



All is spirit and the universe is spiritual

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1. The loving and tolerant *Great Spirit* is above all

We assume that the *Great Spirit* is a loving Spirit and forgives all our apparent mistakes. The *Great Spirit* is above everything, also in our commandments. No one in our community or outside our community has the right to place himself above the *Great Spirit*. Based on the existence of the *Great Spirit* is our deep belief in the unconditional love of the *Great Spirit* into all beings of the entire cosmos. The community of faith as a community and individually submits itself to this belief in the *Great Spirit* and lives this belief knowing that the *Great Spirit* forgives all our perceived mistakes and we are always given another chance to live as part of the whole *Great Spirit*.

No obligation is imposed on us, but either we respect these values or we do not. Only respecting a little or respecting when it proves beneficial is disrespecting the *Great Spirit* and its values. **I am** is the essential part of the *Great Spirit* that defines all of our right to exist.

2. Everything in the cosmos is owned by the *Great Spirit*

The *Great Spirit* created this world in which we have been endowed with all divine rights. The *Great Spirit*, through our parents, has also provided us with a body through an act of creation. And this body is also owned by the *Great Spirit*. We have attained the honor of using this body in this life for our physical appearance in this world. No one has the right to access this body because, according to our faith, it is the property of the *Great Spirit* and we are only the usufructuaries of this body as long as we stay in this world.

We may use everything else material in this world, but always under the aspect that we have received it from our ancestors only in order to be able to pass it on intact and in trust to our descendants. So there is an obligation in our community to use our strength and our abilities to protect this spiritual and material world, so that we can hand over the intact spiritual and material world to our descendants. Our honor obligates us to respect the spiritual and material world and to use it sustainably. For the whole world with all its creatures is, according to our faith, the trust property of the *Great Spirit*.

3. Free will is sacrosanct

Among the divine rights granted to us is our own absolute and sacrosanct free will, which is absolutely above everything - except the first commandment. Nobody has the right to restrict our free will intellectually, spiritually or materially, as long as our exercised, absolute and sacrosanct free will does not contradict the 1st commandment and the 2nd commandment. We, the community of faith, insist on the unrestricted use of these God-given rights. The attempt alone to influence our own absolute and sacrosanct free will is a violation of the superior rights of the *Great Spirit*, which is the center of life in our community. The dignity of a living being and the own absolute and sacrosanct free will granted by the *Great Spirit* are not negotiable by any worldly rules, also called laws and regulations for persons.

4. Our community of faith and its spiritual values are the highest good of our community, which we are all called to protect together

Our community's goal is to serve the *Great Spirit* in all its forms. This is an essential part of our community of faith. It includes this confession of faith. Even the attempt to dissuade us from this faith is a violation of the 3rd commandment of our faith community. Any coercion exerted on us, for example, to make us violate our confession of faith, is a crime against the *Great Spirit* who gave us this spiritual gift. The spiritual legacy in this confession of faith will lead us, if we so desire, to a paradise on earth created for all living beings, regardless of species or origin. We must not exclude anyone. But we in the community of faith are called to protect this legacy of the *Great Spirit* collectively against outside influences.

5. The preservation of physical, mental, intellectual and spiritual integrity is an essential part of our faith

Every living being has a right to physical, mental, intellectual and spiritual integrity. And every being, in accordance with the 3rd commandment, has the right to give up this right to its integrity of its own free will, if no coercion was used in the process. But our belief in physical, mental, intellectual and spiritual integrity is an essential part of the 2nd commandment, because everything that constitutes us is a loan from the *Great Spirit*, given to us in good faith. It is our deed and that of the community to protect these values in each member of the community when it is in the best interest of the member of our community of faith. Entities outside the community are, of course, granted the right to act in their own faith. And this regardless of the consequences for the being itself. If, however, the exercise of free will by outside beings results in a member of our community of faith being deprived of his/her physical, mental, intellectual and spiritual integrity against his/her will, the community unitedly and collectively places itself before the threatened member in his/her divine rights. This is one of the essential characteristics of our community. Unconditional solidarity. No one has the right to diminish or devalue the foundations of our rights resulting from our faith.

6. Our ancestors are our roots and our roots are to be honored

Our direct ancestors gave us life in this world. Their ancestors gave life to our ancestors. It is the eternal cycle of becoming and passing away that we as a community of faith hold in high regard and respect. Our ancestors are the roots of our being. We have experienced life through them and have been given the world in which we now reside. Disrespecting our ancestors is, according to our faith, disrespecting ourselves. It is a disregard for the 2nd commandment and a disregard for the gift of the *Great Spirit* to us: **life**.

We forgive and pardon ourselves and our ancestors for all the seemingly made mistakes, just as the *Great Spirit* does with us. Every day. For if we do not forgive, we would be placing ourselves above the *Great Spirit*.

7. We respect and honor the partnership of our counterpart, no matter what kind of partnership it is

Everyone has the right to shape his life according to his own ideas, as long as he does not harm another being with it. This also applies to partnerships that two living beings enter into with each other. Nothing lasts for eternity. The creation of the *Great Spirit* is always in a flow. Everything is in motion. Everything is in vibration. Also partnerships. If the resonance is no longer there, the partners should be honest with each other and admit a lost resonance to each other. Nobody has the right to hurt another. Therefore, no one should hurt himself.

The *Great Spirit* tolerates every form of partnership. Therefore, so should the community of faith. No one is excluded because he claims the tolerance of the *Great Spirit*.

8. Legally acquired property is sacrosanct

Every member has the right to acquire property lawfully, that is, without lying or cheating. A member of the community of faith can never become the owner of a thing (material value). Since everything is owned by the *Great Spirit*, the member of the community of faith can exclusively register the right of use or possession of a thing and manage it as trust property in the sense of the *Great Spirit*. Legally in our community of faith means that the thing was not previously claimed by any other living being and that all contracts legally entered into were previously fulfilled. But contracts made under deception and falsehood are against the legacy of the *Great Spirit* and are not recognized by the community of faith.

The community of faith does not interfere with the contractual sovereignty of its members, if they observe the 12 Commandments in doing so. Contracts of the members of the community of faith with external beings are respected, if the faith principles of the community were and are not violated at the conclusion of the contract and during the contract period.

The body of a member of the community of faith can never become the property of another living being. Not even by pawning of any kind. Serfdom violates the legacy of the *Great Spirit* and thus our faith. Everything in the cosmos is owned by the *Great Spirit* and we, by virtue of the *Great Spirit's* will, have the right to manage that body. Pawning our body restricts the rights of the *Great Spirit* and His decision to give us this body to administer. We as a community of faith can never and will never accept this. For in doing so, we would be denying our faith in the *Great Spirit* and His legacy.

Disputes regarding property claims are settled within the community of faith. No outside parties (e.g. lawyers) will be involved. The members commit themselves to clarify the facts of a dispute and to resolve it amicably in the interest of all members of the community of faith among themselves, while observing respect, honor and truth. If desired, the community may be asked to assist in mediation. But the judgment of a third party (who calls himself a judge, for example) would be an interference with the rights of a member and is contrary to the principles of the community of faith.

Outsiders are offered mediation by members of the faith community. Mediation with foreign legal circles that do not respect our principles of faith is unacceptable.

9. Truth is always our companion in all our actions and the preservation of honor guides our actions

Lies and deceit have no place in our community. Everything that has been created by lies and deceit should be resolved to the best of our knowledge, so that we can act in our community without these lower elements of „human coexistence“. In everything we do, we act in an effort to grant our counterpart, but especially ourselves, the honor that is due to the other but also to ourselves. The preservation of honor and the truth stand above the striving to be right.

10. Forgiveness is the goal of our efforts and is an integral part of our actions

Many things have happened in this world. Not to forgive would mean to hold on to old events and happenings and thus color the new from the beginning. If we do not forgive, we deprive ourselves of the chance to start something new without the burdens of old guilt. Not to forgive would be a violation of the 1st commandment. For if the *Great Spirit* forgives, then so should we. In essence, however, we should forgive ourselves for what we accuse ourselves of deep inside. Maybe even without being aware of it at all. To forgive means to work on ourselves. And this should be the highest priority of every member of our community of faith. Because if we do not rest within ourselves in our actions, everything we do will always be just a continuation of what once was in the past and burdened us all.

11. Tolerance is one of the most essential bases of action of our community

Every living being is individual. And everyone has received this individuality from the *Great Spirit*. And since we respect the diversity of the *Great Spirit's* creation, we should live this in the form of tolerance in this world as well. Individuality is a gift and not a reason to exclude beings which are different. The *Great Spirit* gives every living being a chance in unconditional love and tolerance. Let us do the same as members of a community of faith.

But the tolerance of the community of faith ends where the pillars of our community of faith suffer harm and members of our community of faith suffer physical, mental, intellectual and/or spiritual harm.

12. We live justice in terms of the *Great Spirit*

Justice is done when no one's rights are restricted in favor of another against his or her will. However, justice also means seeking compromise. The 11th commandment is available to us for this purpose. Only those who are tolerant can also be just. Justice has nothing to do with convicting a living being. Justice has to do with possibly admitting to oneself that one may have violated the rights of another living being. Justice should become a part of us by always critically questioning ourselves about the motives of our actions. Then there is no need for anyone to pass judgment and thereby, from the point of view of our community of faith, incur guilt (interference in the life of another living being), because no one has the right to limit the rights of another living being. To pronounce judgment against a living being would be against our principles of faith.

Justice is us or we will never experience it ourselves.