

## **Alternative tip for young people: Don't consume different sexualities, but cultivate them!**



***La Danse - Charles Samuel (1862 - 1935), Ecole belge 1913, ivory***

*bought 2023 at Fr. Janssens van der Maelen, Brussels*

*What would it be like to strive for such harmony and skill before marriage?  
And whoever of the "old people" says that it can't be done, is only saying that  
it can't be done with himself - though we can assume that in a time when he  
was still "innocent", i.e. had not yet had sex, he had not even tried. So dear  
young readers: Don't let such know-it-alls scare you! Of course, you first have  
to discuss this with your friends and listen carefully to what they really think!  
So overcoming shame can be highly moral!*

**Dear reader, I am interested in a really comprehensible alternative to our usual Christian faith, which, according to my experience, has a good chance today.**

It would be best to start with two prefaces: Preface 1 as a human being and Preface 2 as a religious teacher.

**Preface 1:** In the last days of summer 2022, when I was - as usual - at "my piece of beach" between Bias-Lespecier and "Mimizan beach" (south-west France) and wanted to go for a little walk on the beach (without "bathing clothes", of course, because the wonderful beach is usually deserted), there was a family with two young girls (I guess about 11 and 7), who were also "romping around" naked between the parents (who could hardly be seen, though, because they were obviously asleep, but "in their usual swimwear") and the ocean. On the "way there" I gave them a wide berth. But on the way back, I thought that I could pass between the girls and the water without the big bow, because the girls obviously know "such openness" and therefore have no problems with it, and they were also quite far away. And so as I came close, the younger one almost stormed towards me, only to turn off on a "well-trodden course" relatively close to me. And the older one stood a bit apart and watched, but also in "full femininity". I suspect that for the girls I was one of them and they behaved according to the motto of "childlike justice" and had also agreed with each other: "If he doesn't have any problems with us looking at him, we don't have any problems with him looking at us!"

Somehow, of course, this was a beautiful experience for me (after all, I am 80 years old) and I told a friend, a former Protestant pastor, about it - and he said that it is a pity that girls probably lose this naturalness and openness quite soon.



I am now trying to design and disseminate a concept so that this naturalness and openness is preserved, not least because it has something to do with being genuinely beautiful as a human being.

After all, the two young girls have now had two (I mean very positive) experiences: when they see a naked man,

they don't go blind or anything else bad happens to them, and when a naked man sees them naked himself, he doesn't bite or do anything else bad to them. They now know that all the fear-mongering about nudity is largely nonsense. Of course, in order for young people to develop a really positive attitude towards life, they still need a corresponding pedagogy. And that is my concern, see the last pages of this text. And I do think that I am not a paedophile and that the girls are not gerontophiles (i.e. they want to love "old people"), but that they are simply naturally curious about health and therefore, out of a natural drive, want to overcome the culturally conditioned hostility towards the body (just as I do) and do not want "more" at all.

And if I remember more precisely: when I arrived on the dune and saw the girls for the first time, they were running around, when I made my way around them, they were still running too - and when I came back from my beach walk maybe an hour later, they were still running. It looks like overcoming body hostility has spurred their urge to move or even their vitality extraordinarily. So overcoming shame is not just about a joy in renouncing instinct, but about an intensification of being human par excellence.

What I experienced here is certainly also a philosophical problem of world knowledge in general: if I had behaved as usual "with swimming trunks", the girls would of course have seen that from a distance - and behaved accordingly in the same way and also "covered up". And when I came closer, I would have got the impression that they are "like that", even on a lonely beach, because this "typical shame" is part of our humanity. The reality is, however, that I would then have seen in them only what I myself am - I would not have seen objective reality. And thus I would not have seen the chances of a more life-like moral pedagogy and finally the pedagogy of a concept of faith according to the real Jesus (which is what I am all about).

And after several conversations, especially with friends, about this "encounter", I have to set something straight. Some of the friends immediately said that the girls also wanted to "touch" and be "touched" because, as we know, if you want nudity, "you will certainly want more". I have to strongly disagree here! Obviously there is a big and fatal misunderstanding here: the girls simply did not want to be ashamed of their femininity and have to hide it, they wanted to be proud of their femininity for once, they just wanted to "see and show", they wanted to be human - and nothing more! And with a sensible moral pedagogy it would stay that way - and for a long time, I mean even until marriage!

M.P. Aug. 2023

**Preface 2:** After a lesson, a pupil once came to me and said wistfully that I was very right in my attitude that sex belonged in marriage and that the orgasm was so important. Unfortunately, she had done it differently because she hadn't known any better, and she would be very angry about it, it had just been the wrong one. I intertwined the index and middle fingers of my two hands, looked at them briefly and asked if "that" wouldn't have done it too. She replied: "Of course, but nobody says that...". So now I say it for others who want to do it better from the start - and as clearly as possible!

First of all, I would like to point out that I came to some of the approaches by chance or through a certain casualness on my part, I am thinking here of the conversation with the mother on page 20 - or also of the conversation with the pupil that I have just told you about. At school, I didn't really dare to make such recommendations openly by interlacing my fingers, and I didn't think it was necessary. But after my active time as a teacher, conversations then arose with girls or indeed with young women about how they could do it properly, where I did it with my fingers. I had a first conversation along these lines a few years ago with a student whom I saw sitting on a park bench with an obvious fellow student in Fez near the university during a trip to Morocco. Somehow I was itching to approach the two of them, saying that I had been a Catholic religion teacher in Germany and that my most interested students had been Moroccan girls (they really were), and whether I could talk to her about what interested these students. Of course, the one with the hijab wanted to know! So, according to the motto that we don't know each other anyway and that we would never see each other again, I told her freely about my idea that this Jesus was not at all about religion, but that he had noticed how women were blackmailed into prostitution with the two-witness procedure and how he wanted to change that by publicly spreading the word - and how he was then killed for it by judicial murder. In the end, his opponents made a religion out of it to cover up Jesus' real commitment. And today, too, there would be no interest in the real morality of young girls, only today it would be different from back then. They would only ever be told about a pseudo-morality of shame, but this would only lead to senseless fears. For example, I had never seen girls start having sex because they had fun with nudity on a beautiful beach (where such things are common). With the right awareness, even nudity is no problem - and above all, they can even find out which man is right for them with skin contact and without penetration! For the experience of orgasm, which is what matters, only light touches are necessary - if it is the right partner, there is no need for penetration. But, I said, everyone has to know about it and want it... And I can still see how her eyes got brighter and brighter - yes, that was

obviously what she was dreaming of, somehow I had hit something in her soul... And a Muslim woman with a hijab, that is, with this head covering that only leaves the face exposed! If that's nothing!

I had a similar experience with a young female waitress in a small guest-house on Bali, with whom I got into conversation when she brought me breakfast - and also with such shining eyes!

Finally, I was particularly impressed by the conversation I had with a North German high school graduate on a world tour, whom I met while visiting the catacombs with the bones of the Franciscan monks who died long ago under the Franciscan church in Lima (Peru). When I told her - we had long since returned to the fresh air - about the orgasm test and intertwined my fingers, I realised that this went against her morals, which she obviously wanted to live by. Then I said: "Yes, whoever forbids everything only achieves that everything is done in the end ...". And in a split second, so to speak, her face lit up and her eyes began to shine and I had obviously "won" her over - she immediately came along on a city tour to which I invited her because we could talk just as well and see something of Lima at the same time.

Of course I thought about why these three girls (for me they were girls who were obviously still without "male experience") obviously seemed so euphoric by my ideas. I remember another pupil who once came to me after a lesson and told me about her upcoming visit to the gynaecologist. At first I didn't understand what she wanted, but when I asked, I found out that she just wanted to get "it" over with and had now found someone "for it" and wanted to do everything right - as I know today. But at that time I simply lacked the imagination that that could be the reason to start having sex. In any case, my impression - in retrospect - is that the girl was really in distress, at least she didn't make a happy impression on me at all. And now I realise that the three girls seemed so euphoric because they were also in such or similar distress, from which I had now freed them as if from a burden through the idea of an alternative. Of course, I don't know whether I had any fundamental effect here.

After all, I think I have come across a concept of high morals that should also resonate with young people in our time, and that I can also generalise, especially because the girls came from different cultures. So, when it comes to sexual morality, you can't always just be against something, you have to be for something first and foremost, and to do that you have to give young people, and especially girls, tips on how they can live a high morality with joy and intelligence right from the start! This is what I have now tried to do from page 7.

**First of all, something very general: Our topic is about a human problem that has always existed everywhere. And the first ones to look for a solution that is acceptable in our sense were probably the original Jews.**

The original Jewish religion was basically not a religion as we understand it today, but a very enlightened and humane attitude to life, even in our modern sense. It only became a typical religion when the attitude to life was forgotten or even suppressed, presumably because those who were soon in charge had more advantages that way (as happens in all religions at some point). In any case, the original Jewish religion (or attitude to life) is the only religion (to use the term "religion" here anyway):

**1. which is about true monogamy.** What is meant is monogamy which is not forced, but which is completely voluntary and is pursued with joy, and which is also not lived only after marriage, but monogamy which is also really genuine, that there is only one sexual partner in the whole life (except in the case of widowhood). This means, then, that it is not only a matter of living in this monogamy, but also already of preparation through renunciation of drives before marriage. So it must be possible to make the morality of monogamy so attractive that it is also desirable for young people.

**2. And if this monogamy is really lived universally, then the vision of a harmony of people without fears and in unclouded humanity is also realised, concretised by the paradisiacal utopia of nakedness.** The story of paradise in the Bible can never be regarded as a historical event (nor can other early stories such as the story of creation). It was certainly never seen as "literal" by the authors who wrote it perhaps 3000 years ago, as it was taught to us in our children's religion classes and as some sects still see and teach it today. Rather, it is a story against prostitution in fertility cults in honour of whatever deities were common at the time the story was written - such a fertility deity is thus behind the serpent. Of course, "worship" through sexual intercourse also means a violation of the utopia of true monogamy, and the consequence of this is "body parts concealment shame" (KTVS for short). This also means that the Adam and Eve narrative says that this shame will become superfluous as soon as the utopia of true monogamy is realised.

The belief in God is of secondary importance. For a god was basically only constructed in order to have an authority for one's own people behind the idea of monogamy, and finally to have an argument against the other gods that these little human cults supposedly had to be to worship.

**3. The Jewish religion is above all the only religion in which the woman also has the right to experience orgasm.** For real monogamy to really work, it is of course important that in sexual matters the woman also comes to her fulfilment, that is, that she also experiences orgasm. This does not mean orgasm, as the psychologist Wilhelm Reich sees it, which can be

achieved with all kinds of technical tricks, but rather an orgasm that arises almost spontaneously out of the harmony or also out of the affinity of the souls of two people, i.e. only with the lightest of touches and above all without penetration, in principle even fully clothed. (Note: This orgasm should also first be a goal today, because according to information in the newspaper DIE WELT, at least two-thirds of all women never experience a real orgasm in their entire lives. For information: The real orgasm has nothing to do with this moaning and screaming that we sometimes know from porn films, but it is most comparable to an earthquake or even a sneeze).

If this isn't a fantastic religion that was thought up back then against inhuman religions and that today would have what it takes to overcome all other religions, which in the end are often enough only cultivations of traumas suffered coupled with folklore and superstition (to which business interests and power structures and the need for separation from others then add)! I have the impression, however, that even Jews usually have no idea about this.

The problem at the time of Jesus was that this Jewish "original religion" had obviously already been "buried" or at least largely forgotten in his time, so that no one from the authorities who were in charge at that time cared about it any more. The Jewish religion was largely frozen in cult - and sexual abuse had almost become the norm. So this house builder or contractor Jesus (for "contractor" see "Jesus ideology") must have come across this and seen a glaring discrepancy between the claim and reality of the Jewish religion and tried to bring the Jewish "original religion" back to life. He must have gone down very well with his normal fellow human beings, but there must have been many others who had absolutely no interest in precisely that.

In any case, with my knowledge as a theologian and after 30 years of professional experience as a teacher, I have tried to combine the ideals of the old Jewish utopia into a positive concept in this work here, so that they are accessible to young people. Because young people still have ideals of such utopia and would like to live them if they only knew how.

And I think I'm not too bad here. However, unfortunately, everything was not yet fully developed when I was a teacher.

**So here's how it translates into practice today: truly emancipated girls also manage to motivate boys to overcome the flat consumption of sexuality and join in the cultivation! Let's listen to "such an emancipated girl":**

"Aren't we a mendacious society when it comes to sexual morals? Nudity in public is frowned upon, is even punishable by law, and yet, if you do it right, it can be totally harmless fun and a sign of real emancipation! But sex with different partners is accepted, it is considered normal and a sign of emancipation, we even get instructions for it in school! Yet it often brings enough deadly unhappy relationships and then often lifelong traumas as well and it is also

laughed at girls who believe everything here and allow themselves to be tricked into it and therefore join in - you only have to google "blonde jokes". The so-called proof of love is also out of the question for me, it's all just a sign of stupidity. Even if many say that "that", i.e. penetration without marriage or even without a marriage certificate, is something women should have behind them as a sign of their maturity and adulthood - I don't have to have anything behind me, I really don't need that, and I'm not horny either. And besides, just look up "auction" and "virginity" on google and see what prices some girls offer their virginity for on the internet, i.e. what it's worth! And most girls throw something so precious away like a dirty rag. But with money or without is out of the question for me, I'm not a naive and stupid slut etc. who lets herself be talked into any nonsense, such as that sex with another or with anyone other than the right husband is a sign of special enlightenment and emancipation. And I don't have a slave mentality either! In the times of slavery, female slaves were always used by their owners as sex slaves, and when their youthful charm was over at some point, they were put together with male slaves to provide the owners with slave offspring as child-bearing machines. So what countless women and girls were forced to do as slaves in earlier times, girls today do exactly the same thing voluntarily, there seems to be something like a slave mentality in them. But not in me! Because for me it's all abuse of sexuality, in the past they used to talk about sin, but this word has gone out of fashion today. For me, in any case, this sex without marriage is more typical of a slave. Actually, what I am saying here is also clear to my friends, but why do they still start having sex? Who has manipulated them in such a way that they don't seem to care about their honour, their dignity and their level?

In any case, I want to live a real marriage and a real love in my life. I am guided by nature, and because nature has arranged it in such a way that children can 'arise' from penetration, for me penetration belongs in marriage. Incidentally, the Spanish philosopher Ortega y Gasset said that sexual intercourse with the background of real love is particularly fulfilling if it is allowed or even supposed to 'materialise' in a child. And if I'm going to have sex, then I don't want some rabbit hopscotch, but a real party!

To do nothing at all and above all to be dismissive of everything that has to do with sexuality is simply unrealistic, however, and that is not possible at all! Because whoever is against everything at first will one day be caught off guard by reality and will end up doing everything. I simply want to take a sensible middle course: Not to suppress the gender difference, but to cultivate it. So I am quite open to paradisiacal nudity, for example - also and especially in the presence of genuinely moral men, where this is therefore possible and not misunderstood. For our usual fear of nudity (i.e. KTVS) is after all only an indication of our insecurity in matters of sexual morality, it prevents normality between the sexes and is of no help whatsoever for genuine morality and, as a typical irrational fear, is only an instrument of domination (especially of religions!) and a typical damage to civilisation that prevents real emancipation. Moreover, it is also a sign of mental illness. How I would love to take part in such a naked cyc-



ling day, for example, if it were somewhere accessible to me (<https://basisreli.li-ma-city.de/radler/radlerinnen.htm>). Surely that is a sign of successful emancipation! Of course, you have to make sure that you are not misunderstood, that's part of emancipation. And I would even practise driving hands-free beforehand, so that at least now and then I could stretch up my arms and spread my fingers to make the V-sign against the bourgeois, i.e. the victory sign! Of course, you have to be able to talk about all this and I think I can talk because I simply have good arguments. And if you can't talk sense here, fuck you!

But that's not all! I also know that two-thirds of all women never experience a real orgasm in their lives - and I don't want to be one of those into whom the man just sticks his dick and then pulls it out again like into a slave and I don't get anything out of it and only feel boredom or even reluctance. So I want to experience orgasm and not with just any man and sometimes with hide-and-seek and cheating and lying and hypocrisy, but with my husband and whenever we both feel like it! Yes, what burns inside you when you are really in love? Nothing burns "inside", all that burns is only the outside. So the inside is out of the question under no circumstances, that has time until marriage! And I also know that the orgasmic experience is only possible with the touch of the outside and without penetration, i.e. without any groping and only with light skin contact, simply by feeling very comfortable with a man without fear, poodle naked, and being able to really let myself go with him. Nature has even given us girls the great chance to test without penetration: Because all the nerve cells that are responsible for orgasm in women are located on the surface of their genitals anyway, which means that penetration is not necessary at all for them to test it. What doesn't happen without penetration doesn't happen with penetration.

In addition, women are very afraid, especially the first time, whether what they are doing without marriage is right. I have also heard that a quarter of all girls have such bad experiences the first time that they are fed up with sex. And this fear prevents women from being really relaxed, which is an absolute prerequisite for the experience of orgasm. Fear is simply deadly for the orgasm! Many also suffer a trauma with such a missed "first time", which they will never really get rid of again in their lives. The only ones who benefit from this are the religions with their promises of comfort and forgiveness, for which they receive enough church tax, and the psychiatrists with their treatments. That's why they don't do anything to make us girls smarter. But all that doesn't have to be! And because the orgasm doesn't work with everyone, it makes sense to test exactly that and only that and not also the penetration before marriage. I think that's also my right, yes, the right of a modern and truly emancipated woman - and how else am I supposed to find out whether at least the physical ideal has ever been fulfilled in me?

There is a beautiful story here from the Italian Renaissance about how I imagine my "first time". And I think that a woman or a girl can only come out of her shell like this bride if she knows that everything she is doing is good and right, and if she is accompanied by the congratulations of her parents and relatives

and friends and also by the blessing of the church - and for that you don't even have to be particularly religious or devout. Nor do you need to learn anything before marriage, because if everything is "in the order of nature" - religious people would say "in the order of God" - then you can do that very well from everyone! And if a partner really loves you, then it is also because a woman does not just let sexual intercourse happen to her, but takes part in it with joy from the very beginning, so that it becomes a real celebration, so she is only too happy to join in. It can never be like that with premarital sexual intercourse, because there's always something in the back of your mind as to whether what you're doing is right - everyone can talk as they like. At best, it becomes an impulse reaction or a stupid argument that women are supposedly emancipated and adult in this way, but never a real celebration.

And anyway, if premarital intercourse is a good experience and you want it again and again, what if your partner then says "goodbye" and dumps you? Or if it's a bad experience and you're fed up with it, why did you start it in the first place? And how do you deal with the next partner who maybe really loves you, but with whom you want to be more careful? Do you say "no" to him, when you once said "yes" to an unsuitable guy and wasted your virginity on him? Or how many guys does a woman want to try out, at what number is she a slut or a whore? That's why for me: I don't want to do things by halves, if, then properly! I want to experience my sexuality to the full! Like in this following story.

<Note by M. P.: The basic idea of this story is that the practice of sexuality, which is in the spirit of the commandments of our faith that sexuality belongs in marriage, is not only an opportunity to satisfy each other, but is also allowed to give pleasure directly, and even "innocent pleasure", and that "the other" may well notice this! I found a nice story about this from the Italian Renaissance. And it is just so, especially when one does not have the typical "experiences" oneself, then one (and not only one, but also woman!) can "go for it" all the more freely and imaginatively! The only problem in the "story" is that the man had not also lived so "innocently" and was thus a typical macho man in his desire for a virgin. But that can be discussed - and also what the advantages would have been if he had also lived as he had asked of his bride. By the way, the story went down well with my students when I read it out - unfortunately, the whole concept was not yet mature enough to really change behaviour when I was still an active teacher.>:

### ***ON THE NATURE OF WOMEN by Giovanni Sercambi.***

*In the city of Pisa in Italy there once lived a rich young man from San Casciano named Ranieri, in whom lust was at times greater than reason. As he was not married and his relatives were pressing him to take a wife, he asked, "Whom will you give me?" They replied, "Whichever one you want and whichever one we can get for you."*

*"Since you want it that way," Ranieri answered, "I am satisfied. But this I tell you: If I find out that she is not a virgin, I will send her home and have*

*nothing more to do with her."*

*The relatives replied that he should do the same as everyone else, but they would find him a virgin. They asked around and finally found a pretty girl named Brida, daughter of Jacopa delli Orlandi, who had remained in her mother's care after her father's death. She was beautiful and of splendid stature. When they were introduced, he agreed and so did she.*

*The marriage was arranged and, after he had brought her home, the wedding was celebrated in the Pisan manner. In the evening, in bed, Ranieri swung himself on top of her in youthful manner to fulfil his conjugal duties. Brida, who was lying under him, came towards him so spontaneously that Ranieri fell off her. Affected, he said to himself: This is no virgin, yet she moves as well as I would not have thought possible. Without saying a word about it, he rested for the rest of the night. But when the same thing happened again the next evening, Ranieri said to himself: 'Well, if Brida goes to see her mother, she needn't come back for my sake.*

*When the day arrived on which the young wives were supposed to go to their parents' house, Ranieri told Brida and her mother that Brida need never come to his house again, and that she should not dare to enter his house again, because he would kill her. Brida's mother and her relatives couldn't make sense of it all and did everything they could to find out why Ranieri didn't want his wife back, not without first asking Brida what it meant. But Brida replied that she had no idea and was deadly sad. To the mediators sent to hear from Ranieri why he did not want his wife back, he replied: "Because she was promised to me as a virgin and I think she knows more about the matter than a whore." The women, relatives of his and Brida's, returned to the bride's mother, concerned, and told her everything.*

*The mother, knowing her daughter untouched, exclaimed, "Alas for me wretch! He does not want her back because he has understood nothing." Then the women said: "Let us go to the Madonna Bambacaia, she will certainly know what to do. "Let's go!" urged the mother. So they went to Madonna Bambacaia and told her everything.*

*Madonna Bambacaia listened to the story and asked for the husband's name and told the women to go with God. As soon as they left, she sent for a duckling and put it under a basket in her room. Then she sent for Ranieri. When he arrived, she offered him a place next to hers, stirred the water in a bowl with a little stick and ordered him to lift the basket under which the duck was. As soon as the duck heard the splashing of the water, it instantly plunged into the bowl.*

*"Well," Madonna Bambacaia turned to Ranieri, "how is it that this duckling*

*found the water without anyone's help and plunged in?"*

*"It is in the nature of ducks," Ranieri replied, "that as soon as they notice the water they immediately plunge in, even without ever having seen it before."*

*To this Madonna Bambacaia said, "You see, just as a duck, a bird without a mind, by nature plunges into the water without ever having known it before, so the woman, without ever having tasted the man before, moves the moment she feels him."*

*Ranieri laughed at this conclusion. "O Madonna Bambacaia, why did you say that?" "Because I heard," Madonna Bambacaia replied, "that you do not want your wife back, but I advise you: do not worry and take her back, because you got her as a virgin. There she was good, be not thou the cause of her going bad."*

*Ashamed, Ranieri took Brida back to himself, and from that hour they gave themselves up to their pleasure without suspicion.*

And once I know that the orgasm with a man is there, then the fear of the possible pain during the deflowering is also completely superfluous, because precisely this pain becomes the ultimate kick on the wedding night.

Sure, this night can also be a few or more nights later, but definitely after the wedding. On the other hand, testing the penetration before the wedding is pure stupidity, because any dick will fit in any pussy anyway, so a woman can't see anything special with it. Yes, getting involved in this "penetration test" really doesn't require any intelligence, because any girl can do it, no matter how stupid she is. Last but not least, a woman throws away her good cards of virginity without any reasonable value in return. My mother gave me the hot tip for my search for the right man: 'Keep your legs together and God in front of you! So I'm also open to such skin contact experiences - up to and including a mutual full-body massage, because all that is not least fun for me and also healthy, and because that is definitely part of getting to know each other and is also a sign of real wisdom! And something about the massage: The crawl of a dog can serve as a point of reference: You don't touch a dog everywhere.

It also happens that I spend the night with a man who is not suitable for marriage - and also naked, but then without the typical skin contact experiences. And if it comes to those, then the following applies to me: "Never mucous membranes on mucous membranes, always only mucous membranes on normal skin! It's too easy for malignant microbes (especially HPV viruses) to be transmitted, and I don't want any microbes at all except those from my real husband. So there's no petting and no fondling and no smooching and no groping with your fingers, because you touch yourself with them somewhere else too. The mucous membranes only come into play in a marriage, where

they also belong. Of course, I talk to "the one" in more detail beforehand so that I don't have to be ashamed of having spent the night with him later. The renunciation of sexual urges during such a night can be quite a stressful experience, not only for me but also for the man. But the fact is that in a great stress the body produces an anti-stress hormone, i.e. adrenaline, noradrenaline and dopamine, and this is like a drug both in its chemical structure and in its effect. The human body is, if you get it right, its own drug supplier. So it is possible to drug oneself by consciously seeking stress, in this case that of abstaining from urges - and completely free of charge and completely naturally! Well, and before there are any skin experiences with someone, let's first talk about something like that, which is what the interview with this pleasure counsellor B.V. (<https://basisreli.lima-city.de/mondbaden.pdf>) is about, so that I can find out whether it's really about me or just about his own drive satisfaction. Because being together like this is very serious for me - and it is clear from the start that I am always "on top" so that I can keep things under control - and our legs are always intertwined so that nothing can really happen.

And the men who are all right will also understand me in my caution and find it great how I try to walk a reasonable middle path BETWEEN EVERYTHING AND NOTHING. And those who don't understand me or don't want to understand me should leave me alone.

And anyway: It is not for nothing that nature has coupled the pleasure of sexual intercourse and the possibility of fertility with each other. That means that sexual intercourse belongs by nature to a family in which children can be conceived. We are usually in favour of a life according to nature - but here we think we have to trick nature with pills and condoms - I'd rather stick to nature!

This way I can live very well with the renunciation of sexual urges, above all it opens up many new possibilities for self-realisation without a bad taste! What kind of frustrated old people are they, who always equate abstinence with torment and repression and who don't allow us young people any paradisiacal pleasures?"

### **And now all this in a larger context: Genuine upgrading of women and girls instead of empty actionism, for example, through gendered puns!**

Actually, enough has been said in the meantime about the problem of gendering: This re-modelling is, after all, largely a completely nonsensical and utterly superfluous and often even ridiculous bastardisation of the German language. It is supposedly supposed to bring about (as with a magic word a la Abracadabra) more gender equality and thus a further upgrading of women. But experience shows that this simply doesn't work with any "magic words", a language cannot achieve such an upgrading - because it is always rather the other way round: a changed reality causes - if it is necessary at all - a change in the language. So we have to take care of it differently if we want to change reality!

With the gendering, once again a new pig is being herded through the village - with the hidden aim of ensuring that everything remains the same as far as what actually matters and what needs to be changed is concerned! And that's probably how it is in other countries too - with whatever "other sows" that are in reality ineffective for a real upgrading of women. Patriarchy sends its regards!

What I mean is perhaps best expressed in a conversation with the mother of a pupil that I had relatively soon after the beginning of my "career" as a teacher at a vocational school on the occasion of a parents' consultation day: many years ago, she had asked me about the aim of my religious education. I replied, rather flippantly: "The girls are all kind of schizophrenic. She: "???" Me: "Well, they are panic-stricken about the harmless and paradisiacal, where they could also pick up a useful knowledge of human nature and inspire men who are all right or want to be all right with a beautiful morality, namely "naked on the beach". But the problematic, namely sex with all too often questionable partners, which sometimes also causes them lifelong trauma, that's what they want and do." "And," said the mother, "what do you want to do now?" Me: "That the girls each do the other." The mother: "If you can do that, you are good!"

Yes what is actually happening here? Why are even very decent appearing girls more in favour of sex with "someone" than the innocent fun of nudity? I puzzled for a long time, a very long time. And unfortunately I only found out when I was long out of the teaching profession.

Here, too, the solution is quite simple: the girls just want to have "it" "behind them" come hell or high water. Because virginity has an absolutely bad reputation today. Not only does it appear to be a sign of narrowness and hostility to the body and remoteness from life, but it also stands for unsuccessful emancipation and bigotry. Moreover, the first intimate partner is never supposed to be the right one anyway, that's what everyone says and that's what we hear again and again, because "the person in question" is only interested in conquering a virgin and whoever is interested in that is a macho man anyway and therefore not suitable for marriage. So away with virginity (like with a dirty rag) - and women don't even need to take a closer look at who the deflowerer is. The main thing is to find someone who is at least somewhat likeable and good-looking and who has "experience" and who can "do it". Hence the often incomprehensible blind choice of girls for their first sexual partner ... In contrast, if it were a matter of nudity, the same girls would look much more closely at who the other person is, whether he is honest, whether he has a positive attitude towards high morals, whether a woman can rely on him, whether he is a pleasant protector. You would possibly even be so careful here that the person in question could even be the right spouse.

But this alternative is blocked by the denigration of nudity. After all, nudity is widely regarded as something disreputable and unsavoury and as a prostitute's custom, and under no circumstances does a woman want to be a prostitute, because she is a decent, moral girl. And: Nudity in public, even on a beach where it is customary, really doesn't have to be, because "unauthorised persons" can

see what is most intimate about you (oh how depraved!). Only people who are abnormal and somehow need to do this do it. "Against that, sexual intercourse must be one day anyway, so it can't be something evil, so let's do it!

Last but not least, it is said everywhere that virginity is a pointless old hat and that sexual intercourse today is part of sexual self-determination and a sign of successful emancipation. And everyone is talking about how it's completely normal and even has to be - as a sign that one is normal and healthy. And that's how young people start - and often with partners who are actually unfit - as was the topic of the conversation with the mother.

But it's actually the other way round, which is real emancipation and which is basically stupidity! Even the "dumbest blonde" can have premarital sex, so at least it is often a typical sign of stupidity, but to be able to be naked, you need the wisdom to be able to distinguish real morals from pseudo-morals, and courage and insight and the ability to argue and assert oneself and intelligence to find those who have the same attitude of high morals, or even to convince "new" ones - these are the indications of real emancipation!

And if this is not the case today, then it is the result of our education in morality and decency, which is still common today, and thus also in sexual shame: young people, who are highly moral by nature, learn through it to invest their high moral potential in the wrong object, namely in a pseudo-morality - and thus to waste it senselessly. In the end, this leads to a morality that is exactly the opposite of what real morality is. For real morality does not include hiding the special female and male parts of the body, but only "carrying out" sexual intercourse where it belongs, namely in marriage - especially since children can also be born in the process!

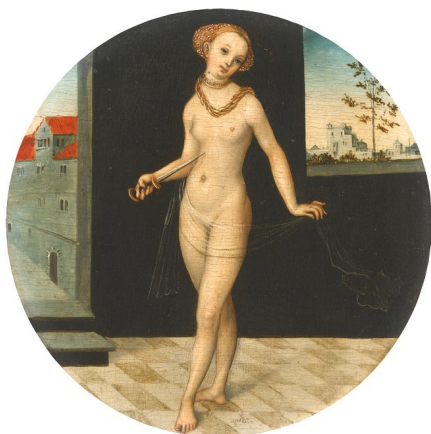
But where, please, is it said so clearly in an education that the pleasure of nudity, if (or woman) one only does it right, is something positive, while premarital sex is at least something not unproblematic? At any rate, I don't know any - and I think that if this were said somewhere, then word would get around quickly. The fact is that nudity is something completely natural and only brings positive experiences (and again and again: if you do it right), while premarital sex with someone is not so harmless and can even cause lifelong trauma (the fear of nudity, i.e. shame, is also a trauma that is then passed on like a kind of hereditary guilt). For this reason, too, premarital intercourse is better avoided, especially by young people.

In Jesus' time, girls and young women were blackmailed with a high degree of criminal energy from their natural high morals (s. p. 22), to which they are nevertheless predisposed - today, this dissuasion from high morals happens in a much more sophisticated way. Namely, under the pretext that they need special protection through textiles, they are taught a pseudo-morality of shame. In this way, their predisposition to a high morality is not used to teach them a meaningful morality, i.e. what they should or should not do in terms of physical contact, but a pseudo-morality, i.e. a morality of a diffuse hostility towards the body, which, however, is not sustainable in the practice of life for far too many. And

when they then act in their real self-interest in an unfavourable way, there is the euphemistic term "sexual self-determination" for it. Yet they have been virtually manipulated into sex. If that is not also - and also culturally conditioned - deeply misogynistic! In a way, misogyny or contempt for women is the same as it was back then - just a little different. To set something right here - starting with the young people - and to get involved, that would be the task of our religion - after the Jesus ideology. Because then they would use their intelligence and their good will for a high morality in the right place and not for this sham morality, how they can best hide their special body parts. And that would then lead to a really successful sexual self-determination and also to real emancipation, especially in girls and thus in later women! And all this would also correspond completely to our nature, we would then also no longer need pills and condoms, bikinis and swimming costumes and swimming trunks, but only our mind (and a reasonable faith)! That way we could finally be truly human!

And what about shame? I think it is not only a false morality, but also a substitute morality. So that would mean that once we had a real morality, it would disappear on its own like an annoying nightmare.

But doesn't the pleasure of nudity contradict our religion? In this regard, we should consider that according to the story of the Fall, shame is a curse due to wrong behaviour (the background of this story is a story against cultic prostitution, i.e. prostitution for religious reasons (s. p. 36), which was common at that time) - and shouldn't we finally start to behave in such a way that we can overcome this curse?



*One of the ideal concepts of the painter Lukas Cranach the Elder (1472-1553), who was also a great humanist, was that morality and nudity belong together, indeed that perhaps genuine morality is only possible if it is also combined with nudity (only ever where it fits, of course). A very fine example of this combination is the portrayal of the Roman citizen Lucretia, even if her fate was a sad one. She had been raped and suffered so much from this terrible experience, of which she herself was innocent, but which she no longer wanted to live with - so she killed herself. She was therefore considered by*

*the Romans to be the epitome of morality. And it was in this sense that Lucas Cranach the Elder painted her.*

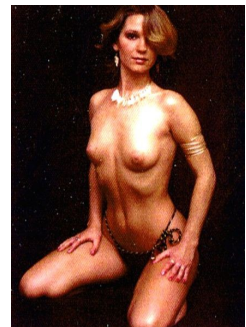
## **How girls in particular are being sent in the direction of false morality**

I would like to refer here to the book "Venusdienst - Karin Freiwald - Meine



Jahre als Hure" (Venus Service - Karin Freiwald - My Years as a Whore), how a prostitute sees it with the pedagogy to the fear of nudity. I was made aware of it by a friend when it was on the internet. And while reading it, I came across - purely by chance - a passage quoting from my website. I think it explains very well how young people are sent into a pseudo-morality with the education of shame, which is rather counterproductive for a real morality.

I think I can be justifiably proud that a prostitute, i.e. a woman who is "of the trade" so to speak, agrees with me (i.e. a theologian!) that young people are being sent in a wrong direction with their predisposition to high (sexual) morality. We simply do not have a morality-friendly cultural climate! Because from childhood on, people do not learn a real and conscious morality, but only an illusory morality, namely that of body hostility (i.e. that of shame). Genuine morality, especially in young people, especially in girls who still have no "sexual experience", who certainly have a certain curiosity, but not (yet) any compulsion to repeat it, must come from consciousness or even from the mind and not from the bikini or the swimming trunks. It would be the task of religion to awaken this consciousness. But religions have no interest in this, especially not our Pauline-Christian religion. So no research is being done here, although it is precisely here that something can be done! Therefore: Let's go to a religion based on the real Jesus!



So here is the passage (on pages 34 and 35): *"On a website ([www.basisreligion.de](http://www.basisreligion.de)) I recently found an argumentation on the subject of bimbos, which very aptly describes the roots of a certain behavioural imprint: "However, before we turn up our noses at such a supposedly immoral girl, we should make ourselves aware of who is actually immoral here. How has such a girl fared in the past? Has she not been taught*

*a slave morality with all kinds of taboos and fears since childhood, thus encouraging her stupidity and naivety? Wasn't he always made to believe that shame was the epitome of all morality, and wasn't this sending him in the wrong direction and making him quite curious for more?"* (Note: I have since come to prefer

a different line of argument, which I hope is more attractive).

I think I can be justifiably proud that a prostitute, i.e. a woman who is "of the trade", so to speak, agrees with me (i.e. a theologian!) that young people are being sent in the wrong direction with their predisposition to high (sexual) morals. We simply do not have a morality-friendly cultural climate! Because from childhood on, people do not learn a real and conscious morality, but only an illusory morality, namely that of body hostility (i.e. that of shame). Genuine morality, especially in young people, especially in girls who still have no "sexual experience", who certainly have a certain curiosity, but not (yet) any compulsion to repeat it, must come from consciousness or even from the mind and not from the bikini or the swimming trunks. It would be the task of religion to awaken this consciousness. But religions have no interest in this, especially not our Pauline-Christian religion. So no research is being done here, although it is precisely here that something can be done! Therefore: Let's go to a religion based on the real Jesus!

### **And it is precisely through critics and opponents of faith that we arrive at this!**

When discussing questions of faith, there is the big problem that the defenders of a faith, i.e. the respective priests and theologians, are probably never completely neutral-scientific. For they want to prove their faith under all circumstances and are at least in great danger of bending everything to suit their faith. But even the opponents of this faith are often not really free, some may have a frustration with some church or even a hatred of religion and want to harm it and are then also not very objective.

So we can never be sure that someone is really telling the plain truth when it comes to matters of faith. So perhaps we should ask ourselves: How can we really recognise the truth?

Common sense is most likely to help here. And that includes looking at coincidences. So if many stories that are usually told by different deities (see the next page!), and which are also very bizarre, i.e. actually impossible, are suddenly all told by a new god, then this is obviously a more or less sophisticated construction - either without any trace of truth or against another, but inconvenient truth that is to be suppressed. For there are not so many coincidences that the stories all fit a god or any other person!

And quite obviously, moreover, the essential things taught about Jesus are clearly all plagiarised from many pagan religions of antiquity! What we are told about Jesus was also told about all kinds of other alleged sons of the gods long before him: Virgin births, miracles, raising the dead and resurrections, ascensions, sacrificial death theology, communions with bread and wine and much more. There are simply not that many coincidences that all these stories also happened with Jesus, here quite obviously a new religion was constructed around Jesus, which - apart from the crucifixion, for which there are good arguments - has nothing or at least almost nothing to do with the real Jesus. I received the compilation on the front page from an American friend, which is



*From the Internet: The same stories that are told about Jesus were told about other sons of the gods long before him.*

obviously circulating on the internet from America. Also, on a trip to Sulawesi/ Indonesia a few years ago to a place where three quarters of the inhabitants are Christian, when I asked him why he was not Christian, the host of a small guesthouse told me that he used to be Christian, but he had looked more closely into the faith and found that the most important doctrines in Christianity are all copied from the religions that were common in the West in ancient times - so he might as well stick to the animism that is traditional in his area.

There are not a few critics of both the churches and the Christian faith in ge-

neral who say that the whole Christian religion is empty fantasy, that it is more or less invented, that it is basically a lie and a fraud.

These criticisms obviously bounce off the theologians and other representatives of the churches to a large extent or even to the greatest possible extent - they very often don't seem to take any notice of them and they don't care about them either. They carry on as if everything they research and proclaim is on solid ground.

But I think that among these critics of the Christian religion there are quite serious scientists who are also very benevolent and whom we should definitely take seriously. Is it not perhaps even in accordance with a good faith in God to trust that something positive will come out for our faith and thus also for our churches if we include such critics who are to be taken seriously, especially because they have uncovered something clearly untenable and want to put an end to it? I am thinking of three of them in particular, and I am trying to "incorporate" them into a realistic concept of Jesus, which is really needed in our time:

**1. Karlheinz Deschner (1924-2014)**, who after all studied theology, philosophy, literature and history - and also earned a doctorate. In his book "Der gefälschte Glaube - die wahren Hintergründe der kirchlichen Lehren" (The Counterfeit Faith - the True Background of Church Teachings), he describes (as do others, by the way) that most of the contents of faith are plagiarisms from ancient non-Christian religions, such as the virgin birth or the procreation by a divine father, the sonship of God, the redeeming function of a son of God, the miracles, even the crucifixion of a god, the raising of the dead and the resurrection, the cult celebrations with bread and wine.



**And here are three pictures to illustrate that the essential Christian "truths of faith" are plagiarisms from other religions:**

*The mosaic "Europa with Zeus dressed as a bull" is in the National Museum in Naples. I don't need to print a picture of the parallel story in the New Testament of the "Annunciation of Mary".*



*Isis in the form of a bird at the awakening of Osiris, who had perished in the battle against evil and then spent three days visiting the souls of the dead in the underworld - relief in the mortuary temple of Sethos I in Abydos (Egypt) - the*

*resurrection of Jesus is therefore nothing new.*

*The relief of the Ascension of Emperor Antoninus Pius and his wife Faustina is*





*in the Vatican Museums (I photographed the plaster cast in the Roman-Germanic Museum in Mainz). You are certainly familiar with paintings of the Assumption of Jesus and even more so of Mary.*

**2. the Danish Indologist Christian Lindtner (1949 - 2020)** with his professional knowledge of Greek and Latin and the ancient Indian languages Sanskrit and Pali. In his book "Secrets of Jesus

Christ", Lindtner describes how the New Testament is obviously largely a plagiarism from ancient Indian Buddhist texts - "pimped up" with "inserts" from the mythologies typical in the West and also from Judaism. Lindtner explains this by saying that Buddhist monks wanted to create a Buddhism for the West, but they were only interested in the Buddhist philosophy and thus built this Buddhism into an (external) "framework" that was common in the West. The "Buddhist hero" in Buddhism for the West is therefore a Jesus invented by the Buddhists, and so Lindtner arrives at the quintessence "Jesus is Buddha".

**3. the Jewish-English Talmud scholar Hyam Maccoby (1924-2004)**, who was most recently a professor at the Centre for Jewish Studies at Leeds University. In his book "The Mythmaker", Maccoby takes on this "newcomer" Paul - and describes, among other things, how he transferred the "stories" and rites known to him from his childhood in Tarsus, a main centre of the sometimes bloody Attis and Adonis cult, to Jesus and thus created a completely new religion that has nothing or at least not much to do with the real Jesus. Just as Lindtner says "Jesus is Buddha", Maccoby would therefore say - loosely based on Paul - "Jesus is Attis".

What these three critical scientists have found out would actually be the death blow for our Christian faith. After all, it revolves around the most important teachings that make up our faith.

**But it is not the end of all days! The real Jesus was probably more of a typical investigative journalist (as we would say today) - and also had to die because of that. Afterwards, he was perfectly falsified, so to speak, by his opponents.**

Fortunately, I was open to the decisive hint as to what Jesus really was and what he had committed himself to and why he was killed so cruelly, because I had a thesis by Albert Schweitzer in my head. In addition to his work as a jungle doctor, he was also an important theologian on Life of Jesus research. His opinion was that we can never find out who the real Jesus was because he lived in a different social class from which he can only be understood. But unfortunately, academic theologians have no access to that. And this access I did get in the "Knolleburekaff" (sugar beet farming village, they also grow something else than sugar beets) west of Cologne, where I live! A neighbour, a farmer, had once rented out one of his flats in the converted "quarry" in the fields to a pimp, a professional in the demimonde, and had a conversation with him about his "business". And when he talked to me at some point, we came to the

conclusion that the famous story of Jesus saving a sinner from being stoned in the Gospel of John is clearly a story of punishment from the demimonde. For when does it ever happen that a woman is caught "doing something like that" in the act - and that it is also two "catchers" who then run straight to court, knowing that this means the death penalty for the caught woman, of which they themselves have nothing? That never happens anyway, unless something is deliberately arranged here.

Jesus certainly knew all this too. For he was - presumably from his earlier work as a house builder in a family construction group throughout the region - also friends with prostitutes and tax collectors (or rather tax collectors) and had certainly also talked to them about their problems. And from there he had learned, for example, how women were blackmailed into prostitution - according to the "two-witness procedure" of the story of the beautiful Susanna in the appendix of the Book of Daniel: "Either you have sex with us (which at that time meant entry into prostitution) or, if you refuse, then we will report you to the court and say that we caught you having sex with a young man, but he escaped, then you will be stoned to death." So an attractive woman had only the choice of prostitution or death against such men - so no chance. And in the case of the sinner in



*If I interpret the painting "Jesus and the Sinner" correctly, the painter Lukas Cranach the Elder (1472-1553) had the same view of the narrative in John's Gospel as I do, that is, that it is a criminal story. I don't think you can paint it any clearer if you think the would-be stoners are criminals, at*

*least they don't look like stuffy moralisers. And the two "wise older gentlemen" at the back on the right are also typical high-minded theologians and philosophers (and probably also most journalists) who always only see the surface and don't (want to) know what is really going on. In this way, the criminals can go on doing whatever and however they want. A fascinating picture! I already know why I had this painted for me in Vietnam! By the way: The Jesuit Rupert Lay (in a lecture) holds the story of the salvation of the sinner to be truer than the whole of John's Gospel - and I also hold it to be truer than (almost) the whole of John's Gospel after taking into account the three books mentioned at the beginning.*

John's Gospel, the situation was obviously somewhat different: she was certainly a prostitute and had somehow broken the rules of her "profession" - we don't know what that was, but it's not important - and was now to be punished for it. Perhaps she had concealed her correct earnings and not delivered them properly? Maybe she had also heard about Jesus' speeches and wanted to leave her profession? For this, her "protectors" (or pimps) had arranged it so that she was caught having sex with a john (it was an arranged story, so the john could escape unrecognised) and should therefore be punished - especially as a warning for "the other women of the protectors", so that they did not do such tricks as well ... This brutal behaviour had now been noticed by Jesus - and denounced in public speeches: "Against sin, against hypocrites, for love".

So he had taken on the obviously very powerful demimonde, we would say "mafia" today. So he had to die for that.

So Jesus was not a founder of religion as the NT describes him, but something like an investigative journalist like Peter R. de Vries (Netherlands), Ján Kuciak and his bride Martina Kusnirova (Slovakia), Daphne Caruana Galizia (Malta) and Jamal Khashoggi (Saudi Arabia) in our time. So he had found out about the criminal machinations in connection with prostitution and money (the typical business fields of the mafia, the functionaries of the authorities participated or looked the other way) "on the spot" and then, in the absence of today's usual media, made this public in public speeches - which later became more or less pious sermons, which did not hurt anyone.

To the three "faith-critical books" mentioned at the beginning of this text, which have particularly led to the concept of "Jesus ideology", then certainly belong two books by the journalist Petra Reski, who has dealt extensively with the Mafia in Italy and Germany:

**4. Petra Reski:** "Mafia" (2009) and "From Kamen to Corleone" (2010). Reski describes very vividly and obviously also very qualified how there are mafias not only in Italy and Germany, but that such "organisations" probably exist in all societies, generally known is their "activity" also in the U.S.A. From East Asia especially the Triads (China) and the Yakuza (Japan) are active. Then also on 28. 5. 2018 in the newspaper DIE WELT there was an article about the Russian Mafia, which is omnipresent in the West and which therefore somehow also dominates us, although we are generally not aware of it, and on 11.1.21 there was an article about El Capo (Mexico), who was a charming seducer and who cared a lot about his family and who saw his drug empire like a normal business enterprise that had to be kept running. Or find out for yourself with google! Whatever country names and additionally the word "mafia" you enter, you will find it everywhere. And it is not only Petra Reski who comes to the conclusion of the "omnipresence" of mafias, also the Jesuit priest Rupert Lay spoke in his lectures and also otherwise again and again of at least mafia structures "above us" - without us noticing.

If the mafia exists today, so to speak, everywhere in the most diverse cultures -

at least in "anonymous societies", it is hard to see why it did not already exist in earlier cultures - i.e. also in the times of Jesus - at least when there is such excellent evidence for it as the planned punishment of a prostitute, where a few words from an obviously informed man are enough for this punishment to be "called off".

And what about the cooperation between the Mafia and religion today? At first glance, of course, there is none, and of course there are no corresponding contracts, and of course anyone involved in education that also deals with moral issues of young people will vehemently deny that he or she is an informer of the mafia or otherwise works together with it. However, it is very difficult to prove this, not least because real mafia members (to use the term informers) would not act any differently from mafia non-affiliates in many respects. The only convincing proof would be that real morals that are attractive to young people are being effectively promoted. That there is corresponding scientific research on what leads to real morality and what does not lead to it, etc. But such evidence: missing! The deepest reason for this can only be that real morality is not wanted at all - and that is fully in the sense of a mafia. And those who want to get out of the suspicion of being mafia-affiliated should finally take care to be really effective and, above all, question the moral concepts they have in their heads and practise for young people. And as long as that doesn't happen, I seem to be right with my suspicion when I assume an informer function in the sense of the mafia, which one doesn't want to overcome at all?

### **And how did this "plagiarised New Testament" come about?**

The first question is how all these at least rather strange stories about gods and Buddhism got into the biography of Jesus. Such things certainly don't happen on their own, they must have been made consciously. So there must have been people behind it. But who does something like that? Followers and admirers - or who else? It is to the credit of Protestant German Jesus research in the 19th and early 20th centuries that it was recognised that the New Testament has little to do with an exact description of the life of Jesus, but wants to create faith in the early church or reproduce it. So we know virtually nothing about the real Jesus from the New Testament, but only something about the faith of the early church. Really not? But the matter is actually quite simple, once you get the idea of the demi-monde, against whose goings-on Jesus had committed himself - and that he had obviously seen a task in life here. For with the crucifixion of Jesus, Jesus' ideas had of course not also died, he had spoken publicly long enough and so he also had followers. And after his death, some of them began to continue in his spirit. The opponents of Jesus did not like that at all. And it is certainly not far-fetched that these opponents, after they had eliminated the body of their particularly unloved adversary by judicial murder, also had no qualms about finding ways and means to extinguish his spirit. Today, we know this kind of *damnatio memoriae* (the Romans called it that) from the deletion of files on hard drives in computers. If you delete them with a click on the "Delete" function, the contents are still there, but you can no longer find them. But there are programmes to find them again.



Something is only really deleted when the content to be deleted is overwritten with new content. And that was certainly the case with Jesus' commitment - it was overwritten with a "new content" - and that was the construct of all these plagiarisms from other religions, which we know today as the "New Testament". There were probably those who commissioned the work and those who carried it out. The commissioners were, of course, the same demimonde people or mafiosi who had brought Jesus to the cross, and the executors were experts from Buddhism, the religions of the gods and Judaism who were somehow hired, more on that later. So the New Testament is not "God's word", but something like a commissioned work of the mafia. So it is not an advertising and edification writing FOR the real Jesus, but an ingenious diversionary manoeuvre AGAINST the real Jesus and his cause - with the means of the time, especially the plagiarism of the stories about gods and Buddhism.

And this "newcomer" Paul obviously played the main role in this deleting and rewriting, because it was probably he who had come up with the idea of forging a sacrificial death out of Jesus' death on the cross - for the redemption of mankind from whatever. So Paul had never really converted - he had only changed the strategy to fight against Jesus' commitment, and he had been successful with that - so far.

This also means that the three critics of our religion quoted at the beginning of this article are absolutely right in their criticism - only the solution to the problem might look a little different from how they each imagined it.

But I can already hear the critics of what I have now written saying: Suppose the sin story from John 8 is indeed a half-world punishment story, so it is circumstantial evidence for the real Jesus. But how can one throw the whole traditional theology overboard from a single piece of circumstantial evidence? To this I can only remark that in an unclear case one can very well reconstruct a case perfectly from a single good piece of circumstantial evidence! And the case of Jesus is really extremely unclear - no one knows, for example, who wrote the New Testament (in any case, it was not Jesus' disciples or others who had experienced Jesus personally), why it was written and how it managed to get it "among the people". The explanation that an unscrupulous mafia was largely behind these "obscurities" is, in my opinion, the most plausible. Above all, this was intended to prevent the success of Jesus' commitment to genuine morality at all costs! The problem with German Protestant Jesus research is still that this research has actually only ever established what was NOT and not WHAT WAS. Also, I have not found any clues as to how these stories of gods that I quote came into the New Testament. You make it very easy here with regard to a rational explanation of Jesus' resurrection that his disciples would have mourned him so intensely after his murder that they finally believed in his resurrection and then actually saw the risen Christ and talked to him as well. I think, however, that such explanations are not very convincing. Therefore, I think the explanation that the story of the resurrection is a plagiarism from the religions of the gods and that there is "nothing to it at all" with regard to Jesus is far more plausible and much better founded.

So how could this hodgepodge of stories about gods, various Buddhist texts and

references to the Jewish Old Testament, and certainly also with some incidents from the life of Jesus that actually existed, have come into being, to which was then added general pious-sounding mock profundity, as has always been typical of religious texts?

I think we can assume that after the death of Jesus there were three groupings of people, of whom the last two in this list eventually became the authors of the New Testament:

1. those who knew Jesus and continued to engage or try to engage in his mind,
2. the opponents of Jesus, who had brought him to the cross and who wanted to prevent an engagement in his sense at all costs. However, since they could not easily prevent the memory of the real Jesus, some of them falsified these memories and substantiated their lies with alleged revelations from the supposedly resurrected Jesus. In this way they manipulated those from group 1. They succeeded so well because others of Jesus' opponents suppressed this group 1, even brutally, and created a situation of fear. The Jesus brother James, for example, was executed. So most of the "old followers of Jesus" preferred to take the less dangerous path of faith, especially in a better life after death.
3. And then there was a third group of people who knew the real Jesus or at least had heard so many positive things about him that they wanted to continue with his commitment. They now saw the insurmountable power of group 2 and the impossibility for group 1 to prevail with the "real Jesus". And they didn't want to become martyrs either, who wants to become a martyr and it wouldn't do any good? So what to do? The most intelligent or clever thing for them to do was to adapt themselves to the outward appearance of group 2 and not only just go along with their lies and deceptions, but also to increase them so much, i.e. the crazier and more abstruse the better, so that the nonsense of these lies and deceptions could actually become obvious - and at least later on, when there would hopefully no longer be the pressure of Jesus opponents, the real Jesus could be recognised.

But it was not only about such idolatrous stories. I will quote here from the book "Der Jesuswahn" (2011/2013) by Heinz-Werner Kubitza, what he writes about the contradictions in the New Testament:

„What emerges, however, is by no means conclusive and consistent. If in Mt 11,30 he speaks of his yoke being gentle, in Mt 10,34 he proclaims that he did not come to bring peace but the sword. If he emphasises the lasting validity of the law, he seems to set it aside elsewhere. If he apparently rejects asceticism in principle (for himself), he sends his disciples with ascetic instructions to preach in the surrounding villages. If on the one hand he shows himself to be a humaniser of a legalism described as inhuman, on the other hand he proves to be an ethical rigorist. On the one

hand, he proclaims the approach of God's reign as the gospel, on the other hand, he shares the idea of judgement with his environment and thus weakens his teaching again. The proclaimed love of the Father is counteracted by his appearance as judge at the end of time. Jesus does not seem to notice that with the people thrown into the eternal hell of fire, his message of love will also be consigned to the flames. What are the commandment of love and the love of enemies worth in view of the idea of judgement? Jesus did not have the power and inner sovereignty to break away from the belief in hell and the devil. This applies even more to the belief in judgement, which was almost a constitutive factor in Jesus' Jewish environment. One cannot reproach him for this; he was simply a child of his time, and his thought patterns, which from today's perspective are inhumane, mythological and archaic, belong to him. It is regrettable, however, that these thought patterns have found their way into our time through tradition and writing.“

It is therefore likely that these contradictions, as well as the stories of the gods, were by no means negligently incorporated into the New Testament at that time - but completely consciously. The intention was that clear-thinking people could find the nonsense of all these inconsistencies and then also the real Jesus again - at least when the pressure from group 2 was no longer there. To this end, they now not only took part in these idol stories and other spasmodic stories, but above all also brought the sinner's incantation according to John 8 into the New Testament, from which anyone who is not completely unworldly could recognise that this is a story from the demimonde and how the real Jesus had engaged himself here to change something. That's probably what they thought. Unfortunately, however, they had not reckoned with how much these abstruse lies and deceptions, which were quite obvious plagiarisms from other religions to boot, and then also the contradictions in the texts, would become the basis of a new religion around Jesus and the sinner's narrative would not be recognised in its true sense.

I myself have experienced a fine example of how skilful opponents of a state power apparatus, which suppresses dissent with fear and coercion, can undermine it without coming into any real danger themselves: in the mid-1960s, as part of my training as an industrial clerk at Siemens, I also spent some time in a factory in Upper Franconia near the zone border. And since I like to listen to classical music when I'm working "at home", I always had a GDR station tuned into my radio, because somehow there was more classical music there than on Western stations. But first I have to tell you a story about this.

But first I have to tell you a back story: At the beginning of my apprenticeship, I worked in a Siemens factory in Berlin (West) and after work I often drove across the sector border into the Eastern sector to visit the two opera houses there, the

State Opera "Unter den Linden" or the Komische Oper. And on one of these opera visits I heard Verdi's Nabucco, the background of which is the longing for liberation from the captivity of the Jews in Babylon. We all know the famous prisoners' chorus. Now, in order to defuse the situation of the captivity of the people in the Soviet zone, the programme went into detail about the bastardisation of this opera by the evil Nazis during the Nazi era. Since the Jews were not allowed to long for freedom at that time, the text of the opera was simply rewritten; it was no longer about the captive Jews in Babylon, but about captive Egyptians in Assyria (?). But that doesn't stop anything in the opera - after the prisoners' chorus there was such applause that the opera could not continue and the prisoners' chorus had to be repeated twice! And I think I also saw listeners with party badges in the opera. For me, that was an impressive experience, how the listeners protested against the building of the wall that enclosed them. And now back to my music listening in Upper Franconia: So one day on GDR radio there was once again a "solidarity concert for those persecuted by Bonn's compulsion of opinion", which was effectively introduced, as always, with the first bars of Tchaikovsky's piano concerto. And in this spirit there was then the prisoners' chorus from Nabucco, of course, the poor prisoners here were probably the West Germans. As was still sometimes the case at the time, the language in the opera was not the original Italian, but a German translation. And as I listened to it, I thought, "What are they actually singing?" Because they were singing something completely different from what I knew, so: "Greet the holy floods of our Nile, greet Memphis and its temple of the sun," - instead of "Greet the holy floods of the Jordan, greet Zion and its towering battlements ..." So they had put a record on the turntable with the Nazi bastardisation! If that wasn't a clear subliminal massive criticism of the imposed political ideology! Of course, this criticism was only understood by those who knew about the bastardisation of the opera in the Nazi era - and these were the ones from the bourgeois class who perhaps enjoyed themselves but otherwise kept their mouths shut. And the "stupid proles" who were so committed to communism and cheered it, I think it was mainly about the people in government and other high functions, didn't get all that. So this Nazi text on GDR radio was in a way a mockery of the stupid communist functionaries on the part of the educated citizens. And if one of the comrades had really noticed this and admonished it, then the "classical music disc jockeys" would have talked their way out of it, saying that unfortunately they always just put on the records and never listened to the lyrics, and so on.

Or another example that a Chinese professor for Western culture who was friend of mine had told me that in the time of Mao's Cultural Revolution, everything that did not correspond to communist-atheist progress had to be destroyed, China was to become enlightened-modern. So irreplaceable and highly valuable steles with Confucius quotations were also to be destroyed. Resourceful opponents of this destruction now covered these steles with a layer of lime and painted Mao quotations on them - and Mao quotations were not allowed to be destroyed. And, the resourceful opponents thought, one day the old culture will be remembered again - and then the lime coating can be removed - and the immeasurably precious stelae will be restored.

Yes, why shouldn't those intelligent Jesus-followers 2000 scarcely years ago also have thought so intelligently, in order to save the commitment of the real Jesus from the time of hostility against the real Jesus over into other times, in which this hostility would no longer exist and in which one could speak openly?

Of course, everything had to look as serious and true as possible and the intelligent Jesus-followers could also hardly talk about it with others in order not to get to the wrong people and endanger the project "real Jesus through excessive alienation". And possibly some also worked on the New Testament with a lot of good will, without knowing the context of the project.

But I think that if we accept the thesis of the three or even four groupings - and why not, what other alternative was there, not for nothing are the theologians helpless on the question of how these stories about gods got into the biography of Jesus and prefer not to go into it at all - we can reconstruct the real Jesus very well.

And above all: With the recollection of the commitment of the real Jesus - that is, of a "Jesus ideology" (Note: the word "ideology" is also used neutrally here, as the case may be, i.e. in the sense of "doctrine of ideas") - our religion would of course look completely different, it would no longer be a religion of priests and scholars, a religion of dogma and faith, and thus also no longer a religion of power and domination, whose official main goals are forgiveness and reassurance of a life after death, but a highly ethical life-attitude religion with reasonable rules of the game for the here and now. And these reasonable rules of the game would be such that everyone could accept them, especially with regard to sexual morality. Of course, he would have to be taught them from childhood. By "everyone" I also mean the members of other religions, i.e. also the Muslims - according to my experience as a teacher, it is precisely the girls who are most interested. We can't get to the "old ones" anyway - no matter what religion - but as I see it, the young people of the different religions could certainly motivate and even spur each other on. And that will get around, especially in our internet age - and among all young people!

## **The reconstruction of the real Jesus.**

I think that we can take the palaeontologists as a model for reconstruction, as they often arrive at very convincing results from very few finds, for example when they reconstruct an animal that lived 70 million years ago from a fossilised lower jaw. So why not reconstruct the real Jesus in the same way? What we know about him with particular certainty and what is also quite realistic, even if it is only very little, should suffice for this. It is accepted as certain by all theologians that Jesus was friends with prostitutes and tax collectors during his life, that he spoke to crowds and that he was crucified. And then we know this two-witness procedure in his time to find justice, and we also know from the Susanna narrative at the end of the Book of Daniel how this was abused precisely in connection with women for blackmailing them into sex: "Either you have sex with us or we will report you that we caught you having sex with another man who is not yours, then you will be executed". All of this would be quite enough for a reconstruction, because one can conclude that this Jesus had heard in confidential conversations from prostitutes how they were blackmailed

into their profession by criminal elements and then exploited. It would also fit that he had heard from tax collectors how they too were probably blackmailed into protection money and also exploited.

Whether Jesus himself was really "sinless" in all this and whether he did not also have "closer relations" with prostitutes, we do not know. I don't think that is important either. But in any case, deep down he was a correct person with a high sense of justice - and we can calculate that he was deeply horrified by what the prostitutes told him about how they had been blackmailed into their profession - and absolutely wanted to do something effective about it....

It is therefore very plausible that there is a direct connection to his public speeches, namely that he had denounced these criminal conditions with publicity effect in his time, which was so interesting for the listeners that they even followed him into the desert. Of course, those denounced did not like this at all - and so they saw to it that Jesus was removed - before he could do any more damage (in their sense) and before they themselves ended up with the death penalty like the two old men in the Susanna story. And so, unfortunately, Jesus had lost in a power struggle (à la the Susanna narrative) and was put out of the way by torture.

Incidentally, the German theologian Gerd Lüdemann considers only 5% of all Jesus' words in the New Testament to be genuine Jesus' words, the only question is which ones they are. I think they are the words that have to do with Jesus' commitment against the criminal elements of his time. We have to decide here. Because the other words of Jesus, which are not his, only lead astray and so we can best safely neglect them when assessing Jesus' commitment, so as not to waste our energy on something that has nothing whatsoever to do with the real Jesus.

So it is that easy to come to the real Jesus and then also to the origin of the New Testament, without all kinds of *sacrificia intellectus*, without any irrational belief ... And a Jewish Jesus he is on top of that, because he is definitely in the tradition of the concern of the original Jewish religion (see p. 6) or better the original Jewish "attitude towards life" and the typical Jewish prophets - and he just wanted to change something that was going wrong in Jewish society....

Of course, all this is also a theory - but it is incomparably more plausible and realistic than a biography with all these obvious plagiarisms from the pagan religions, in which a virgin birth and other stories about gods are the basis for the story of Jesus - such abstruse stories (it has to be said like that!) suggest from the outset something incoherent without any concrete basis and can therefore be safely cleared out! Of course, what applies to all junk also applies here: There are always things that are okay and can or even must be used further - but in a completely different conception!

## NOTES

So we can no longer tell the usual alleged truths of faith and a teaching based on these truths of faith with a clear conscience, especially to young people,

nor can we simply do nothing, when we would have the opportunity to do something!

In any case, after my studies in theology (Catholic, in Frankfurt St. Georgen, Innsbruck and Münster) and further studies and after more than 30 years of teaching, I came across an alternative Jesus who was, so to speak, a great moment for humanity and who cannot be refuted.

The question is, of course, whether the concerns of this Jesus can actually be put into practice today. And here I am firmly convinced, especially after my experiences as a teacher and then also especially through conversations with parents and with girls or young women later (see epilogue), that this is very possible, at least much better than the concept with the traditional Jesus as it is common today. Above all, this alternative Jesus should also go down very well with non-believers and people of other faiths.

The reason why this should work: Young people have a high moral potential by nature, but it has to be activated. Because they cannot automatically live this morality on their own, they have to learn it. It's more or less the same as with walking and talking, man is indeed predisposed to it and he can also achieve top performance in both areas, but he still has to learn all this - here by observing and imitating. And he likes to learn it! In the case of morality, however, observation is not enough, because the most important components cannot be seen, because they take place in the mind. Therefore, the mind must be informed - and if this information corresponds to the disposition of the young person, then he will only too gladly absorb it (see here again my experiences in the epilogue).

### **Bogus morality and real (sexual) morality: The "few cases of abuse" are only the tip of an iceberg.**

If there are enough of these MeToo stories today, why shouldn't there also have been 2000 years ago - I think that they were even much worse than those of today, an indication of this is the story of the beautiful Susanna. Above all, there was no free media back then that could expose such things at some point.

The thesis of the concept of this booklet is that human beings have a high potential for real morality, but that this high potential has unfortunately been used very badly in pedagogy since time immemorial, i.e. also today, by "filling" or better "filling up" it with the pseudo-morality of hostility towards the body. At least this pseudo-morality always pushes itself to the fore and therefore ultimately becomes the basis of (sexual) morality. Of course, this can sometimes go well, especially if a young person has a very wise parental home and also very favourable circumstances in other respects. But a real morality for all does not work out this way.

The problem here is definitely that of a self-fulfilling prophecy: If one assumes that young people are evil from their youth (a la Gen 8, 21ff: "... for the desire of man is evil from his youth ..."), then they are evil. But if they are assumed to be good, then they are, simply because the pedagogical approach is then completely diffe-

rent: In the first case, you will impose all kinds of constraints and instil fears in young people, especially in the context of sexual morality, in order to stop them from doing evil (which they don't actually want to do), but in the second case you will give them meaningful information and tips on how to live their high morality successfully. And that is the problem that most educators and also theologians do not see these differences - and think they can lump all young people together and treat them the same way with the indoctrination of compulsions and fears, or even do nothing at all and let everything go, "because there is nothing you can do anyway".

But I see very great possibilities here! And informing young people, and especially girls, can even work so well that the usual "hiding" of "specific body parts" with more or many textiles becomes superfluous and they have such high morals in the first place that they don't need pills and condoms later on either.

From my experience as a vocational school religion teacher, I now definitely know that young people definitely want a morality, yes, even a sexual morality, at least initially. What matters is that it is a sensible one that they can understand and that is attractive to them - also and especially with regard to a beautiful love and a successful partnership. And this Jesus that I came across would also fit into that and would be fully accepted by young people - even by non-Christians! Because there is really nothing to be said against him (see also the blue box in the text from p. 7).

So the problem is not Jesus per se, but the cult religion that the opponents of Jesus constructed to erase the real Jesus (on *damnatio memoriae*, see also p. 9) and which is still the basic concept of our Christian religion today. And all the superstition and power structures in our Christianity, including misogyny, are connected to this cult religion.

So one task now would be not to be AGAINST EVERYTHING, but to be FOR THE RIGHT THING. And here one could accuse the churches of not wanting to do exactly that - on the grounds that they are a cult religion and that ethics, for example, are none of their business (of course this is not said so clearly, or only rarely, but I know such sayings). Last but not least, religions are also business enterprises whose business model is forgiveness and the promise of a better life after death. (Thanks to the church tax, this aspect of religion has largely receded into the background in our country, because the money now comes by itself without the church people having to preach a reason for wanting it). And the more the believers have personal problems, the better for the churches, because the stronger the hope for a better hereafter becomes or became. At least in the past, believers actually behaved largely according to this business model. (I'm sure you know the proverbs: "In old age, whores become pious." Or: "And when he came to old age, he sang pious psalms.") Actually, everything that happens in non-marital sex is sin and even grave sin. I don't want to give anyone a hard time who lives in a "non-marital relationship", that's not the point. But I don't know of any serious research in theology concerning a sensible moral pedagogy. Where, for example, is there research on whether sexual shame really has a "real moral nourishing value" for young people? Yet we have long since had the experience that "naturists" walk around naked on the grounds of their clubs, unconcerned and



obviously "free of challenge", i.e. without any "sexual stories" happening, or let us also think of the primitive peoples. But corresponding research from the theological side on this: No such thing. Obviously, they don't want to do anything about it, they want to let everything go on as usual. If that is not only amateurish and unprofessional, that is not only - in good German - a real sloppiness, but even downright criminal!

Please do not misunderstand me here: Of course, only overcoming shame and thus leaving out swimming trunks and bikinis does nothing at all, because of course it is not enough to leave something out, especially young people must be taught a morality out of the spirit. But a pseudo-morality remains a pseudo-morality and a pseudo-morality can never become the basis of a real morality!

In any case, I think that the "functionaries" of the established churches have no real interest in this and thus no interest in human beings at all - and that the few cases of abuse that are currently affecting us are only the tip of the iceberg and that the crux lies in the criminal structures of the churches and religions in general.

But it doesn't have to stay that way forever!

### **The most sensible first contacts are girls.**

In any case, Jesus' concern was certainly not a great theology or philosophy, but he was concerned with a happy and meaningful life, especially for the little miller and the average consumer of the time, and in general for all people (or their offspring) - without the diversions of first being prostitutes or "toreros" in more or less many beds. (Note: According to statistics from the company statista, young people between 16 and 20 in Germany have an average of four sexual partners - this has nothing to do with true monogamy, which is the concern of our faith). I see myself in exactly the right place as a vocational school religion teacher, which I once was, I had such young people in front of me and I also think a "good mix", i.e. from young people without school-leaving qualifications to those with A-levels ..... But in my "active time" I was not yet ready for that.

Yes, why do I start with the girls? First of all, they are very interested in doing everything right, and the basic condition for this is above all knowledge of attractive alternatives to sex. And then there is the thesis of the Spanish philosopher Ortega y Gasset on how much "innocent girls" have an immense influence on history with their choice of their first intimate partner, even greater than the power of the military: "Who would have believed that something so incomprehensibly fleeting as the air formations that young girls ponder in chaste chambers would leave deeper traces on the centuries than the steel of the god of war? On the touching fabrics of secret girlish fantasies depends largely the reality of the coming century. Shakespeare is right: our lives are woven of dream!" (O.y.G., "On Love", Stuttgart, 1954, p. 24). Yes, "pondering in chaste chambers", that is what girls dream about, what type of man should be their first sexual partner - and I think these dreams can be influenced very well by appropriate pedagogy. Girls are always open to something better, at least initially, because they are by no means stupid and unwilling. There is a nice experiment from the animal world:

behavioural researchers on a small Japanese island had repeatedly thrown dirty potatoes to the macaques (a type of monkey) living there, just as they came out of the field. And the macaques would eat them - with the dirt. But one day a young female had the idea of washing the potatoes in a nearby stream before eating them. And apparently they tasted better then - and gradually all the macaques washed the potatoes before eating, except the old males. And after some time, the macaques washed the potatoes in the nearby sea, again a young female had started this, with the salt water they obviously tasted even better. Only the old males didn't let themselves be distracted, they didn't go along with it either, they still ate the potatoes with the *dirt*.

That I want to say is: If we want a change in society, the chances are very good if we start with the "young females"! Because they should then also motivate the others - we will most likely never reach the "old males" anyway (unless they had similar thoughts before), no matter how practical and advantageous the new thing may be. So is it worth investing too much energy in trying to convince "old males" of something new? So we shouldn't bother too much with them either - and that probably also applies to us humans ...

So start with the "human young females" - and I think they go along with it! I seem to have hit upon a natural predisposition here even for a beautiful morality, and this morality is even the same worldwide! Also, this morality corresponds both to the moral theology of the Church, that sex outside of marriage is sin, and to the natural law doctrine of Catholic theology: God does not require anything of us that is not also meaningful by itself, that is, by nature. In this context, the word "sin" does not have to appear at all in a pedagogy - only those who are looking for a pedagogy to motivate young people to live according to the moral rules of our faith, i.e. without sin, need to have this in mind. Yes, isn't it the task of a church that wants to work as a follower of Jesus not only to say the commandments in a threatening form, but to develop attractive concepts how young people can live without "sin" - without necessarily talking about sin? (Car manufacturers also try to build cars that are as safe as possible without talking much about accidents - but that is exactly what they want to avoid). And here, all those who have an educational influence on young people, i.e. pastors, bishops, teachers, journal editors and other media professionals, could feel responsible - and certainly also in the religious field across denominational borders, without necessarily talking about it in a big way. I also felt responsible for all pupils who came to my religious education classes, regardless of religion or not - I saw this as my contribution to the integration of young people "from elsewhere", so to speak.

And if it works, which I think is highly probable according to my experience, then all the critics of the church will have the wind taken out of their sails - and if it doesn't work, which I think is unlikely, then at least "the people of the church" have dared to do something, which is something.

### **Excursion into the Old Testament: from a grandiose "life-setting religion" for all people to a tribal religion that is basically only about maintaining the system.**

This refers to the Jewish religion. What it was originally like and how it was plan-

ned, at least by people at the beginning, is described here on pages 7 and 8. We do not know exactly how the concept came about. We may have to imagine freed or runaway slaves who looked for a new place to live and either united with people of other nations (just as we have asylum seekers today) or subjugated or even exterminated them, depending on who had the greater power. The Old Testament certainly reports genocides - of course always at the behest and with the help of the respective god, in the case of the Jews the Jewish God, i.e. Yahweh. However, there are also theories that the Jews were not guilty of genocide.

But let us imagine that the unification took place peacefully, simply because the freed or runaway slaves had in mind an ideal of compassion that also applied to others and whose support was also needed to fend off future slave hunters and other enemies. Presumably, the 40-year migration of the Jews freed by the Egyptians did not take place as reported in the Old Testament, but the story of the former slaves looking for a new place to live and wandering about, even through deserts, is quite obvious. The story of a communal migration is probably later poetry.

And of course, these former slaves, together with the host peoples, also thought about how the common community should be shaped so that it would not come back to such coercive and violent constructions as those they had experienced. It is conceivable that there was also an intelligent leader (Moses) who at some point wanted to speak plainly to the people and establish what the interpersonal rules of the game were, and for this purpose climbed a mountain on which, according to general opinion, a god resided, in order to ask this god for advice. And from there he returned with a text of the law of this mountain god.

And if there are such laws in this text of the law, not to kill or not to break marriage, then problems are definitely addressed here that existed, for example, in slavery and in the religions of that time - these often very inhumane customs should therefore disappear.

We have it easy today because we are too enlightened or at least think we are enlightened, but back then? Yes what if it is customary that the first son has to be sacrificed for the gods because otherwise they will send diseases and misfortune and death for everyone? Today we think it is very easy not to believe in the meaning of such sacrifices, but what if people have a very strong belief in God?

Or let's think of prostitution in honour of deities, which today is also called "cultic prostitution" - see also page 7f. on this. The same applies to the fear of the wrath of the gods. I quote here once from the first book of the ancient Greek historian Herodotus (490/480 B.C. - 430/420 B.C. ,para. 199):

*"But the ugliest custom of the Babylonians is this. Every woman of the land must once in her life sit down in the sanctuary of Aphrodite and permit a stranger to attend her. Many who, out of pride in their wealth, consider it beneath their dignity to mingle with others, also ride in covered chariots and stop at the shrine with a large retinue of attendants. For the most part, however, they do it this way: in the sacred grove of Aphrodite, women sit down in crowds, their heads entwined with a rope, as some come and others leave. The strangers walk along straight paths that lead between the women in all directions, stopping to make their selections.*

*Once a woman sits there, she is not allowed to go home until one of the strangers has thrown a coin into her lap and joined her outside the sanctuary. During the tossing, he need only speak the words: "Well! In the name of the goddess Mylitta." Mylitta is the name of Aphrodite among the Assyrians. Whether the coin is large or small, she must not reject it, for she has no right to do so, since it is now sacred money. The first who throws it down, she follows and despises none. Only when she has given herself and rendered her service to the goddess does she come home, and from now on no gift is so great that thou mayest grant her with it. But all who are gifted with beauty and greatness get away quickly; the ugly, on the other hand, must linger there a long time without being able to fulfil the law; indeed, some wait a time of three and four years. In some places in Cyprus also almost the same custom exists."*

Is it really always so pleasant and fun for a woman to prostitute herself at least once in her life? It is not for nothing that women ride in covered carriages and many put off this "service" until they are old and (sometimes) ugly and no longer useful for anything else. Herodotus also speaks of an ugly custom.

Yes, how does one become free from the compulsion to such "worship"? If enlightenment doesn't work because people believe in gods, then a new god must be constructed for whom other commandments apply and for whom this "sex service" is a sin.

The Adam and Eve story, for example, is such a story of redemption. For it is not about the creation of the first human beings, this story is only the then usual frame story of how human beings came into being, but this story is a story against cultic prostitution - and has absolutely nothing to do with any original sin. Behind Eve there is rather a deity degraded to a "human being", for whom what was worship for the deity is now sin. We can still recognise this change of name: The deity was called Hepatu or Hebe - and if one omits the "H" in these names or even does not speak it, for example as the French do, and rubs the p or b with the lips, as the Spanish do, and omits the ending, as the French also very often do, then it becomes Eve or also Eva. Eve as the first human woman never existed, she is an artificial figure, just like the God of Adam and Eve. The purpose of these three figures is - first and foremost - a commitment against cultic prostitution, i.e. for a



*Couple of cultic prostitutes at the sun temple in Konarak/ India with a god in the shape of a snake.*

beautiful true monogamy of high love and partnership between man and woman. It is also interesting here how the authors of this story see the origin of shame:

It is the punishment for sexual intercourse with a harlot - that is, intercourse that does not correspond to genuine monogamy. However, this would also mean that shame could be overcome as soon as people abide by the rules of genuine monogamy - and that this monogamy is also the natural thing to do, because it does not require shame. And if the thesis now appears in the New Testament that Jesus considered himself to be the second Adam, who was concerned with overcoming Adam's fall into sin, then this would also mean that with this overcoming, the problem of shame would also be solved - which is what this concept is also about here.

And the story of Abraham, how he is supposed to sacrifice his son Isaac and then does not do it in obedience to a (new) God who (allegedly) appears to Abraham on a mountain where such sacrifices are customary, is also such a story of detachment from inhuman pagan compulsory cults. Behind the name "Abraham", in fact, is the name "Brahma", i.e. the name of a pagan god - we still know him today as the highest god in the Hindu religion in India. (Note: Brahma's wife is called Saraswati and Abraham's wife is called Sarah. So this strong similarity of names cannot be a coincidence, again it is obviously the degradation of a god to a human being where what was good for the god is a sin). Now, according to my information (via google), there were never human sacrifices in India in honour of Brahma, but on the one hand they existed for lower gods in Indian religion (and so one can still hold the highest god responsible for what the lower gods "do"), and on the other hand it is not abnormal that one blames "another" for everything bad that happens anyway, without looking closely at whether the other is really responsible for it.

In any case, the Jewish religion was supposed to be about a paradisiacal humanity.

But what has become of it?

Unfortunately, it is a tragedy that every system, no matter how well conceived and constructed it is at the beginning, more or less quickly degenerates into a system in which the original idea of humanity is hardly or no longer at stake, but only the preservation of the system and business, i.e. the livelihood or even the luxury of a caste of priests. And this priestly caste then works with irrational fears ("if you don't do this and that, the gods will punish you"). And so the former slaves' great ideas of paradisiacal harmony among people became a tribal religion with a tribal god and with tribal customs. So for the Jews, God is Yahweh and he is only there for the Jews - and of course he also needs special Jewish services (after all, it is the same here as in all other religions.) When it comes to customs, I am thinking above all of male circumcision. From earliest childhood, it is an indelible mark for Jewish men, which means that in a war with other tribes, they are, for better or worse, dependent on the victory of their own tribe, i.e. they have to fight with the utmost bravery in order not to be massacred if captured, or to end up in slavery, etc. However, this does not always work - in the case of a successful concealment of a man's Jewishness from the Nazis, it was precisely this unchangeable characteristic that meant the death sentence if discovered.

So if the Abraham thing is a construction, that is, there was no covenant of God with Abraham and thus no command of God to Abraham because of circumcision, how did this custom of circumcision come about? Here, too, we can of course only come up with more or less plausible theories. The theory that seems the most likely to me is that there was indeed slavery among the Egyptians, where male circumcision was common. The reason is probably a hygienic one; it had been observed that circumcised men had fewer venereal diseases. And of course the Egyptians then also circumcised their slaves to prevent themselves from becoming infected through uncircumcised slaves via the women. For although the Egyptian women were circumcised and thus no longer had any desire for sex if they didn't have to get it from their husbands, the female slaves were not circumcised because they were of course also sex slaves and were supposed to have real fun when they had intercourse with their masters. We still know the commonality of these customs today: the male Egyptians - like all Muslims - are circumcised, as are the male Jews, so the circumcision of the Egyptian slaves has been passed down to today. And while today's Egyptian women - and not only the Muslim ones, but also the Christian ones - are also circumcised, the daughters of prostitutes are traditionally not circumcised, because one knows that they will become prostitutes once again, i.e. "sex slaves". And so the Jewish women (= the former sex slaves of the Egyptians) are not circumcised today either.

So all typical tribal customs!

And what has become of the typical ideas of the Jewish religion according to p. 7 and 8? If we check the statista website to see how many sexual partners Israelis have in their lives, they have even more than we do in Germany. And as far as nudity in public is concerned, it is at least as frowned upon in Israel, if not outlawed, as it is here, and it won't be any better with women's orgasms, because if that were true, it would certainly be a general topic of conversation here too - at least at male regulars' tables. But it isn't.

Yes, what would happen if the Jews had stayed with their origin or returned to it? Would the Holocaust have happened then, or would peaceful coexistence with the Arabs in Israel not be possible today?

### **And what else I would like to say ...**

Some tips especially to girls may sound a bit frivolous, but I tested it with obviously very well-behaved girls - and they were enthusiastic - as said in the epilogue. And besides: In my experience, everything has to be said very clearly, otherwise in the end everything just goes on as before.

I think that not only with regard to the problem of "life without sin", but also otherwise what I have come up with is well founded from a theological point of view. For example, Paul's theology has long been extremely problematic. It is always said that Paul had constructed this post-Easter Jesus because he did not know the pre-Easter Jesus - on the basis of revelations he had received from the supposedly resurrected Jesus. Now I do not consider either the revelations or the not knowing the pre-Easter Jesus to be credible. The revelations anyway are not (!) and this Jesus had also held public speeches long enough, so Paul will

certainly have been informed about what Jesus wanted - after all, only little time had passed since Jesus' death until Paul's alleged conversion. And from this point of view, it is more than strange that, as far as I know, no thought is ever given to whether Paul did not quite consciously, and ultimately even with evil intent, want to erase this real pre-Easter Jesus and proclaim his own concept of faith.

Paul's concept of faith also includes the moral model of the evil concupiscence of man, for which there is the doctrine of original sin with the prohibition of nudity. It is certainly very honourable how moralists are always very committed from this point of view, but the question remains unanswered whether, in the sense of a high morality, all this really has real "moral nutritional value". The mullahs in Iran and the Taliban in Afghanistan are attempting precisely such a morality, and it is well known that Iran's success is very doubtful. In any case, there is no question of an improvement in sexual morality in these countries. And I know of petitions to state authorities in our country to curb pornography, but presumably the petition organisers are only making fools of themselves with their commitment. Yes, what should the state do? Where should the state start and where should it stop? To compare our situation with a field full of weeds: If we pull out all the weeds from this field, which would mean a lot of effort, would anything sensible really grow? Probably not, because nothing sensible grows on its own in an empty field - and after a short time the weeds sow themselves again from somewhere else - and they grow anew!

If, on the other hand, we were to sow something really sensible that also fits the field, then it could - especially in spring - grow faster than the weeds - and suffocate the weeds right from the start. And with the few weeds that do come through, we have little work to do or they are so insignificant that we can let them grow until the harvest. I have observed this with the potatoes in my garden.

And besides, how might the pornography have come about in the first place? I think it's kind of the age-old problem here of what used to be, the hen or the egg. And here I think it's clear what used to be. Isn't the deepest cause of pornography, and of everything along those lines, that the ideal of a beautiful body-soul unity was lost long before there was any pornography - and that this is the problem of the "bad seed"? Because once an ideal has been lost, then at some point people don't care about much else either - and they continue to live according to the motto that they can now live in a fully hedonistic and uninhibited way, no matter what else comes along and what others think ...

I also see a problem with our Catholic religion here. I once talked to a certainly very worthy priest about what he learns in confession. Surely girls would have confessed to him about their first sex, which was sometimes completely disappointing, and that at least at first they were fed up with it - even I, as a non-priest, have been told such experiences. And my question to the priest was what he would have done about it. Yes, he said, he had told something about weak flesh and the forgiveness of a merciful God, which is what one learns in the seminary. My question was whether it had never occurred to him to ask the "confessor" what information had previously helped him to avoid this "sin" - and what guilt there was here among all the pious educators whom the confessor had

experienced so far and who had obviously missed something here? His answer to this was "no, never"! You see, dear reader, in my opinion this is the deepest cause of all the problems, there is an unspeakable indifference and unprofessionalism on the part of theologians and educators - something could be done, but no one feels responsible!

So I felt addressed - and unfortunately it took me a long time to find out what girls in particular want and what we can do with this insight and ultimately do better in education. Please take a look at the epilogue! Especially in the case of the Moroccan student, I was highly uncertain about her reaction before the conversation. I would have rather expected her to defend herself and scold me, because now she would know how her Moroccan "sisters" in Germany were also being corrupted by the Christians - but no, exactly the opposite happened! The moral model I presented seemed to have struck her soul, in a positive sense!

So I start with the "human young females" - and in my experience they go along with it! I seem to have hit upon a natural predisposition for a beautiful morality here, and this morality is even the same worldwide! And the longing for it is most likely even independent of what a young person has seen up to that point - in pornography, for example - of course, especially if it has remained with seeing. Yes, whether all that was really so terrible and harmful for him? It may well be that young people are disgusted by the pornographic films they have seen and are afraid that they will (have to) do something like that themselves. I didn't know what she had already seen in her young life, especially in the case of this northern German school-leaver - but: there has to be information about an ideal that is quite possible and what a person has to do in order to reach this ideal and live it himself. And through the conversation with me, the high school graduate had obviously now seen a positive possibility for a solution - and that now made her so redeemed and enthusiastic!

So I think we can do something here after all!

Let's stop complaining about what's wrong, let's finally sow something sensible!

In my commitment, I now see myself as a military man who, after his active service in the army, goes into the arms industry to improve existing weapons systems from his experience or to work on new weapons systems in the first place - so that finally weapons are delivered to the army that can really be used and help the own troops to save blood in a possible war and to be as successful as possible. And I think the real Jesus was also concerned with something like that in his field - while the falsifiers were not concerned with precisely that.

In any case, I think that what I have come across is so obvious that one has to get involved wherever there is an opportunity. Of course, I would love to teach again myself!

And finally something about Paul: He is generally seen as the great apostle to the nations who first made something of this Jesus. But he can also be seen as the great falsifier who, like the spy from the Chancellery Günter Guillaume, sucked up to the followers of Jesus in order to falsify the concept of the young Jesus movement to his liking in a manner like Spiegel author Claas-Hendrik Relotius and thus destroy it from within. And that has actually worked very well so far.



I would ask you to pay particular attention to the preface and epilogue to see how well the idea of a real morality goes down, especially with girls "without male experience". Yes, real morality without misogyny would still be a hit with young people today! I don't even dare to imagine what carnival would look like then! But it's obviously the same song as 2000 years ago - apart from the young people themselves, who still have "everything" ahead of them, nobody really wants real morality.

And maybe something more about me: I once experienced an intensification of what I experienced with the two girls I wrote about in the foreword. The two granddaughters of friends (we know each other well and have talked about "everything", so there was trust) wanted to come to the beach with me. And somehow I felt that I had to do something with these two "naked frogs" on the beach, but what, I was still very "uptight" at first? And what does one feel like in such a situation? I remembered the children's games, how we played "small angel fly" with other children who were lighter, so we did that too, this time in a "paradisiacal state". And my impression was that they also liked it very much. Would they have motivated me to do something like that if we hadn't all been in such a "paradisiacal state"? I don't know, but I doubt it. Because somehow it would have been a situation with less confidence, less motivation and less inner pressure to do "something" ... My impression was also that they liked to show themselves to a man and that they were directly proud of their gender. And I now think that this pride of young girls is a basic condition for high morals to finally succeed.

My only omission was that I did not have a sensible conversation with them about the problem of "openness and naturalness and overcoming hostility towards the body" and genuine emancipation - precisely about what I have now written in this brochure here. They would have been open to such a conversation - and how! But I wasn't ready at that time.

My goal was not to consume different genders, but to cultivate them. And I think such cultivation would also be in the spirit of the real Jesus - wasn't his concern to overcome the consequences of the Fall, also concerning the "fig leaves"? Of course, this is only possible if we adhere to the "rules of paradise", that is, to a genuine morality. And if that succeeds, then there is no need for consolation and forgiveness - at least not "in this area".

Yes, I had to write that - also so that the readers can see what is still possible with a genuine morality, which in my opinion is what Jesus was about.

I hope my readers can understand what I have written - and of course agree with it. Perhaps for some it is all a bit short - too short? But what more should I write? And isn't it a sign of the rightness of an idea that it can be presented rather briefly and succinctly? Moreover, it is certainly true here: Less is sometimes more.

And if you're expecting something about LGTBQ, I have to disappoint you: with the best will in the world, I can't find anything about it in Jesus. So this is not my topic either.

Finally, I would like to quote Rudolf Augstein, the founder of the news magazine

"Der Spiegel", from his work "Jesus, Son of Man" (1999), p. 121: "Christianity with its hostility towards the body and its consciousness of sin, its predestination and its will to send is so much shaped by him (Paul) that we cannot even imagine a non-Pauline Christianity." My response to this: really not? I have tried, and I think the result is not so bad after all - even if it is probably somewhat different from what Rudolf Augstein had imagined.

## **Conclusion: How the Jesus freed from the stories of gods and Buddhism can be put into practice.**

In any case, some biblical passages fit very well into an acceptable Jesus concept, which are also accepted by critical theological experts as the original Jesus and which the unknown authors of the New Testament could not conceal, simply because they had already been passed on over several generations, at least orally, and were therefore known. It is plausible that they were of course adapted to the ideology of Jesus' opponents and thus toned down; for example, the narration of the sinner in John 8 became an "admonition" not to sin any more.

**1. Experience has shown that the aforementioned story of the beautiful Susanna at the end of the Book of Daniel** (which, however, is only available in Catholic Bibles - and, of course, on the internet) is more suitable for the pedagogy of young people today than this admonition story. This is about a problem of entry, and it really does correspond to the situation of young people who have not yet had any "messy" sexual relationships, to put it that way. Since young people today know what sexual intercourse is, there is no longer any need to talk around it, and so the presumably frequent blackmailing of poorer people's daughters in particular into sexual intercourse can be directly addressed in connection with prostitution at the time of Jesus. To do this, read the Susanna story directly from the Bible, possibly with short comments for understanding! I definitely know that especially eight-year-olds are horrified if you just bring it right, and understand very well that Jesus had committed himself here "against sin" and was therefore also very popular with the common people at that time. And from there one can also come to our present situation, how young people are manipulated away from genuine sexual self-determination in matters of high sexual morality through fixation on the pseudo-morality of shame.

The narrative of the sinner woman according to John 8 can then also be addressed, how women at the time of Jesus were then blackmailed further and further and how Jesus also got involved here.

I would like to point out three more "stories" here that are certainly about the real Jesus:

**2. The Gospel of the vineyard and the two brothers** according to Math. 21, 28 ff. It is about the fact that one of the brothers does not want to be obedient to his

father and go to work in the vineyard, and says so openly. But later he comes to his senses and goes anyway, because the work has to be done. The meaning of this Gospel is probably this: The initially unwilling son then learns in life, for example from prostitutes, all that has gone wrong in their lives and that this could easily have gone quite differently if they had not been left stupid and uninformed in their early youth and also sent down the wrong paths, especially as far as religion and morals are concerned. And so he decides to go into the "vineyard" and do something to the vines before they sprout - in other words, to help inform the young people about religion and morality in a sensible way so that they can live sensibly "without sin" later on.

### **3. The story of the Good Samaritan according to Luke 10:29-37**

It is about a priest and a temple servant passing by a seriously injured man and not helping him, but a stranger, a Samaritan, who also passes by, helps him. This story is usually interpreted as a commitment to charity, which Jesus advocates. But it is about much more: the priest and the temple servant were on their way to worship as part of the temple cult. And for that they had to be pure, and the inevitable contact with the blood of the injured person would have made them unclean (blood was considered something very bad and unclean by the ancient Jews) and would have required complicated purification rites. And they wanted or had to avoid these from their "right faith". But the Samaritan, who did not have this "right faith" in the eyes of the Jews, did not know these scruples - and helped. Jesus takes the Samaritan's side here: All this religious worship and all these religious rites are empty and unimportant - the most important thing is to do something meaningful when there is a need.

**4. And so the vituperations against the Pharisees** according to Matthew 23 ff ("Woe to you, scribes and Pharisees, hypocrites ... !") seem to go back to the real Jesus. Last but not least, they are also mentioned at least hintingly in Mark and Luke. If we look at the "two-witness procedure", how in Jesus' time women were blackmailed into immorality by criminal subjects, and how the temple people looked the other way and acted as if they knew nothing and did not even want to know what was going on, then this looks, at least to outsiders, like perfect cooperation between criminals and people of religion. And what about today? I refer especially to page 23, how young women with their predisposition to high morals are sent in the wrong direction of a sham morality and are not taught any attractive alternatives on how they could do better. In any case, I don't know of any research on the moral nutritive value of shame, and no theologian or other scientist could name one to me. And in my experience, "church people" are not even willing to change anything here. They continue with their preaching of an unattractive anti-body morality and with their pious cult and their hope for life after death and pretend that these human questions are none of their business here and now. So in principle, the same indifference and callousness is going on here as 2000 years ago. Here we should also address the question of what is easier, to proclaim a life after death or to give young people a concept of how they can live the rules of our faith with joy. I think that the proclamation of a life after death is basically a cheap affair, because no one can check whether all this is really true. On the other hand, everyone can check for

themselves what has to do with life here and now. So that is probably the more exciting and also the more demanding task, so that this check turns out positively! And last but not least: If there really is such a thing as life after death, we will always find a gracious God who will also gladly accept us into this life beyond, if we have taken care here and now to live according to His commandments. But if our thoughts are only directed to this life in the hereafter, we will still not find a beautiful morality here and now. So let us rather take care that this life here and now succeeds according to the divine commandments - for us and for our fellow human beings!

**5. Or the story of the Prodigal Son** (which is possibly autobiographical) according to Luke 15:11 ff. The son in question became a good-for-nothing who squandered his inherited fortune on prostitutes. Of course, he had to be made bad. But it still remains a mystery why the father took him back so joyfully. The solution is actually simple: the son had only led a casual life on the side, but more likely he had started business relationships and speculated, simply because he had no real idea of the business or because he was just unlucky. He might have put all his fortune on one card and equipped a camel caravan and sent it to a distant land, and if the venture had been successful, he would have made an insane amount of money. But robbers had come or a terrible sandstorm had raged or he had been cheated - and so he had lost everything. And why then did the father take him in so joyfully? Yes, this son had tried to break out of the often narrow, stuffy traditions of his little world - and had been unlucky. But he had dared to do something, and that was something very positive!

**6. In John's Gospel (14:12) Jesus speaks of the greater things** ("meizona erga") that we will create in his name. If Jesus really said this, which I think is quite likely, then these "greater things" refer of course to the concept of faith and especially to the moral model that Jesus had committed himself to - and not to the concept of faith etc. of the additive Paul, which we today take to be that of Jesus.

So these stories look quite different from the way we know them. But of course, according to the authors, this was not allowed to appear like this in the New Testament - Jesus was only allowed to be as little as possible a real-life rational person (or only in trivialities) who wanted to change something here and now, he had to become an otherworldly founder of religion. But that can be changed!

*Author's note: The concept is primarily intended for young people. And for them I have to go into detail and write everything as clearly as possible, because if I don't do that, they'll get it all wrong again!*

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