world to an abrupt halt as a result. This left many to look beyond themselves. For the majority in the recent survey, God is the only explanation.

Reaction to Virus

The coronavirus has affected the entire American way of life. Earlier generations had the Great Depression and World War I and II. The Cold War and conflict in Vietnam impacted those in later decades.

COVID-19 is arguably the generational crisis of *this* age.

Medical advancements have proven no match for the coronavirus. Doctors and scientists are stumped. Social distancing and other steps taken to prevent the spread of the disease have made life as we know it next to impossible. The public finds itself unable to overcome this modern plague by self-reliance or throwing resources at the problem.

This may help explain why those in poorer communities or without access to good medical care make a stronger connection between God and the virus. It is just one fact of many that demonstrate people look beyond this world when they cannot solve their problems.

Most houses of worship stopped inperson services to help protect public health as the virus spread. However, many refused to allow the virus to keep them from expressing their faith. They viewed their worship services online or listened to preachers in parking lots while staying in their cars.

Even some who do not affiliate with organized religion, such as Lance Dejesus of Dallastown, Pennsylvania, saw a bigger message in the virus.

"It could be a sign, like 'hey, get your act together'—I don't know," said Mr. Dejesus, 52, who said he believes in God but does not consider himself religious. "It just seems like everything was going in an OK direction and all of a sudden you get this coronavirus thing that happens, pops out of nowhere."

Overall, 82 percent of Americans say they believe in God. This number is surprising given how much society focuses on atheism and amorality. A quarter, 26 percent, say their sense of faith or spirituality has grown stronger as a result of the outbreak. Just 1 percent say it has weakened.

Kathryn Lofton, a professor of religious studies at Yale University, interpreted the high number of Americans perceiving the virus as a message from God as an expression of "fear that if we don't change, this misery will continue."

"When people get asked about God, they often interpret it immediately as power," said Ms. Lofton, who collaborated with researchers from the University of Chicago and other universities, along with *The Associated Press*, on the design of the new poll. "And they answer the question saying, 'Here's where the power is to change the thing I experience."

This undeniably demonstrates a connection between God and the virus. Some believe it contains a long overdue message.

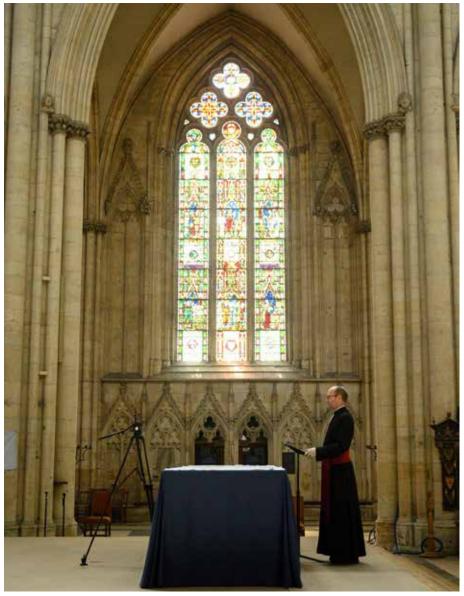
What Is the Message?

Several messages can be attributed to the pandemic, depending on your viewpoint or circumstances.

One could be of hope.

The opposite of hope is despair. Times of crisis present the opportunity for us to display hope through acts of kindness and generosity. God could be showing us that we are much better as a civilization when we pull together in times of need.

The virus was severe enough to make us focus on others instead of just ourselves. The extraordinary love and outgoing concern for others during the crisis was obvious. People gave every bit of themselves for the sake of others. Those from all walks of life pulled together to help their neighbors. Doctors and nurses gave their all. First responders put themselves at risk. Government workers tirelessly worked to keep facilities germ free. The way people sacrificed in a society generally considered self-



■ A clergyman delivers a digital service in an empty church in York, England, during COVID-19 lockdown measures (May 28, 2020).

PHOTO: OLI SCARFF/AFP VIA GETTY IMAGES

ish was unprecedented. The onset of the virus sent a clear message of hope for humanity in the right circumstances.

Another message is one of punishment. Some see the virus and its impact as proof that God is angry.

After all, some say, most in the world are disobedient and out for themselves. They routinely ignore God. They ignore His Ten Commandments. God is offended when people worship false gods, use His name in vain, or break His Sabbath. God is not pleased when people disrespect their parents,

commit adultery, kill, steal, lie, and covet what belongs to someone else.

The book of II Timothy gives a long list of bad conduct in our time: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (3:2-4).

To many, these terrible behaviors deserve punishment, and the corona-

virus is a plague sent by God for that purpose.

Yet another message could be that the coronavirus is a clear consequence for breaking God's dietary laws of clean and unclean meats. What people eat may seem inconsequential, but when several of the world's worst diseases such as HIV, Ebola and swine flu are connected to unclean animals that are consumed by humans, the connection is hard to ignore.

The consensus on the coronavirus is that it originated in a meat market filled with items not intended to be eaten including items routinely consumed raw. Was the virus a result of disobeying God's laws on health and thus a strong message from Him to change our diets?

Other messages can be gleaned from the virus, but one divine message from God to mankind is undeniable: I exist and without Me you will never fully resolve your problems and realize the abundant life I have in store for you (John 10:10).

This is a clear message God has been sending to mankind for thousands of years through the challenges of previous pandemics, war, weather upsets and other catastrophes.

Individuals usually do not pay attention in time of prosperity or when things are going well. It takes *adversity* for them to truly consider (Ecc. 7:14).

The coronavirus is the latest adversity putting everyone on notice. Some are suffering from the disease itself. Others are watching loved ones become ill. Millions have lost their source of income despite not contracting the virus or knowing anyone who has. People, who thrive on social contact, were forbidden to interact with one another in meaningful ways due to stifling rules and regulations.

All in all, it is not life as God intended. The virus is a reminder to not only stop and think of Him, but also to look to Him if we ever want to get to the bottom of solving this and future problems.

This divine message must be received loud and clear. $\hfill\Box$

NEW DEAL

Continued from page 15

take an extraordinary politician to do what is necessary."

The Ideological Split

The ideological differences between Democrats and Republicans are a major roadblock for any attempt at a "new" New Deal.

Take just one simple question that frames this divide: Is it better to establish a government firewall that can protect the economy during future downturns? Or should the tax code and regulations be re-engineered so that private companies and individuals can more easily adapt to pandemics?

Heather Boushey, president of the Washington Center for Equitable Growth, says allowing government aid to automatically increase as the economy began to fall would have been one of "our best defenses so that the coronavirus recession does not turn into a full-scale economic depression."

"Responding to the crisis without also making our economy more resilient against future shocks would be a mistake," she said. Automatic triggers for expanded jobless benefits, increased medical aid and new construction spending would ease the pain of a downturn and speed recovery.

Conservative economists believe adjustments to the tax code and regulations will improve growth and resilience.

"This is not one of those things where if you send checks you can jump-start the economy," said former Congressional Budget Office director Douglas Holtz-Eakin.

Price Fishback, an economist at the University of Arizona known for his work studying the Depression era, proposed another, more abstract notion as a key to fashioning a New Deal for the 21st century: humility.

Even New Deal programs that improved lives did not insulate the American people. There was stagflation in the 1970s. Untamed financial markets fueled a housing bubble dur-

ing the 2000s. And at the end of 2019, no major economist forecasting this year envisioned that a pandemic would throw the world into turmoil.

Yes, the U.S. would be stronger with improved internet connectivity, more housing, government programs that can cushion a downturn and a health care system that can handle crises and emergencies. But the nation would be far from impervious. So stay humble, Mr. Fishback urges.

The Missing Key

The humility of realizing no solution will be perfect is important. Just as the original New Deal was not a cure-all, neither would be a "new" New Deal. Yet, answering the question of whether such legislation is even possible requires us to examine the concept of humility on a fundamental level.

Dr. Michael Laitman wrote in an opinion piece on online publishing platform Medium: "The [coronavirus] situation is showing the whole world how weak and vulnerable humans are in the face of nature. It is a lesson in humility...We have been given an awakening to change paths and connect with each other..."

Columnist Victor Davis Hanson also recommended in *City Journal* that "humility, not certainty—much less accusation and panic—should be the order of the day."

However, as with many things in life, being humble is easier said than done. One person's idea of humility varies from another's. The difficulty lies in consistently applying specific behaviors that reflect this attribute.

America was built on Judeo-Christian values. And the Bible has much to say about the kinds of actions that promote humility. Consider two examples: The apostle Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3); the apostle Peter taught, "All of you be subject one to another, and be clothed with humility" (I Pet. 5:5).

How often do you see leaders esteeming those of the opposing politi-

cal parties as "better than themselves"? When do politicians or even citizens "subject one to another"?

Be honest—in most instances this does not happen. Recall that a "willingness to work together" is essential for another New Deal.

Even though many talk about bipartisanship as a concept, they still hold rigidly to existing beliefs. Very few wish to even consider opposing views, let alone work toward real compromise, even in the face of a pandemic.

The result? GRIDLOCK.

An editorial in *The Columbus Dispatch* stated that "a healthy dose of civility would be as welcome as the preventive coronavirus vaccine most are desperate to receive. It's not necessary for us all to embrace different viewpoints, but we can at least concede that others have the right to see the world differently and that we might even learn from other perspectives."

Pull back from the coronavirus for a moment. Think about the litany of other issues being debated in the country. These include police reform, racism, gun ownership, healthcare, climate change, equal pay, immigration reform, and much more. Each item on this list has a multitude of proponents pushing for a particular course of action—each convinced their way is best.

Endless words have been written analyzing the cause of America's division. While there are a near-infinite number of ways to characterize what is wrong with the country, at its fundament, an abundance of pride and dearth of humility is what keeps America from moving past its differences.

Former United States Secretary of Housing and Urban Development Robert Weaver famously said, "you cannot have physical renewal without human renewal."

Without a nationwide renewal of humility, leading to a widespread willingness to work together, positive transformational change is simply impossible. Our book *Why Man Cannot Solve His Problems (rcg.org/uun)* explains more why this is the case. \square

Continued from page 21

Initially, an obvious baseline point must be expressed. The very nature of the job carries with it the power of life and death, freedom or prison. Discretion to make split-second, momentous, lifealtering decisions are inherent. This can be hard to manage.

There is something about carrying a badge, a gun, and having the authority of government that can be intoxicating-including fostering tendencies to be outright abusive. To be clear, my understanding of human nature is that all people can be swayed by power. The adage "power corrupts, and absolute power corrupts absolutely" is appropriately relevant. This is not to infer that police officers are inherently bad or abusive.

Indeed, I think the opposite is true. Having worked with and taught literally thousands of police officers, my conclusion is they are caring, service-oriented people. Many die in the line of duty. Most go to work each day with the possibility of being killed as part of their "service" to their profession or their community.

During my career in law enforcement, I often marveled at fellow police recruits who truly thought they could "save the world." There was an idealism and innocence that was both surreal and wonderful. Of course, no cop truly believed he or she could change the world, yet they thought they could positively affect the lives of the communities and the city they served. Sadly, they always failed. This was not because they were failures but because the task was too great!

Fast-forward to 2020. Coming off the coronavirus quarantines, where police officers were asked to enforce lockdowns and social distancing-including being ridiculed for citing a father playing catch with his young daughter in an otherwise empty ball field—we immediately transitioned into protests, looting and riots surrounding Floyd's death. These head-spinning extremes are now the "job" of the police.

Use of Force Model and the Law

To be clear, this is not intended to justify the officer's actions in the Floyd case. My intent is to reach higher. To paint a larger picture. The almost unique circumstance that resulted in Floyd's death is not defendable—nor particularly instructive. Wrong is wrong. He should face legal consequences for his actions.

The larger—and more common situation is when officers use force that is closely associated with the Use of Force Model. This model attempts to categorize the changing dynamics of citizen-police encounters into a legally acceptable framework.

Let's start with the obvious: the law does not enforce itself. Laws written on paper are powerful, yet they are worthless unless people are willing and able to enforce them. Words, when applied in particular fact patterns, called "elements," are what constitute laws. This is what is often referred to as the "letter of the law." Outside the words are another crucial factor. This is called discretion.

By the very nature of their job, police have substantial levels of discretion. This ranges from the decision to issue a traffic citation to the decision to pull the trigger. Officers are required to act within the letter of the law, yet they are afforded discretion in how or whether they enforce the law. Discretion is both deep and wide. It can be applied to the most routine tasks to the most consequential acts. Discretion can be construed as the "spirit of the law."

Let's acknowledge another basic fact: The dynamics of a street encounter can be difficult to control. Relevant factors abound.

Probably the two most relevant are the skills of the officer and the willingness of citizens to cooperate. These factors are magnified—and intensified-when guns are involved. Having recovered hundreds of guns in my police career, I can attest that every case involved a degree of stress. Sometimes more than others. Experienced officers may engender less stress simply because they have been "conditioned" to life-threatening situations. This can be analogous to a well-worn combat veteran who is no longer afraid of battle. This is not to say policing is like war. But potentially dying by gunfire on the streets of a violent city can feel like war!

Whether or not you accept this analogy, let's agree that more experienced officers also typically develop more skills to effectively manage potentially dangerous encounters. Consequently, stress levels can vary greatly based on experience and skills. Greater stress often results in fearful and inappropriate actions.

However experienced and skilled, every encounter has an unknown variable: How will the civilian suspect respond? In this sense, an otherwise "routine" street stop can turn uglyeven deadly. Since the law allows police officers to use slightly more force than the civilian, the non-police individual typically drives the outcome of the encounter. Citizens can choose to cooperate with the officers, or they can resist, or even turn into the aggressor.

Such choices and alternatives are framed within Use of Force Models used by police departments. It is beyond the scope of this article to go any deeper but suffice to say that the police officer is legally required to adhere to the parameters contained in the law. The application of the law is designed to allow the officer to use proportionally more force than the suspect. When the suspect is under control, all force must immediately cease.

In every controversial case leading up to the Floyd killing, the suspect did not cooperate with police. Some level of resistance or even aggression was present. This is *not* to say that the deaths of these suspects were conclusively legally proper. Yet the resistance and aggression from a suspect can generate higher levels of force by the police. Once the dynamics of the incident commence, emotion and adrenaline kick in. These can be hard to control—though police officers are legally required to exert controls consistent with the Use of Force Model.

It is undisputed, but largely ignored, that Floyd exhibited both resistance

and some level of aggression prior to his death. What is crucial is that the application of force is only appropriate *while* resistance and aggression is being demonstrated. Force tactics or responses that may have been legally justified earlier in the encounter must cease when the suspect's resistance or aggression ceases. This is where the almost nine-minute, knee-to-the-neck application of force was *well beyond* the parameters allowed in the force model.

At some point during this nine-minute period, the officer's actions transformed from legitimate use of force to excessive force to murder. This is the legal analysis. It is how the letter of the law conforms to the Use of Force Model. Ironically, the law also provides a remedy—criminal prosecution, which has been instituted against the offending officer.

Police-involved Shootings and the Law

With these variables in mind, and since many of the controversial police use-of-force cases involve discharging weapons, let's focus on the presence of guns.

I have encountered numerous suspects with a handgun in their hand, or in their pocket or waistband. To say that these are stressful encounters is an understatement. Recovering guns from vehicles and homes can also be stressful, yet these encounters typically manifest themselves differently.

There is a huge difference between an officer recovering a weapon from the body of an individual, particularly when the weapon is in their hand, as compared to recovering weapons from a vehicle or a home. One obvious difference is the *immediacy* of the threat. The threat in a vehicle or home search typically occurs before any weapon is recovered. Of course, the stressors go to the possibility of the weapon being used against the officer before the situation is under control.

Now consider the Use of Force Model related to an individual carrying a weapon. Without delving too deeply into these details—and depending upon the specific factual circumstances—encountering someone with a weapon in their possession, particularly in their hand, the model would typically allow the officer to discharge his or her weapon. Having experienced dozens of these without ever discharging my weapon, the key distinction is that the *letter* of the law supports use of deadly force, while the *spirit* of the law may not. Let me explain.

The legal statutes typically allow an officer to use deadly force when he/she reasonably believes great bodily harm or death is imminent. For example, when an individual has a gun in their possession an officer can construe that the situation allows for the application of deadly force.

Making this even more dynamic, what constitutes "reasonable belief" in these encounters is based on what a reasonable officer under these circumstances would believe—and what the particular officer subjectively believed.

One does not need to be a constitutional attorney to see the complexities of applying this standard to such encounters. The heightened stress within split seconds enveloped by the immediacy of death makes for extraordinarily complex decisions. These are the ultimate discretionary decisions officers must make.

Making a conscious choice to die or to kill is what is *really* at stake. Think of yourself in this situation. Can you see the dilemma officers are faced with?

Such decisions are some of the most impactful officers ever make—one loaded with violent implications that we have seen play out on the streets of our cities. Of course, these incidents resonate throughout society, including media, political and policing circles. Cops are paying attention.

As demands to "defund the police" and institute reforms are made, the outcome of these will drive the response from individual police officers. Recall the "Ferguson Effect" stemming from the Michael Brown killing in 2014. While there is some controversy even if this "effect" is real, in January 2017, USA Today reported that 72 percent of U.S. cops are reluctant to make street

stops. This is consistent with my experience.

Long, "Hot" Summer Ahead?

As we conclude the analysis of how use of force cases are assessed, we need to weigh in what the future portends. Reforms—and defunding—aside, the real issue here is how citizens and police interact. The law and use-of-force protocols govern these encounters.

With any changes made to these protocols or to the legal protections afforded officers, the principle of cause and effect will come into play. If restrictions are too broadly applied, human nature will reveal its inevitable ugly head. Two things will occur: Police will pull back and advantage takers will stand up. We will not be pleased with the result.

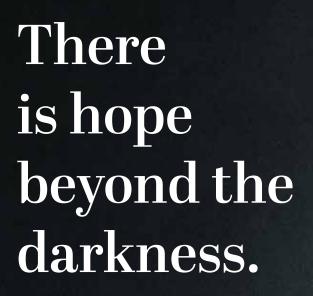
Look at Baltimore, Maryland. Since police pulled back following Freddie Grey's death in 2015, homicides have been consistently over 300 each year. In 2019, it recorded its worst homicide count on record with 348 homicides. This is a microcosm of what could happen throughout the country. When police do not proactively enforce the law, those seeking to take advantage of the vacuum will rise up and multiply. Nature abhors a vacuum. Something will prevail. This tension between order and lawlessness is bound to play out.

In the end, it is the spirit of lawlessness that is driving this dynamic. Lawlessness is unhinged from law and order.

Remember, the law does not enforce itself. People must be willing to put themselves in potentially dangerous circumstances to enforce law and maintain order. Conversely, reduced or only *reactive* law enforcement will result in greater levels of crime. It is a classic cause-and-effect equation. Many deny this reality. They are wrong!

For those looking for simple solutions based on slogans, please be assured they do not exist. My hope is this article makes this much clearer. The sooner we realize what life is like without law, the better.

In the meantime, know that dangerous times lie ahead. \Box



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