

Identity Experience Primer and You!

R082-aq-10 hours

A best format is in person but it can be done by Zoom as well.

Join Zoom Meeting:

<https://us02web.zoom.us/j/83411575673>

(Once on Zoom, choose “join with video,” then choose “call using internet audio.”)

Poor internet signal? You can always join us by phone at 312-626-6799.

**Thursday November 2, 2023
9 am to 1 pm CST
Identity Experience Evaluation!**

Format

A workplace where you have freedom to live your deepest beliefs in harmony with all, is a best place to work. Loquate's Smart® protocol builds small group unity. Unity precedes community. Now our Smart® group will build community.

Each in our Smart® group will share an experience or series of experiences elevated in your mind as typical of what it means for you to work in our organization.

You can elevate a positive experience, a negative experience, or a dual experience meaning both positive and negative. If you share a positive experience at our next Assembly, you may affect many.

(Smart® groups do no governance of social structures. That is up to each head of a social structure. The Smart® group protocol is to change only yourself, and no one else.)

We brake for miracles. Raise your hand. Sharing Miracles, First Hand, builds an interdependence based on the Spirit.

The agenda is sequential. Appendix A at the back is for the facilitator to run the meeting like a retreat.

Overview

Share your Miracles, First Hand.

Part 1 Share Your Identity Experience

Part 2 Evaluate Identity Experience

Overview

Welcome to Loquate

R010-cL

Loquate's vigor is unity for all -- in, through and by Natural Law -- not religious teaching.

Loquate's Smart® group program offers **Scientific Momentum Activating Righteous Transformation** through Natural Law. The science states innate needs are satisfied by primary values. The innate needs of human kind may be the greatest discovery in Natural Law ever. Like sailors eating limes to prevent scurvy, Smart® habits overcome the scurvy of the human spirit which is diminished motivation and well-being. Interfaith Smart® group members build community in every group of which they are a part, and individually tend toward happiness or joy.

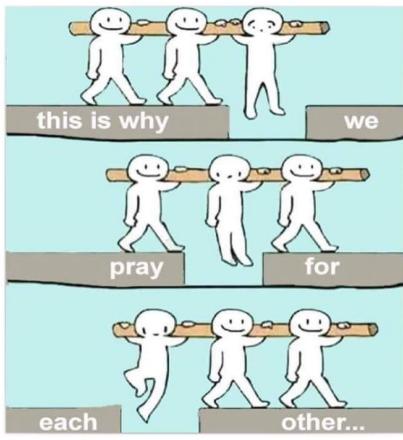
Loquate is comprehensive in this sense. It integrates religious beliefs about community in unity for all mankind as Biblically or Scripturally possible, nothing more.

Welcome to Loquate!

Loquate builds an interdependence that is based on the Spirit. The Spirit is a caring presence outside of ourselves that can be invited to reside within ourselves. We brake for miracles. If anyone has a miracle story to tell, please do so. What better witness than a miracle story. Raise your hand. Share yours.

As a Feedback Group, we follow the same Smart® protocol as in our small group:

- self-change, not changing another,
- relevant resolution storytelling, not advice,
- satisfying innate psychological needs, not ordinary conversation.
- praying for each other.



All are welcome!

Seeing hope in others' stories is the catalyst that will increase community.

As a Feedback Group, we will follow the same Principles of Interfaith dialogue as in our Smart® group during meetings:

Principles of Interfaith Dialogue

- Interfaith dialogue is first and foremost an attitude that is acquired as the result of listening to various points of view and ultimately forming one's own view of other religions. An attitude could be defined as a manner of acting or thinking; a disposition, opinion or mental set.
- Interfaith dialogue consists essentially in hearing each other. Interfaith dialogue is living together in spite of our differences. Differences make sense when they are well understood. Be respectful of differences.
- Avoid proselytizing during interfaith dialogue. Be true to your beliefs. State your own beliefs when appropriate.
- But mainly listen well, which means hearing an entire message.
- Build unity. Be united in faith in God, for love of fellow man, for peace on earth, and for the greater glory of God.

Loquate treasures its independence consistent with its mission as a ripple organization for peace.

Mission

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 Smart® groups to serve as a model for peace.

Part 1 - Share Your Identity Experience

Can we increase work engagement?

Instead of thinking how we are different, let's take a moment and think about how we are the same. If that which you value the most is intentionally put to use at work, that experience is highly likely to lead to happiness for you and an increased sense of community for each work group of which you are a part. Any workplace where you have freedom to live your deepest beliefs in harmony with all, is a best place to work. Community in "unity for all" exists for you.

If your identity experience was consistent with that which you value the most and consistent with the mission statement of your workplace, engagement would be high. Studies show that high engagement leads to greater profitability. (See Gallup studies 2013 and 2011 state of the Global Market Place: 147% higher earnings per share @ 9.3 engaged for every 1 not engaged vs. 2% lower earnings per share @ 2.6 engaged for every 1 not engaged.)

Greater profitability and engagement lead to workplace enhancement. Recruitment is easier when high engagement with the company mission statement includes that which one values the most.

Increased engagement leads to innovation. Greater profitability leads to greater capital availability for growth and advancement.

Socialization occurs which exceeds individual capacities.

Identity Experience Evaluation

Introduction

An Identity Experience is an experience or series of experiences raised in the mind of the storyteller as typical of what it means to be a part of this group or organization. Please write down ahead of time your experience or related experiences below and be prepared to share your identity experience. You can write down your notes of your identity experience here:

Identity Experience Exercise Sheet — R082-B070-ae –wagdan-aa 10/30/2023

Can you think of an experience, or set of related experiences, that you have had that was a defining experience for you that most exemplifies what it means for you to be a member of the **entity under study**, including for example a bible study group, or a church group, or an organization where you work. What others think of the experience is irrelevant. The more meaningful the experience was for you, the more valuable it will be for us. The experience will be particular as opposed to a general concept like mom or apple pie. Please share your identity experience as your story.

Basic Human Rights Innate Needs Values that permit innate need satisfaction	Explanation – Symptom of Violation
Relatedness - 1 <i>The right to do that which is truly in the best interests of others.</i>	1. <i>Feeling that I am part of something that injures or harms others.</i>
Attaining goals - 2 <i>The right to attain goals.</i>	2. <i>Feeling unable to finish something I have started or want to do because others prevent me or interfere or take over.</i>
Autonomy - 3 <i>The right to operate in an area of meaningful expansion for yourself.</i>	3. <i>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."</i>

The values that permit an entity's member's good experiences are the values the member must have the right to pursue.

Let's see if the identity experiences being related contain any of the primary values listed in the Primary Values that permit innate psychological need satisfaction for increased happiness or joy for the individual and increased sense of community.

Instructions:

1. After hearing a story determine if the experience goes for, “F,” against “A,” or is neutral, “N,” with regard to the first primary value. By “**going for**” a value, we mean the experience is consistent with the value as stated. By “**going against**” a value, we mean the experience is not consistent with the value as stated. By “**neutral**,” we mean the experience is neither for nor against the value in question.
2. Do the same for each remaining primary value.
3. Without explanation, read the letters of your three responses, such as “F, F, and N.” After all answers have been read off by everyone, discuss differences.

Storyteller	/	/	/	/	/	/	/	/
The Primary Values are:								
1. Doing that which is truly in the best interests of others.								
2. Attaining a goal, (or other end not necessarily preconceived as a goal but which becomes a goal once experienced.)								
3. Operating in an area of meaningful expansion for yourself.								

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

Part 2 - Evaluate Identity Experience

Identity Experience Evaluation Record. Evaluate using these Primary Values:

- | |
|---|
| 1. Doing that which is truly in the best interests of others. |
| 2. Attaining a goal, (or other end not necessarily preconceived as a goal but which becomes a goal once experienced.) |
| 3. Operating in an area of meaningful expansion for yourself. |

The organization needs to define a unique understanding for each of three levels of involvement:

- Level A – big job – organization title with deep involvement - higher level of commitment in furthering the ideals of the organization.
- Level B – light job - organization title with some involvement.
- Level C – education for rank and file.

Date	Record the Level of involvement that this relates to	Identity Experience “for” or “against” primary value number Yellow highlight if initially went against primary value numr	Identity Experience Evaluation Record # _ of_ Participant Name/1 st /last initials of Recorder	Give someone in your Feedback Group the job of recording this Report. Recorder (or alternate recorder), please jot down a few words describing how the identity experience went for or against each primary value. This may permit cultural enhancement in other areas and other levels of the organization after certification.
Eg 2022 1111		1	of	
	xxxxxxxxxx	2		
xxxx	xxxxxxxxxx	3		
		1	of	
	xxxxxxxxxx	2		
xxxx	xxxxxxxxxx	3		
		1	of	
	xxxxxxxxxx	2		
xxxx	xxxxxxxxxx	3		
		1	of	
	xxxxxxxxxx	2		
xxxx	xxxxxxxxxx	3		

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		1	<u>of</u>	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	<u>of</u>	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	<u>of</u>	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	<u>of</u>	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		

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	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	_of_	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	_of_	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		
		1	_of_	
	XXXXXXXXXX	2		
XXXX	XXXXXXXXXX	3		

Next following is an Example

Identity Experience Form Completion Example

R082-B070-ae-example

Can you think of an experience, or set of related experiences, that you have had that was a defining experience for you that most exemplifies what it means for you to be a member of the **entity under study**, including for example a bible study group, or a church group, or an organization where you work. What others think of the experience is irrelevant. The more meaningful the experience was for you, the more valuable it will be for us. The experience will be particular as opposed to a general concept like mom or apple pie. Please share your identity experience as your story.

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Instructions:

4. After hearing a story determine if the experience goes for, "F," against "A," or is neutral, "N," with regard to the first primary value. By "**going for**" a value, we mean the experience is consistent with the value as stated. By "**going against**" a value, we mean the experience is not consistent with the value as stated. By "**neutral**," we mean the experience is neither for nor against the value in question.
5. Do the same for each remaining primary value.
6. Without explanation, read the letters of your three responses, such as "F, F, and N." After all answers have been read off by everyone, discuss differences.

Dave 1 of 3	Storyteller	d1	d2	d3	john1						
The Primary Values are:											
1. Doing that which is truly in the best interests of others.		f	f	f	f						
2. Attaining a goal, (or other end not necessarily preconceived as a goal but which becomes a goal once experienced.)		a	a	a	a						
3. Operating in an area of meaningful expansion for yourself.		a	f	f	f						

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

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Eg 2022 1111	A	1f	1 of 3 D	D works for J in J's company. K has her own company. J's company sells to K's company. K's company and J's company cannot survive without each other.
2022 1111	xxxxxxxxxx	2a	Dave Jones	
xxxx	xxxxxxxxxx	3a	John White	So D feels related to K and J. This is 1 of 3 identity experiences of D. This 1 st story from D (see storyteller chart above) was an identity experience for D in J's comp[any]. The story was told as 1 of 3 identity experiences of D that was elevated in D's mind about what it typically meant to work I, J's company. Identity experience 1 was dreadful for D but progressively improved in each successive identity experience.
(Context: D went down a rabbit hole and did a lot of research on what his boss J did not ask for, or want. D did not do what J wanted. This had occurred several times before. J put D on probation. D did not think of leaving. D realized his mistake and kept moving forward) D felt related to K and J. K and J continuously satisfied his innate need for relatedness. This identity experience 1 made D take a look at the big picture. He realized he needed to see the forest for the trees. He thought back to previous jobs where he was new. D's view of things was that he thought he knew something, but believed those with experience could better see than himself. When D went down the rabbit hole on this job, J told him.				

From J's perspective, J had to forgive D, to pray, and to accept D as he was. J explained that when another does not do a job in their job description, J has to get involved. In this case, J provided what D was missing. So the company did not fail. This was dreadful for J as well because he hoped D had the right stuff.

2022	A	1f	2 of 3 D	D is related to K and J. This is 2 of 3 identity experiences. This experience was also dreadful for D but less so than 1 of 3. D took into his autonomy that he could learn. So D was operating in an area of meaningful expansion for himself. He felt he was getting better. He did not get the job done but he got a little closer to getting the job done.
1111	xxxxxxxxxx	2a	Dave Jones	
xxxx	xxxxxxxxxx	3f	John White	

From J's perspective, again J had to forgive D, to pray, and to accept D as he was. Again J provided what D was missing. So the company did not fail. This was dreadful for J as well but not as dreadful as the first time. J was beginning to see the other good qualities of D like reliability, hard work and a positive attitude. So acceptance was easier. J told this honest assessment to D.

2022		1f	3 of 3 D	D is related to K and J. This is 3 of 3 identity experiences. This experience went against competence but D felt he was getting better. D reinforced in his autonomy that he could learn. He did not get the job done but everything he needed to do to do the job correctly was understandable. D reached out to J and said "we can get past this. Just tell me what else I need to do."
1111	xxxxxxxxxx	2a	Dave Jones	
xxxx	xxxxxxxxxx	3f	John White	

From J's perspective, J had accepted D's seeming inability to intuitively know what to do. But as a result of identity experience evaluation, in a meeting together J shared an identity experience which was the same topic as D! The holy Spirit brought this about. J could better see things from D's perspective. J was becoming more comfortable with the situation. J trusted God that after J was gone, D could find another who intuitively knew what to do as complimentary skills to D. Meanwhile D had not given up and he was getting better. Even J had to admit that. But only identity experience evaluation permitted J to start feeling good about D in this regard.

This third experience was a spiritual experience for both D and J. The next identity experience shown is J's experience as storyteller. See above chart.

2022	A	1f	1 of 1 J	J is related to D and K. This is 1 of 1 identity experience of J. J knew he alone had to write a special report because a) D did not know as much as J, and b) there was a time urgency.
1202	xxxxxxxxxx	2a	John White	
xxxx	xxxxxxxxxx	3f	John White	

From K's company perspective, she did not want to communicate to her clients in the fashion J had done. J was unwilling to communicate in the fashion K wanted. The solution was to put out a report in the name of J's company and to only put it out when it was needed. All parties agreed. D was comforted that J and K had resolved the matter. It gave hope to D. And all 3 were learning from each other. Number 2a became a 2 f.

Identity Experience Evaluation brings Spirit-centered community by permitting satisfaction of each other's innate needs, doing That which one values the most for the common good. Praise God!

Appendix A – Instructions for Facilitators

Follow the Odd Rule

When you as facilitator are tempted to say something in response to what a speaker has said, be silent and call on others to speak. If you want to say something on a controversial point, the chances are high that others will also want to speak. The rule is odd because when you want to speak, the rule says do not talk on the subject. As a facilitator, the more you want to say something in response to what has been said in the sense of coming to some conclusion, the more you need to be silent and call on others to form consensus to resolve the matter.

This odd rule will help shift the burden of choice off of you and onto the group. In the end, the group will more appreciate you because of your use of the Odd Rule.

There is another very important reason for using the Odd Rule. The Odd Rule is like jiu-jitsu. As the group facilitator, you hold all the power. If you are perceived as misusing your power because you took a position different from another in the group, even if you are correct the group may disagree with you, simply to take power away from you. Instead, call on others to form consensus when you are tempted to say something. Always give the power back to the group. That way it will be the group responding to each other and not you responding, or worse you concluding, to them. We call this forming consensus.

1. Risking is Good...

Now that you have the idea from reading the directions, you will see that risking substantive matters are the fuel that makes the group tick. You may plan to begin with your own concern about your handling of something to break the ice. Your leadership in sharing things risky to yourself can set the tone for the group.

2. If You Follow the Basic Suggestion

Risking is good if you follow the Basic Suggestion. Each one of us has feelings inside of us which tell us

whether we are on base as a human being or not. Feeling good means being on base. Feeling bad means being off base. Risking means sharing feelings. There are those feelings that we know we should share. Those we share. There are those feelings that we know we should not share. Those we do not share. Lastly, there are those feelings that we are not sure if we should share or should not share. The **Basic Suggestion** says “Tend toward sharing all of your feelings by being honest when in doubt.”

3. If the meeting is going bad (See Member Guide reference “At any time a Christian may invoke this prayer; other faiths act in faith.”)

The primary way then that the Facilitator follows internal hunches is not to make conclusions but to ask questions and to direct who is to respond so that a consensus forms. When a Facilitator faces an issue and is dying to say something, don’t. Select someone to help out. A Facilitator might say “John, can you help us out?” or, “John is that the way you see it?”

After John gives his opinion, the Facilitator calls on two or three others in rapid succession to give their opinions. When a consensus forms, the group has made a statement which is far more convincing than any conclusions from any one individual including a Facilitator.

4. Equal Air Time - do not let anyone monopolize a meeting, give everyone a chance to discuss matters.

Equal air time does not mean that everyone has talked for the same amount of time. Equal air time is achieved if at the end of the meeting everyone has said everything that they wanted to say.

You can help by calling on another to speak about a matter that you believe has not been fully or fairly covered. He will want to hear from you.

5. Watch out for Ramrodding - a true consensus comes best with a feeling of fairness.

- a. Fairness that a person feels his opinion needs to be heard and wants to be understood.
- b. Fairness that the direction of things discussed travels equally into areas he deems important, not just areas those in control feel are important.
- c. Fairness of sentiment... its okay for a person to be outside the majority, but a genuine attempt should be made by the group to put its sentimental arms of comfort around anyone who finds himself on the outside. Take the approach that there must be a germ of truth in that minority view, and the group is the loser unless it can find it, reconsider it and use it, now, or in the future.
- d. Seeing the Lord in each of us - a person is not to be left out because he is different from others in the group. You are to seek to understand each in the group. You are to hear each person in the group. None are to be excluded. We can do this when we see the Lord in each of us.
- e. Fairness of float- some people are more verbal than others. They should be sensitive to intimidating others and should restrain themselves from using their highly developed skills when they see others pulling back. They should encourage others to speak.

6. Leader and Follower -

You are Leader when you speak of your own experiences, telling a story in which you are personally experienced. You are Follower when you speak of matters about which you have no personal experience.

The Facilitator is not always a Leader. As such, the Facilitator's authority is to be respected, but the Leaders are to take responsibility for the well being of the group.

In the process of forming consensus, the Facilitator will serve as both Leader and Follower. You are Leader when you know

something, like your own feelings or something within an area of expertise of yours. You are a Follower when you are dealing with something in which you have no personal experience.

The far goal is for every member to serve as both Leader and Follower. We should all strive to be perfect Leaders... and perfect Followers, and know the professional difference between the two, with the measure of success in terms of being comfortable with each other being both Leader and Follower in our little group which implies great respect.

- 7. Build up the focus person to go out into the world.
 - f. The whole point of the small group is to build up the Focus person, so the focus person feels confident.
 - g. Watch out for insensitive probing questions.
 - h. Avoid untoward questions. An untoward question leads to a negative answer.
 - i. Show faith in the person through your questions.
 - j. Your question can take a stab at how they feel. When they answer "Exactly" you will know they feel understood.
- 8. The measure of success is our good experiences at these meetings over time. We want to be sensitive to and avoid bad experiences of all members and foster the good experiences of all members.

A heightened sensitivity will accomplish that. After a while, the good experience will create a kind of afterglow. When it's fun just being together at these meetings, because we all look out for each other, we will know we have arrived.

There will be a sense of group loyalty and group support. Leaders will know the members and go out of their way to be

helpful. The atmosphere will be cohesive. The environment will be a community.

These are the practical manifestations of love: sharing, caring, knowing, and feeling, I am willing to do anything for that person.

When we do these things, God will be with us. He promised us that where two or more are gathered together in His name, there He will be.

9. Actively listen

- k. Give the speaker your full attention. That makes them feel good because it shows you really care about them.
- l. Make eye contact.
- m. Give animated body language.
- n. Understand what you have just heard.

To form a conclusion when you think a speaker may be off base.

- Call on someone you think will form the right conclusion... John, how do you see that?

10. To form a consensus after a correct conclusion has been made

- Mary, do you see it that way as well?
- Tom, how about you?
- After two quick agreements, consensus has formed. If more response is solicited, it will no longer relate to the conclusion.

11. To get more information from the speaker

- You said _____, tell us about that.

12. When the speaker has been disagreed with in consensus.

- "I respect the fact that you can be different in this area," or
- "You are doing what you believe you should do and no one knows your position better than you do," or
- "You have a different point of view and you express it very well. I am sure we will hear a lot of different viewpoints on that subject."

- Then move on.

13. Our Smart® Group Confidentiality Policy

Please provide a copy of this confidentiality policy to any small group member who asks. By participating, participants agree to this confidentiality policy: Let your Yes mean Yes and your No mean No.

Context

Matthew 33-37 Good News Translation

33 “You have also heard that people were told in the past, ‘Do not break your promise, but do what you have vowed to the Lord to do.’ **34** But now I tell you: do not use any vow when you make a promise. Do not swear by heaven, for it is God’s throne; **35** nor by earth, for it is the resting place for his feet; nor by Jerusalem, for it is the city of the great King. **36** Do not even swear by your head, because you cannot make a single hair white or black. **37** Just say ‘Yes’ or ‘No’—anything else you say comes from the Evil One.

Truth

My failings are never to be publicized but they may be told in private for an important reason.

One of these is to carry through to its ultimate conclusion any endeavor begun by humans.

If I do not discuss my failings how can I overcome blocks that otherwise may remain embedded.

Issues are to be discussed until perception equals truth.

Then and only then may corrective action be invoked.

I am to confront evil, not abandon good.
That is good.
Yet I must speak the truth as I know it.
God will guide me if I am wrong.
I must speak out courageously.

End of Confidentiality Policy