

The Distinctions

Original text by
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by The Council of The Distinctions

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The Realigious Network International

“Realigion is real religion” Sloganmark SM 2020 The Realigious Network International

*To the liberty of thought;
Upon the freedom of which travels the future of humankind;
May your beauty be silent no more!*

As expressed in our Constitution, “We shall become the center for community support, for volunteering and outreach, for music and song, for festivities, festivals and fellowship. Upon those positive and beneficial aspects that religions have brought to society we shall build our community and our culture. We shall strive to eliminate those negative aspects of historical religion such as hatred of free thought, unfounded dogma, horror, supernaturalism, ignorance, indoctrination, and predation upon natural human characteristics such as predation upon the credulous and the trusting. We shall build a culture around new customs, traditions and celebrations. We shall work together to promote the understanding that we are first humans, that earth’s greatest treasure lies within our human personality, that our humanity transcends communal sovereignty, and only thereafter we are members of and belong to other groups.”

About The Distinctions:

To understand The Distinctions, one must see the world not as one created by a supernatural, personal God* with human-like characteristics, but simply one created by a force, which is the cause of the universe and everything beyond it. This concept is established in The Distinctions.

* Showing God, with a big “G”, is how we show respect to those of faith and those whom believe in a God that is supernatural and personal to the believer; a God with many human-like characteristics. This includes all the thousands of Gods humans have ever created. Supernatural Gods are not subject to the same laws of science that govern all of creation including us sentient beings.

In comparison, a small “g” god is simply the creative force or forces that were and are the cause of the creation; the transformation of energy into matter during the creation of the universe and everything in it.

The small “g” god is not a personal or supernatural god and is subject to the laws of nature, as is the rest of the creation.

The Distinctions set forth the theology which is the foundation of The Conscious Church. Like most religious texts, The Distinctions may not make sense to those who come from other religious backgrounds. If you have been immersed in a particular faith or one of the traditional religions, you may have developed and even rely upon a world view that is based on a personal God; a God that guides you and is there to listen and to help you; a God that is separate and distinct from the laws of nature. The term *supernatural* refers to God as being apart from reality, i.e. that which exists in a reality that is separate from our own. The theology explained in The Distinctions is not based on a supernatural God, and therefore may be difficult to understand for those who believe God to be a personal God.

Once established, rigid often unquestionable beliefs can be difficult to overcome. It can be even more difficult to understand how others outside of that belief view the world. When brought up in a traditional faith-based religion, one’s understanding is often built upon the assumption of a God as the center of everything, and that God is typically a personal God with humanlike characteristics. To understand the creative force that lies behind what is and what will be, we must study what is and what has been. The Distinctions document is built on the concept that god is the creative force, and to understand the creative force (god) we must study the creation. The Distinctions also explains that we are a part of what is and therefore we are also reconcilable within the creation. Fundamentally, The Distinctions present a world view that is not constrained by historic religious teachings but seeks to reconcile within and through a scientific understanding.

The Distinctions was written by Daniel Holland, the founder of The Realigious Network International (TRNI) and The Conscious Church (TCC). Mr. Holland has transferred his rights and interests in The Distinctions to The Realigious Network International for use by its related conscious affiliates. Within TRNI, The Distinctions are under the auspices of The Council of The Distinctions, the body tasked with updating The Distinctions over time as our understanding of the universe evolves. While the historic texts of traditional religions contain the unchanging word of God, The Distinctions shall reflect an evolving understanding and shall be updated over time as our comprehension evolves.

Forward:

When the history and evolution of religions are considered in relation to the structure and doctrines of current religions, it is clear that societal human needs bore and shaped these religions. Religions have evolved as our understanding of the world has evolved. However, the evolution of religion has been limited due to a foundation of rigid doctrines which explain the world in supernatural terms. As humans have shed light on various aspects of the Earth, sun, moon and stars - the universe in all its glory, the established structure of supernatural Gods conflict against new enlightenment, for fear of becoming irrelevant. When the idea of a spherical Earth was first proposed, those who set forth such nonsense were tortured and put to death to eliminate the threat to the supernatural basis of the Gods and their religions. Whole societies and cultures have been built around the supernatural. Many of these religions provided structure for society, including the structure of marriage, family and institutions, all being sanctified by religious organizations and their supernatural Gods. These religions also

provided the cultural center for many celebrations, customs, and traditions, many of which are invaluable to society. They provided structure across governmental boundaries and across time. To introduce new ideas and concepts that conflicted with the established doctrine threatened the religious structure and the societies built upon these religions.

Humankind has forever been creating unscientific explanations for once unexplainable aspects of nature. When nature was not understood, supernatural Gods were created to give definition to the unknown. These human-made Gods were created to bring explanation and control over the natural phenomenon, such as droughts, winds, the sun, moon, and stars, volcanos, tides, famine, disease, and extreme weather; to reconcile the forces of life and death, sickness and health. These Gods were called upon for their support during times of strife and wars. Contended Gods explained times of plenty but to anger them was surely the cause of sickness, conflict and grief. Over time these supernatural Gods, apart from having supernatural powers, took on the human characteristics of their creators: jealousy, obedience, respect, revenge, sexual prowess, love, fertility, beauty, wisdom, greed, hatred, kindness, humility, spitefulness, uncontrollable anger, sorrow, and joy. The vast majority of the Gods no longer hold fast the minds and hearts of man. Predominately, man is atheist to all gods it has created. Gone are the Gods of the sun, moon and stars, the Gods of the volcano and the wind, the Gods of stone-age man, of bronze-age man, of the Athenians and the Pantheon of the early Roman Empire.

The supernatural Gods of today are wrapped in well refined customs, traditions, and beliefs. The organizational structures which surround and support these Gods have developed approaches to capture the human mind in ways that draw on credulity, mystery, miracle, prophecy, ceremony, repetition, swaying, chanting, dance, song, inclusion, exclusion, socialization, community, strengths, weaknesses, and insecurities, naivety and pride. Human kind is susceptible due to our naturally credulous and guilty predisposition.

Humans have forever lived in a world that was at the center of their universe. Their universe was small and entirely unknown and misunderstood. Even the writings which set forth these Gods, do not understand the structure of the universe, the heavenly bodies, or the laws that provided harmony to the day and the night. Aspects of everyday life as we know it today were unknown by the Gods throughout history. Hygiene and its relationship to health and disease, the cycle of water, the depth and breadth of the universe, the composition of the Earth, the electron and electricity, physics and chemistry, photosynthesis and the conversion of light into energy – all these things and many more were unknown and mysterious to all, including the Gods. Gods were created to provide an explanation to the unexplainable world. Our ancestors did not understand the natural world. Historically, the religious texts provided only an explanation for that which was known and did not expand upon human kind's knowledge of the unknown. Early humans had a limited understanding of the natural and an even more limited perspective of the supernatural. Most everything was mysterious and either misunderstood or not understood. It was easy to credit everything to the will and power of God(s). These Gods provided structure to society, and nearly everyone relied on them. Gods have been prevalent in every part of the world, in every society; however, the vast majority of these Gods have fallen out of favor and recognition and are no longer worshiped today. How is it that we no longer believe in the majority of Gods that have been created? And, why do so many believe in the remaining supernatural Gods? The religions of today have been refined over many hundreds, even thousands of years. They have built upon the successes and failures of prior religions. They have borrowed and shared customs, traditions, and systems of belief, and they have all been called upon to answer the same questions and to respond to the same human needs.

The Gods and their religious structure have been and are called upon to sanctify life, death, marriage and the salvation of man. They provide the space for social gatherings and a centerpiece for the culture of society. The culture and pull of society, being so central to the interrelationship of family and the community, continues religions forward, secure from destruction by man's modern understanding of the world. When so many of the old doctrines have been found contradictive of a modern world, how long can the old religions continue? How long will man continue to support that which is so often in contradiction to the natural and the explainable?

Our religion provides a new, unique perspective on god and the world in which we live. We believe that each of us is limited in what we can understand and comprehend and that, only through a unified approach, will we be able to answer the more complicated and complex questions of the true nature of god and our world. We realize

that it is impossible to observe the world without biased perspectives. We each only have what we know, our unique paradigm, as a basis for understanding. In forming this new religion, we realize that god is not like us. The reality of god is far distant from the image of God created by humans. We are not created in God's image but are a part of god in the way we are a part of the creation, i.e. the universe. We endeavor to recognize our new religion which will be the basis for our conscious affiliates; one built upon an evolving understanding of our world. We set forth the principles and tenants of our belief, which will evolve over time as our understanding of the world evolves. This will be a collective understanding based upon individual comprehension, and group participation.

This process will not be a process of revelation, but one of observation and learning. The current world systems of religion rely on the hearsay of revelation. The religious concept of revelation demonstrates a lack of understanding of the world and its laws and forces. We shall endeavor to create a system of religion that is responsive to new scientific understandings of our world. As such, our doctrine as expressed in The Distinctions shall evolve over time through a formal process of amendment to be adopted by Council of The Distinctions and The Religious Network.

In The Distinctions I have strived to reflect the natural system of religion and to create a framework for our religious understanding; one that reflects a scientific basis for a rational world and reconciles god with the scientific understanding of our world and the universe; one that allows for a social and cultural structure to evolve and support the liberty of thought, mind, and spirit. The framework will support the liberty of society so we, as a part of society, can be free to work together across cultural, geographical, political and religious boundaries. My work in preparing these thoughts has followed a lifelong path of reconciliation, learning, collaboration, and an openness to endless possibilities. At times, it has been difficult to perceive the bigger picture, for I too live within my beingness with all of its biases and lack of understanding and resources. I have labored to make this a religion of inclusion, not exclusion.

It is central to me that I help the reader to understand the importance of constantly being respectful of everyone's religious perspectives, faiths and beliefs. For many individuals, their existing faith brings peace and a sense of understanding. It is much more important they remain happy in their beingness than to be unhappy trying to change their understanding of their world. For those who are searching for answers, for those who desire to help change the religious paradigm of this world, for those who can see the beauty in the possibilities of a naturalistic world view, I challenge you to consider what I have set forth herein, as a basis to change the world by creating a new religious understanding that brings a perspective to the concept of a small "g" god.

If you operate from a position of peace, goodwill, and respect; if you want to learn how to grow into the best that you can be; if you endeavor to help others become the fulfillment of their beingness; if you want to impact the world by creating a platform of reason in support of the liberty of thought and the scientific basis to a natural, non-supernatural world, please consider supporting and joining us.

Thank you for your time and consideration.

Daniel R. Holland

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The Distinctions

The Distinctions are statements of principles of The Realigious Network and the Conscious Church which we hold to be laws, truths, or facts of nature, i.e. naturalistic distinctions that set forth policies and beliefs to guide our organizations. These Distinctions may at a later time be found to be without scientific basis, logic, or reason and will therefore be changed and updated. The evolving nature of our religion makes it unique among all religions. We believe that as an expression of our evolving understanding of our world, our religion is a reflection of the true religion of god; therefore, we refer to our religion as Realigion. Realigion is real religion, not one of superstition, supernaturalism, or revelation.

That which is created cannot be in contradiction to the force or forces that created it.

Daniel Holland

The Distinctions

- 1) Our organization is The Realigious Network and its affiliates including The Conscious Churches. We shall be structured and organized so that we evolve as our understanding of the truth evolves and grows over time. What we know to be true today is only a small part of what we will know to be true in the future. The truth does not change, however, our perception and comprehension of it changes and evolves.
- 2) The Distinctions shall evolve as our understanding of the truth evolves and grows. The evolution of these distinct principles shall be toward the natural and shall never tend toward the supernatural. Superstition, supernaturalism, and revelation have no place in our organization.
- 3) The Distinctions are not a revelation from a big "G" God. They are a statement of principles that shall be tried and refined over the millennia as we, unrestricted by the corruptions wrought on us by supernaturalism, work to obtain a scientifically based religious understanding of our world and the universe. Our religion (The Realigion) shall evolve as our understanding evolves. We are not creating a new supernatural religion. We are building on an understanding of what is and what has been so that someday humankind will come to an understanding of what will be and what can be. The Distinctions document shall be the basis for an unending journey into scientifically based religious discovery.
- 4) We desire to build this organization in such a way that it encourages humankind to work together; a kinship that upholds scientific investigation; an organization that grows with a doctrine that evolves. We do not understand most aspects of our world and universe but by working together over the millennium, we shall gain increased knowledge of the natural, to fill any gaps that may exist. By coming together, we will help each other achieve personal growth, which has been hindered by the guilt set upon man and society as a product of supernatural religious doctrines.
- 5) All religion is man-made. The only true religion is that which has as its foundation a reconcilable and scientific understanding of that which exists and is true and natural not supernatural. . The universe and all that it contains is "the creation".
- 6) Our religion, while being a form of pandeism, shall be known as Realigion. Realigion helps to bridge the gaps between religious supernaturalism and that which is real. We provide a social and cultural pathway for the transition from the supernatural to the natural.
- 7) We shall strive to understand the truth as the truth can be discovered (not revealed) through scientific study and investigation.
- 8) Only through a coming together of intelligent beings on this earth, and places yet to be discovered, shall we be able to come to an understanding of the truth. Much of the truth exists separate from our current understanding, or lack thereof.

9) We decry supernaturalism in all its forms for supernaturalism is make-believe. Supernatural religions have evolved over the ages out of personal and communal need to bring an understanding to a misunderstood world. A lack of scientific knowledge at the time, led to supernatural explanations. Once the path of superstition was established it became interwoven into and protected by religions to the extent that persecution, torturing, and killing has been common as a means to protect its foundational structure. Religions evolve on a non-scientific path due to a lack of scientific understanding, lack of knowledge of the creation, and lack of knowledge of cause and effect. What started as a means to bring understanding to a misunderstood world has evolved into protected and interwoven supernatural world views based on supernatural Gods.

10) We decry revelation for it is nothing but someone else's make-believe.

11) We believe that superstition, religious supernaturalism, and revelation work to keep humankind from coming together to solve the unanswered questions.

12) Miracles do not exist. For if they exist, they are natural and not miraculous. That which is or has been called miraculous is simply an unknown and currently unexplainable part of nature.

13) Mystery is nothing more than the unknown. We strive to understand that which is currently unknown. Once understood, it is no longer mysterious.

14) Prophecy, as the term is used today, is someone's statements about their thoughts on the future. . Prophecy is wishful thinking; baseless articulations. Prophecy, prophets and prophesizing, as referred to in ancient texts, refers to singing, making music and poetry. A Seer, in ancient texts, approximates the current use and current meaning of prophet. We do not recognize the ability to prophetically see the future, mainly because it is unproven. As humankind's knowledge and abilities develop, there may come a time when such things can be substantiated through scientific investigation. If that becomes the case, we will revisit the concept of prophecy.

15) We shall support the scientific method as it shall logically be implemented and refined over time for it is through an understanding of the actual physical world that we shall be able to understand the natural, the truth. It is through the study of the physical world, including various forms of energies that we shall eventually be able to understand that which existed prior to the formation of the physical, to obtain knowledge of the energy that existed and to obtain an understanding of the true nature of god.

16) When science and religion are in conflict, it is only because religions are not reconciled to current scientific understanding. The reshaping of religion is the only way to bring about the reconciliation of science and religion. The scientific reflects unchanging facts while religions have been built on the superstitions of man which have been ever changing throughout history. Religions can, at best, be a reflection of the truth. Religions have historically been belief systems built around the unknown and unexplained. Our religion, the Realigion, shall be built upon the known and the explained and the quest for further understanding.

17) Science is the study of what was, what is and what can be. Through the study of what is, we can strive to come to an understanding of what was and/or what will be.

18) Time, from the observation point of some other place in the universe, would not be measured by the time it takes Earth to orbit around our sun. Our perspective of time and space has historically been limited to our ability to understand the immensities of time and space. It is further limited by our ability to reconcile the history of man through written records and man's lifetime spent on the Earth with its seasons of spring, summer, fall, and winter. We shall strive to form an understanding of the immensity of the universe and to put into context our time, in relation to universal time. We will promote an understanding of history, not just from the age of man's written records, but based on a universal, historical perspective.

19) That which is; i.e. the physical and non-physical that exists today, is the product of what was.

20) We shall refer to that form or forms of energy that existed prior to the creation of matter as god and the creation as when energy became matter and the physical is created.

21) We believe in a god; a small "g" natural god, to be a scientific fact that can, over time, be understood through the study of the creation. The big "G" God of the revealed religions, being a personal God, has no basis in fact or science.

22) Before the formation of matter, energy existed without matter; god existed without matter. We know that matter can be converted into energy and, therefore from that we deduce that at the formation of matter, energy as it existed at that time; god as an unknown configuration was converted to create the matter and the residual energy that exists today. Within all matter is energy. When matter goes away, it is converted into energy, sometimes massive amounts. The physical that exists in the universe today is the result of the conversion of energy, i.e. god, into matter. In the conversion process, it is likely that parts of the original energy no longer exist in their initial form or forms. It is possible these constructs exist today without our knowledge or perception. We shall strive to understand these relationships.

23) We define the energy that existed before the creation of matter to be god. Matter was produced by and from god. Following the creation of matter, the god that existed beforehand does not exist in the same form or forms, as it once had. Many variations of matter and energy exist today which were part of the prior energy. Based on this understanding, all matter and all of the creation is a part of god, therefore each of us is a part of god. The god that existed before the creation is the same as the god that existed after the creation, all be it in a different form.

24) We do not believe in the existence of a big "G" personal God. There is no evidence or basis in science for a big "G" God. There is no credible evidence that prayers to a big "G" personal God are answered, therefore, we do not pray in the supernatural religious sense. As our knowledge and abilities evolve, there may come a time when prayer can be substantiated through scientific investigation. If that becomes the case, we will revisit the concept of prayer.

25) It is not the double helix structure that makes life possible – that is elementary – it is the makeup of the smallest particles of matter which makes up the structure of subatomic particles. The structure of these subatomic particles is universal throughout the universe and makes all life possible.

26) Each human being is completely unique. Even identical twins do not become the same person. We are each molded and shaped by our surroundings, by our upbringing, or lack thereof, by the situations and the people that we encounter, by our experiences, by our level of education, by our trials and tribulations. It is incumbent upon each of us to help the other to become the fully actualized being they are capable of becoming. It is incumbent upon each of us to make the positive impacts only we can make; to help others fulfil their potential; to help others to see the true beauty that is within themselves and others. It is through this process that we shall multiply our efforts to create a better world. Each of us is beautiful because we are truly unique. We have a distinctive impact on this world and those we encounter. Every time a person leaves this world without reaching their full potential and without becoming a fully actualized being, it is a tragedy. All impact and influence that they could have had is lost forever. They can never be replaced.

27) That which lies beyond the end of life is factual and universal and is not predicated upon belief or lack thereof, or upon good deeds or the lack thereof.

28) Death and afterlife are two considerations that have shaped every religion ever created. It is evident that we are a part of that which is, an immensely small part of the creation, and from that which is, we become. We are part matter, part energy. There is a thread of consciousness from when we are born to when we die and only we can fully relate to it. In that regard, we sense oneness of being from the beginning of our life to the person we are today. From that, we infer that we shall experience this continually for as long as we shall be. While we grow and learn, the core of our beingness remains unchanged. In this sense, our beingness refers to our current position on our thread of consciousness. But yet we recognize that each of us reaches an end. We can see and study the decomposition of matter and, therefore, can reconcile our material self shall return to that from which we came. From this we resolve that the same is true for the part of us that is energy. The energy that is our consciousness, the true essence of our being, is a product of the energies from which it came and has been influenced by the beingness of others. Directly, when we have children, we pass on part of our energy to them. We also transfer part of our energy, part of our beingness, to every individual we encounter during our lives. So, upon death, while we return to the energy from which we came, we leave here in this world a part of our energy, a part of our being in every other person we have touched and influenced. This energy aspect of our beingness is the most difficult to understand, for while we feel our consciousness, and we know what we are, it is difficult, nary impossible, to define the energy that is *us*, to define consciousness, and to define the energy of our beingness.

The part of us that is energy is that which has been called the soul. It is the essence of one's being and it is this aspect of our beingness that has us concerned with death and dying. Humankind has looked to religion and to religious leaders for reconciliation as to how something so unique, so beautiful can cease to exist. We shall not look to the leaders or followers of supernatural religions or to their supernatural Gods for the answers to these important questions. We shall look to science and reason. It is so easily unimaginable to us, that we shall cease to be. Humankind is most influenced by that which we are. We live within our beingness; never separated from ourselves our whole lives. We cannot know what it is truly like to be something we are not. We cannot know what it is to be someone or something else. The aspects of death, dying and afterlife are so difficult to understand because they involve that which is outside of

ourselves. They are the same aspects that allow us to be biased, bigoted, prejudicial and judgmental of others. We live within *us* and it is impossible to fully understand that which is outside of us, but even more so to understand that which was, which is, and will be all of which is outside of our short time here in this universe. It is difficult enough for us to understand what we have been, who we are, or who we want to be. Then we attempt to consider non-existence. It is not entirely possible to understand that we will not be; to understand how we cannot exist. We resolve that as our material self shall return to that from which it came so shall the energy of our being.

29) Each of us is a unique special being. We shall strive to help each individual nurture and grow their beingness so they can make their distinct contribution to this world, as only they can do, while they continue their path to become fully actualized. .

30) We shall strive to break religious supernaturalism's grip on humanity because supernaturalism works against logic and reason. Human beings have a need to worship and have tended throughout all of history to form a God or Gods out of their current understanding of their world, with limitations directly related to their world. These Gods have been revealed Gods, personal Gods, and supernatural Gods all created to help humans cope with a world that was misunderstood and unknown at the time.

31) We shall strive to help all of humanity understand that which they do not. One of these aspects is our need to worship. Religions have, as a principle, a "God" that needs to be worshiped who required the act of worship when, in actuality, it is man that needs to worship. It is man's need to worship which has historically manifested worship into religions. It is not the need of the Gods to be worshiped that is the cause of worship. Our ancestors created needy Gods that need to be worshiped. If the Gods truly needed to be worshiped, they would not have waited so many years before creating human subjects. We shall strive to understand this human need and to help others move away from a need to worship in the traditional sense. I. Our form of "worship" shall be the act of coming together to support each other in an effort to gain a better understanding of what is true and natural; to help individuals grow in their beingness in ways they could not before. We are each a small part of the creation and therefore we are each a small part of god. As such we have a duty to assist each other along our paths in this physical world. We shall recognize and reward sound progress towards personal growth and knowledge attainment. It is only through knowledge at the personal level that we shall be able to achieve the ultimate furtherance of understanding our beingness and of this beautiful world and universe.

32) Within our organization, children shall be free from indoctrination into the supernatural and from revealed belief systems. We shall endeavor to teach children to think for themselves and to rely on logic and the scientific process. Children shall not be taught that they should be or feel guilty for being human and having human wants and needs and making early-in-life childhood mistakes. Rather they shall be taught to understand the logical basis for a rational world, including the fact that we all error and that doing so is part of growing up.

33) There are no religious children, only children of religious parents. To place a religious label on a child signals to society and to the child that they are somehow pre-committed to accept a path similar to or the same as their parents. It is only by an accident of birth that they are their parent's child and parentage is not a determinate that the child will be a religious child Let us help them compose their own

ability to reason, for it will bring them liberty of mind and will help them develop their own honest measure. When children have reached the age of reason and, through educated logic and reason, decide for themselves what they believe to be true, then they are no longer children. If, however, they have only been unduly exposed to religious supernaturalism or faith through revelation and do not have liberty of mind, they are not educated and cannot use informed logic and reason to make their decision.

34) Indoctrination of people at early stages of personal growth and development, including indoctrination of the youth by religious organizations is wrong and shall be avoided. The formative years should be spent being youthful, in an environment that supports learning, logic and reason, and should not be spent being indoctrinated into supernaturalism by the religious. Religion has been primarily propagated through indoctrination of the uneducated and the credulous. We are all credulous and our credulity makes us very susceptible to indoctrination.

35) We believe that answers to life's big questions can only come from a study of the natural, not from reliance on the supernatural, from building an understanding over time, with many people and many peoples. By coming together to study that which is, we shall be able to build a knowledge base of that which we currently do not understand.

36) We shall support individuals and organizations that are outside of our organization which seek the same knowledge and understanding of the truth, even if their approach is different from our own. For it is only through the study of the unknown that we shall be able to come to knowledge and understanding of the truth.

37) Good and evil are both born out of the human experience. They are not based on arbitrary dictates of an ancient text or the dictates of a single person, dictator, or God, but born of situations and interactions with others. While other organizations have based their beliefs of morals and ethics on revelation and sacred texts and writing as edicts from a big "G" supernatural God, we look to our relationships with each other as a basis for what is moral and decent and in that we subscribe to democratic secular humanist values and principles.

38) We support membership with equal rights to participate in our organization without regard for race, creed, color, national origin, sex, marital status, sexual identity or orientation, gender or gender identity, prior religious affiliation or age, with the exception of full membership at the age of reason.

39) We recognize the importance and significance of the right to marriage for the individual, for partners and for society. Marriage and family are the foundational institutions. Partners, regardless of sexual identity or orientation, are encouraged to marry, for it is through the institution of marriage that we create a stable society. All human beings have the natural right to form life-long ties.

40) Secularism is necessary for every free society. We believe that public activities and decisions, especially political ones, should not be influenced by religious beliefs and/or practices. We believe that the best way to secure religious and realigious freedoms is through secularism.

41) We support equal rights for all people via a secular society without regard for race, creed, color, national origin, sex, marital status, sexual identity or orientation, gender or gender identity, age, or religious affiliation.

42) We support civil rights for all regardless of individual religious beliefs for, in society, all shall be free to profess, argue and maintain their opinions in matters of religion.

43) We support the boundaries between religion and government because no one shall be compelled to support any religious worship, place or ministry.

