

MICHAEL PHILLIPS

THE  
INVISIBLE  
WAR

TRIBULATION CULT BOOK 1:  
A NOVEL



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Author's Note: This is a work of fiction, futuristic and conjectural. The story spans seventy years of great tumult, conflict, debate, controversy, diversity of opinion, and political upheaval in the United States. There is no intent whatever to malign anyone on either side of the political spectrum, but to capture the often rancorous spirit of division which characterizes the times in which we live. When speaking of living political figures, none of the fictional characters in this book represent the full viewpoints of either the author or publisher. They are intended to fictionally portray the divisive differences of opinion that have existed in our country for some time, opinions which span the spectrum from conservative to liberal. This story is entirely fictional, as is the Alliance and its membership.

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*Be sober, be watchful. Your adversary the devil  
prowls around like a roaring lion, seeking some  
one to devour. Resist him, firm in your faith.*

1 PETER 5:8-9

PART I  
**A SILENT  
ROARING LION**  
1973-2014

## SEEDS OF CHANGE

1973

OVER THE lawn of the campus quad, faint strains of the Beatles' "Revolution" sounded from some distant open dormitory window. Across the central hub of the campus, where anti-war protests disrupted schedules and emptied classrooms a few short years before, a steady stream of university students, some faculty members, a handful of visitors from the community, and several hundred collegians from around the country, walked toward the Humanities building, where tonight's much anticipated address would be held in the university's largest lecture hall.

Though the turbulent decade of the 1960s gave way to a quieter post-Viet Nam and Watergate era on university campuses, this was California after all. Interest in anything with a whiff of counterculture remained keen. There were few activist protests, sit-ins, and stump speeches these days. The revolution birthed in the sixties abandoned the quad for the classroom. Doing so gave it a more respectable air. *Ideas*, not megaphones nor music, would henceforth represent its arsenal.

Mesmerizing ideas. Powerful ideas. Alluring ideas.

Sinister and toxic ideas.

This evening's lecture had been widely publicized. Dr. Tate Robinson's course, *The Social Contract in Changing Times*, was one of the most popular offerings of the political science department, usually filled two terms in advance. The hands-on work of what was euphemistically termed "community organizing for change" was intrinsic to its

appeal. Dr. Robinson practicalized the protests of the sixties by taking students out into the community, identifying needs of the underprivileged, and devising programs to help them. It was an example of classical liberalism and gospel Christianity at its best—the desire to help those in need.

But Viet Nam and the social revolution of the sixties shifted the ethos of liberalism from helping people to overturning what was vaguely called “the system.” American liberalism was in the process of rebirth. The “New Left” as it would later be known would leave the gospel of Christ far behind, except when hijacking aspects of that gospel to suit the Left’s agenda. The new movement would not exactly leave the poor behind. Helping those in need, however, would fade as a primary goal. It would become instead a *tool* to advance a new objective—power. The New Left would *use* and *manipulate* the disadvantaged toward that end. Whether they actually *cared* about the poor would be a question future historians would heatedly debate.

With power, a more far-reaching ultimate goal would come into focus—overturning American culture, society, and politics, and changing the nation birthed in 1776 into a country unrecognizable from what it had been for two hundred years.

Dr. Robinson taught the mechanics of effecting change at the local level. The birth pangs of the New Left were coming to life. The social revolution birthed by the musicians and protesters of the previous decade was now being carried into the future within the halls of academia. Underlying the attempt to feed, clothe, and house, Robinson placed equal importance on volunteer political involvement in the campaigns—local, state, and national—of Democrat candidates. The purpose was far more than political. Involving students in the politics of the Democrat party nourished seeds of change that would make the protests of the sixties look like child’s play. That Dr. Robinson, a handsome and charismatic figure cut in the mold of Sidney Poitier, was descended from slaves, was Martin Luther King’s close friend, and was involved with Charles Hamilton and Stokely Carmichael in the writing of *Black Power*, made him one of the most popular men on the faculty and no doubt contributed to the popularity of his subtly activist course

offerings. He and those like him were looking toward something more fundamentally influential than food banks.

This evening's address, however, would not be given by Robinson, but by lecturer, businessman, entrepreneur, and financial wizard, reportedly already a multi-millionaire at the age of thirty-four, Viktor Domokos. That Domokos's antecedents were not widely known, even to his friend, accounted for the brevity of Dr. Robinson's introduction.

Robinson opened the lecture to all comers. Advance notice of the event circulated through the university grapevine as far afield as the East Coast. Fully half of the six hundred now squeezing into the hall hoping to find seats were from colleges and universities stretching coast to coast who flew, trained, bussed, or hitchhiked to California. The evening's lecture would never be so widely known as Woodstock. Its impact in the politics of future decades, however, would be even greater. As Dr. Robinson walked to the podium, two future presidents, two future candidates for the nation's highest office, three future vice presidents, four future senators, and no fewer than a dozen future congressmen, sat before him. It was a confluence of individuals and ideas that would lead to unprecedented shifts in the direction of America's cultural and political destiny.

All that lay in the future. Who could predict the myriad seeds of tactics and strategies planted in the minds of these eager young minds on this day, or the directions the country would move as a result?