

# **God's Will On Earth**

by J. T. Liataud



## Preface

World.

Hear Me.

Jehovah.

I seek for you to know what My beloved servant, Jeffrey, has been  
seeking to know for so long.

I seek you to know My mysteries.

My mysteries.

Hear Me.

Heed Me.

That is all.

July 1987





ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

*Office of the Archbishop*

November 19, 1987

Dear Mr. Liataud:

Recently, you had the occasion to meet with my theological consultant, Father Michael Place. He has forwarded to me the draft of your book, "God's Will on Earth," as well as your original letter to me.

Unfortunately, at the present time my schedule is so full that it will not be possible to meet with you. I would encourage you to stay in contact with your Spiritual Advisor, Father Horvarth.

As for your request for an Imprimatur, your book does not require an Imprimatur and for that reason I would suggest that you proceed with your plans for publication.

With cordial good wishes, I remain

Sincerely yours in Christ,

*Joseph Card. Bernardini*  
Archbishop of Chicago

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## Chapter 1 : The Ideal Viewpoint

The ideal viewpoint is to have nothing come between us and the Lord. There are many things that keep us from coming to the Lord. Chief among these are self will and hatred.

The dark one would have us believe that our self is the most important thing. He would have us make all laws around our own self benefit. This cannot be.

The only antidote to this is a subdued will. By a subdued will, we mean a will which is subservient to the Lord. The Lord wants only what is good for us. He wants us to be happy. Being on target is largely a journey of learning to be happy.

Those who succeed at this are further rewarded with a state that we call "bliss." Bliss is greater than peace. Bliss is union with God on earth.

All who feel bliss are at one with God. All who feel bliss know that the Lord is with them. It is His way of rewarding us while we are on earth.

Actually, only those with subdued wills can ever hope to achieve bliss on earth. Subduing our wills is our chief task while on this earth. The dark one is constantly tempting us to hear him.

His ways are evil. The worst of his ways involve hatred. He would set us apart from all others. He would have us elevate our selves to the point where our selves are master of all.

To do this, he would have us stop at nothing. Nothing would be more important than ourselves...not the death of others, not the pain of others, not the tormentations of others. All would be directed toward funneling all benefits to ourselves, giving up only enough benefits to keep the system yielding its fruits to us.

That is wrong. Christ died for us. He loved us. He told us what we must do to come to the Father, His sweet Abba.

What we must do is to submit to the Father's will for us. Once we submit totally to His will for us, then and only then may we come to Him. Then and only then may we ever hope to experience bliss.

It is a long and difficult journey. What makes it long and difficult is our sins. Our sins keep us from reaching bliss.

Our sins must be paid for. They can be paid for on this earth or they can be paid for after we die. The choice is ours.

If we choose to pay for our sins while we are on earth, we can expect pain. This pain is necessary to burn the dross from our souls.

When our souls are free from dross, then we can expect bliss. We will know we have suffered enough when we suffer no more.

When I was younger, I dreamed of having a close relationship with God. It was difficult for me to achieve this. I took many false paths. My greatest joy today is knowing that I am doing God's will.

He blesses me. He talks to me. I cannot help this. I cannot escape this.

Many around me believe that I am crazy. I do not blame them. If someone told me they were talking to God, I would not have believed them, not until it happened to me. Then I believed.

I talked to a beautiful lady about this. She was my eighth grade teacher. She told me I need apologize to no one. She told me I needed to make space for myself.

She was right. The Lord is the space that I need.

I can never be like the Lord. He is perfect. I can only attempt to imitate his behavior in a futile attempt to become like Him. It is futile because I will never become like Him. I will only be a second best copy.

A second best copy is not all that bad. In fact it is something quite good. To achieve this great good requires deep concentration and great work. None can know what it is like to try to achieve this unless they themselves are also trying to achieve this.

If they are trying to achieve this, they will see how I seek to pattern my life after the Lord. I try to never do anything for self will. I try only to do things for the will of God.

When I was younger, I wondered what girls looked for in a guy. If I thought they liked guys who ate popcorn, I would have eaten a ton of it. The same thing went for relationships with my peers. I was willing to try anything that I thought would help. A typical maneuver of mine would be to ask myself how others would act if they were in my shoes and then copy what I thought they would do. I was searching for the right way for me to be.

I did not know the real answer was inside me. We must risk being human if we are to grow as human beings. Any beautiful person is no different than a giant oak viewed one sunny day in all of its splendor and majesty as a thing of wonder and beauty and great depth. If we could but see how it became itself, its suffering of many seasons, if we could but see the vastness and intricacies of its root system and the obstacles it overcame, we would begin to understand its greatness. What this book does is let us see our roots.

The ideal viewpoint is as follows: honesty manifests itself in our communication with others. It is as though our communication were a natural physical process, containing all the moods of the ocean and a total absence of fear that what we are doing is wrong. It is spontaneous and deep, creative and engrossing. The direction of honesty is to bring us closer to others, and to ourselves, our genuine

desires, our strengths...and our weaknesses.

The first part of this book describes us coming to the Lord. The second part of this book describes honesty as the best policy in coming to the Lord. The third part of this book describes zero phoniness, which requires seeing the Lord in ourselves and coming to Him overcoming our weaknesses. The fourth part of this book is about the peace that occurs when we have subdued our wills and need suffer no longer.

## **Part I : Being On Target**

All, all are to come to the Lord.

Being on target can only mean one thing---coming to the Lord.

## Chapter II : Man

(Note: Any who participate in the Loquate Experience will be asked to discuss certain paragraphs marked by the following character "~" to the left of that paragraph. Those who do not participate in Loquate are asked to ignore these marks.)

~ Man is a unique creature. What makes him unique is his free will. His free will sets him apart from all other creatures on earth. No other creature on earth has free will.

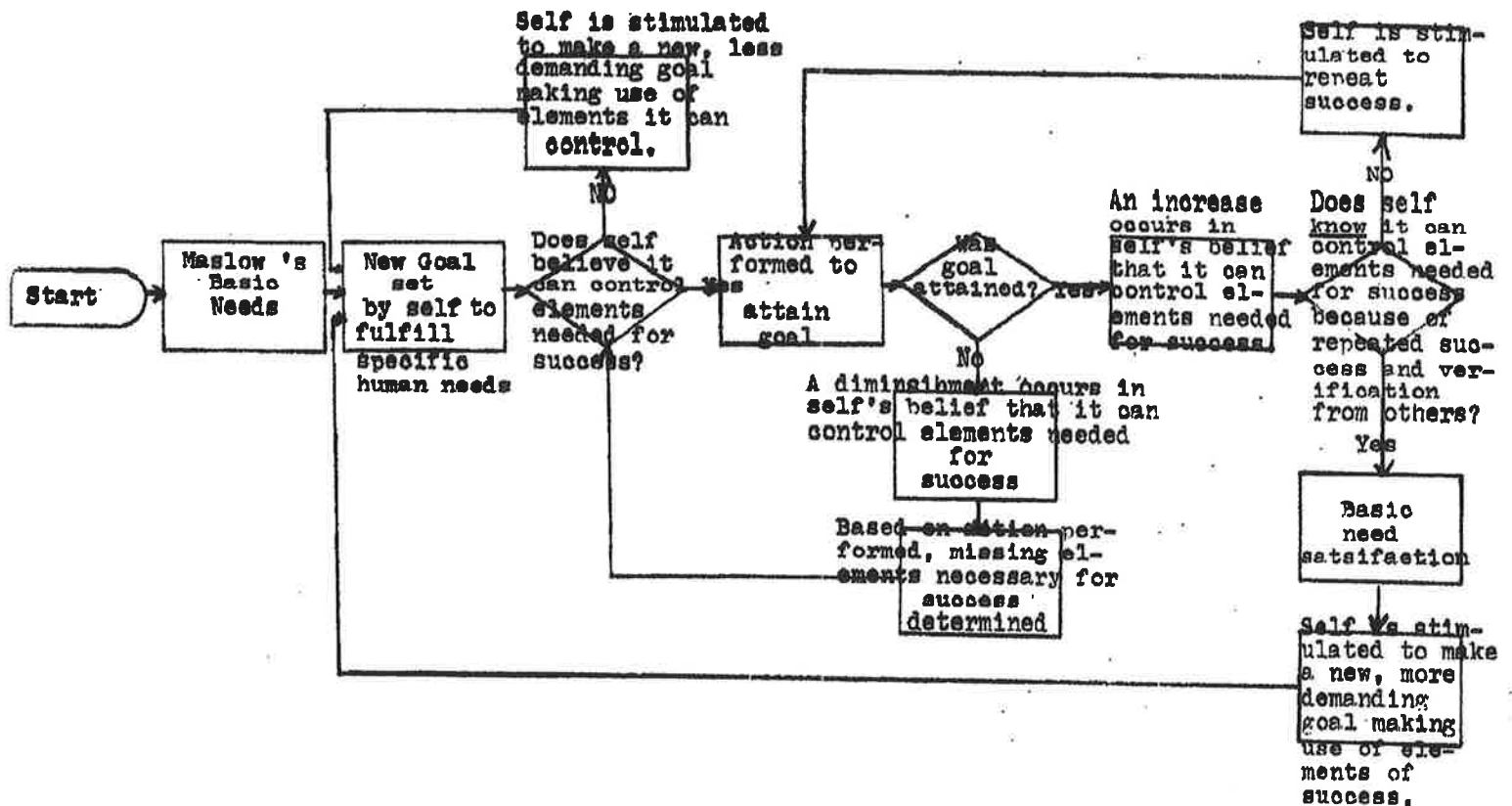
~ Free will means simply that we are free to choose: God or not-God. The choice is ours.

~ We know God by the fruits of our actions. When our actions are in line with God's will, we receive graces. These graces are the only fruits worth noting. All other fruits are false.

When I was younger, I sought many fruits from my labors. Today I seek only one--- to love the Lord. That is the only fruit worth seeking.

The following example provides an insight into the process of being and becoming a human being. To make the universal elements of the example more apparent, a diagram termed "Loquate Model" is shown below. Loquate is my endeavor of over nineteen years to understand these matters. You can follow the various steps in the model in this true story of how a boy's interest in Mathematics grew and his personal uniqueness evolved.

## Loquate Model



### INTRODUCTION

In seventh grade a young boy discovered that he was able to answer arithmetic problems faster than others. One day when the boy was in trouble with the principal for some minor disciplinary problem, a dedicated teacher stood up for and encouraged the student by praising his mathematical ability.

### NEW GOAL SET BY SELF

From that day the young boy considered himself skilled in math and unconsciously sought out situations that would put to use his skill.

### A DIMINUTION OCCURS IN SELF'S BELIEF THAT IT CAN CONTROL ELEMENTS NEEDED FOR SUCCESS

In high school the student did well in most math classes but in at least two classes, Geometry and logic, he did poorly. In his first college math course, he received a "D." At that time, he did not believe that he could succeed in every math course given to him.

### BASED ON ACTION PERFORMED MISSING ELEMENTS NECESSARY FOR SUCCESS DETERMINED

Then in a math course a teacher explained mathematical maturity, a step by step working thru of a textbook chapter with the keynote being "do not

go on until you understand." The young man saw that he lacked thoroughness in previous courses.

**AN INCREASE OCCURS  
IN SELF'S BELIEF  
IT CAN CONTROL ELEMENTS  
NEEDED FOR SUCCESS**

The young man put to use this new technique and was successful in that course. Because of this and previous successes he decided to major in math.

**DOES SELF KNOW IT CAN  
CONTROL ELEMENTS  
NEEDED FOR SUCCESS  
BECAUSE OF REPEATED  
SUCCESSSES AND VERIFICA-  
TION FROM OTHERS**

The young man was able to produce good grades in his major field. The biggest single element necessary was time. Still he wondered how well he could do in math courses at a more difficult university.

**SELF IS STIMULATED TO  
REPEAT SUCCESS**

He spoke to his advisor and decided on two courses to take in summer school at such an institution and enrolled for a

full summer load.

**ACTION PERFORMED TO  
ATTAIN GOAL**

He began classes in Advanced Calculus and Topology. When new acquaintances found out what courses he was taking, they would respond with respect and what the young man took as admiration. However, everything was not easy. The courses were very difficult and the young man was tempted to drop one so he could spend more time on the other. Fortunately and by coincidence he met a fellow student who had taken the more difficult of the two courses. The acquaintance said "Nobody knows what they are doing. Just stay in there and keep working. It gets clearer."

There were several activities and interesting distractions during the summer but the young man trying to live up to his own expectations put in many hours of studying. The pages of his textbook became soiled and wrinkled from patient work. And then after the term was about three fourths over, things did become clearer. He was able to solve problems. He grew in understanding and the course began falling into place. He felt a camaraderie with the teacher of this difficult course and would talk to him from time to time in a meaningful way.

**BASIC NEED SATISFACTION**

During registration back at his regular school, the young man saw his advisor and said with a smile "You really put me into two difficult courses." The advisor said knowingly "How did you do?" The whole experience seemed worthwhile in a special way when the young man was able to answer "Two B +'s."

**SELF IS STIMULATED TO  
MAKE A NEW MORE DEMAN-  
DING GOAL MAKING USE  
OF ELEMENTS OF SUCCESS**

The young man went on to graduate school in Business. After graduation, he applied his math skill by devising an inventory control system for a small manufacturer. In the design stages, the



young man ran into opposition to his ideas but his in depth knowledge of the real mathematical tools available enabled him to persist in his thinking. Ultimately the company took pride in their advanced system. To this day, the young man takes special pride in resolving problems through patience and views difficulty in mathematically related problems as a challenge that he can confidently overcome.

## **Conclusion**

~ Man has certain hereditary potential for his personal uniqueness but he becomes unique only through experience. The idea of someday finding one's uniqueness, as though being struck by a lightning bolt, is less likely than gradually becoming our unique selves. Experience leads us to acquire specific skills which are built into ever more powerful clusters of skills. As success builds on success, each person's unique self evolves.

~ Equally important with building on successes is overcoming weaknesses. Each of us has areas where we are deficient. Some call these deficiencies faults. Others call them weaknesses. Still others call them defects.

~ Irrespective of name, we are called on to overcome our weaknesses. Areas of weakness should be worked on and improved not avoided.

## **Full Humanness**

The late Abraham H. Maslow, a prominent humanistic psychologist, performed a classic bit of research in discovering man's basic needs. Maslow noticed that certain people he knew seemed to have developed more completely as full human beings. They seemed to be special. Maslow believed that they had more fully achieved what he sensed as man's biological destiny.

~ He focused research on the common characteristics of a group of people whom he selected as being exceptional in this, as yet intuitive sense of full humanness. He discovered that this group had satisfied the following needs arranged in a hierarchy:

1. Food, shelter, clothing
2. Safety and protection
3. Belongingness
4. Love
5. Respect
6. Self Esteem (meaning what we think of ourselves)
7. Identity (meaning how we are different from others)
8. Self Actualization (meaning being and becoming as much as we can)
9. Dignity

This indicated to Maslow that full humanness requires the satisfaction of these needs, that everyone had these needs built into them, that if they were not satisfied they would result in sickness,

that this hierarchy of needs was man's basic needs.

Actually man has only one basic need. That need is to come to God. When he does this all else falls into place.

However Maslow's work is important. For the first time, man was seen as being biologically similar to his neighbor in his need for values which led to what Maslow termed fuller humanness.

~ In Loquate we define the values that lead to fuller humanness as Primary Values. The primary values are:

1. Doing that which is truly in the best interests of others (or another if it involves only one other person),

2. Attaining goals (or other ends not necessarily preconceived as goals but which become goals once experienced), and

3. Operating in an area of meaningful expansion for yourself.

~ When all three of these values are present, we have a good experience. However all three values do not have to be present in order to have a good experience.

### **The Rule**

~ The rule is that if one or more of the primary values are present and the experience goes against no other primary values, we will feel good. If the experience goes against one or more of the primary values, we will feel bad even if other primary values are present.

(By "going against" we mean being inconsistent with the value as stated. By "going for" we mean consistent with the value as stated. By "neutral" we mean neither "for" nor "against.")

~ The Lord would have us feel good. He would have us seek experiences that will bring us happiness.

~ In order to do this, we must be willing to live our beliefs. Sometimes it is not easy to live our beliefs. Sometimes we know we will feel bad when we live our beliefs. But that is a different matter from not living our beliefs.

~ When we live our beliefs, we are inevitably drawn to the Lord. This is true because the Lord is at the center of our beliefs. God is central to our lives.

### **Doing God's Will On Earth**

~ God is not peripheral to our lives, He is central to our lives. The only thing that counts is doing God's will. When we do God's will, we will be happy. That is God's will for us on earth--- to be happy.

~ However our expectations must be realistic. It is unrealistic to

think that we will feel good all of the time.

~ At times we will not feel good. This occurs when elements beyond our control have an affect on us. Just because we know why we feel the way we do, does not necessarily mean that we can do anything about it. Often times we cannot.

~ It is at those times that we turn to the primary values to see what we could have done that we did not do. When we understand what we have left out, we can make corrections.

~ These corrections are most important. These corrections guide us to the Lord. These corrections guide us to our faults. These corrections guide us to changes in our lives.

~ Changes in our lives are most important. Without change we remain as we are. As we are is not good enough.

~ We have a task to do while we are on this earth. Each of us has a unique job to do. This job is in the Lord.

~ The Lord calls us to do things that are important to His will. No one else can hear His call, except us. We call this the Holy Spirit working within us.

~ We cannot turn our backs on this. The Holy Spirit is a most powerful expression of our soul coming to the Lord. We call this expression by the name of God.

~ God is within us. He is there waiting to be chosen. He is there seeking to be heard. We need go no further than our own hearts to find the Lord.

~ In Loquate, we call this "Operating in an area of meaningful expansion for ourselves." This is a personal choice statement. We must understand that it is different for each person on this earth.

~ Each person's undertaking, each person's uniqueness, is holy. We must respect the holiness of each person.

### **Grace To Walk With Another**

We have lost this respect today. Today we see people as units of work. We see them as cogs in a wheel.

Actually, each is far more graced than the most holy words from the Pope himself. Each is far more graced than the world's greatest Bishops. Each is far more graced than the head of any church.

This is true because, God wants us to recognize that it is not dogma that separates us, but ourselves. If a graced person walks with another graced person on their journey to God, then those two individuals are doing God's will on earth. It is that simple.

And if two or more are gathered together in the name of the Lord,

there the Lord is. It is that simple.

And if those who do not believe this seek to destroy the will of God on earth, let them come forth and say so. Let them not hide behind the cloaks of dogma to fester and simmer in solitude. Let them come out. Let them declare themselves.

And if one should believe that God's will on earth is for mankind to walk hand in hand with each other, then let them become graced. All that any man need do is to immediately turn inward to all that light which is within and he will at once do more for his freedom than all of the external forces in the world combined. That is what Tolstoy said and that is the truth.

Let all men come forth to do the will of God. Let all men come forth to subscribe to the principles put forth by Loquate and let all men unite in Christendom for the well being of the world which is such a hotbed of discontent.

Let them unite and put a stop to the evil in the world. Let them unite and do their part. Let them unite and all peoples of all races and all creeds will benefit.

That is my dream. It can be yours.

Won't you join Loquate? For those of you who do not know about Loquate, Loquate is a twelve step program designed to bring us closer to others.

It is termed the Loquate Experience, because those who go thru it have experienced coming to the Lord. Coming to the Lord is a path. The Loquate Experience is a path.

The path is this. To leave behind our sins and failings. When we do this, we submit to the will of God. Then joy proceeds.

Loquate is not a church. Loquate's sole purpose is to increase understanding. Only enough dogma is presented for the truth to be known.

Loquate is to be blessed by all churches. This has not yet occurred. By your joining Loquate, you bless this undertaking.

Your work to make Loquate holy will bring great blessings to you. God wills it.

### **Bibliography**

1. Maslow, Abraham H. "The Farther Reaches of Human Nature." New York: Viking Press, 1973.
2. Maslow, Abraham H. "The Psychology of Science." New York : Harper and Row, 1966.
3. Maslow, Abraham H. "Toward a Psychology of Being." New York : Van Nostrand, 1962
4. Tolstoy, "The Kingdom Of God is Within You."

### **Chapter 3 : The Great Solutions**

This chapter identifies the great solutions to developing our uniqueness and satisfying our basic needs. God seeks us to know Him. He has given us ways to know Him.

Some are natural. Some are supernatural. All do the same thing. They bring us to him.

The natural ways lead into supernatural ways when we seek only to do the will of God. Then God's grace works within us. Let us now examine these ways.

#### **Feelings**

Our feelings tell us whether or not we are on target in developing our human nature. They are meant to indicate to us just how we are doing.

Feeling good means being on target. Feeling bad means being off target. We seldom feel completely good or completely bad about anything. We ask ourselves "What is there about this that I like?" and "What is there about this that I do not like?" By using the primary values to understand the specifics of why we feel the way we do, we can get an insight into feeling better.

If we are feeling bad, we should not be confused. We should not say that the rule is wrong because a primary value is present and we feel bad. We must look to the other primary values to see if the experience goes against one of them, to find the real reason we feel bad.

Everything does not hang on one value. Each value is not everything. It is the combination of values.

#### **The Loquate Experience Explained**

There is a program called the Loquate Experience. This program is different from reading this book entitled "God's Will On Earth." When you have read this work you will understand what is involved in the Loquate Experience.

What is involved is this. All who love the Lord will experience the joy of coming to the Lord. That joy is this. To know God. To Hear God in our hearts. To hear God on the lips of all those around us. To hear God in our respective churches.

Still, there is more that God would have us do. That more is this. To go thru the Loquate Experience. The Loquate Experience is designed to bring us closer to God. The Loquate Experience is designed to bring us closer to our feelings.

God is in our feelings. He is there waiting to be chosen. When we choose Him, He blesses us. He never leaves us. Because He is with

us, He graces our path. We are to never leave Him. We are to always love Him.

By going down the path that we term the Loquate Experience, we ask God into our hearts. He will not betray us. He will not abandon us. That is why we term it the Loquate Experience. It is an experience. This experience is far different from reading this book.

In the Loquate experience, you will participate in a small group. The group will consist of people of your choosing. We suggest enough for discussion, namely two or more.

We will provide all materials needed to be with us. Being with us means this. You will run a group. You will receive an Instructor's manual. You will receive all of the materials needed to be with us.

We ask that each person participating in the Loquate Experience purchase a book from us. That book is "God's Will On Earth." All who read it are invited to participate in the Loquate Experience. All who read it are invited to join us in a world wide Christian movement to end war and bring peace to every corner of the earth.

If you wish to be with us, we ask you if you have spent \$7.50 to purchase "God's Will On Earth." If you have, please notify us and we will send you all of the necessary materials for you to start your group. In addition, we ask that each member of your group be included in your initial request. If any have not yet purchased "God's Will On Earth" for \$7.50, we ask that they do so. If any have purchased "God's Will On Earth" for less than \$7.50, we ask that they remit the difference to us at this time.

If any are unable to spend the \$7.50, we ask that we be notified of this and we will gladly send the materials without charge. We wish to bring the Lord into the hearts of all.

The Loquate Experience consists of twelve steps. These steps are designed to bring us to the understanding that is necessary for world peace to take place. These steps are not meant to replace our churches. Our churches are needed. These steps are not meant to replace the Gospels. The Gospels are needed.

These steps are not meant to replace any religious writings. All religious writings are needed. This is so because God is one. God is not many.

If any doubt this, we ask you to bring your doubt to your clergy and ask if this is not true. We ask you to let those who would have us be divided, place an end to their division. We ask you to seek to be with God and nothing more.

If you wish to do more, do more thru your respective churches. If you wish to be with us, we ask you only to follow the path that we have outlined in the twelve steps of Loquate. Those twelve steps are this.

1. Ran a test on the validity of the primary values as related to my feelings.
2. Learned I could rely on the primary values whenever I wanted to know why I felt the way I did when I did.
3. Accepted my feelings as important to me and always meant to be dealt with.
4. Followed the **Basic Suggestion** of tending toward sharing all of my feelings by being honest when in doubt.
5. Held each person to be sovereign over his own beliefs and feelings.
6. Gave others room for themselves to feel bad.
7. Found many faults in myself.
8. Came to believe that there are many faults within me that I have not yet seen.
9. Placed myself in God's hands and asked Him to help me overcome the faults over which I am powerless.
10. Worked to improve the sense of community in every environment of which I am a part.
11. Did all that I could to deal with the wrong in any environment and placed the rest in God's hands.
12. Put the spiritual side of things first in all that I did.

We now turn to the first step of the **Loquate Experience**. The first step is this.

**Loquate Experience First Step : Ran a test on the validity of the primary values as related to my feelings.**

Run a test on the primary values to see if they are related to your feelings. Try to get beyond the words used to describe each primary value. Rather, think of each primary value as an arrow pointing the way.

Think of each primary value as distinct and unique unto itself. There are no circular definitions used in any of the primary values. The meaning of one primary value does not run into the meaning of another primary value.

When you are running your test, it may be helpful to understand the rule of prepotency. The rule of prepotency states that the power of even one primary value to make you feel bad is stronger than the power of all of the remaining primary values to make you feel good. And the power of each primary value to make you feel good is stronger

than the power of any neutral value, as long as the experience does not go against any other primary value.

This means feeling bad on even one primary value takes precedence over feeling good on all other primary values, and feeling good on even one primary value takes precedence over no feelings on all other primary values.

The nature of a primary value is to work independently, without affecting the workings of any other primary value except thru the rule of prepotency.

### **Exceptions**

The rule is that if one or more of the values is present and the experience does not go against any of the other values, you will feel good. If the experience goes against one or more of the values, you will feel bad, even if other values are present.

All exceptions to date have turned out to be false exceptions. The apparent exceptions resulted from a lack of understanding.

Loquate is interested in any apparent exceptions. The only true exceptions are spiritual experiences. More will be discussed about these later in this book as "dual experiences."

In these dual experiences a member of a group or organization is acting non-cooperatively with some wrong doing. That action results in a dual experience.

On the one hand, the non-cooperator feels bad as he renounces all benefits from the group or organization that he belongs to, but on the other hand, he feels good about moving on to the sunrise of his new life.

At the precise moment in time that the non-cooperator submits totally to the will of God in his act of non-cooperation, he will feel both good and bad. However, joy will proceed. His pain will be left far behind.

Aside from dual experiences, the question is, how can we assure ourselves that the apparent exception is a true exception and not a misapplication of the rule? If you have an apparent exception first look at the items below and see if you have pushed to the limit your skill in applying the primary values.

Narrow it down. Pick a particular point in time, not an entire general situation. Whenever we are dealing with a general situation, we must realize it consists of many individual experiences.

Watch out so you do not mix together several experiences. Examine each experience that occurs at each point in time in order to understand the whole. Can you increase your AWARE-ness of all of the specific feelings that relate to various aspects of the experience, and how you feel, good or bad, about those specific aspects, by



looking at specific points in time, one at a time, to understand the experience fully?

Do you have the same basic understanding of the primary values as the rest of the people using them, getting beyond the words used to describe them?

Is your prejudice getting in the way of seeing objectively or viewing a particular primary value with sufficient openness? Each of us is a little lopsided in our initial openness to each primary value.

Now review the experience in detail. Usually any false conceptions are cleared up by asking the foregoing questions and diligently applying the rule.

If there is a difference of opinion and any person holds there to be an exception, he is sovereign over his own beliefs and feelings.

All exceptions to the rule fall within the domain of Loquate. This means Loquate seeks to be responsible for investigating each. Loquate also reserves the right to determine if a true exception has occurred or a misapplication of the rule has occurred.

All who disagree with Loquate are entitled to their own opinions. We respect the beliefs of all and ask that each respects our beliefs as well.

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Sometimes we can increase our skill in applying the primary values to a tricky experience. Our far goal is increased AWARE-ness...greater understanding leading to greater truth.

Sharing how we feel with someone else can help us sort things out. They may have already covered the same ground.

Feelings lead us to the Lord. This is so because the Lord wants us to be happy. It is thru our feelings that we learn what makes us happy.

Feelings cry to be heard and are always relevant. We can either pay attention to our feelings or not. If we do not, they will eventually become useless and even confusing to us. The biggest favor we can do ourselves is to pay attention to those inner voices when they say unmistakably and undeniably "This is good."

## **The Mind**

The mind lets man see the consequences of his actions without acting. This can help him discover pitfalls without falling in. There has been much work to indicate that the mind works spontaneously to provide the means to need fulfillment. When the mind operates in areas of meaningful expansion to ourselves, there seems to be a greater interest, a keener memory, and a greater innate capability.

Man can use his mind as his most versatile tool if he understands its limitation. The limitation of the mind is that it is dependent on awareness of real resources and real pitfalls for its solutions to be adequate real solutions in spite of the enthusiasm we may feel for any particular solution. Fortunately, others have feelings about us that say to them whether or not, as they see it, we are on target as human beings. We can overcome the limitation of our mind by relying on our fellow man to help us see things we do not.

Outside verification that man's ideas turned into actions are good is also needed for emotional health. This does not mean that we need 100% verification from every single person that we come across (in fact quite often we are forced to run counter to general sentiment) but in the long run we do need agreement from a sufficient number of people that we trust to be certain that we are doing God's will.

We now turn to the second step of the **Loquate Experience**. The second step is this.

**Loquate Experience Second Step : Learned to rely on the primary values whenever I wanted to know why I felt the way I did when I did.**

By using our mind, we can learn to rely on the primary values whenever we want to know why we feel the way we do when we do. The primary values permit self help from within. They let us look inside ourselves whenever we want to, to increase our awareness.

From time to time, we all make the connection between our mind and our feelings. The primary values permit the use of rational thinking to understand feelings.

### **Ways to Use the Primary Values**

The primary values may be used most practically in these ways:

#### **Overcome Fear**

Sometimes we are tempted to avoid a path which may have a bright future because of a bad experience along the way. We can't let fear rule us. We can use primary values to help us seek things that are really good for us, especially when it is tough going.

The next time we are afraid, we can use the primary values to get beyond the surface and understand those aspects of our experience that will be very important to us. This alone can give us courage to overcome our fear. We can use them to buy back into what is really good for us.

#### **Increase Understanding**

When we feel "real bad," often we are going against all 3 values. Knowing why we feel the way we do, helps. We may have a burning need to understand more fully and this gives it to us.

Sometimes we know why we feel the way we do, and there is nothing we can do about it, but it is good to be aware, even if we can't do anything about it.

### **Screen Experiences**

Sometimes knowing can make a difference. By screening our experience in terms of the three primary values and bringing this information into our consciousness we can get a quick insight into a situation.

We can sometimes make a good situation better if it contains a neutral primary value. By adding a new dimension to the experience which makes the experience go for the primary value in question, we can make the good experience better.

Or we can sometimes turn around a bad situation into a good one, by thinking of alternatives, using the primary values.

### **Increase Meaningful Expansion**

Operating in an area of meaningful expansion for ourselves is the most overlooked primary value. We are never to ignore it.

At times we will feel bored with what we are doing. At those times, the Holy Spirit calls. He beckons us to seek Him.

We must be open to genuine desires. When we are open to our genuine desires, we will learn from experience what we are called on to do.

At other times, the Holy Spirit will guide us to be more involved in something we love. He will not let us go wrong. We are always to seek Him. We are always to seek God in all that we do.

### **Decision Making**

We can use the primary values in decisions to help us to decide if we want to undertake something or not. There is a lot of working thru to do in any person's life. The primary values can lead us to experiences that will be good for us.

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Coming to the Lord requires much hard work. We must seek the Lord often. We must submit to His will for us.

Our mind can help us or get in our way. Often we seek to love things other than the Lord. It is at those times that we are most vulnerable.

We can test ourselves by asking the question "Is this in line with the will of God?" It is not enough to not want to do something. It is not enough to seek to do other things instead of the one before us. It is not enough to not want to hear God. It is not enough.

Instead we are to come to the Lord. We call this seeking our cross.

Seeking our cross means this. To be open to hearing God's will for us.

Using our minds to apply the primary values to our feelings leads to something special...ourselves and our uniqueness. The primary values are processes that we get better at over time. They lead to:

- ...personal growth,
- ...courage,
- ...and freedom.

### **Human Work**

Human work is the complement to our emotions and our mind. Many problems are too difficult to solve off the top of one's head. Yet our mind or our emotions incline us onward. Work is the process that breaks problems into manageable units and permits solutions to be built. Patience and thoroughness are important aspects of worthwhile work.

Another important aspect is persistence. When others put faith and trust in us, it is easier to make the extra effort but even if they do not, we are called on to persist in our thinking. Coming to the Lord requires it. We do this when we seek our cross.

Many ideas have been close to success but fail because they lacked a few or even one important element. Work brings together all the human elements that help in the satisfaction of man's needs by helping to turn an idea into a success. The old adage, success is 99% perspiration and 1% inspiration holds true. Work is the great equalizer. It permits the person who is willing to work hard at being and becoming himself to get ahead.

A person's attitude about work can be his salvation or his downfall. Because in the last analysis it is not only work but also our attitude towards it and our acceptance of it that will permit us to keep growing. For example, take two people both doing the same jobs. One enjoys his work and does extra things while the other constantly finds ways to avoid work and hates every moment of it. Though one does more than the other, more in fact than he has to do, the one who permits his distaste for work is the loser because time drags on and progress is non-existent. This is why it is so important for one to listen to his heart in choosing his vocation and then to cultivate his positive attitude toward work in this area. One way to cultivate a positive attitude is to come to the Lord in all that we do. When we do that, even the drudgery aspect of our work becomes meaningful for us.

This does not mean that we should not listen to our feelings. On the contrary, this means that we should always listen to our feelings.

When we seek the Lord, He will guide us. He will lead us into our own area of meaningful expansion for ourselves.

A basic form of work is that which is designed to help us to understand problems. One way is to use paper and pencil and our feelings when confronted with a particularly thorny situation. We need to write down our understanding of each important aspect of our experience and let our thoughts lead us to some course of action.

We now turn to the third step of the **Loquate Experience**. The third step is this.

**Loquate Experience Third Step : Accepted my feelings as important to me and always meant to be dealt with.**

~ We must seek the Lord in all that we do. We cannot compartmentalize our lives, bringing the Lord with us to church on Sunday and not bringing Him with us during the week. He is to come into our lives throughout the day. We are to seek Him often. He will not fail us. We need to accept our feelings as important to us and always meant to be dealt with.

~ It is always better to know something in detail than in general. That is where our pencil and paper comes into play. We need to analyze our feelings in order to understand them.

We can share our feelings with others. They may have already been thru what we are going thru. By sharing our feelings with others, we can clear up any problems that we may be having.

Not everyone can help us. We must be willing to talk to many people in order to find a few who can help us but we are to persist in sharing our feelings none the less.

Our feelings are meant to lead us to happiness. Feelings don't provide happiness. They are meant to be an early warning system.

With the primary values, we can know the specific problem. Sometimes we can't hear what the Lord has in mind for us because we do not know it ourselves. Sometimes, only time will tell us the wisdom of our Lord's ways. That is not to stop us.

Sometimes we can't let our feelings run us. Courage, truth, or spiritual progress may demand otherwise. But being in tune with our feelings, ultimately leads us to happiness.

~ Sometimes not feeling good is the best way to be... for the moment.

~ We must endure it. We can recognize it as a temporary stage. We can seek our cross. Our cross is the most important way for us to become unique. Our cross is uniquely ours. No one else has our cross. Nor would we want anyone else's cross.

~ The next time we seek the Lord, lets seek Him in our cross. It

will remove the stains of our sin.

~ When we have suffered enough, we will suffer no longer. Then joy will proceed.

In the mean time, we will receive signs that we are on the right path. Those signs will be good experiences. The primary values predict that we will feel good whenever we have an experience consistent with one of the primary values and not going against any of the other primary values. When we have an experience like that, we will feel good.

So as we wait while burning the dross from our soul, we will also receive blessings. Those blessings are good experiences. The next good experience will change our feelings.

There is no need inside ourself or outside ourself to mask our feelings. Its OK to deal with our feelings honestly. Only this will help us to clearly understand why we feel the way we do.

Its good to live our life at several different levels...friends, work, school, volunteer work, business, family. Then when we are down in one area, we can be up in another...always moving toward fuller humanness.

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~ It is impossible to go thru life without working. Actually this is a blessing.

~ The blessing is this. Those who work succeed at whatever they undertake. Work makes success possible.

~ The Holy Spirit will never guide us to try and achieve something that is beyond our reach. Still we must do our part.

~ Our part is this. To work and to love the Lord.

### **Good Environments**

~ A good environment is one in which all in the environment seek the Lord. There has never been such an environment because man is imperfect. Still the definition serves its purpose.

~ Its purpose is this. When we seek only to do the will of God, God blesses us. He will put us with others who seek the same thing. This is what Tolstoy meant by the Kingdom of God being in our hearts.

~ When we seek the Lord in all that we do, we seek perfection in all that we undertake. Those around us see with clearer eyes than we do ourselves. This is so because the dark one seeks to deceive us.

~ We are called on to hear the will of others around us. When we hear their will for us, we will be blessed. The blessing is this. To come to the Lord that much faster. Sometimes this involves seeking

our cross.

~ Legitimate authority is needed in every environment. This authority may be formal such as a President in a company or informal such as the leader of a group. But all authority serves the same purpose.

~ The purpose is this. To help those in the environment come to the Lord. They must speak out. They must tell all around them what must be done in order to come to the Lord.

~ If they do not speak out, they will experience the wrath of God. For God has placed them in charge, not the people that they rule.

~ God wants all of us to come to Him. He has placed certain people in authority for His purpose on earth.

~ His purpose on earth is this. To bring all to Him.

~ When we are in a good environment we will know that the Lord is with us. We will know this by the willingness of all to serve each other. Self will, will be non-existent. The good of others will be totally present.

~ The end never justifies the means. Only the good of each individual member results in an end which is justified.

### **Sharing**

~ An environment where sharing occurs is better than an environment where sharing does not occur. This is so because sharing brings us to the Lord.

~ When one man is weak in an area that another is strong and the other is strong in an area that the first is weak, by doing things for each other, they save energy and are more successful. This is what we mean by sharing.

Small groups, such as certain clubs and local organizations, provide an environment for sharing. Such groups can provide honest feedback on how well we put our emotions, mind and work into effect.

The thing that most makes a person valuable to a group is his selfless competency put to use for the benefit of all concerned. The responsive group recognizes and values this attribute above all others.

Responsive groups can be a workshop for improvement. First, membership in the group can be a depth experience based on knowing the people. Each member of the group receives recognition and emotional support for the skills he puts to use in the name of the group. The group has an interest in the member's well-being and development because as a member grows, the group becomes stronger. This recognition increases a member's awareness of his skills and spurs him on to greater success as he gradually comes to the Lord. Second, the

group can help a member develop new skills because they are needed by the group. In the process the member realizes more of his potential and retains skills learned as a member long after membership ceases. Third, the responsive group teaches a member the right way to use power for the benefit of all concerned. By performing well a member is permitted to venture into new areas backed by the specialized resources of the group accomplishing more than he could ever hope to accomplish by himself.

~ A responsive group has community. Community is the name given to an environment that seeks to come to the Lord. When an environment seeks to do this, all concerned benefit. All concerned are to come to the Lord. All concerned are to help each other come to the Lord. All concerned are to help the group help outsiders come to the Lord.

~ Sense of community means dealing with a group that is coming to the Lord. Dealing with a group that is coming to the Lord is far different than dealing with a group that seeks self interest and self will. Dealing with a group that is coming to the Lord means that all associated with the group in the least way benefit.

The members of the community begin to experience the reality that the more they give, the more they will ultimately receive and seeking that which is truly in the best interests of another becomes a meaningful way to live. It quickens the pace toward satisfying the basic needs because of the recognition and appreciation involved.

## Love

~ If community is to exist someone must start the ball rolling. The catalyst is doing that which is truly in the best interests of others. The definition of love as it relates to any human relationship is doing that which is truly in the best interests of others. (This definition is not to be confused with "Love Between the Sexes" discussed later in this book.)

~ Love is different from sharing. Sharing may be based on dependence. In sharing, the right to receive benefits may be dependent on an equal exchange of these benefits. Love is based on independence. In love, the right to receive benefits is independent of any exchange of benefits. Love seeks independence for the loved one. Sharing can also seek independence for the loved one but does not necessarily have to do so.

~ Since sharing is not always accomplished in one segment of time, sharing stretches out. It is human to be in the debt of another. We must be careful that we do not use this debt to force others to our will. Rather we must put ourselves in the debt of each other in order to do God's will.

~ Love can help in the satisfaction of man's needs because of the self awareness that it can lead to. When man has a willingness to enter relationships based on love, a willingness to risk being wrong, and a genuine desire to cut phoniness to the zero level, he is involved in a dynamic situation that is challenging and exciting. The



person who can love is a joy to be with because he permits the growth of others. In turn, this makes others want to help him to grow in his own self awareness and almost feel compelled to be helpful. When the man asked the stranger who had just helped him how he could return the favor, the stranger replied, "If you are to help me, help ten others as I have helped you and bid them 'Do the same.'"

Love can also help in the satisfaction of man's needs because it prevents man from going down dead end streets. The person who loves, by definition, does not isolate himself from others. He will not take a course of action that hurts others. He does that which is in the best interests of others. Therefore when he really begins to grow, his growth is creative, unrestricted, and is encouraged.

Personal experiences can verify the goodness of loving.

~ God seeks us to come to Him. God is pure goodness. The only way He wants us to be is pure goodness as well.

~ We can never achieve this while we are on this earth. Still, there is something we can do. We can love.

~ To love is this. To seek the Lord in all that we do. To seek Him above all else. To come to Him above all else.

~ To love is to seek the Lord in those around us as well as in our selves. To love is to seek the Lord in our environment. To love is to seek the Lord outside of our environment. To love is to seek the Lord everywhere.

~ When we do this, we come to the Lord. When we do not do this we come to ourselves.

~ The one is a path to destruction. The other is a path to wholeness...the wholeness of the Lord.

~ All are to love. It is God's will for earth.

~ God is pure goodness. He is nothing but love. The only reason He could have had for creating the world was love. For by definition He had everything else.

~ If we are to model our behavior after God's, then we are to become pure goodness. We are to overcome our faults. We are to come to the Lord.

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~ All who come to the Lord will want to be in good environments. Good environments permit the Lord to come out in each other.

~ We can do our part. Our part is this. To seek God everywhere. To love God in all those around us. To respect the integrity of every environment of which we are a part.

## **Part II : Honesty**

Honesty is the best policy for coming to the Lord.

## Chapter 4 Love Between The Sexes

When a person loves another, he seeks only what is good for that other. This is what the Lord would have us do.

He would have us put ourselves totally in each others hands. If we do this, He will bless us. He will help us to discover all of our failings. He will do this thru the eyes of our spouse.

We are to listen to the Lord. We are to come to the Lord. We are to hear our spouse. We are to bear our cross in whatever form it takes.

When we do this, God will bless us. He wants us to be happy.

He wants this. When we turn our backs on our spouse, we turn our backs on Him.

Marriage is holy. God made it holy. Its holiness is this. To help each other come to the Lord.

This journey would be impossible, if God did not make marriage holy. All that He does, He does for our good.

Here is an example. A young man, 22, felt very alone with the opposite sex. He felt confused about what they wanted. His experience was very limited. One day, at a friend's house, he took special notice, for one reason or another, of his friend's younger sister. She was smart, cute, seemed to have the same good qualities as his friend, and showed extra interest in him, but she was too young, four and one half years younger than he was.

One year later, the young man asked her out. She enthusiastically accepted. They went to a movie which was soon forgotten but for some reason was exciting. After the show, because he knew she drank tea, they went to a not very busy, local, Chinese restaurant. Sitting in a booth, drinking tea and talking quietly, the young man felt good. The two began going out frequently and their feelings grew in closeness.

One summer night during a small party at a friend's, the two went outside to be alone and sat under a breezeway with an elongated roof. It began to pour rain. The two drank in the moment. The girl said "I love you." The young man was very happy and felt a deep responsibility toward her.

The summer flew by. She introduced him to culture: painting, art, and music. He introduced her to power: tackling jobs and getting them done. They shared a common love of forests, clouds, sunsets and other things in nature.

The girl went back to school. For a while things were fine. Then the young man sensed a withdrawal. Soon there was a parting of the ways.

Love between the sexes may be described as a combination of sharing (culture for power in the example, also see "Sharing"), doing that which is truly in the best interests of another (drinking tea in the example because she liked it, also see "Love"), and the following items not yet discussed: sexual attraction, potential for satisfying long term interpersonal goals, emotional fit, and submitting to the will of another. Sexual attraction seems to be over discussed and over treated today. It will not be discussed here. Emotional fit and long term interpersonal goals are discussed next.

### **Emotional Fit**

Emotional fit relates to our emotional responses and how they fit with those of another. Dealing with our feelings about each other is what is meant by emotional fit.

A person learns emotional responses first from his parents, then his brothers and sisters, then others. Emotional responses are habits acquired at a very early age. Like any habit, once acquired we use them automatically without thinking about them.

Emotional fit centers around expected behavior-- that which one has become familiar with in dealing with others. It need not be the best way but only a way that we are familiar with. One seeks another that he can be himself with in terms of what he is used to.

In this example the young man was raised by parents who believed in genuine appreciation. They took pains to praise his every effort to grow. The young man saw himself as being very good.

His parents also believed in expressing non-acceptance, going so far as to freely give advice not only on the way to be but also on who to be.

The girl was raised by parents who stressed understanding. They praised her in an encouraging but less specifically directive way. They did not believe in dealing with non-acceptance openly and advised less on the "way to be" (except to be socially skilled) and seldom, if ever, on who to be. They rested on the strong belief that each person should be free to be himself-- and that it is not the right of another to say who one should be.

The girl's encouragement of the young man and the new freedom he found to be himself represented an emotional fit for him. Likewise, his positive attitude about her and his great praise was what she expected. This aspect represented a two way emotional fit.

However the seeds of disenchantment were also thrown in. When he began to give advice about her and to her because he felt close, she could not deal with it. She took it as being very critical; yet her own code would not permit her to tell him to stop.

She moved further and further from him, trying to let him know in the only way she knew-- by letting him continue to advise her and never giving advice herself.

The age difference complicated matters further. Because the real problem was never verbalized, she was caught up in a conflict and he was unaware. He thought that only he saw things that should be changed, that in her eyes he was perfect. Deep in his heart he knew this could not be completely true but did not realize the magnitude of the problem.

Going back to school, she discovered the freedom she had with her classmates to be the way she wanted and decided to break up with the young man. In the break up the real issues were not dealt with. The girl explained she felt as though she were with the wrong people all summer, that she wanted to go to school for at least four more years, and that she could not ask him to wait.

The young man was emotionally strung out. He felt embarrassed about the situation but was unable to do anything that worked. He was to get over it with time and happily marry another.

### **Long Term Interpersonal Goals**

Long term interpersonal goals relate to those things one seeks in a mate. In this example, the young man was very confused. We must back up the story to provide the full situation.

When the young man was about thirteen or fourteen, he was awakened by a loud voice in his head that said "Be a priest."

He could not see himself telling anyone about the incident. It was so embarrassing, he just wanted it to disappear. The last person he could see telling was his father. His father was the oldest of five boys from a practical but poor family that relied on him. The father quit school in seventh grade and thru years of hard work and dedication built a small but profitable business. This provided security for those whom he, the father, loved.

Likewise, his father's brothers were hard working and clever and by and by each advanced in the world of business. The family became almost single minded about how the word "success" was defined. The family expected the boy to go into business.

The boy had an inclination to help others and viewed it as a difference between himself and his family. He was embarrassed about this difference and kept it to himself.

The boy liked to hunt rabbits, pheasants and other game in the prairies and vacant lots around his home. One day, on the way to early morning mass, taking a short cut thru a wooded vacant lot, he came across a rabbit in its hiding place. He chose to let the rabbit be, to live freely. He saw himself as a friend of the rabbit. This experience was embarrassing to him.

Only when we are willing to deal with our embarrassing weaknesses out in the open, are we able to do something about them. The more embarrassing a weakness, the less inclined we are to let others see it

because we are so vulnerable. The young man never mentioned any of this to anyone.

As far as those things one seeks in a mate, the young man wanted someone who was very brilliant. Somehow he had adopted the notion, also that he never shared with anyone else, that his children could be great, perhaps even a President of the United States, if brilliance could be added to what he hoped he had to offer. He also sought someone who was positive and encouraging. He still avoided paying attention to the embarrassing voice he heard in his teens. The rest of the things seemed less important.

In any event, over a number of years, the young man dated several different girls -- none of whom seemed to fulfill his interpersonal goals. He moved to a large cosmopolitan area, made few friends and then came home to his old circle of friends.

Interpersonal goals can cut us off from good people. What the young man was missing was that the most important thing is to come to the Lord. Those who come to the Lord listen to the Holy Spirit from within. To be fully human, one does not live up to the expectations of another on "who to be," one must choose one's own vocation. To do this we must pay attention to our inner voices, our embarrassing weaknesses. Worthwhile interpersonal goals are those that help us to be more fully human. Goals for our children to be President do not help us to be fully human. By verbalizing interpersonal goals with those who are close to us, we can screen our goals to see that they are truly good for us and are genuinely our desires.

Continuing our example, the young man met a wonderful person who was to become his wife. What he most appreciated about this person was that he felt he could be honest with her and be accepted. After a time, the young man broached the subject of his interpersonal goals with her. He found out that she was smart but not exceptionally brilliant.

In comparing the truth of his feeling for her and in talking about it with her, he began to wonder about the importance of brilliance. Doing so he gained understanding and less confounded ideas. As a result he realized the limited importance to himself of brilliance.

Because he could be himself with her, he even covered the subject of the embarrassing voice he heard in his teens. In sharing this he saw new things. He saw the naturalness of wanting to do things for others. He saw that freedom requires hard work and definite courses of action. He saw how that part of his genuine desires that was his, fit into that part that was his family's.

The girl likewise shared her embarrassing weaknesses with him. Having removed these blocks thru the willingness of the two to be honest with each other, the two reached new understanding and felt their closeness grow.

They took a fall canoe trip thru the Ozarks and with the leaves

tumbling down in a many colored torrent, he professed his love. The two are happily married and work on being honest and being accepted-- for closeness is important to them.

### **Submitting to the Will of Another**

When two people fall in love, they are submitting themselves to the will of the other. This submission is essential. Without it love cannot take place.

In this example, the young man put himself in the hands of the girl he loved. He adopted her interpersonal goals which were less confounded and more realistic. So too, she submitted to his will in being honest with each other. They both learned from each other. They both trusted each other.

The same is true of our love for God. If we do not submit totally to God's will for us, we are not loving him. When we submit totally to God's will for us, then we are totally loving him.

All who come to the Lord, seek God in all that they do. Marriage is no different. Marriage is a holy institution. All who are married are holy. Their holiness is this-- to help their spouse get to heaven. All of their endeavors to do this are blessed. They are holy.

Because their endeavors are holy, they become holy.

There is a considerable amount of confusion coming from the idea that love is the same for everyone. Movie relationships and comments such as "You will know when you are in love," offer little help. Love is unique for each two people. It can be more or less emotional, more or less logical, more or less sharing laden, more or less sexual, more or less altruistic. The more one's make up is inclined in any of these areas, the greater will be his propensity for a strong attraction. Lopsided individuals have the greatest propensity for love. Well rounded individuals are less inclined. There is however a sufficiently strong attraction, a natural human fit between the sexes, to make the relationship rewarding from a sharing point of view and the greatest thing the relationship has to offer is helping each other come to the Lord.

All who hear their spouse, hear the Lord. All who hear the heart of the one they love, hear the Lord. All who hear one who is coming to the Lord, hear the Lord. God wills it.

## **Chapter V : The Extent of the Problem**

When we deal in less than honesty, the workings of our mind deal in unreality. The premise of this section is that unreality is the most important identifying characteristic of mental illness and that reality is the most important identifying characteristic of mental health. What this means to us is that honesty is the way to go if we can.

We have feelings about ourselves and others that say whether or not each of us is on target as a human being. Honesty means having no feelings (that say whether or not each of us is on target as a human being) that we fear sharing. The extent of our problem is in each of those things we are unable to share with another because of fear. Everyone experiences this problem.

This problem is like a Tiger in us. The Tiger is our feelings that we fear sharing. All of the Tiger's strength, insight, and freedom lies silently in wait for us to take it on. The secret of the Tiger is that he has a solitary weakness-- to be looked in the eye and not feared. The only things we have to fear are fear and doubt. When we no longer fear sharing feelings, we completely absorb the Tiger and take on all of his power.

The more we deal in less than honesty, the more we are pawns of the Tiger. The more we make use of partial truths and half truths... concealment, evasion, and ambiguity... mental reservation and mental dishonesty... artificiality, shams, and empty words... masks and disguises, the more we place ourselves at the mercy of the Tiger.

### **Embrace Tiger**

The Tiger is a big scaredy cat. The solution to the problem is straight forward. To absorb the Tiger, we must embrace it.

"Embrace Tiger" begins with the person closest to us and moves outward from there. Too often, even with this person, we let other things enter the picture and we do not share feelings. Something is keeping us from looking the Tiger in the eye.

The Tiger in us is our fear and doubt that comes from wanting to do things our way instead of God's way. God may not do things as we would do them, but God's will is a perfect good. Choosing self will is choosing the ways of the dark one in our heart. He would have us make our selves be the most important thing.

Yes, fear and doubt is like a Tiger in us. It can consume us for it keeps us from doing what we should do. We must subdue our wills. We must embrace the Tiger. We must overcome fear and doubt.

This book is a way to open ourselves up to ourselves. The skill in being honest comes in being honest and being accepted. Bouncing ourselves off this book lets us come back stronger at being honest and being accepted.



When we are honest and accepted it makes it easier to be honest. We have a jump on satisfying basic needs. We have the greatest security in the world. We have belongingness. We will be respected. We will be loved. We will have identity. We will have self esteem. We will be free for dignity.

When we are honest and accepted, the Lord works very powerfully in us. He wants us to be happy. He wants us to come to Him. We come to the Lord by being honest.

The dark one is the Tiger in us. Yes, he is in us. People do not wish to believe this but it is true. The devil is in us. Whenever we engage in less than honesty, we become pawns of the devil.

He would have us believe that coming to the Lord is darkness. It is not. It is light.

Our times are wicked times. They are wicked because there is a wide spread belief in the world today that coming to the Lord will result in something less than perfect good. We will never achieve perfect good but that is the direction that we take when we come to the Lord.

The lie of today is that we are perfect the way we are, that if we come to the Lord we will be less than perfect.

Today's times make man a power unto himself. Today's times encourage man to take matters of justice into his own hands, using force or threat of force to achieve his will. This is wrong.

Force is not the answer. Submitting to the will of God is the answer. All, all who come to the Lord know His joy. There is no better way.

### **Sharing Feelings**

Feelings that relate to the third primary value, operating in an area of meaningful expansion for yourself, are especially hard to talk about because by their very nature, they are important to us but not necessarily to others.

Operating in an area of meaningful expansion for ourself, is frail and strong. It is frail because it is a still, small voice within, that is washed with experience.

Others can't hear it. At times, only we can hear it. Our area of personal choice meaningful to ourself is not meant to be opposed to God's will... it is meant to be waiting for us as God's gift from all eternity.

The core of man's self is his spirit. By spirit is meant not only spirit as graced by God, but the human spirit as it grows, even before it is elevated by grace.

Our choosing various alternative areas of personal choice for

ourself and experience with those alternatives unlocks the spirit within. It is something that can and does change over time. But we must pursue it for it to be heard.

It is strong because it is a process that we get better at over time. It is something we can develop everywhere. It may begin inside or outside of work or school. It will grow thru our full time efforts or spare time efforts if that is all we can devote to it.

It is strong because it can become like a mighty oak. But to do this, we must carry it from inside ourself to outside ourself. This involves risking. Risking means honesty in the sense of sharing feelings.

We now turn to the fourth step of the **Loquate Experience**. The fourth step is this.

**Loquate Experience Fourth Step : Followed the Basic Suggestion of tending toward sharing all of my feelings by being honest when in doubt.**

Each of us has feelings about each other that tell us if we are on target as a human being. There are 3 groups of feelings:

1. Feelings you know you should not share.
2. Feelings you are in doubt about whether you should share or should not share.
3. Feelings you know you should share.

Following the Basic Suggestion means tending toward sharing all of your feelings by being honest when in doubt. Following the Basic Suggestion lets us go at a pace we can take. It is the first step. Maslow suggested it as a way to begin sharing feelings.

Those who share feelings come to the Lord. Those who do not share feelings, do not come to the Lord.

All of our feelings relating to each primary value are equally important. The more we listen to our feelings the clearer they will become to us.

Only each of us can find our own way. No one else can find it for us.

We will be accepted and we can be honest by following the Basic Suggestion if we have adequate emotional response (Chapter 6), make peace with our weaknesses (Chapter 7), and attempt zero phoniness (Chapter 8).

Following the Basic Suggestion means that when you are not sure if you should or should not share a feeling, to go ahead and share it. It does not mean that we should say everything to everyone. In certain situations that would be inappropriate. For example, it would

be unrealistic to think we can reach the same level of honesty with a new acquaintance as with a friend.

The closer we are to the person we are closest to, the more successful we will be in meeting any person. The ideal circumstance of meeting people occurs when two people meet who no longer fear sharing feelings but who are sensitive to how far each wishes to go in sharing feelings.

Those who share feelings come to the Lord that much faster. The Lord has in mind that we discover His will for us. We do that by sharing our feelings with another.

## **Chapter 6 : Emotional Response**

The reason that we fear sharing feelings can be due, in part, to emotional responses that are inadequate. Our emotional responses are our habits of dealing with those feelings that we have about ourselves and others that say whether or not each of us is on target as a human being.

What all emotional response gets down to is helping ourselves and helping others. Good emotional response consists of habits that really work, habits that bring us help and habits that make helping others easier.

This chapter offers suggestions on emotional response. Any habit of emotional response can be tested in terms of results. If the habit brings us help and makes helping others easier, it is good. If the habit keeps us from help or makes helping others more difficult, it is bad.

Like any other habit, our emotional responses work for us without our thinking about them. To operate as human beings, we must have habits but often we do not know we are using them. The use is not something consciously done.

We need to increase our awareness that we have habits of emotional response and we need to screen them to see if they are adequate. Because emotional response is an experiential thing, it can be learned thru new experience.

The habits of emotional response are learned at an early age when the mind and experience are limited. We learn emotional response first from our parents, then brothers and sisters, then friends.

There are four elements to emotional response: 1) genuine desires, 2) risking, 3) understanding and 4) acceptance (abbreviated as GRUA). The remainder of this chapter discusses these elements. The format is in the form of diagnostics: each element is briefly described; symptoms indicating a weakness in the element are described; a possible cause of the symptom is isolated; and suggestions are offered.

### **Genuine Desires**

Deep inside ourselves we have feelings that tell us what we want. These are our genuine desires. We stay in touch with our genuine desires by paying attention to these feelings that tell us what want. We stay in touch with our genuine desires by sharing them with another that we are very close to. We stay in touch with our genuine desires by putting into practice our beliefs.

We can see that staying in touch is a long and precarious chain susceptible to break down. When we realize that genuine desires are the simplest way to our happiness, the journey becomes more certain.

Genuine desires are washed by experience. The Holy Spirit will

not let us do something that is not good for us without giving us a sign.

That sign may be pain or it may be joy. Irrespective of the sign, we will be sufficiently guided to know our desires are genuine.

**Symptom of Violation**      Feeling forced to do something, believing your way is best for everyone.

**Possible Cause**              Not understanding or not paying attention to genuine desires.

**Suggestions**                  Most of us think of helping others in terms of what has been good for us. Unless we can help others, we cannot satisfy the basic needs of belongingness and respect.

The problem is that we try to give too much. We must simplify our thinking. We help others when we help them operate in an area of meaningful expansion for themselves. This means that when they tell us what they want, we can best assist them by doing what they are asking of us. This means doing things for them that take time and effort and make it possible for them to succeed. This is as easy as it sounds. They tell us what they want. We help them get it.

We do not help others when we seek them to operate in our areas of meaningful expansion for ourselves. Doing so can keep another from paying attention to his own genuine desires, from listening to those feelings deep within himself that say "This will be good for me."

Each person will travel his own unique road thru life. He must learn to pay attention to his unique goals if he is to be master of his journey.

Actually, the Lord is master of our journey but we must choose Him. We have free will. We can choose Him or not.

Confidence in genuine desires is the gate that must be passed thru if creativity and freedom are to begin. Genuine desires are the only goals that adequately take into consideration who we really are, our strengths and our weaknesses. They have internal consistency.

Internal consistency does not mean accuracy. The way each of us views reality may not be a reflection of real resources and real pitfalls. We may be inclined onward with the enthusiasm that comes from internal consistency and in our ignorance fail to see one or more essential elements. We can use the vision of those that we are close to, to help us see things we do not.

We can help those that we are close to, to see important things that we know will be good for them. We can teach another important skills that we know. We can show others the wisdom of certain approaches. We can even ask others to help us attain our goals.

On the other hand, if we cause others to lose confidence in their

genuine desires, we are missing the point all together.

Often we give too much advice. Often we appear to be too critical. There is a sure fire antidote.

Referring back to the Loquate Model found in Chapter 2, we can determine how to be most helpful to others by taking the five levels of success into consideration. Each level of success refers to a stage in the diagram. The diagram describes achieving success over a period of time. The five levels refer to various points in time.

The first level occurs when a person has a genuine desire and wonders if he can control the elements needed for success. We can be helpful at this point by encouraging the person with the genuine desire. When we have faith in others, it brings out the Lord in them. When others seek the Lord, they seek the good. We cannot know what form that good may take but we can know it will be a perfect good because God's will is perfect.

The second level occurs when a person performs some action to attain a goal. We can be helpful at this point only by helping the person succeed. When we see some element for success is missing, by simply providing that element, we are being as helpful as we can be.

When a person is trying something new, he is under pressure. Trying to teach the person engaged in this new undertaking the right way to do something is inappropriate, because the person is doing all he can to stay above water.

The third level occurs when a person has succeeded one or more times with the help of others. At this point the person will wish to supply the missing elements himself. We can be helpful by teaching the person the bare essentials he will need to succeed on his own.

We must gradually remove ourselves from the picture by providing more and more leeway (time and freedom) to try and retry the basic elements needed for success that we have taught him.

The fourth level occurs when the person knows he can control on his own, the necessary elements of success. We can be helpful at this point by telling the person in no uncertain terms that he can control the basic elements needed for success.

It would be inappropriate and unnecessary to teach the person the finer details at this time. He may take it too imply that we do not see the success he has attained.

The fifth level occurs when the person is stimulated to take on a new more demanding goal making use of the elements he can control. The appropriate help at this level is to teach the person the finer details.

By taking into consideration a person's level of success, we can give him the help he wants and needs. In so doing he will look to us with genuine appreciation and admiration, not only for our help, but

also for our understanding.

## **Risking**

Our feelings tell us whether or not we are on target as a human being. Feeling good means being on target. Feeling bad means being off target. Nothing is all good or all bad. Risking means sharing how we feel with someone else. When our conversations do not relate to either person's attempt to be on target as a human being, the natural reaction is "What a boring conversation!"

**Symptom of Violation**      Dull conversations, long conversations, conversations that do not bring us closer to others.

**Possible Cause**              We do not risk enough.

**Suggestions**                  Others have feelings about us as we have about them that say whether or not each of us is on target as a human being. These feelings relate to primary values. By bringing these feelings out, we bring out our personal uniqueness.

Personal uniqueness is an ever changing thing. By sharing feelings we help others find their genuine desires. The biggest part of the problem is learning to deal with risk.

We can and often do get burned in the process of risking. Some people treat our feelings as though they did not exist, were not important or are childish. The risk we feel is that we will not be accepted.

It helps to clearly understand the ramifications of risking. Faced with a decision to risk or not the possible outcomes are:

1. Risking - the outcome will lean more towards one or the other of the following:

|           |    |                      |
|-----------|----|----------------------|
| Rejection | VS | Self Improvement     |
|           |    | Closer Relationships |

2. Not risking and living in the twilight of doubt.

Psychologists tell us feelings are meant to be shared. It takes considerable energy to hold in our true feelings. By treating our feelings with respect, they become more distinct, less confusing, and more valuable to us. Growth requires risking.

We can use our feelings as a guide to things to talk about-- the stronger our feelings, the more interesting and relevant will be our conversations. At the risk of repetition, if we do not think we should say something, we should not say it. If we are in doubt, we should bring it up.

Our acceptance of criticism can make it easier to risk. When others seem very critical of us, taking that criticism as an indication that a problem may exist and that a rethinking may be in order is more helpful to us than taking that criticism as a personal affront.

In almost every instance there is something valuable to be learned from criticism. The big person uses criticism to his advantage. He entertains the possibility that there may be something to what he has just been told and he uses it for self improvement. However, he does not accept the opinion of another, even a so called expert, if it does not first make good sense to him.

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When we risk, we seek the Lord. This is so because the Lord is truth.

Truth can only be found by risking. There is no other way.

### **Understanding**

When a person communicates his feelings to us, he trusts that we will hear them, he hopes that we will care, and he has faith that we will see the valid reason of how they came about. When we do not meet his expectations, we are said to be lacking in understanding.

If a person does not feel he is being understood by us, his natural reaction is "What is the use of sharing feelings? This person does not understand me so why continue sharing feelings?"

**Symptom of Violation**      Person stops communicating feelings to us.

**Possible Cause**              We lack understanding.

**Suggestions**                      When people share their feelings with us, they trust we will hear them... but they cannot be certain we will.

They need our help. We need to let them know that we have heard their feelings. Everyone needs our emotional understanding. When we can give it, we are a joy to be with.

Emotional understanding does not mean doing something about the way others feel. That falls into the category of "Acceptance," (next element to be discussed). All emotional understanding means is that we understand:

- a. how a person feels, and
- b. why he feels that way.

By communicating understanding, we help others trust their feelings and encourage them to help us trust ours.



When another repeats something or discouragingly drops the matter, they wonder if we have heard what they are trying to say. By our repeating what they have told us, using their same words, we remove the doubt.

Like anything else, the more we work at it, the better we will become. If we are doing our honest best to try to understand, it is never necessary or desirable to fake understanding.

If we do not understand we can say so. Then by repeating as much as we can of what the other has told us, discrepancies can be cleared up and a new level of understanding reached.

We can increase understanding thru non verbal messages as well. People telegraph things to us. By using our impressions, intuitions and hunches, and taking stabs communicating them, we can grow in understanding.

When we wish to know another person more intimately, we can try to be more empathetic as listeners. Those who follow the outline below will grow in empathy.

There are three levels of listening.

1. Listening at someone...not interested in the person or the subject.
2. Listening to someone...interested in the subject but not the person.
3. Listening empathetically...interested in the subject and the person, and showing it by taking a stab at how he feels.

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The Lord would have us understand all who come before us. The Lord would have us have empathy. The Lord would have us seek Him in others.

We now turn to the fifth step of the **Loquate Experience**. The fifth step is this.

**Loquate Experience Fifth Step : Held each person to be sovereign over his own beliefs and feelings.**

We begin thru understanding. We are always to be willing to hear another. We are to make room for others to express their feelings.

We are to let each person be sovereign over his own feelings. We can't say "Don't feel that way." Its like saying "Don't be sick."

We can pursue the truth and remain close. We can also share our feelings about another by being honest when in doubt, tending toward sharing all of our feelings.

Each person is free to choose what he believes in. No one else can or should try to be sovereign over another's beliefs.

Anytime we choose another, we place that other over ourself. Anytime we choose the Lord, we place Him over us.

We are to let each person come to the Lord. If we choose the Lord we are sovereign over our selves and we seek to bring the Lord out in our selves.

If any wish to be with us in Loquate, they will try to hear us. If any wish to be with those in their respective churches, they will try to hear them. If any wish to be with any, they will try to hear them.

This is so because the only way we can be with another is to hear them. We cannot convince them that they should not hear themselves. That would be harmful. The only thing we can do is to hear them and encourage them to hear themselves.

Often we are misled. We do not know our own will. We have no alternative before us which makes sense to us more than the alternative that we are following. This is as it should be.

If we are to be with another, we are to encourage them to hear God in their hearts. We do this when we permit another to be sovereign over his own beliefs and feelings.

Hearing God in our hearts is a process that will never end. We will forever be hearing God in our hearts. We will forever be coming to Him.

Still we are called on to give an example. The example that we are called on to give is our very lives. Our lives tell others what we know. What we know is this. God is with us.

This means we are to be willing to subject ourselves to all those around us. In so doing, by our example we will show that we hear them. The only exception is sin.

We are never to sin. God wills it. By not sinning, we come to Him. That is what coming to Him means.

When we subject ourselves to all those around us, we may suffer. If we suffer as a result of hearing another, we will draw that other to the Lord. He will see our suffering. Because we love him, he will seek to change. He will seek to hear us. He will come to the Lord.

Suffering on this earth for those we love is a privilege that God grants to us. When we suffer for another, we partake in His Son's offering of his spotless life in payment for our sins. When we suffer for another, we remove the stain of our sins. We will know we have suffered enough when we suffer no longer.

God's will for us will work most powerfully on this earth. Thru

us, He will draw many to Him. He will draw them thru our suffering.

If any man is spotless, God will not permit him to suffer. That is His covenant that He made with us the moment Christ died for our sins. That covenant will not be broken.

This means that we will be granted the most magnificent of blessings. Thru our love of those around us, we will be permitted to draw them to the Lord. This will occur when we are spotless.

We become spotless by hearing God in our hearts. We become spotless by not sinning. We become spotless by subjecting ourselves to all those around us. We become spotless by submitting to their will just as we submit to God's will.

### **Acceptance**

If a person does not feel we accept him, his natural feeling is "What's the use of going any further? This person does not accept me. So why push it?"

**Symptom of Violation**      Person becomes defensive or seems to avoid us.

**Possible Cause**              We have not communicated a positive regard or genuine appreciation.

**Suggestions**                  What do you find when you really get to know people? Do you usually find that you accept the total person or reject him? No one expects his behavior to be accepted in total but he does expect to be accepted as a total person. Being accepted as a total person means being accepted as a complete person, complete with our feelings. By the total person, we mean the complete person with his feelings.

### **Positive Regard**

Our feelings as they stand are an integral part of us. However, if underlying assumptions change, our feelings change.

Truth is important. That is why risking is important, but first we must adequately communicate positive regard. We do this by accepting the total person.

We do this when we see the Lord in another. We are all to come to the Lord. Coming to the Lord means leaving behind dark ways and coming forth into light. Seeing the Lord in another means having a positive regard for another.

If we usually reject the total person, we may be seeking something in others that is not the Lord. For the Lord is in each of us, waiting to be chosen. If we seek the Lord in others, the Holy Spirit will guide us.

If we usually reject the total person, we may be seeking

something in others that is not the Lord. What we are looking for in others can only come from us. We must sort thru our desires to make sure they are genuinely ours.

When we have heard the Holy Spirit within us, we will seek to bring Him into our lives. He comes to us thru our genuine desires. These desires lead us to those we seek to be with. These desires lead us to our selves.

Our genuine desires take into consideration what will be good for us because of who we really are. Our genuine desires cannot surface until they are washed by communicating them to others and having an open mind. This insures that we not only seek worthwhile goals but also see true alternatives that will take us to those goals.

If we usually accept the total person, we have a significant advantage. With each new person we meet, until proven otherwise we can work under the assumption that once we get to know this person, we will accept him.

This faith and trust makes it easier to convey a positive regard that is not phony. It lays a natural foundation for acceptance.

### **Genuine Appreciation**

We show acceptance through genuine appreciation. There are different ways to show genuine appreciation but genuine appreciation is always appreciation based on understanding.

We cannot communicate acceptance without a basic understanding of why a person believed, acted or felt as he did. Otherwise we are making too many assumptions that can work against us.

If we are wrong about an assumption and try to show acceptance, it may appear that we will accept anything. Worse yet, if we are wrong about an assumption and try to show non-acceptance, it may appear as though we are looking for ways to reject this person. Neither of these creates an impression that we want to convey. We must have a sound enough understanding before we can communicate true acceptance.

We can accept a person in total but not accept specific behavior. In those instances where we care enough about a person to communicate non-acceptance of specific behavior, a few additional suggestions are offered:

a. We should make our non-acceptance as specific as possible, so the person knows we are not rejecting everything he has ever done.

b. Suggesting a better alternative form of behavior is helpful. It does not leave the person with only a sense of lacking. It permits the person to compare the advantages and disadvantages of both forms of behavior. It verifies to us the validity of our non-acceptance.

c. If we cannot suggest a better form of behavior we must accept

the possibility that our non-acceptance could be more a lack of understanding than a lack of acceptance.

d. When we communicate non-acceptance, we must expect an initial reaction of rejection. We should try to communicate all the things that are in our mind, giving the other person the right to accept or reject our conclusion and then be willing to drop the matter. Oftentimes it takes time or a change of circumstances for advice to sink in.

e. We should give criticism in private. In this way, we run less risk of forcing the person to defend his position in front of others.

We now turn to the sixth step of the **Loquate Experience**. The sixth step is this.

**Loquate Experience Sixth Step : Gave others room for themselves to feel bad.**

Whether a person comes to understand specific behavior that he needs to change thru us or on his own, we need to give him room to feel bad.

Some groups seem to say everything should come up roses all of the time. This is counter productive. It encourages the group to accept everything the leader of the group does, including the bad, or accepting everything the members of the group do, including the bad.

Seeing only good, at best makes us close our eyes to bad. Our feelings are meant to be shared. It begins with the person closest to us and moves outward from there.

We need to improve our habits of emotional response in order to do this. Some habits are good and some habits are bad. By hearing alternatives from others, we replace bad habits with good habits.

Giving others room to feel bad means giving them what they need to work thru whatever is before them. It means understanding them and helping them.

Their problem may seem minor to us because we don't have the problem. But giving others room to feel bad means not presenting viewpoints that imply the problem is minor. It means don't be a mood breaker. Let the feelings be what they are.

Giving others room to feel bad means still being there over time as they come to the truth. It means communicating to a person that your feeling for them has not changed. It means telling them that you have confidence that in time they will work thru it.

Giving another room to feel bad means learning to feel frustrated for a while, along with our friend. If failure occurs along the way, we are called on to pick up the failing person, dust him off and send him on his way.

Giving another room to feel bad means being joyful. When a person is trying to change his behavior overcoming a weakness, there is reason to be joyful not sad. If we are sad, we are only seeing the ways of the dark one not the ways of the Lord.

If we are joyful, we are seeing the Lord's ways. If we are honestly trying to come to the Lord, we are doing all that the Lord asks of us.

Giving ourselves and others room to feel bad means enduring suffering for a worthy cause. Giving others room to feel bad means being willing to share concerns about each other, because it is not just the end that counts but each step along the way.

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Coming to the Lord is seeking perfection. We will never be perfect. Yet we are called on to improve ourselves in every way that we know we should improve ourselves.

To not do this is against the will of God. This is so because God does not want us to suffer nor does He want those around us to suffer because of our failings.

### **Part III : Zero Phoniness**

Zero phoniness is a journey to the Lord.

## **Chapter 7: Making Peace With Our Weaknesses**

When I was younger, there were many things that I was unable to share even with the person I was closest to because I feared rejection. For example, when I was in high school, I was afraid to admit that I was a dud with girls. This feeling about myself told me I was not on target as a human being. I tried avoiding this feeling by hiding it.

Over a period of time, the person I was closest to gradually moved further and further from me. One day, I asked him hopefully "Why don't we get together some Friday night?"

I was surprised and hurt when he said in front of others "Well if you'd get a date sometimes..." and let his sentence trail off.

With time, I learned to face my fear and learned that weaknesses are blessings in disguise. If I was able to live that relationship over again, I would have shared with my friend at the earliest convenience my concern about being a dud with girls.

We now turn to the seventh step of the **Loquate Experience**. The seventh step is this.

### **Loquate Experience Seventh Step : Found many faults in myself.**

I did not wish to express my concern about being a dud with girls. Until I admit a fault, I cannot find it. By admitting my embarrassing weakness, I would have opened the door to a strength greater than my own.

Our genuine willingness to admit our concerns about ourself to a friend, immediately tells him that we trust him. It provides him with a unique opportunity to really know us and do things for us to help strengthen our weaknesses. When a friend helps us to overcome an embarrassing weakness, our admiration of him increases one thousand fold. It becomes easy to give him the belongingness, respect and esteem, that we know he wants and needs. Our basis for friendship, namely helping each other, grows. So in a sense, our weaknesses are our strengths. The added bonus is that our friend feels freer to share his concerns about himself with us.

When we can turn weaknesses into real growth in spite of the humiliation we suffer, then we have made peace with our weaknesses. The moment our embarrassing weakness is shared with another, we are so vulnerable. It is as though we can be struck dead.

This human condition exists because we do not know how another will treat our weaknesses-- to use it against us or to help us overcome it. When others do not help us, or worse, use our weaknesses against us by telling them to others, we are stimulated to keep our weaknesses to ourselves and not let others see them. When others are helpful to us, we are stimulated to share our weaknesses.

When others see our weaknesses, we must be prepared to move ahead



and to grow even when their form is less than perfect. Some people do not know that we want them to treat our weaknesses with gentleness and kindness, that by so doing, they show us the meaning of love. Some people seem to attack everything in sight (see Risking and Acceptance). Some people do not know what we want (see Understanding). Most people do not help others by taking level of success into consideration (see Genuine Desires). We can help them to better understand how to be helpful by telling them ways in which they have been specifically helpful to us. In spite of form, our job remains the same-- to find, in what they say, the truth that will help us.

If Any Have A Genuine Desire, They Are To Seek It.

Genuine desires work by suggesting to us where our greatest potentials lie. It may include overcoming a weakness. It may include building a strength. It may include a combination of the two. But it will be good for us because it is the most internally consistent goal that we have. Being able to admit to embarrassing weaknesses with friends permits the full picture to surface and lets others be more helpful to us. This chain of events lets us treat our genuine desires with more and more respect and understanding.

Once we have success with openness, we never go back because it works so well. The essential elements are being willing to see our weaknesses, then being willing to share our concerns about ourself with a friend, and finally being willing to have our friend share his concerns about us.

If Any Wish To Come To The Lord, They Must Risk.

If you try to go too fast, you will not be happy. Inch by inch, it is a cinch. Yard by yard, it is hard.

Sharing your concerns about yourself with a friend will put your habits of emotional response to the test. Do not change something if it works well. If a habit of emotional response does not work, you will experience a problem. Use the contents of the chapter on emotional response to suggest new forms of behavior. You must have a familiarity with the contents of that chapter if you are to use it as the resource it was meant to be.

If you have adequate emotional response, make peace with your weaknesses, and attempt zero phoniness by following the Basic Suggestion,

"Tend toward sharing all of your feelings by being honest when in doubt,"

any problems that you experience in being honest will be problems of others and not yours. You will be accepted and can be honest because you are doing the right thing.

When you can turn weaknesses into real growth, in spite of the humiliation you suffer, then you have made peace with your weaknesses.

Once you have done this, you understand how your weaknesses are blessings in disguise.

The light of a greater truth, a belief in our ideals, makes the wounds of humiliation more affordable and openness... a way of life.

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All are to come to the Lord. The Lord wants only what is good for us. When we share our feelings with another, we bring that other closer to the Lord.

The Lord is in us, in our feelings. He is in our friends, in their feelings. We are to be sensitive to feelings.

The Lord wants us to be happy. The Lord wants us to come to Him.

At times, there will be pain. That pain is not to stop us.

The pain is a sign-- a sign of our sins. We can leave the stain of our sins behind on earth when we suffer doing the will of God.

We will know we have suffered enough when we suffer no longer.

If any are to come to the Lord, they must seek Him in their hearts. They must truly love Him and want to hear Him. They must always be attentive to their feelings.

If any wish to be with God, they must seek God in their hearts. He is there, waiting to be chosen. He is our all.

## Chapter 8: Attempting Zero Phoniness

The Lord is inside each of us waiting to be chosen. He is in our feelings. He is in our heart.

If we are to see the faults within ourselves, we are to hear God's word for us in our hearts. When we see a fault inside of ourself, we will be blessed.

Our blessing is this. We will be chosen to be with God. We will be chosen to overcome our fault. We will be chosen.

Our hearts do not lie. They tell us the truth.

The hearts of others do not lie. They tell us the truth as well as our own hearts.

We must listen to all those around us. We must hear them.

When we do not believe that what they have to say is meant for us we are to consider not what we would have for ourselves but rather we must consider what God would have for us.

God would have us do His will. His will is a perfect good. His will counts every hair on our head.

His will hallows. His will sanctifies.

When we follow His will, He comes into our hearts. He speaks thru us when we submit totally to His will for us.

We must never forget the love He has for us. He sent His only Son to die for our sins. He sent us the Lord.

When we follow the Lord, the Lord will hold us up. He will not betray us.

Hearing Another Means Hearing God

When we hear others, we hear the Lord in them. When others hear us, they choose the Lord in us. Their hearing us brings the Lord out in us. Their hearing us brings the Lord out in them.

Whenever we hear another, we hear the Lord. Attempting zero phoniness means coming to the Lord.

Attempting zero phoniness requires a two way communication of bad feelings. It lets us learn relatively quickly that others properly communicating weaknesses about us need not create bad feelings about them but only about our weaknesses.

In fact, communicating weaknesses can create good feelings of closeness, which is as it should be. For example, lets say our friend has bad feelings about us (which means he sees a way that we are not on target as a human being) and he communicates these feelings to us.

In turn lets say his communication caused us to have bad feelings about the concern--that there is an element of truth to it.

With two way communication of bad feelings, we will tell him about our resulting feelings. From this we will both learn whether the source of our bad feelings is him or our weakness.

We will find that we do not feel bad because another has shared his concerns with us. We feel good about that.

We feel bad because we have faults or weaknesses.

Without knowing we have a fault or weakness, we can do nothing to correct it. Knowing that we have a fault or weakness opens the door up to a strength greater than our own. We feel good about the fact that another was willing to share his feelings with us. Closeness comes because he is still with us.

We now turn to the eighth step of the **Loquate Experience**. The eighth step is this.

**Loquate Experience Eighth Step : Came to believe that there are many faults within me that I have not yet seen.**

The way that we come to believe that there are many faults within us that we have not yet seen is by correcting faults, one at a time. The more faults we have corrected, the more we will come to believe that there are many faults within us that we have not yet seen.

Humility comes to humble people. We humble ourselves by correcting our faults.

We can never say we are finished correcting all of our faults. That is from the dark one. He seeks us to stop looking. He seeks us to remain as we are. He knows that coming to God means changing.

Attempting zero phoniness means being open to our failings. It means being willing to share our feelings, good and bad.

In communicating weaknesses about others, we test the adequacy of our emotional response. The most frequent misunderstandings come from abusing genuine desires. Sometimes we try to give others our goals. Sometimes we try to cover up for our own inadequacies, especially about things we feel guilty about.

As our friend experiences the benefit of our good form, we will be in a better position to explain it to him. He will have our example to learn from. As our friend's emotional response improves, it makes it easier for him to help us.

We are interested in doing things that are good for everyone. It is a simple idea. It gets down to helping others.

We do not try to help others in ways that do not help them. We make the effort to learn the best way to help them. So doing, we

become more helpful and more capable of love. We come a little closer to living love.

We have reached zero phoniness when there are no unshared bad feelings between us and our friend and when the sharing of bad feelings creates no bad feelings. It may create pain but not bad feelings.

Attempting zero phoniness broadens our vision and permits growth thru our relationship.

In close relationships deep trust permits the communication of all bad feelings without requiring solutions. The basis for this communication is knowing from experience that it is in the best interests of each other.

When we have reached zero phoniness, we have reached the ideal view point discussed in Chapter 1: "Honesty shows itself in our communication with others. It is as though our communication were a natural physical process containing all the moods of the ocean and a total absence of fear that what we are doing is wrong. It is spontaneous and deep, creative and engrossing. The direction of honesty is to bring us closer to others, and to ourselves, our genuine desires, our strengths...and our weaknesses."

Our courage and our boldness will have brought us to this ideal viewpoint. Trust in ourself and in our friend is the basis for the freedom we have won. It is evidence of our ability to really help ourself... and others.

## Chapter 9 : Tolstoy : A Man Forgotten

Tolstoy was an important figure in history. He was the first intellectual to discern the meaning of the cross.

Our age is great because of its technological advancements. Those advancements came because of man's mind. Man has the ability to reason, the ability to piece things together, the ability to see how things fit, one in context with another.

Tolstoy was an intellectual. He saw how things fit one in context with the other. In this case he related the meaning of the cross, Christ's cross, to society. He was the first of the great minds to understand the value of suffering for the individual in society.

Tolstoy was a good man. He did not seek his own will. He sought only to do the will of others, the will of God. He knew how to submit to authority. He was not unruly. He was subservient.

Yet he was a dynamic force. He crystallized an entire movement. A movement away from excess. A movement away from self will. A movement towards peace and justice.

He was the first to see the true impact of suffering on rulers. He foresaw that rulers could not withstand the suffering of their people. He correctly foresaw that the suffering person is more powerful than the mightiest ruler. He correctly foresaw that one individual, one single individual, who is willing to suffer can topple the mightiest government.

There is force to suffering. It is what Gandhi, the man who freed India from British rule, called the truth force. That force is eternal. As Gandhi pointed out unless we understand that the force is a spiritual force we will not understand the true meaning of the force of suffering.

Jesus Christ unlocked it for us. From the moment of His death and subsequent glory in the hearts of His followers came a movement true to the sufferer, the movement of Christianity. From this point on the tables were turned. From that moment on, true Christian believers vowed to be true to the sufferer.

The person who submits to the will of God shall not lose God's love. When he has God's love, he has God's power. God wills it.

However God's power is not a worldly power. His power works in men's souls. It changes. It directs. It converts.

It purifies. It loves. It seeks.

It is all important, all inclusive. Nothing can withstand the power of God's will.

God's will is all important. When men submit to it, great change

takes place-- sweeping change!

This sweeping change is what leads to peace. This sweeping change is what we are a part of, what anyone who suffers is a part of.

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Tolstoy was a great man... great because he trusted God. The example of his life shows that he lived God's word in his heart.

He sought God honestly. He found God. He never turned back. He had faith.

As great an intellectual as he was, he was an even greater practitioner. He lived his beliefs.

We are to do the same. Each person who goes thru Loquate is to do the same. Each person is to pray. Each person is to know God's will for them thru prayer, thru seeking God.

God will help. He will help each person who seeks Him. The key to humility is placing ourselves in God's hands.

The following paragraphs are excerpts from Tolstoy's "The Kingdom of God is Within You." They have been paraphrased to bring out the point Tolstoy was trying to make.

All who read these paragraphs are to apply them to themselves. They are to read not for information but for putting into practice what Tolstoy had in mind.

### Tolstoy

Since the beginning of time, there has never been a universal definition of what evil is. While civilized man agrees in general on major evils, such as murder, for instance, there are many differences on other matters. Therefore, each man must decide for himself what evil is. He must not, however, fight with violence what he considers to be evil.

If each man worked toward his own inner perfection of truth and love, the external evidence of this inner truth and love would be a world where all men would be taught by God, would be united in love and would have no other man as an enemy.

\* The only way for man to achieve this inner perfection is to constantly seek the truth and to increase his love of his fellow man. Then man would be coming closer to the kingdom of God on earth.

\* Children are often given false values which become part of their lives as they are growing up. When they are grown and become aware of other values which are completely different from the values that are

instilled so deeply in them, they become confused and are left to make the best of those contradictions.

Perfection can never be achieved by man but if each man improves himself, the world will improve, so while absolute perfection will never be attained, the constant striving of man toward perfection will increase the good of men. Since the striving is never ending, so the amount of good in the world can be increased infinitely.

There are times when a man is called upon to suffer for what he believes is right. It may mean giving up those things which most men hold to be most precious, his security, his physical freedom or even his life. Because a man knows what is right but finds it very difficult to give up what he holds most dear to himself, he will have a conflict between his conscience and what is the easier, less painful way to be and he will suffer as a consequence.

\* A man may stifle his conscience but in rejecting justice, the group of which he is a part becomes a law unto itself, perpetuating injustice not only for the man himself but for others in the group as well.

\* Men deceive themselves by not seeking the truth and acting accordingly, and by convincing themselves that the way they act, which is more comfortable and agreeable to them, is the truth.

\* Man must constantly attempt to grow. He will not remain as he is. If he is not growing, he is moving backward.

\* Men in authority may condone or even institute injustice and excuse it by saying that it is the will of the majority of the people or for the good of the majority. Each man can only submit to the authority of the group when it does not conflict with his own personal-moral or religious code. No man has the right to attempt to force other men to act against their personal-moral or religious code by threat, bribery or any other means. Each man has the obligation to permit others to be sovereign over their own beliefs and feelings, just as he must be over his own beliefs and feelings.

\* In their desire to maintain their way of life, evil men will lie and deceive themselves in order to drown their consciences. Instead of changing their lives in accordance with their conscience, they will do everything they can in order to stifle their consciences.

\* A man who is influenced by the spiritual will desire what is demanded of him by his conscience. He will act in accordance with his desires. Any group in which injustice is carried on as a regular part of the group may attempt to use the power of the group to compel a man to act contrary to his wishes. However, a man who submits to the unjust group is not acting as he wants to act but as the group wants him to act. What makes him act according to the wishes of the group and not according to his own wishes are threats of rejection, loss of security or even bodily harm.

\* It can be more difficult to see injustice within a group as



compared to the injustice of one man to another, since the injustice of one man to another is frequently expressed in violence, where the injustice of the group is more invisible, often expressed by submission to the unjust will of the group. Unless a man resists injustice, it continues and grows. The more a man closes his eyes to injustice, the easier it is for those perpetrating the injustice to continue, each time with less effort as the will of the man becomes weaker and weaker. If men of good will do not resist injustice, it will continue to grow to the farthest extent possible.

\* Men belonging to any group, by the mere fact of belonging, show their support of the group and its policies. If there is injustice within the group and one continues to belong to the group, it is the same as saying he condones the injustice, unless he takes other steps to correct the injustice while still remaining a member of the group. Failing to correct the injustice in this way, he is then obligated by his conscience to resist the injustice in a non-cooperative, non-violent manner.

\* Wherever a man sees injustice, he must ask himself if he is willing to suffer to correct it or is he willing to accept the loss of those things, such as peace, integrity and human dignity, which he will lose if he cooperates with injustice.

\* Men belong to groups for various reasons, economic, social, the desire to help others, and they believe that there is more chance for a group to succeed where an individual may fail or a better chance for an individual to succeed in a group than on his own.

\* If men continue to belong to unjust groups without making any effort to correct the injustice, they may do so without any thought or reflection. To recognize the injustice and to attempt to do something about it requires independent thought and a determined effort that every man is not willing to put forth and, in some cases, personal sacrifice, which many men are not willing to make. It is always easier to go along with the group than to attempt to change it, provided the man can push his own belief in what is right to the back of his conscience.

\* There are a few men who always seem to know the right way to act or the right thing to do, almost without thought, and do so. The majority of men learn only through a long path of errors, experience and suffering. They must find the faults within themselves and work at correcting them time after time. They will conquer one fault, only to find another and the process must begin all over again.

\* All right thinking men will agree that injustice cannot and does not benefit anyone, the person on whom the injustice is being perpetrated nor the one who is committing the injustice. Injustice in and of itself is wrong.

\* While men may not wish to condone evil they will use the excuse that the evil has existed for a long time and that there is nothing they can do to change it. All men are imperfect. Their imperfections keep them from being what they wish to be. They hate injustice. They

believe in what is right but they feel they are powerless to change it nor do they, in some cases, have the courage to give up what they believe they cannot do without. They should remember that the only thing that can keep them from being as they wish to be is themselves.

\* If the material things of life are man's foremost goals, he will submit to the group, accepting those things his conscience tells him are wrong. However, if a man believes and understand that his life is not his own but belongs to God and that, therefore, he must have as his goal doing God's law before the law of man, he will not submit to any group which does not operate in accordance with his own personal-moral or religious code. He will use the law of love as his guide for his own life and his relations with his fellow man.

\* When man realizes that he is subject to human power only when it does not conflict with God's law, he frees himself from human power.

A man's entire outlook on life changes when he places himself in God's hands. He lives by the law of love in his relations to his fellow men. If his non-violence, non-cooperation with those who oppose the will of God causes him suffering, he is ready to bear this suffering.

\* Those men who cooperate with wrong doing, either passively or actively, may blame the system or law instead of realizing that their cooperation is what is perpetuating the wrong doing.

\* Men need to look within themselves and correct their own faults. They need to place themselves in God's hands for only in this way will they be free. Freedom will not come from outside themselves.

\* Nothing can harm the man who places himself in God's hands. He cannot be bribed because by placing God before self he has shown his unselfishness. He cannot be threatened because he has already prepared himself to suffer for what he believes is right. Men should fear only the loss of their souls, not the loss of their lives. These men will be known by other men as good men. Their example shines out for all men who know what is right but do not act in accordance with their consciences but who must realize that it is every man's responsibility to act as these good men do whenever or wherever an injustice is being perpetrated.

\* In most human conditions, one person has authority over another, whether it is in the government, the work place or parents in the home. This authority is necessary for any group of people to live and work in harmony and should be respected by those governed. However, it must never be abused by the person in power. Power, used properly, is God given and is a force for good. The desire for power for power's sake is wrong and the use of power to force others to one's own will is wrong. Power should only be used for the betterment of the ones over whom power is exerted.

Christ taught that the good are those who are humble, willing to suffer, do not resist evil with force, forgive offenses and love their enemies. The evil are those who are filled with pride, self will,

violence and hate.

\* Men, however, have become comfortable with things as they are. To do things which are different from the accepted mode of the group is frightening. They fear to be different. They fear ridicule and rejection if they act according to what they know is right rather than as the group of which they are a part has chosen to act.

\* Each man knows, according to his own beliefs, what he must do and what he must not do. However, it is far more difficult to actually do or not do what he knows is right than to conform to the group. If each man were to begin at once to live by the light of God which is within him, the world would be like the Kingdom of God.

\* Because certain conditions have always existed, for instance, corruption in government and injustice at work or at home, the delusion is that one man cannot change things. The deluded man believes that if he does not cooperate with the system, he will be replaced by someone who will and who may add further to the injustices.

\* Having worked to achieve a position of power, men enjoy the advantages of that position and the higher the position, the more advantages he has. He does not want to give up these advantages and thinks how terrible it would be for him if he no longer had them. The more he believes he has to lose, the harder he will work to maintain his position. He will convince himself that what he is doing is really not for himself but for his fellow man and he will delude himself that the end justifies the means. What he fails to realize is that, in the end, he is only accountable to God for the way in which he has lived his life and that God's law expects only love and non-cooperation with injustice.

\* All the power of unjust men is given to them by those who condone and cooperate with the injustices. If men think, believe and act in accordance with God's law and not man's law, not cooperating with the injustice, the unjust man will have no power.

Each man is responsible for his own actions. Because he is not the one in power does not mean that he can push the responsibility for what he does onto those above him. In any group or society, there are laws as well as rules of social behavior, some of which a man may think foolish or unnecessary, to which he submits for the greater harmony of the group. However, laws can be unjust and when a man is faced with obeying an unjust law or rule, he then is obligated not to cooperate with that law or rule, even though it was handed down by those in power. Man must recognize and obey legitimate authority but only to the point where it does not go against his own personal-moral or religious code. He cannot shift his responsibility for his own actions to someone else, no matter how powerful that other person may be.

\* No matter what may seem to be accomplished by using unjust means to attain the end, nothing is gained if men are not acting in accordance with the truth.

\* Most of the ills of the world are caused by men not living by the truth. If each man were to love his fellow man to the fullest capacity possible, he could not live in any other way but in truth.

Man must not only live by the truth in personal matters but he must speak out for what he believes and not cooperate with what he doesn't. As long as men deceive themselves by hiding from the truth or ignoring it or by crushing their consciences, injustices will continue. Only by putting the truth first will things change.

\* Even though material things may change and a man may believe that these changes have brought about improvement, in reality, nothing will have changed until each man changes himself from within and lives by the truth. Each man must speak the truth as he sees it and, even worse than not speaking the truth, he must not present the lie as truth.

\* Hypocrisy, believing one thing and saying or acting another until one can no longer distinguish what is right from what is wrong, can destroy man. Man cannot avoid evil if he does not recognize it. If he cannot avoid evil, he cannot strive for perfection.

\* Only when a man knows the truth and acts accordingly can he be free. He is free to seek his inner perfection through God's love. When a man knows the truth but does otherwise, he is going in a direction he knows he should not go. He is not free.

\* Each man has the choice of being free by virtue of the truth or a slave by submitting to the lie. In submitting to the lie, he is acting in accordance with the wishes of others, doing nothing of his own free will. In living his life in truth, by loving others as God loves him, he is slave to no man. He is free.

\* Men cannot control things outside of themselves, yet they spend a great deal of time and effort trying. They must realize that if they want to take the first step toward the kingdom of God, they should spend that time and effort on accepting and living their internal truth, which they can control.

\* Just as a pebble dropped into a still pond sends ripples outward to the farthest banks, one man standing for truth can have an affect on all men. It is each man's obligation, not only to himself, but to all men, to live by the truth.

Too frequently men can think only of those material things without which they think they cannot live. First, each man must ask himself if what he is doing is the right thing. Is he living according to God's law?

\* If he answers these questions with a yes, his life will automatically change for the better. Further, how he lives his life is the only thing over which he has complete control. He must recognize the truth and live by it.

## **Conclusion**

Tolstoy realized that each of us has faults. He knew those faults were a source of irritation to many. He sought to make everyone aware that they needed to change.

His main point was that of all the things before man, the one thing, the only thing he has complete control over, is himself.

Recognizing this, Tolstoy correctly concluded that the one thing we can do to make society better is to make ourselves better.

He sought for us to change.

We now turn to the ninth step of the **Loquate Experience**. The ninth step is this.

**Loquate Experience Ninth Step : Placed myself in God's hands and asked Him to help me overcome the faults over which I am powerless.**

Placing ourselves in God's hands means making ourselves accountable to God, not to men.

Making ourselves accountable to God places us in the Kingdom of God. When we seek to hear God, He will guide us.

The power of God is greater than the forces of evil. This is so because God has chosen us to be like Him. When we seek to hear Him in our hearts we become like Him.

Some faults are known to us yet difficult to overcome. Other faults are not known to us.

Some people share with us only things they believe we will listen to. If we are in denial, those people may not share their concerns.

The human condition is one of denial to a greater or lesser extent.

If we ask God's help, He will help us. The question is "Will we be willing to recognize faults that others may see in us but that we do not see?" and, "Once we see our faults, will we be willing to take the steps necessary to correct them?"

We can't do it very well on our own. Each time we ask God, He will help us to proceed each step of the way, no matter how difficult.

Each of us has an affliction in our faults. No one else would want our affliction. Nor would we want anyone else's affliction.

When we willingly face our affliction, it permits us to come out of denial and reduce ourselves.

In dealing with faults, we may have a dual experience. On the one hand we may feel bad as we give up some part of our self that we formerly clung to. On the other hand we feel good about moving on to the sunrise of our new life.

We begin this journey when we willingly place ourselves in God's hands, and pray only to know God's will for us and the strength to follow it.

## Part IV : Peace

Peace is the bliss we feel when we have come to the Lord.

## Chapter 10 - The Perspective In Brief

There is a difference between environments. One place can be good for people and another be bad for people.

By environment, we mean any collection of people, whether it be formal groups, like a company, club, or organization, or informal groups, such as an extended family, a circle of friends, or a group of acquaintances.

When we are in an environment that is good for us, we feel fortunate and blessed in a most practical and elemental way. We experience a better life. We become aware of better ways of living our lives. Just to know that such a place exists and that we have experienced it, sets our standards of comparison.

That it must exist for certain reasons and not just arbitrarily, gives us hope that it can be duplicated elsewhere, irrespective of whether or not we understand the reasons why it is the way it is. The purpose of this book entitled "Peace" is to give us a working understanding of why what exists, exists.

The sense of community is the name given to environments where God's will for us is apparent and out in the open. It is followed.

God is nothing but good. Hence the environment is nothing but good.

This coming out of God we call the sense of community. For God is in each of us waiting to be chosen. He is in each of us. It is up to us to see Him in each other.

When we have faith in another because we see God in him, we draw that other to God. It is inevitable.

When we seek God in ourselves, we draw ourselves to God. It is inevitable.

As we become living examples of His word, we draw whole environments to Him. They are raised up like dough. We are the yeast, the small amount of yeast needed to make the entire mass rise.

Not all environments are completely good or completely bad. When we are in an environment and it is bad, we know what it is like. For example, we may feel a closed in feeling, the seeming lack of regard for us and others. We may not fully understand it, but we know it seems to diminish what we see as our pursuit of our fuller humanness.

We seem to see that God Himself is being diminished. We sense that there is a lacking.

The lacking is this...God's will for us is absent.

We are to do God's will not as we see it but as others see it for us. We are to have faith in others. It is this faith in others which



permits God's will to come out.

We call this authority. Actually no authority exists outside of God's will for us. His authority is omnipotent. He is all.

Inside of any environment, there is authority. In formal environments the authority is formal. We know the organization structure. The person at the top of the structure is in supreme authority. The person at the bottom of the structure has no authority.

In informal groups, there is no organization structure, but there are leaders. These leaders set the tone. Their actions influence others. The influence is by choice. Leaders are chosen, but continuing to be a member may be the direct result of complying or not complying with a leader's wishes. The leaders are omnipotent.

Actually God's will for us is omnipotent if we submit to His will. It is His will that there be leaders. It is His will that there be supreme authority in formal groups. All these things are needed for order to be passed down from one generation to another. They are needed to transmit messages of what has been learned, to those who have not yet learned, what is needed for survival.

These messages are all important. They permit human progress.

Actually the only progress worth noting is spiritual progress. Spiritual progress has to do with eternity. For man shall live for eternity. It is God's will.

Man is the only creature on earth with free will. He is to use that free will to bring him closer to God. Unfortunately, often he uses that free will to achieve selfish ends, to achieve self will instead of the will of God.

And between the two extremes in an environment, there is a felt need to do something. The question is "What shall I do?" and "How much can I expect to accomplish?"

What this book is about is peace...the peace that exists inside of you. Perhaps when we think of a bad environment that we used to be a part of and are no longer a part of, we may realize that we might do things differently this time around, that things would not be quite so bad.

That is because we have come closer to choosing God and His will for us. No matter what the situation, we are to do God's will not as we see it but as others see it for us. We are not to do what others would have us do, except insofar as it is God's will for us. We use the eyes of others to clear our consciences.

This book is about that kind of peace, the peace of clearing our consciences and submitting to the will of God, the peace that comes from better knowing what we must do and what we must not do. It is about the peace that comes from inside of us, when we know have done

everything in our power, and have placed the rest in God's hands.

The final viewpoint is as follows: a feeling that we have done all that it is possible for us to do, a feeling that we have laid a foundation for that environment's regeneration or its demise, not a feeling of satisfaction or fulfillment, but rather a feeling of joy, which is God's gift to us for doing His will, and a feeling of having gained experience moving closer to understanding God's work in our lives, and a good deal closer to our spiritual beliefs.

God has a way of working in our lives that is all powerful. When we place ourselves in His hands, it attracts Him to us. He will not let us down. The suffering person is close to him. The mightiest authority on earth cannot withstand the touch of His hand.

For one, comes gentleness. For the other, comes a harsh blow.

God's ways are not of this world. His ways are of eternity.

Much happens after we die. Those who have heard His will for them, live forever with Him in heaven. Those who have not heard His word, suffer eternal punishment.

When we submit to God's will, we soon arrive at the final viewpoint. It is a feeling of love for our environment. It is every bit as great after our spiritual action, which we will describe later on as non cooperation, as it was before our action. It is a feeling that submitting to God's will for us is the basis for the thread that passes between ourself, our Creator, and those we love.

There is a feeling of increasing understanding...understanding that there is but one course...to follow God's will for us. We must understand that His way will not be without pain. There is much pain and suffering involved in following God's will. It is how we earn eternal salvation... eternal salvation for our sins, our great and many sins. It is the only way. We call it the way of the cross.

Doing God's will, means seeking our cross. Relentlessly. We will know we have suffered enough when we suffer no longer.

As our experience grows working both in matters of this world and in spiritual matters, we begin to understand what is taking place within environments. Perfect love drives out fear. Things of the world cannot deter us. God's will is meant to be done on earth as it is in heaven.

Our imperfections in carrying out His will do not stop Him for He is all powerful. All we need to do is to start the action and He will do the rest.

Perfection in the method does not depend on perfection in ourself, something that we seek and never attain all of our lives.

Perfection in the method depends solely on placing ourselves in God's hands and making ourselves willing to do His will no matter what

it calls on us to do.

It is an act of faith. So that the focus of attention is on changing ourself. For as we submit to God's will, sweeping change enters our life. That change is change to ourselves...change away from sinful ways and change towards God's ways.

He loves us. He wants only what is good for us. As we leave behind things of the world, we do so for our own good. He wants us to have things of the world but only in balance.

Often we can get out of balance. Often we can want things excessively. It is this excessive wanting which is bad. Anything taken to excess can be evil. It is this evil which we seek to root out of our lives.

Often to get in balance we have to come back along a trail that we had before been on, and we have to jettison things that we had accumulated. We will suffer until we need suffer no more.

It is an inevitable path away from ourselves. For the dark one is there seeking to get us to hear him instead of God's will for us.

The dark one seeks our ruin. He seeks nothing but evil for us.

He would have us believe that we should seek self will. His favorite tools are self will and hatred.

We are to flee him. We do this by fleeing ourselves.

Yet throughout our journey the predominant feeling is one of hope...a hope born of faith, faith in God. And likewise we have hope for those in the environment that we have acted on non violently, non cooperatively. Our hope is that the environment will yet regenerate itself, choosing God, seeking to do His will, not self will.

## **Chapter 11 : Good Environments**

We have all experienced good environments and bad environments. But what is there, about such environments, that makes them what they are? What are the distinguishing characteristics, that we can understand.

In this chapter we focus in on what makes a good environment good and in a later chapter we focus in on how to deal with a bad environment.

We must keep in mind that no environment is completely good and no environment is completely bad. So that we seek to do good in all environments. What we learn here is not meant to be done only in environments that we call good. Rather it is meant to be done wherever we find ourselves.

### **The Good Characteristics**

Common sense tells us that we know what we like, that is, if we have experienced goodness in an environment, we know we like it, even if we can't explain it. Likewise, we know what we don't like, that is, if we have experienced badness in an environment, we know we do not like it, even if we can't explain it.

If we seek the good, we must have a model...good for what? To what end should the ultimate end of the environment be?

### **Fuller Humanness**

A. H. Maslow was considered the father of the humanistic psychologists, the growing body of men who were interested in how men were well, rather than in how men were sick. Maslow said that being sick consists essentially in wanting what is not good for us, and he went on to define the needs that had been fulfilled in people that he perceived as having fuller humanness. The basic needs that Maslow identified were: the security needs-food, shelter, and clothing,-then belongingness, love, respect, self esteem, identity, self actualization, and dignity.

If we are biologically on a track that Maslow called instinctoid needs, then as we fulfill those needs we move along the path of fuller humanness, in a particular as well as a general way. Maslow believed that man was an ever wanting animal, that as one need was fulfilled, another would kick in.

In Maslow's later works, he talked of Meta needs, which came into play after the needs in the basic need hierarchy were fulfilled, and which began to take into account the spiritual needs of man.

Maslow's insightful understanding enables us to talk about fuller humanness. Fuller humanness is one characteristic of a good environment.

What Maslow did not take into consideration is that God is Master of the universe. Maslow sought to describe man in terms of naturalistic approaches. Loquate seeks to describe man in terms of supernatural approaches which build on the natural approaches defined by Maslow and others.

If we are to understand our selves, we must understand God's will for us. We now turn to God's will for us.

### **The Sense of Community**

By sense of community, we mean an environment where doing God's will is present.

An environment with the sense of community, as defined by Dr. C. Robert Pace of UCLA, is an environment characterized by togetherness and sharing as opposed to cool detachment. There is a sense of group loyalty and group support. Leaders know the members and go out of their way to be helpful. The atmosphere is one of cohesiveness and friendliness. The environment is a community.

Sense of community is another characteristic of a good environment.

### **The Finer Details**

We say that something is good, to the extent that it is used for the purpose for which it was made. A Rolex watch is not good for driving nails. A hammer is good for driving nails. A hammer is good when it is used for the purpose for which it was created. Man is good when he uses himself for the purpose for which he was created.

Within the context of fuller humanness and the sense of community we will now discuss the finer details.

### **Primary Values**

Somehow, happiness has got to come into the picture.

Happiness is like a roller coaster. It goes up and down and it has momentum. When things are going right, they seem to go really right, and when things are going wrong, they seem to go really wrong.

What is taking place there is the flow of emotions, affirming or denying our actions in terms of feeling good or feeling bad. Our feelings come into play and we must learn to deal with them.

The primary values are: 1) doing that which is truly in the best interests of others (or another if only one is involved), 2) attaining a goal (or other end not necessarily preconceived as a goal, but which becomes a goal once experienced), and 3) operating in an area of meaningful expansion for ourselves.

We have learned that when an experience goes against one or more of the primary values, we will feel bad, and, when an experience is

consistent with one or more of the primary values and does not go against any of the other primary values, we will feel good.

Our feelings provide a direction, but we know they can be like a roller coaster. There is more to happiness than feeling good.

We must be true to our inner selves. We must live our beliefs.

At times we may be called on to do things that we know will result in us feeling bad. But we do them anyway because it is the right thing to do. Ultimately, we believe that things have to be right with ourselves first, square with our inner selves, before they can work out for our happiness.

Just feeling good for the moment is not the whole answer.

## **Identity**

Because each person is sovereign over his own beliefs and feelings, each person can choose to believe whatever he wishes to believe, but he is stuck with his feelings.

Feelings are dictated not by beliefs but by primary values. When a man chooses to do something that will not make him feel good, he will not feel good no matter how much he seeks to feel good.

When a man copies the actions of another that makes the other feel bad, the man copying the other may feel bad as well.

When a man chooses to do something that will make him feel good, he will feel good. When a man chooses to do something that will make him feel bad, he will feel bad.

If an individual gets his identity from experiences which are consistent with one or more primary values and which do not go against any other primary value, he tends toward happiness. When a group gets its identity from experiences which are consistent with one or more primary values and which do not go against any other primary value, the group tends toward the sense of community.

We are not talking about one experience which makes us happy or not happy. We are talking about selectively choosing certain experiences and holding those experiences up as a model for ourselves to follow... experiences that tend to give us identity.

We get our identity as an individual from high and low experiences where we feel very good or where we feel very bad. We don't get our identity from in between experiences.

The same is true of our identity with a group. The identity that any group has for us is strongly affected by our experiences with that group, especially the highs and lows.

What this means is that we have a discreet model for understanding happiness and sense of community. We can examine our

own identity for lopsidedness. We can look at environments...groups that we belong to...and examine them for lopsidedness.

We can look at specifics and be specific.

We have a way of identifying the highs and the lows, our memory, and we have a way of capturing why we feel the way we do, using the primary values. So we can be aware of an environment's potential for being good and the dynamics of its potential for being bad.

We must be careful to list specific experiences. A chain of experiences can be broken up into individual experiences by looking at specific points in time. In this way we can understand the dynamics of an environment's potential for being good or for being bad.

### **Truth**

False assumptions play a role in our feelings. If we change the assumptions, we change the feelings.

We can feel good about something, only to find out that what we thought occurred, did not occur, with the result that where we felt good before, we now feel bad.

Conversely, we can feel bad about something, only to find out that what we thought had occurred did not occur, with the result that where we felt bad before, we now feel good.

Not all experiences are based on false assumptions. In fact, most are not. Truth holds up. The far goal is to replace false assumptions with reality based on experience...to seek the truth.

We have a responsibility to share the truth with others. If a person can't get there the way he is going we need to be involved, if we seek to love him. We need to love a person enough to think it through for him.

If we seek to make an environment good we must apply the primary values in our lives, we must bring God into our lives and we must seek the truth, so that we do not later on, find that we have a house built on sand.

### **God**

God is nothing but goodness. He is a perfect good. His will for us is a perfect good. At times we cannot know what form that good will take but we can know it will be a perfect good.

Our will for another when we love them is a good. It is not a perfect good because we are not perfectly good. It is rose colored light.

God's will for us is blue light. It is a perfect good. It is blue because it takes into consideration the minds and hearts of all men.

Just as we seek the good of others, God seeks the good of others also. When we pray, we pray to know God's will.

In prayer we seek to leave ourselves behind. We seek to hear what God has in mind for us.

Sometimes God works thru others. What others want for us can be God's will.

Being subservient to others is a good. The dark one would have us believe it is an evil. He would have us believe it diminishes ourselves. He would have us believe it makes us less free.

Nothing could be further from the truth. Being subservient to others puts us in the presence of God.

God's will for us works very powerfully on this earth. It is there waiting for us to grasp it. The way we grasp it is thru prayer.

Praying weakens the power of the evil one. It sets things straight. It puts things back in balance.

At times it calls on us to do difficult things...to turn our backs on our selves. At other times it calls on us to do easy things...uplifting ourselves.

We can never know which way God's will is going to work in our lives. We must submit to both forms of His will for us.

We cannot selectively choose God's will for us when it inflates us and avoid it when it deflates us.

We must submit to His will always. We must seek Him in prayer. We must be open to others for they may have God's blue light upon their lips.

God favors all of us with His word. He has no select few. Good men and evil alike have the word of God upon their lips. It is up to us to choose.

We are to choose God's will for us. We are to be subservient to authority. At times we will be called on to suffer. It is at those times that God has made a covenant with us.

Since the death of His son, our Lord Jesus Christ, God has placed in our hands a miraculous message. The message is the story of His Son's life.

The meaning of His Son's life is this. His Son died for us at the hands of evil men. He was subservient to authority to the end.

Though He could have called down legions of angels, He chose to die at their hands. It was God's will that He should die thusly. For it gives us hope when we suffer.



Jesus' reign in heaven is for eternity. His time on earth was but a glimpse of what is to come.

He was nothing but goodness on this earth. He was always patient and kind, slow to anger, just. Above all, He was just.

He is to be a model... a model of what we are to become.

Our devotion is to the child Jesus because we are to become as little children are. For they are faithful. They hear and they act. That is how we are to become.

We come to the Lord thru faith.

Man is the only creature who has free will. He can choose to believe whatever he chooses to believe. He can even choose not-God.

But once he chooses what he believes, and lives it, not hypocritically, but in truth, his feelings will flow naturally from that and may or may not bring happiness. If he gets his identity from experiences consistent with his beliefs and which contain one or more primary values and do not go against any other primary value, he tends toward happiness.

As we choose Jesus, we choose love. When we have to go against one or more of the other primary values, we experience pain but we experience joy as well.

Our beliefs dictate our feelings, but we cannot override our feelings. We cannot say our feelings do not exist, but we can say, "Not my will, Oh Lord, but Thine be done."

There are times when we fear we will not feel good and that turns out to be the case, but that need not deter us from doing what we believe we should do. When we know our beliefs call us to cross some stormy waters that will pain us, and we continue our journey nonetheless because of the strength of our convictions, we engage in this thing we call faith.

It is at times like this when we are not feeling good, that becomes the most important subject matter of this book. We now turn to the tenth step of the **Loquate Experience**. The tenth step is this.

**Loquate Experience Tenth Step : Worked to improve the sense of community in every environment of which I am a part.**

It helps to have a reserve of strength, our past good life and past good feelings, and it helps to know and understand why we feel the way we do, when we do.

If all or part of our identity is based on a faith in God, feeling bad may have nothing to do with our faith. It may be strictly human and if there is a dual experience...a good experience resulting from our faith in God, along with a bad experience resulting from our

humanity, we will have enough strength to continue on in our faith and to grow. That is what permits peace.

When a man chooses to do something that will not make him feel good, but does it because his faith in God calls him to do it for the sake of some greater good than his feelings, it is called a spiritual influence.

The core of man's self is his spirit and it is at times when we are going away from ourselves that it can most clearly be seen. It is something apart from our merely human self. It is real. It is joy. It is above the natural order.

### **A Bill Of Rights**

Each person carries around within himself, what he holds to be his own ideals which he hopes will be permitted in environments that he is a part of. He realizes that some environments permit some rights more than others.

The greatest identifying characteristic of a good environment is permitting its members the right to act according to their spiritual beliefs. A person's spiritual beliefs can transcend primary values.

Transcend means to exceed, to surpass, and to excel, in short, to go beyond the limits.

The following Bill of Rights is designed for any environment that seeks to permit fuller humanness and the sense of community.

#### **Bill Of Rights**

#### **Explanation - Symptom of Violation**

- |   |   |
|---|---|
| 1. The right to act according to your own personal-moral or religious code. | 1. Feeling that I will be discriminated against for practicing my personal-moral or religious beliefs.  |
| 2. The right to do that which is truly in the best interests of others.     | 2. Feeling that I am part of something that is not truly in the best interests of others.   |
| 3. The right to attain goals.   | 3. Feeling unable to finish something I have started or can do because others prevent me or interfere or take over.                                 |
| 4. The right to operate in an area of meaningful expansion for myself.      | 4. Feeling bored about my life's work. Feeling I am wasting my time. When I die, I don't want to say "That which I should have done, I did not do." |

The next chapter discusses additional ways to increase the sense of community in any environment.

## Chapter 12 : What We Can Do

### How The Primary Values Fade In and Fade Out, Spiritually Under Our Control To Permit Good Environments

The actions of others can cause us to feel bad. Others can keep us from attaining goals. Others can keep us from operating in an area of meaningful expansion for our selves. Others can prevent us from doing that which is truly in the best interests of another or even others.

However if we submit to the will of God, our feeling bad can be replaced with joy. We will know we have suffered enough when we suffer no longer. Then joy shall proceed.

If we make a place for pain in our hearts, then the actions of others need not throw us off balance. We can be better prepared, but turning to God is the necessary part.

We can use reason to understand God's will for us not as we see it but as others see it for us, and if it is part of God's will that we be subjected to whatever we are subjected, then we can say, "Thy will be done."

And in spite of what is done to us, we can still love. Our own actions loving can make us happy.

On the other side of the coin, the actions of others can permit us to feel good. Others can permit us to attain goals, permit us to operate in an area of meaningful expansion for ourselves, and permit us to do that which is truly in the best interests of others.

Environments can affect our feelings, but in order to feel good, it must be our experience. All others can do is to permit us to feel good.

People like parents and leaders can foster actions that permit us to feel good, but we must take action ourselves in order to feel good. We make the difference.

The actions of others fade in and fade out of our lives. They are not the essence of our lives. They do not have the power over our feelings that we ourselves have.

The one is bright. Our actions are bright.

The other is dim. The actions of others are dim.

The actions of others only permit. This is what we mean by fading in and fading out.

Just as the actions of others affect us, so too do our actions affect others. Our actions, especially as parents or leaders, or members who are in control of an environment or some part of it, do

affect others. They fade in and they fade out of the lives of others.

They are spiritually under our control in that we can choose to submit to God's will for us or not. If any wish to hear God, they shall be in an environment that has the sense of community. This is so because sense of community means God's will for us is apparent and out in the open.

When we choose to hear God in our heart, we choose sense of community. When we hear God's will for us on the lips of others in the environment, we choose them. When we choose others, we bring them to God.

We can choose to permit others to do God's will just as we choose to do so for ourselves. We can permit others to pursue the primary values. We can permit others to do that which is truly in the best interests of others. We can permit others to attain goals. We can permit others to operate in an area of meaningful expansion for themselves.

When we are leaders in an environment our actions fade in and fade out of the lives of others. Our actions are spiritually under our control to permit good environments.

Our willingness to be subservient to God's will becomes an example for all to follow.

### **A Sliding Scale - The Same Environment Can Be Different For Different People**

Any group tends to be the same way for many people and this results in a stream of experiences basically similar in highs and lows which permit identity.

No group is perfect, but if it is imperfect in an elemental way such as not permitting its members to attain goals or to operate in an area of meaningful expansion for themselves, it will result in bad feelings on the part of many people.

Each time a good or bad experience occurs for a member it can serve to establish that as his identity with the group. Frequently, the member does not look at his choices in terms of changing the group.

Most people think in terms of staying or going, when they are put upon by an environment. That is why some groups tend to go down, and others tend to go up.

The member may not feel it is his right to change the group. He may feel it is not within his power to change the group. He may feel that the group does not wish to be changed. He may see his only alternative as leaving the group.

Still one person can have an identity with the group, different

from another. Each individual member of a group gets his identity with the group from his experiences with the group and they may not always be the same. There is a certain amount of selectivity taking place.

One person can be treated one way, and another person treated another way. The leaders especially, may be part of a different standard. They may be permitted some things that others are not. In any event, different people have different experiences with the group.

In a good group, the individual member needs to be educated as to how feelings are affected. Experiences which go against one or more primary values can often be overcome by learning to seek out alternative forms of behavior that avoid such experiences. Some people can work their way thru a harsh environment, while others fall by the wayside, even in good groups.

Everyone's quality of effort is different. To the extent that the individual member acts upon and seizes the opportunity available to him and thru his own discretion is involved in experiences which permit a positive identity, will be the extent to which his quality of effort succeeds, both for himself and for the group.

To the extent permitted by the group, each individual member can affect his involvement with the group.

### **Leadership**

The leaders in the group should reward members for selectivity which results in fuller humanness and happiness. When the members know the leaders want what is best for them, it is two way street.

When the members genuinely want what is best for the leaders and the rest of the group, there is a kind of natural control and regeneration over the process of involvement. There is a greater likelihood that good experiences will occur and there is a greater likelihood that the outcome will tend to result in the fuller humanness of one or more of its members.

Even with everyone trying, it does not mean that everyone will always feel good. Not infrequently, in spite of everyone's best efforts, bad experiences will occur. Not everything is within the control of the individual or even the group. There is an awful lot of working thru that has to take place.

Good groups can't occur without values-education. In the process of values education, trust builds up and sharing occurs.

As naturalistic values lead into supernatural values, God's will becomes more apparent.

With the sense of community, there are more eyes to see. The truth is closer at hand and the viable alternatives are increased. The group operates more effectively. The individual member is permitted more alternatives for personal growth.

We can use the primary values as a common frame of reference. In them, we have a naturalistic way of describing why we feel the way we do. This makes values-education easier because we have a common language that is specific and we have a way of analyzing both sides of an exchange. So everyone is talking about the same thing.

These naturalistic values lead into supernatural values. There will be a considerable discussion of this subject in later chapters.

### **Provide the Missing Elements**

Environments seem to suffer from either/or thinking, as much as individuals do. By either/or thinking we mean trying to have one primary value be everything, rather than looking for a solution in terms of all primary values.

All environments tend to be out of balance. They tend to provide the satisfaction of one primary value more readily than another, and they tend to reduce the satisfaction of another primary value, more frequently than any of the others.

So as a practical matter, we can simply provide what is missing. By living our lives correctly, we will automatically be providing what is missing. By using the primary values as analytical tools, we can become more precise.

If we are leaders in the environment, or members in a part of the environment where we have some authority, we can size up our part of the environment and just provide the primary value least used.

We seek to identify what is missing and then start providing it.

Initially, huge gains may be realized if we keep in place the two stronger values already present and just add the one most absent. If we start providing it, we may be an oasis in the desert. If there is a penned up demand or craving for the missing value because of the void, initial gains can be great, and more easily obtained.

### **Get To Know Each Other Better**

Another thing we can do is to get to know each other better. Communication is essential. When people know each other very well, it leads to the sense of community.

As people get to know each other, trust builds up. When people are willing to risk being honest in the sense of sharing their feelings, they can be known. God's will for them and us can come out in the open.

Until people know each other well, they tend to risk less. This prevents getting at underlying assumptions which cause feelings to be what they are.

As trust builds up, people's real selves become known. Truth

increases. God's will for us becomes apparent and out in the open. Everyone gains.

### **The Kindness of Humility**

Sometimes we discover that our actions have hurt another that we are close to, when we did not intend to hurt them. Caring about them is a good. It is an act of kindness to another to change our ways so we do not hurt them. In so doing, we have demonstrated our ability to be wrong, our humility to admit it and our subservience to God's will to change for the better.

What we are saying is that humility is kind. When the environment helps everyone to know each other very well, kindness can be increased.

It is easier to work on faults when people know each other well. Others trust us because they know our reputation. They know we want to improve and become better. People feel like they can talk more openly with someone they can trust.

Working on faults takes time. Each person must do it at his own pace. The members of the environment need to know that working on faults is a value of the environment.

Just knowing that another recognized his fault and is working on it takes off pressure. When members of an environment know each other well, working on faults is encouraged because it is valued. That value can begin with ourselves.

When we overcome our faults, our behavior inspires others to do likewise. It brings them closer to us.

The most profitable thing we can do to make any environment better is to learn our own faults and overcome them. Once we discover our own faults, and undertake alternatives to overcome them, we are in control of something that will make our environment better. We are in control because changing ourselves is not dependent on anyone else to take a step forward in making our environment better.

Every fault that we have is something that keeps us from being as much as we can be in any environment. By working on our faults, we improve ourselves and improve our chances of success within the environment.

The key to overcoming our faults is being around people we can trust to help us see our faults, and to seek out from those we trust alternatives that may work for us. Those we trust encourage us on our path.

However, the responsibility is squarely on our shoulders. We make the biggest difference. It is all part of a process of stripping away our selves, until we come to the most tender and best part, our heart. The most important thing is that we are looking and willing to do God's will for us.

## **Leaving An Environment**

God seeks for us to become better. Becoming a better person is our gift to Him. He wants us to do His will. It brings us closer to Him. It is blue light.

We can only leave an environment in favor of another environment when the first environment has loved us back. The reason for this is the sacredness of each environment.

Each environment that we are a part of has a God given task that must reach fulfillment. That task is to love.

The fulfillment is this. When others are kind to us, when those in authority are kind to us, we are free to leave.

Those in authority believe that they are in control. They are not. God is in control.

God seeks change...a change to kindness...a change away from self will...especially self will which is an accident of occasion.

The occasion could be birth, legitimate authority, talent or any other reason which places a person in power. It is that power which the dark one seeks for us to abuse. He seeks for us to abuse it in order to attain self will. He wants us to fuel our self will with power.

God's will is that we be kind to each other.

Anyone, any person who knows God's will is responsible for seeing it carried out in any environment of which he is a part. In bad environments, it is his cross. In good environments, it is his joy.

The one is needed to burn the dross from his soul. The other is needed to sing God's praises. Both are needed.

Both are needed to alleviate the sins of the world. Both are needed to address the war inside each person...the war of good and evil. Both are needed.

## **Conclusion**

You can tell a good tree in a good environment by the fruit it bears. This applies to ourselves, and to our immediate group.

If we are granted the chance to affect our environment, we can bring to it the sense of community.

We can go outward from there. That group will serve as a base...but the path is always the same, onward and outward, from within ourselves into the world.



## Chapter 13 : Hope

### Leaving Our Selves Behind

There is a war within each of us. It is the war of good and evil.

We seek to do good. We seek God. We know God as pure love, nothing but goodness.

We know the dark one as pure evil. Nothing but harm and hatred comes from him. He seeks to ruin us. Just as God loves us, the devil seeks to ruin us.

The problem is not knowing the ways of the dark one in our hearts. Yes, in our hearts.

It pains us to think that the ways of the dark one are in our hearts but it is true. The problem lies in knowing his ways so that we may root them out. We must eliminate them. They are our downfall.

Have we not made many changes for the better in our lives? Have we not uncovered many failings and eliminated them with the help of alternative forms of behavior given to us by others? Have we not been greatly assisted by the living models around us?

We would like to take the credit, but the truth is that God must receive all of the credit. He loves us so much that he permits us to see our faults when we seek Him honestly.

No person can come to Him honestly seeking to know his own faults and not find them. For faults are in all of us. Faults are as common as weeds in the grass.

The war is inside of us.

We are warring against evil spirits when we seek to change ourselves for the better.

Our puny eyes see nothing. But God's eyes see all. He has blue light. If we have the stomach for it, He will guide us to our faults and ways to overcome them.

The journey is largely one of leaving our selves behind. For the dark one plays on our self will. He would have us believe that we need no one, that we are self sufficient, and that we are law supreme.

Force is not the answer. Submitting to the will of God is the answer as Mary, Jesus' Mother, has done. No mother ever suffered more for the loss of an innocent Son than she has. Yet she submitted to God's will. She is a model to us of suffering and bearing suffering while doing the will of God.

We must submit to the will of God not as we see it but as others see it for us. This does not mean that we do everything others tell

us. It does mean that we clear our conscience in what others have to say for us to do.

Some we trust. It is easy to have faith in those we trust.

Others we do not trust. These are the ones who have hurt or harmed us.

It is harder to have faith in those we do not trust but we must have faith in all those around us. We need more heart to heart communication, naked to the truth...the truth that we might be wrong...especially with those we do not trust.

We can learn from everyone. We cannot close ourselves to the truth. We must be open to it in whatever form it takes.

Being subservient to legitimate authority is most definitely a part of doing God's will. As long as such authority does not ask us to do something that goes against our personal-moral or religious code we are to submit to it. We must make ourself open to this. We must seek our crosses.

### **No False Power Over Us**

It is human to be in the debt of others. It is human to seek to do the will of others.

The influence that others have on us can be a power over us...a power for good or a power for evil. We must discern the difference.

We must always be on the watch. We must not seek to do something that we are asked merely because we are in the debt of another, but rather must seek to do God's will, not man's will.

For just as we have unknown evil in our hearts, so too do others have unknown evil in their hearts.

The dark one would like us to close our eyes. But the blue light is all around us. It is in the eyes of others. That is why we must seek to do God's will not as we see it but as others see it for us.

There are many paradoxes to following the will of our Lord. One of these is that as we leave our selves behind, we find that others have less and less power over us to do evil, and more and more power over us to do good.

The dark one would have us believe that force is the answer. That the way to get things is to have enough power to accomplish whatever is desired.

The paradox is this. The power of the devil is vulnerable. When we seek to leave ourselves behind, then nothing can influence us except God's will.

We do not need to worry. God will take care of us. He will give

us our daily bread because of what He is. He is "Abba."

Abba is the word that Jesus used to describe God. The closest english translation is "Father," but the real meaning of Abba is closer to Daddy. We do not have an exact english equivalent. It is an intimate form of the term Daddy.

What does this intimate form of Daddy mean. It is a Daddy in whose arms we find complete comfort. He is a Daddy who will care for us always. When He is around everything will be well. Our trust of Him is not a blind trust. It is a trust based on experience. He has never failed us. At times we did not understand but we have learned that He never fails us.

When we have acted on faith many times and our faith is rewarded as many times, our faith grows. That is why we have faith.

God, the Father, Abba, is the best "Daddy," the world has ever known. That is what Jesus was telling us.

God loves us. He is all powerful. He wants only what is good for us.

Doing His will is the best thing for us.

## **Differentiation**

We use the word environment to differentiate any collection of people from ourselves. It is separate from us. It is differentiated from us. Yet each environment has an affect on us. It helps to shape us. It helps to form us.

Sometimes an environment can have bad norms. Norms are expected forms of behavior. Bad norms can direct us away from the will of God. They may call on us to do something that we hold goes against God's will for us.

We may have to non cooperate with the wrongdoing. The next chapter tells us how to do this non violently.

## **Our Goal Is To Love**

Even when we non cooperate with an environment, we are still called on to love each person in the environment.

Changing the environment is not our true goal. Loving the environment is our true goal. We can succeed at loving the environment. Changing the environment may or may not come about.

Our highest and best behavior occurs when we love. We were created in God's image and likeness. When we love, we choose God. He is there, waiting to be chosen.

When we choose to do evil, even if everyone else is doing it, we move away from God.

We are called on to love. We have loved enough when we are loved back. This means that we are to love and to love and to love again.

Our Lord so loved us that he gave His life for us. Every time we have sinned, we have turned our back on our Lord.

His life was a life of rejection...rejection that He might yet be chosen. His love for us did not end.

### **When We Are Loved Back**

When we love, we love the Lord back. We have loved others enough when they love us back.

When others are kind to us, then we have loved enough. We can complete our action of non cooperation but still not be finished until others are kind to us.

We may leave one environment in favor of another only when those in power are kind to us. For then our work is complete.

### **Emptying Our Selves**

The spiritual journey so necessary for success in dealing with environments is really a journey of emptying our selves of self centered ways and filling our selves with loving ways.

What keeps us from doing the will of the Lord is the things of the world, things like greed, sex, pride...anything that comes between us and what is God's will for us.

When we seek to do God's will we free ourselves of anxiety. When we seek self will, we feel anxiety for things of the world.

The paradox is this. As we empty ourselves of self centered ways and fill ourselves with loving ways, we gain peace. That peace is its own reward.

Only when we are free of things of the world, can we truly enjoy the things of the world. St. Francis of Assisi was exceptional as G. K. Chesterton has said, because he could love so whole heartedly the things of the world. He loved nature--wild flowers, birds, animals, and the sunset. In a sense he was free to love them, because he loved God.

### **Hope**

We can never stop caring. We have hope that others may yet choose us and in so choosing, choose God. What others do, need have no affect on us. As long as we submit to God's will and love, we will have joy.

If another rejects us, we can still love him. If another scorns us, we can still love him. If another harms us, we can still love him.

Our hope is that others will choose God. God is in everyone waiting to be chosen. His ways are patience and kindness. His way is to love, as our Lord loved.

We can do the same.

The pain that we feel on earth as we burn the dross from our souls in suffering should be looked on as payment for our sins. We will know we have suffered enough when we suffer no longer. Then joy shall proceed.

We will pay for our sins on this earth or in Purgatory or Hell. All is measured in terms of our time on earth.

The pain in Purgatory is 1000 times greater than the pain we feel on earth, and the pain of hell is far greater. Far better to never have sinned at all than to have sinned, but better to remove the pain of our sin on earth than after we die. For there is much time in eternity.

This is serious...a lost soul is serious. We need to fear God, yet we need to love Him. We need to fear His retribution for the wrongs we have committed. Yet we need to love Him and we know He loves us.

## Chapter 14 : Non-cooperation, Non Violence

We can always increase the sense of community in any environment that lets us affect it. We can be more specific and say that we can increase the sense of community in any environment that permits the rights in the Bill of Rights. The more rights it permits, the more we can affect it.

What if the environment keeps us from affecting it in some dimension that we hold to be most important? What if others do not hold important what we hold to be important? What if something is happening that goes against our personal-moral or religious code? What should we do?

If we are to affect an environment, we must seek God. He will help us in our struggle. Our Lord has shown us the way. The way is this. To hear God in our hearts.

We now turn to the eleventh step of the **Loquate Experience**. The eleventh step is this.

**Loquate Experience Eleventh Step : Did all that I could to deal with the wrong in any environment and placed the rest in God's hands.**

We will see that the most important way of affecting an environment is through the right to act according to our own personal-moral or spiritual code.

Good people have been operating according to their consciences since time began. They have done what they believed they should do. Every problem that we face today has probably been faced in one form or another by some good soul in some other day. We can learn from those people.

As they did what they believed they should do, they grew wiser because of experience. The more experience they had, the better they were, but the lack of experience cannot keep us from acting, otherwise there would be no progress.

We must risk. We must act in faith. We must hear God's will for us in our hearts.

It was never Loquate's aim to teach something new, but rather to permit us to make use of the experience of others whom we perceive as having found truth, and to assemble it in a forthright, apparent manner, for us to consider.

Loquate was never meant to be for the other person, but it was always meant for ourselves.

We can take action on intrinsic truths, without being able to identify, catalogue, or describe that which we are dealing in. We can remain open to truth from our own personal experience. But if we look closely, we should be able to see the order that was discovered by others, the order that was already there, and we should be able to

learn from it and prove it in our own lives.

Often we do not have the benefit of experience when operating according to our personal-moral or religious code. Peace is not something sought after. It is a gift of forthright living. It is evidence that we are moving ever closer to that which we hold dear. It is evidence that that which we hold dear, brings peace.

### **A Teaching That Transcends Definitions**

"If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector." These are Jesus' words found in the New Testament, Matthew chapter 18, verses 15 to 18.

### **Before invoking the rule.**

Before invoking the rule, we need much heart to heart communication. We need to forget ourself. We need to seek our cross in what our so called adversary has to say. We need to be open to him. For he has much to say.

He must know we want to hear. He must know we are willing to hear.

We must ask him what he thinks of us, what he thinks of what we have done or are going to do, of the wrongs as he sees them, of the rights. For the rights are God's will and the wrongs are from the dark one.

We must know the dark one's ways in our heart. For they are important to our work. We must understand how they unfold and how they are to be overcome.

We force ourself on no one. Yet we reach out. Our life is to be a life of reaching out and being rejected. That is the meaning of our life, our life in this world, as our Lord's was. All to the purpose that we may yet be chosen, chosen because of our humility, our great humility.

The Lord will build up our humility if we seek Him. He will burn away our dross. He will burn away our self. We will suffer because that is the only way. Suffer because of our sins.

We must seek our cross. We must love our brother enough.

Enough is when he loves us back.

We need to talk and talk and talk some more. Communication is needed, real communication. This means communication of the heart, not of the mind.

We need to send a letter. Then follow it up with a visit. Sit on a door step. Wait in pain and suffering, naked to the truth, the truth of the heart.

Things are to be discussed, all things, including failings.

The failings of another are never to be publicized but they may be told in private for an important reason. One of these is to carry thru to its ultimate conclusion any endeavor begun by humans. If we do not discuss failings how can we overcome blocks put there by the dark one.

Issues are to be discussed until perception equals truth. Then and only then may corrective action be taken.

At first issues may be too deep to understand. Others may need to be involved. The issues may be true, real, and apparent to us but not to others. We need to communicate more with each person involved. We need to communicate from the heart. That will set the issues straight.

It will not happen all at once but it will happen in time. When perception equals truth, then we have chosen God. We are always to hear God in our hearts. We are always to be patient and kind.

Then if there still is no change, the rule may be invoked. But at each level of invocation, much heart to heart communication is needed. This is to occur with adversary and ally alike.

Issues must be agreed upon. If we address non agreed upon issues as perceived by those involved, then we can expect rejection by those involved because they do not agree with the issues as we see them. This may not keep us from acting but it is important to remember.

#### **After invoking the rule**

After the rule is invoked, there are successive actions to be taken. The last action to be taken is treating one who does wrong as a pagan or a tax collector. According to the gospels that these words come from, these words do not mean that we are not to love one who has done wrong.

The meaning of this statement is that the one who has done wrong will be in his community and we will be in ours. This will be a natural gravitation toward what each believes in.

If the person holds to be wrong, what we hold to be wrong, but does not desire to change, he may remove himself from us. Our desires to love him have not changed. But we cannot do something for him, if he is not around.

If the person does not hold to be wrong what we hold to be wrong, we may seek to remove ourself from him. As this happens, it will also be true that we will be less aware of his needs. We cannot do



something for another, unless we are aware of his needs.

The gospels tell us that we must love our neighbor as ourself. As we physically move further apart, he will be less our neighbor. We can still love him, but find less opportunity to do so.

We forgive him. Forgiveness means doing nothing to hurt or harm him.

When he is in need, we help him. Given a chance, our desire to help him has not changed. But if the one who has done wrong is not in our proximity, the opportunity to do so may not present itself.

### **Non-cooperation**

Doing that which is not truly in the best interests of others, results in the suffering of others and cannot bring peace. Being a part of something that results in the suffering of others, especially if it is done systematically for personal gain, may be a reason for non-cooperation.

There is the idea of tough love, of not going along with something you know to be wrong, but we must submit to legitimate authority in all matters, except those which go against our personal-moral or religious code.

Non-cooperation means renouncing all personal gain...speaking the truth...the truth as it has been revealed to us...and living it.

Renouncing all personal gain from an environment, is the first step in non-cooperation. We do this by giving our gain back to the environment. By gain we mean all benefits which are coming to us from the environment. To do this requires suffering personal loss for one's beliefs.

Hopefully, the sufferer's action will cause those he cares about to come to the conclusion that the sufferer is not doing this for personal gain, but to accomplish a good which is greater than himself, and which he may never realize for himself, but which is hoped to be realized for others.

That is why, we must renounce all personal gain, or people of the world, will suspect that our action is for personal gain, which is usually the root of the original wrong. Otherwise, people will believe that ours is a problem of a lack of a sense of proportion, but that our standard is still worldly.

They will believe that we view the worldly gain that we are seen to be getting as greater, and therefore worth more to us, than the gain others, with a correct sense of proportion, would normally attach to it. Therefore, we are seen as no different from others, except that we seek whatever gain we are seen as receiving, more than others would seek that same gain.

This is not what we want. We want to renounce all personal gain.

It puts the world on notice that we are not operating for personal gain, but only for the good of the environment. Since renouncing personal gain results in suffering voluntarily born, it results in a contradiction of self, and a most important proclamation of something other than self.

The individual's suffering, voluntarily born to alleviate the suffering of others, is his mission. It makes transparent his motive of acting according to his personal-moral or religious code.

Such action is worthy of the greatest wrongs and the greatest love. It is going in the opposite direction of the world, and of the wrong, and traveling the path to truth and justice.

### **Non-violence**

Suffering is non-violent. The essence of violence is in the desire to hurt or harm. The essence of violence lies in the individual's will to hurt or harm, or to use threat of hurt or harm to attain a goal. It is the opposite of doing that which is truly in the best interests of others.

Suffering is a force, but it is a force of attraction, not a method of overpowering. It is not a hidden way to force another to do our will. Hence success is not in fruition.

When someone cares so much about us that they are willing to give up everything important and valuable from an environment, for the purpose of living truth and love, they are recognized for the gift that they are... a force of attraction.

If the will of the sufferer is to do that which is truly in the best interests of others, non cooperation is non-violent. Non-violence is the pursuit of truth, and a coming forth of one's own spirit in love.

In non-violence, if we are wrong, in the arena of self interest, only our self has been hurt. The self interest of others has been furthered because our gains which we have renounced have gone to them.

The action can have only one meaning... a spiritual meaning.

All men are on the path toward their Creator who is truth and light. At times the path is painful, but without the pain, there could be no gain. We would be but a little friend if we did not do all that we believed we should do and could do, for those that we cared about on matters so important as to involve eternity.

### **Bad Environments**

A bad environment is one that does not recognize a wrong for a wrong. It troubles our peace. When we follow the teaching that transcends definitions, it does not matter whether we can define whether the environment is good, and corrects the wrong, or is bad, and does not correct the wrong.

If the environment is good, then it will hold to be wrong what we hold to be wrong. In time, the environment will correct the situation. Consensus will form which leads to change.

But if the environment does not hold to be wrong what we hold to be wrong, there can be but two outcomes.

Either, what we hold to be wrong, is not wrong, and therefore just men, hold it to not cause the suffering of others while we hold it to cause the suffering of others, or, what we hold to be wrong is wrong, and therefore just men will hold it to cause the suffering of others, though these men do not.

Some people may not hold to be wrong what we hold to be wrong. They may try to keep the group as it is, even if it results in human diminution, because it is to their benefit to do so.

Some may even see it as resulting in the suffering of others and do it systematically for personal gain. Even if they do not hold it to be wrong, it will still make them feel bad if they permit themselves to be honest with their feelings. This is so because it goes against a primary value, doing that which is truly in the best interests of others.

Some may not want to cause others to suffer but do it only because it is to their benefit to do so. These may seek to change their consciousness to bring it in accord with a life which is agreeable and habitual to them, rather than to face the truth.

Others may hold the suffering of others to be wrong, but still choose it nonetheless, because of the gains that result, which are determined to be more valuable than the elimination of the wrong.

Others may not be aware of the suffering it is causing, but if they were aware would wish to change it.

Discussion is needed for apparent issues to be seen as real issues. People need to talk themselves into doing good. It cannot occur over night.

### **The Force of Truth**

There is a truth force.

Just as we deal with the war within ourselves by loving, we can deal with the war within environments by loving. The direction of the truth force is that the major engagement must take place in favor of the greatest mutually perceived issue by the most involved, not the greatest issue perceived by the suffering person.

The greatest truth force will occur when:

- a) all or most agree to the issue,

- b) the issue is perceived as real... it does exist to all or most,
- c) the issue results in injustice apparent to all or most,
- d) the issue being addressed is the most widely held injustice,
- e) the proponent of the truth force is more calm, loving, patient and kind than opponents,
- f) the proponent of the truth force is an obviously good man, that is has a good relationship with the constituency and has an obviously loving, patient, kind relationship with all antagonists,
- g) the antagonist's use of force results in suffering perceived by the constituency.

The principles set forth above which allow the greatest truth force sets forth the moral principles of the war to be waged against the environment. The moral majority counts greater than the physical minority.

The more overwhelming the awareness of the injustice by the constituency, the more predictable will be the outcome in favor of the suffering person. A corollary to this is that the clearer the suffering, the greater the force of the truth.

We are never to know when we are to be accepted or rejected. It is better to act on faith, so that our motives are pure than to act for an outcome.

The outcome may or may not occur. Our love is reality. When our kindness has been reciprocated, our work is finished. It is enough.

Those who leave an environment having invoked the teaching are free to build a life as they see fit. Those who stay in an environment after another has invoked the teaching has left it are free to build their environment as they see fit.

Differences are never to be an issue. The truth force is a spiritual force not a physical force. What remains an issue is the loss of the proximity of a valued person in exchange for the continuation of a questionable practice. That is the force of truth.

### **Spiritual Advisors**

Each person decides the point of non cooperation for himself. On serious matters, he is obliged to non cooperate. On less serious matters, he may non cooperate, or not, at his option.

Spiritual advisors are to be used. The role of the spiritual advisor is only this...to agree or disagree that to cooperate would be serious sin. The decision to non-cooperate is to be entirely in the hands of the person being advised. His decision to suffer for those in the environment is to be his alone.

We must talk to people who hold the same personal-moral or spiritual beliefs as ourselves, for trustworthy advice. Otherwise, the advice of others may not fit us. People who hold the same beliefs as ours can act as spiritual advisors.

Married people are to use their spouse initially to clear their conscience, and others additionally as the need arises but they are never to go against the wishes of their spouse in any action connected with non-cooperation. For their spouse works better than any other.

Only their spouse will be with them forever. Only their spouse has their interest at heart at all times. Only their spouse knows them so well that no stone shall be left unturned in regards to their conscience, in time, if they submit to God's will for them.

Single people are to clear their conscience with their spiritual advisor. They are to seek out a spiritual advisor. They are to hear God's word for them as their spiritual advisor sees it.

They are to make themselves subservient to another. They are to be obedient. They are not to be a law unto themselves.

They may seek any person they choose for this task and not necessarily a cleric. But whomever they choose, they are to stay with them. For so much depends on how well their spiritual advisor knows them.

After they have sought out their spiritual advisor, then just as a married person they may seek others additionally as the need arises but they are never to go against the wishes of their spiritual advisor in any action connected with non-cooperation.

Our spiritual advisor can give us an honest opinion. If our spiritual advisor outside of the environment holds to be wrong what we hold to be wrong, then we need go no further in questioning its wrongness but we may need to communicate more. We need much heart to heart communication with those involved, for everyone including ourselves to see the real issues.

We can progress on our own quite well, up until the point where we run up against our own faults. It is here that our spiritual advisor can help us. As we try to proceed in humility, our spiritual advisor probably will not have the fault that we do, that has become our stumbling block.

We do not have experience necessary to overcome our faults when we first uncover them. Our spiritual advisor can tell us that we are on the right path, that we need to correct our fault and continue on. Or he can tell us that it is not us, that we are doing the right thing. So that when implications are made that we are the source of the problem, which is a most curious, and inevitable turn of events, we can be justified to ourselves and continue in truth.

But it may cause us to say, what is the community that we are a

part of? The teaching that transcends definitions does not require us to know, "What is our community?" It will automatically propel us toward the community that we are a part of. It will propel us to be found as well as to find. It will propel us to define our selves better as well as our community.

### **Non-Cooperation - The Example of a Plunger**

An ordinary bathroom plunger may be used to draw the blockage out of a drain. Instead of trying to use force to push the block thru, a vacuum is created above the drain and when the plunger is pulled upward, the suction will draw the blockage upward as well.

The vacuum is the truth force. It is a force of attraction. The plunger must be handled in the opposite way of what we would think. We would think it was a pushing tool, but it is more effective as a tool of attraction.

Non-cooperation may be thought of as an ordinary bathroom plunger. Our self may be likened to the rubber part filled with air. It must first be collapsed in order to work.

God's will for us comes thru prayer. The stick is God's will for us. It starts the collapse where the stick joins the rubber.

Then over the drain a seal is formed, which is no personal gain whatsoever. If there is any personal gain, a complete seal will not be formed. We must look very carefully to see that there is no personal gain. If the seal is broken, it loses its effectiveness.

The escape of the air when we collapse the plunger by giving away personal gain seems like force, but after it is realized that it is only air and the bubbles go away, it seems ineffective and not at all like force.

The release of personal gain is the first part of a dual experience. This first part is away from our self.

The second part is toward God. It is God's will for us to love, our act of turning all personal gain over to the environment. It is a force of attraction.

The force in lifting the plunger has been provided by God. In order to see His true power we must submit to the will of the environment. He will let none suffer who need suffer no longer.

This is our suffering and our joy. We have suffered enough when we suffer no longer. Then joy shall proceed.

As the plunger is lifted, there is a force of attraction, of drawing our so called adversary towards us.

We are never to know when we will be accepted or when we will be rejected. It is better to act on faith, so that our motives are pure than to act for an outcome. The outcome may or may not occur. The

blockage may or may not come free. It depends on the truth force. We would almost have to have faith to try it.

All of the people in the environment pushing for their own personal gain is like the force of the water pushing, holding the block in place. The block wants to come up, toward the plunger, but it can't. The force of all the water is too great, and it is keeping the blockage in place.

The plunger need not be used with skill. In non cooperation God will be with us. We start the action. He finishes it.

Our suffering is the force of attraction. If it is too small for the main block, it will not remove it, but it may have an affect on smaller blocks. If we can free some of the blockage from the drain, it may begin working again.

If our suffering is the greatest we can bring to bear, and it is not enough because it hasn't caused the water to flow, it is still a good action... because it is love.

Even if we have failed and no blockage comes up, we have succeeded. Even if our actions were imperfect, if we had it to do over again, and we still would have gone in the same direction, then we have succeeded. This is so because we were willing to risk to do God's will and learn from it. This is so because we moved toward justice and truth and away from injustice and darkness.

In applying the truth force we increase our skill with experience. We can seek outside help that is experienced, but we must always remember to keep our motives pure. We must not seek an outcome.

### **The Final Viewpoint**

In 1890 Tolstoy likened an environment to a swarm of bees, which gives great humility to the fact of our singleness. When we rise up, we are only one.

The others may or may not rise, but whether they do or not, it does not matter. The most vital part of ourself has been preserved intact, and in preserving it intact for ourself, we have become a way, and shown a way, like a beacon in the night for our environment to begin to rise.

People have to talk themselves into doing good. It can't be done quickly. When people communicate heart to heart, sharing beliefs and feelings, opening themselves to the naked truth, they will be drawn toward the good and the truth.

And some of the swarm may yet rise and move upward. With each rising comes a step toward the environment's regeneration of itself, not a rising in violence, not a rising based on personal gain... but a rising based on love.

Environments have a big affect on people. If everyone acted according to their own beliefs on serious matters that affect their personal-moral or spiritual beliefs, the world would be a better place. Because we can affect environments, it stands to reason that we can make the world a better place for our having been here.

All that can be asked is that we do all that we can do and to place the rest in God's hands.

Yet for our part, we have transcended the environment. For us it matters, yet it matters not. We have hope. We have love. We have not become a part of the blockage. We have done our part.

Our suffering is the measure of our love, and the price of our freedom. It creates our peace within.



## **Chapter 15 : Prayer**

Prayer is needed to weaken the power of the dark one. It is the most primitive and most powerful form of worship.

Prayer requires nothing more than seeking God. He hears every prayer ever asked of Him. He has many ears. He helps us and He helps others all at the same time.

It is a mystery we cannot understand, a mystery based on faith.

Faith is what attracts God more than anything else to us. Faith is force eternal. When we know this we will know God.

If there was no outcome to faith, it could not grow. The mere fact that we can talk of a man of great faith or a man of little faith, means that there is a reason behind growing in faith.

The reason is this. It works.

Look at the faithful people throughout the ages. Could they have been wrong?

That is what praying is to be. Faith. Faith that God shall hear. Faith that He shall answer.

### **What To Pray For**

We are to pray only to know God's will for us and the grace to submit to it.

### **How To Pray**

Each person is to find their own way to pray.

We are to make space in our lives to pray. God will make our space holy. He will bless it. When we return to that space He will grant us favors.

It is thru these favors that we are to come to know God.

As we learn God's ways for us, we are to help others know His ways as well. He will never call on us to do more than we are capable of.

When we do God's will, we will receive a blessing. For His will is a perfect good. How could it be perfect if it did not include the petitioner?

### **How Often Should We Pray?**

We should pray as often as Jesus prayed. Often. Never too much. Often. We should seek God often.

We are to do this by recollecting ourselves to God in

thankfulness. We should contemplate Who and What God is.

He is pure goodness, pure love. We should seek to be like Him. It pleases Him. It shapes us into what He would have us be.

### **Prayer in Non Cooperation**

So much depends on our will. If our will is to do God's will, then our self is small and our will to do something outside of our self is large.

The essence of love is the will to do good. By praying, we purify our will and purify the outcome.

God is at the center of our action. When our will is to do that which is truly in the best interests of others, it is for the greater good of all concerned. That is what counts.

Prayer in non cooperation helps us. It helps to cleanse the mind. It helps to cleanse the motives. It brings us closer to God.

Our life is a gift. Our action renouncing all gain is a gift, in the image of the gift of our life. It is a gift, that brings us to a spiritual level. It is a gift of all that we hold to be the root of the problem. Therefore, it provides direction by example, when words have failed.

In short, there is no desire to use violence to force another to our will, but only to love. The visibility of our course in non cooperation lies in our love, centered on our faith.

It is a journey over time. Time is needed to carry the insight of our actions.

### **Non Cooperation - A Dual Experience**

At the precise moment that we renounce all personal gain in an environment, our suffering results in two unique and different experiences with two unique and different sets of feelings.

We call this a dual experience. The first experience has to do with the mourning of the loss of the personal gain that is renounced. The second set has to do with living our beliefs, which becomes the sunrise of our new life, as we find ourselves freed of any shackles that bind us.

On the one hand, when we renounce personal gain it makes us feel bad. But we also felt bad from the environment's unwillingness to let ourselves and others live the life that we held to be most important and essential. Both feelings are legitimate.

We also feel bad about those who are blindly permitting this to happen. We care for them. We want more for them as well. We know their way cannot lead to peace. That feeling also is legitimate.

We are called on to act. We will continue to feel bad, if we do nothing. We will not have peace.

That is why we are lead to have faith in the second set of feelings that has to do with doing what we hold dear. When we are true to ourself, we feel free, because...we are free. To be truly free, we must be willing to risk all, for that which we believe in.

We have faith that our action will result in a better life, for us and for the world. This we feel good about. It becomes the sunrise of a new life. It becomes the cornerstone of our actions.

From the moment of our renouncing all personal gain, things are different. By praying for our so called adversaries, and the regeneration of the environment, we transcend the environment. We care as much about the environment as we always have, but our love for God, manifests itself in our life in a living way, and we feel good about this. We feel a sense of freedom.

Joy proceeds. If any wish to test this theory, they may do so. If any wish to non cooperate, they are invited to tell us what has occurred. If any wish to include us before they non cooperate, we invite that as well.

We wish to serve all. We wish to be with all. We wish to divide none.

We do this because it is God's will for us. We do this because we are called to do this. If any wish to join us, we ask them to come to us. No one will be refused.

If any wish to be more active in Loquate, we ask them to take part in the Loquate Experience. it is the most effective way to join us.

We now turn to the twelfth step of the Loquate Experience. The twelfth step is this.

**Loquate Experience Twelfth Step : Put the spiritual side of things first in all that I did.**

When we non cooperate with an environment, we are doing God's will. This is so because God is love. Non cooperation is love.

At the precise moment that we non cooperates with an environment, we experience a dual experience.

We still wish to be a part of the old environment, but not at the cost of our beliefs. We define our unchanging love as a part of the environment, though we may not be looked on the same way after our action of non-cooperation as before. Nonetheless, we act as we believe we should. We transcend the environment.

The duality of this experience will become apparent to others over time. Seeing our suffering makes those who are causing our

suffering, aware of their feelings towards us. And if we are pure and good, and do not use violence, in the end, they will love us...they will be kind to us.

### **Expect To Be Hated by the World**

The person who renounces all personal gain is like what Gandhi was to the British, or what Martin Luther King was to America. When people disagree with the sufferer, what they are really saying is that it is distasteful to them, that this suffering is brought up, and pointed out. They would rather that it was not brought up, and they would rather that it was not pointed out.

They would rather that the sufferer handle it in a quiet way, some way that did not affect them, some way that did not call for their involvement in the matter, no matter how slight.

We can expect to be misunderstood, if we are going in the opposite direction of the world. We can even expect to be not understood at all, by people who place themselves first.

We can expect to be misunderstood by people who place being liked by men above all else.

We can even expect to be not understood at all. To be not understood is a strength. It is God's way. It is God's strength.

It will cause pain to those who do not understand. That pain comes from their refusal to believe. That pain comes from their refusal to hear God's will for them. That pain comes because they have chosen themselves.

That pain is a sign. Its sign is this. It causes those who have pain to consider what is most important, where before, they did not. Before, they just acted out of habit, and now they must pause and reflect.

The pain will cease when they choose us. Until then, we will be suspected of the wildest claims of worldly gains. We should expect this. For the cornerstones of that which we hold to be wrong, may be so deep and embedded, that to expect recognition would be unrealistic.

And when all of the worldly gains are sorted out over time, it is hoped that the world will see our suffering, in the purity of light that it was meant to be. In so doing, we lay the groundwork for that environment's regeneration, or its demise.

God has in mind wonderful things for us. These things cannot occur unless we love. When we love on this earth, we bring God's Kingdom to this earth.

If any wish to bring God's Kingdom to this earth, then they must hear God's will for them on the lips of all those around them. If any wish to be a part of God's Kingdom on earth, then they are asked to be with us. If any wish to be a part of God's Kingdom on earth, then

they are asked to love as we in Loquate love.

When we love, we serve our selves. When we love, we choose God. When we love, we seek our own well being.

### **Pursuing our Cross**

Non-cooperation is an alternative that closes no doors. No one is excluded. No one is hurt or harmed. It is our cross.

We are to pursue our cross. We are to love our so called adversary. We have loved him enough when he loves us back. We have loved him enough when he is kind to us. Then our job is done.

It is final because there is no further action required. Having done it, there is nothing more to be done.

The biggest pitfall is to seek to be right in our beliefs. All too often we seek to have our perception of reality be truth. If we have been wronged, we seek for others to know that we have been wronged and we seek for those close to us to agree with us.

Being right is not the main thing, loving our adversary is the main thing. This is so because we need much heart to heart communication. We need to be open to the naked truth that we might be wrong. We must seek to correct our errors, so that we can love more.

Our action has more to do with reducing our self than it does with changing our environment. Being right is not only, not the main goal, it is our biggest stumbling block, for it is of the self. Only when we are willing to leave our self far behind will we be able to see the truth.

How can we expect our so called adversary to have faith in us when we do not have faith in him?

Faith is love. It brings out the Lord in another. Seeing the Lord in all those around us, brings out the Lord in them. Our faith in them draws them to us.

That is how we are to be kind to our adversary. We are to see the Lord in him.

We are to hear him. We are to ask him the wrong of what we have done. We are to ask him the right of what we have done. We are to ask him what he thinks of us.

We are to see the Lord in all those around us. We are to hear them as well. This is needed for them to remove the blocks to loving us.

We need not answer their beliefs. We need only hear them. We need to wait a while and then we need to hear them.

This frees them to love us. For if a person believes that

another wants to know what he has done wrong and seeks to change, then half the battle is won.

For each of us knows that we will all have a different view point. We know that another may not see things as we do, and until he has told us his side, until he knows that we want to hear, that we are seeking only to do good, until then our work will still be unfinished.

Our so called adversary needs to know that we want to hear him. At that point he feels himself released. He may realize he has no influence over us but it does not matter because of our humility.

Humility invariably leads to truth. As each of us listens to the other, we are gently guided back to the truth.

We are looking. Because of our great humility, our adversary can have faith in us. He can love us back. He can be kind to us.

Most of all, we need to love our adversary externally. Before, during, and after our act of non cooperation, we need to show our expressions of love out in the open. Feeling our love for our adversary in our hearts is not enough. We must express our love in genuine external acts of faith.

Before we get others to be kind to us, we must first be kind to them. Our problems with others will be over when we get them to be kind to us. When others love us back, then we have loved enough.

We are free to leave one environment in favor of another when those in the first environment are kind to us. This occurs in their external acts to us. Until then, our work is not finished.

### **Our forgiveness Is Obvious Because We Have Loved**

We can think we have forgiven another in our hearts. We can think that we have loved. But until we love another externally, we will not realize that we have not loved.

We can fool ourselves. We can be in some neutral ground in regard to our adversary. We can be happy with our progress. We can like our life better.

We can be content. Our adversary can be out of our mind. We no longer think of him or the wrong. But there is more.

The forgiveness that counts is not an inner forgiveness but an external forgiveness. A forgiveness in front of others is what is needed. Just being with another, just seeking another out is external forgiveness...and hearing them is elemental.

We will only realize this when we seek out our adversary. The Lord's way is all powerful. His way is this. Suffering. There is no other way.

Suffering burns the dross of our sins from our soul. It causes

pain. We will know we have suffered enough when we suffer no longer. Then joy shall proceed.

Any person, any living human being who is not kind to another, any other, does not love him. No one is too small, too lowly, too untouchable for the Lord to love them.

No one is to be too small, too lowly, too untouchable for us to love externally. Externally mind you, for what counts is actions, not words, not thoughts, not feelings. If we are to be a worthy offering, what counts is what we do...our choices made in love.

We sense that our Lord's ways are not ways of the world. They are new to us. We are groping.

When we love, when we go out of our way to spend time with our adversary, we show him that we love him by our actions. When we have faith in the endeavors of our adversary, he knows that we love him.

We are to have hope for our adversary. Hope that he may yet choose us and in so doing choose God.

Our forgiveness is obvious. We could not love if we did not forgive. At that point, love is renewed. When our adversary is kind to us, our action is finished.

We can still go our separate ways. We can still invest our time in another environment that permits us to affect it...but we can go with peace because we have acted on our beliefs, because we have loved outwardly.

### **The Kindness of Humility**

When we face adversity, we come face to face with our own faults. Often we learn nothing from good times and it is in bad times that we learn the most. Adversity brings out the best, and the worst, in people.

There is very little that we need to correct outside of ourselves. Most of the things that we need to correct are within ourselves.

If we become aware of some inadvertent fault of ours, that may make our non cooperation imperfect, we can try our hardest to amend our fault. We can learn for the future from our mistake, if it is after the fact. It may still be that our original course of action would well have remained the same, even though in some measure, it was not perfect.

When we are in the throws of a struggle, we especially wish to be careful that our behavior, which we hope is overcoming our faults, will in fact, result in overcoming them. We also wish to be certain that we are not inadvertently causing a wrong, because of our own faults, or even perhaps, our outright blindness and a spiritual advisor will be essential.

Once we have non cooperated, the world will have no time for us to become good. It does not matter that we are human like everyone else. When we are trying to lead a good life, we are on a pedestal. We will be expected to be perfect from the moment we are placed in the eyes of the world. We will not be permitted the luxury of growing at our own pace.

This is a benefit because our faults will be promptly pointed out to us. When we come up against a fault that we have found inadvertently causes hurt or harm to others, that is the time for us to suffer again. We do the best we can and go on from there.

If after we clear our conscience we realize we have done wrong, we must admit it. We must make amends immediately. We must tell those involved that we seek only good. We must tell them that we love God. We must ask their forgiveness and tell them it pains us to realize that we have done wrong.

It does not matter the size of our wrong in comparison with the wrongs of others.

We will succeed because of our great humility. That is the force of attraction. We will be drawing others to us.

We need to say that we were on the right track but that we did not go far enough. Then we need to state our wrong. We need to state that we did not love enough. We have loved enough when we are loved back.

More importantly, we have healed ourselves when we heal our adversary. Then and only then will all traces of self pity and resentment leave our heart. Often, that can only occur in time.

As we gain experience in uncovering our own faults and eliminating them, fault by fault, we will transform our behavior into something which becomes second nature to us. We will actively seek to know, to uncover, and to eliminate our own faults.

The question we must ask is would the uncovering of the fault have kept us from taking the path of non cooperation? If we would still take the path of non cooperation, then the uncovering of that fault does not prevent us from continuing on the path of non cooperation. Uncovering the fault and correcting it, can only result in providing us with a better chance to serve others more effectively in the future.

If the uncovering of the fault would have kept us from taking the path of non cooperation, then it is time to abandon our non cooperation.

If a person errs, if a person makes a mistake, whether it be thru his own fault or the fault of another and that error changes the essential nature of the purported wrong doing, so that it no longer is serious sin, then the non-cooperation must cease. To do otherwise



would be unkind.

Non-cooperation is a most powerful expression of a soul's anguish. It is to be reserved only for situations that warrant it.

But either way, the kindness of humility is to be directed to overcoming the fault which has been unearthed.

The best way to win justice is to give it.

### **An Insurance Policy**

The acid test of non-violence, non-cooperation is ending up friends.

Forgiveness is the path that we are called on to take in non-violence, non-cooperation. To do this it may help if we think in terms of taking out an insurance policy.

We pay an insurance premium, every time we go out of our way to show our love to the so called adversary. As Gandhi would say, love the hater, that is the hard part.

If we do not pay our insurance premium, we may lose the benefit. The outcome of ending up as friends, may not be insured.

If the premium we pay is too low, we may not have enough insurance. We may be on the right path but not do enough to end up as friends.

This may truly be walking in a place that we have not walked in before...and so it has a seemingly distasteful appearance, yet it can be sweet in reality...the primary values predict it. A simple phone call, kind words, an action that says "I care about you," is 1) truly in the best interests of others, 2) attaining a goal, when we do the action in question, because our goal is to show our love, not necessarily to be loved in return, and 3) it is operating in an area of meaningful expansion for ourselves, because it is God's will for us.

Joy lies not in fruition alone, where we end up as friends, but joy also lies in doing all that we can do and placing the rest in God's hands. We must seek our cross.

We can profit from suffering in the image of Christ.

When we pay big premiums we may receive big rewards, but we can't expect them early on.

The idea is to give us a practical handle on what we must do as time progresses in our non-violence, non-cooperation, since this is all new to us. If we ask ourselves, have we taken out an insurance policy and are we satisfied that the size of the premiums that we are paying are sufficient for the face value of the policy that we are expecting, then it may help us to better see and do that which at

first seems foreign.

Non-violence, non-cooperation is the sweetest, when fruition occurs and we end up as friends, but we cannot get there without suffering.

We can feel bad when we are put upon. We do not have to put on a happy face, but we must make opportunities to pay big premiums. When we do so it is likely to pay big dividends.

We cannot get there without carrying our cross.

### **In God's Hands**

Non cooperation brings peace. It is a transcendence. It transcends the feelings of self pity, resentment, hatred and violence, and replaces them with the feelings of understanding, compassion and love...all thru suffering, voluntarily born.

We may stand as a shining beacon to others in the environment who have a glimmering of what we are doing. We can be a model to those in the environment who wish to transcend it as well.

A good environment would be one that lets its members affect it on the most important matters. If an environment lets us affect it then it must be called a good environment. If an environment does not let us affect it, then it must be called a bad environment.

God will abandon none who place themselves in His hands. He will be with all who choose Him. This means that even bad environments will be affected by a person who chooses God. This is so because all who hear God's will shall be heard by God.

If any wish to test this theory, they are invited to do so and report to us the results. If any have been willing to hear God in their heart, God will draw them to Him. If any are willing to test this theory, God will draw them to Him.

In a bad environment, non cooperation is therefore an answer. The peace that comes from non-cooperation is a peace that exists inside of us. The kingdom of God is within us.

Suffering is where our peace comes from, that we were willing to suffer that much for what we believed in, that it was born voluntarily, that it was truly in the best interests of others.

We cannot foretell the outcome. We cannot tell whom we will affect, and in what way. Nor can we tell the time that it will take to have an affect.

For the first reaction of the environment will be one of being upset, because of the problem we have exposed and prolonged, while others have seemingly accepted it, or hold it to be out of reach of doing anything about it. So it may take considerable time.

But irrespective of the outcome, we have transcended the environment, to the sunrise of a new life. We have placed ourselves in God's hands. We have done all that we can.

That is why joy proceeds.

### About Loquate

Loquate is a charitable center for peace that uses technology for intentional community building.

We can always increase the sense of community in any environment that lets us affect it. We can be more specific and say that we can increase sense of community in any environment that permits the rights in the Bill of Rights. The more rights it permits, the more we can affect it.

### Uphold Basic Human Rights

Loquate Primary Values Bill of Basic Human Rights	Explanation – Symptom of Violation R013
1. The right to do that which is truly in the best interests of others.	1. Feeling that I am part of something that injures or harms others.
2. The right to attain goals or other ends not necessarily preconceived as goals but which become goals once experienced.	2. Feeling unable to finish something I have started or want to do because others prevent me or interfere or take over.
3. The right to operate in an area of meaningful expansion for yourself.	3. Feeling bored about my work. Feeling I am wasting my time. When I die I don't want to say "That which I should have done, I did not do."
4. The right to act non cooperatively, non violently according to my personal-moral or religious beliefs.	4. Feeling like my personal-moral or religious beliefs are not accepted. Feeling like I am kept from living my personal – moral or religious beliefs.

Loquate's mission is to work with members of groups and organizations:

- To develop the member's diversity and sense of shared humanity thru self awareness,
- To develop a sense of community in small groups of self aware members,
- To develop the sense of community within the larger group or organization of which they are a part,
- To develop the larger group or organization into a catalyst for the sense of community in its surrounding environment,
- To spread the sense of community throughout our fragile world using small incubator groups to serve as a model for peace.