

A Christian theology - or philosophy - based on the original Jewish religion

Compiled on the occasion of ANTICA NAMUR 2021



*La Danse - Charles Samuel (1862-1935), Ecole belge 1913, ivory,
bought at: Fr. Janssens van der Maelen, Brussels 2020*

With two appendices: p. 2 about the original Jewish religion, p. 12 how young people and especially girls with their disposition to high morals - due to culture - are sent in the wrong direction and p. 13 how a girl has a good concept.

Note: The concept is primarily intended for young people. And for them I have to go into detail and write everything very clearly, because if I don't do that, then they'll get everything wrong again!

The original Jewish religion is the timeless enlightened religion par excellence. Jesus had encountered a blatant decay here.

Clearly, such an abuse, which this house builder Jesus had encountered (s. p. 6), was actually not allowed to be at all in the Jewish religion! For the Jewish religion is the only religion that has values, especially concerning the position of women, which are absolutely positive and which no other religion has to offer!

However, the Jewish religion was originally not a religion at all, but a very enlightened and humane attitude to life, even in our modern sense. Everything 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):

- **which is about true monogamy.** What is meant is the monogamy that is not forced, but that happens and is striven for completely voluntarily and with joy, and that is also not lived only after marriage, but the monogamy that 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.
- 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. It is rather a story against prostitution in the fertility cults in honour of some deities that were common at the time the story was written (see p. 50) - such a fertility deity is thus behind snake . A "worship" through sexual intercourse naturally also means a violation of the utopia of true monogamy, and the consequence of this is "body parts concealment shame" ("BPCS" 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 to have an argument against the other gods that these little human cults supposedly had to be to worship.

- The Jewish religion is above all the only religion **in which the woman also has the right to the experience of 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 the orgasm, as the psychologist Wilhelm Reich sees it, for example, which can be achieved with all sorts of technical tricks, but an orgasm that arises almost spontaneously from the harmony or from the kinship of two people, i.e. only with lightest touch and above all without penetration, in principle even in full clothing. (Note: This orgasm should also be a goal today, because according to information from the newspaper DIE WELT, at least two-thirds of all women never experience an orgasm!).

If that isn't a great religion that was invented 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 are then added business interests and power structures and the need for separation from others)! 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 „Jesusideology“) must have come across this and seen a glaring discrepancy between the claim and reality of the Jewish religion and tried to bring the original Jewish 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 doing too badly here, see the second part of this issue! However, unfortunately, everything was not yet fully developed when I was a teacher.

God also writes straight on crooked lines: Through opponents of faith to the real Jesus.

A theology and concept of faith according to the real Jesus - judge for yourself!

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.

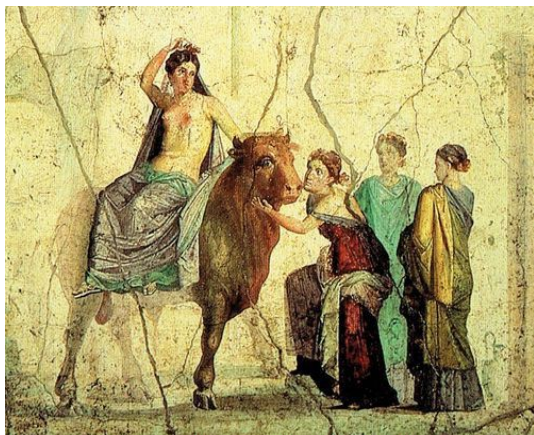
There are quite a few critics of both the churches and the Christian faith in general who say that the whole Christian religion is empty fantasy, that it is therefore more or less fictitious, that it is basically lies and fraud.

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 so 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 Christian religion and church there are quite serious scientists who should definitely be taken seriously. Is it not perhaps even in keeping with a good faith in God to trust that something positive will come out of it for our faith and thus also for the Church if we engage with such critics who are to be taken seriously?

I am thinking here of three of them in particular:

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 Backgrounds 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



And here are three pictures to illustrate the thesis that most of the beliefs of our religion are plagiarisms:

The mosaic "Europe 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".

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.



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 story of 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). Again, you certainly know 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". More about Christian Lindtner at <https://unser-mittleuropa.com/in-memori-am-dr-phil-christian-lindtner-1949-2020/> (or easier to search by typing in google: "Christian Lindtner" and "Unser Mitteleuropa").

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. So just as Lindtner says "Jesus is Buddha", Maccoby would 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 the day!

The decisive hint as to what Jesus was and what he was committed to and why he was killed so cruelly, I surprisingly got from a neighbour, a farmer, in the Knolleburekaff ("sugar beet farmers' village") west of Cologne (they grow even more than sugar beet) where I live. He 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 "field of 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 stoning 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 red-handed "doing such a thing" - and that there are two "catchers" who then run straight to court, knowing that this means the death penalty for the caught woman? That never happens anyway, unless something is deliberately arranged here. Jesus certainly knew all this. For he was - presumably from his earlier work as a house builder in a family construction group in the whole 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 executed." 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 John's Gospel, the situa-

tion 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 suitor (it was an arranged story, so the suitor was able to escape unrecognised) and should therefore be punished - especially as a warning for "the other women of the protectors" so that they would not do such nonsense as well ...



If I interpret the painting "Jesus and the Sinner" correctly, the painter Luke 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 the 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!

Now Jesus had witnessed this brutal behaviour - and denounced it 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 the investigative journalists 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 func-

tionaries 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 hurt no one.

So how did the "plagiarised New Testament" come about? The matter is actually quite simple, once you have come up with the idea of the demimonde against which Jesus had committed himself. For with the death 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. But how should they go about it in order to effectively "defuse" Jesus' concern? We know a similar problem today with deleting files on hard drives in computers. If you delete them with a click on the "delete" function, the content is of course still there, but you can no longer find it. 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's how it was with Jesus' commitment - that's why it was overwritten with a "new content" - that is, with a concept from all these plagiarisms from other religions that we know today as the "New Testament". So the New Testament 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, as there were these plagiarisms of the stories of gods and Buddhism.

And this "newcomer" Paul obviously played a leading role in this deleting and re-writing, because he came up with the idea of making Jesus' death on the cross a sacrificial death wanted by himself - for the redemption of mankind from whatever....

This also means that the three critics of our religion quoted at the beginning of this article are completely right in their criticism - only the solution to the problem might look somewhat different from what they had imagined.

You can find more details on this and above all what the discovery of the real Jesus means for us today on the internet under "Jesus ideology" in the website www.michael-preuschoff.de - also in several languages.

But I can already hear the critics saying: Assuming that the sin story from John 8 is indeed a half-world punishment story, it is therefore circumstantial evidence for the real Jesus. But how can one throw the whole traditional theology overboard on the basis of 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 was brought "among the people".

And above all: With the return to the commitment of the real Jesus - i.e. to a "Jesus ideology" - 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 main goals are forgiveness and comfort in life after death, but a highly ethical attitude towards life with reasonable rules of the game. And these reasonable rules would be such that everyone could accept them, especially with regard to sexual morality. However, they would have to be taught them from childhood. By "everyone" I also mean the Muslims - according to my experience as a teacher, it is precisely their girls who are most interested. We can't reach the "old people" anyway - but we can reach the youth! Of course, it is difficult for us to reach them in general, but if we win over our young Christian people, then word will get around - and especially in our internet age - also among the Muslim young people!

And here is something from the reality of life today: how instead of a downright idiotic gendering of language, women and girls can really be upgraded.

Actually, enough has been said about the problem of gendering: This re-modelling is, after all, a completely nonsensical and utterly superfluous and often even ridiculous bastardisation of the German language. It is supposed to bring about (like the magic word abracadabra) more gender justice and thus a further upgrading of women. But the experience is that this simply does not work with such a "magic word language", a language simply cannot achieve such an upgrading - because it is always 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 changing reality in a different way!

And with gender equality, once again a new sow is being herded through the village - with the aim of keeping everything the same as regards what really matters and what needs to be changed! And that is probably how it is in other countries - with whatever "other sows" that are in reality ineffective for a real upgrading of women.

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 parent-teacher conference: Many years ago, she had asked me at a parent-teacher conference 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 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?

The thing is that we humans are by nature highly moral beings, especially in sexual matters - and that from our youth onwards, especially the girls. And since they are not taught any explicit morals - they have been given their brains by nature for that too - they adopt the morals that are common in their society, and that is the pseudo-morality of hostility towards the body, so they learn from childhood to be ashamed of their bodies. Because especially the parts that distinguish them from the opposite sex are obviously something that one prefers not to show to others, which means that they must be something evil.

Hence the shame! But life goes on - and at some point the opposite sex is also of interest. Actually, it would be quite enough for young people, who are always in a kind of "courtship phase" to find the right partner for them, to see and show - in other words, a completely harmless game to get to know each other. But this is not possible - such harmless behaviour is made impossible by education to body hostility or even shame. For the liberation from shame would be a prostitute custom - and one is not a prostitute and does not want to be one. Because that would contradict high morals ...

So what to do? Since sexual intercourse has to happen one day anyway, and since, as everyone says, it doesn't work out well with everyone, the girls say to themselves: "Then let's do it! After all, sexual intercourse is part of sexual self-determination and a sign of successful emancipation. And everyone talks about it being completely normal and even necessary - also as a sign that you are healthy. So they start it - and often with partners who are actually unfit - as was the topic of the conversation with the mother.

But this twisting of morals, what is actually harmless fun and something completely natural (if one would only do it right) and what is not so harmless, and what should or should not be done by young people, depending on the situation, is turning sexual morality upside down in our civilisations. At the time of Jesus, girls and young women with a high level of criminal energy were dissuaded from their naturally high morals by downright criminal methods - today they are programmed with indifference and lack of empathy through manipulation to a pseudo-morality. To set something right here - starting with young people - and to get involved, that would be the task of a religion - after the Jesus ideology. This would lead to successful sexual self-determination and real emancipation, especially for girls and thus for women later in life - if, on the one hand, they overcome their hostility towards the body and, on the other

hand, only have sexual intercourse where it belongs by nature, namely in the family (because children can be born in the process - and children do belong in a family)!

And as for shame, that only comes from the fact that we don't live our natural morality - which is monogamous. And if we were to live that, shame would automatically disappear, so to speak. The way to achieve this natural morality is to make the girls more cunning in this sense!



One of the ideals of Lukas Cranach the Elder, who was both a painter and a humanist, was that morality and nudity belong together, indeed that perhaps true 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, which she herself was innocent of, but which she no longer wanted to live with - that 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.

But in view of this grandiose manipulation, the ver-gendering nonsense is also a perfect red herring. More on this at www.michael-preuschoff.de , especially the online book "Jesusideologie" – also in English.

Michael Preuschoff, graduate theologian and retired vocational school religion teacher in Germany

E-Mail: hpreuschoff@gmx.de

translated from German with www.deepl.com

VENUSDIENTST

Karin Freiwald – meine Jahre als Hure



Offene Worte
über die Sexarbeit

Mit historischen Streiflichtern
zu »Liebe, Lust und Laster«



Karin Freiwald – links oben wenige Monate vor dem Beginn ihrer Sexarbeit, rechts oben ihr »Werbefoto« im Clubbordell.
Links: Im ersten Jahr als Prostituierte.



In ihrer autobiographischen Erzählung schildert Karin Freiwald mit beachtlichem Bekennermut den Werdegang zur Hure und erinnert sich an die eindrucksvollsten Erlebnisse und Erfahrungen während der Zeit als Sexarbeiterin. Sie ermöglicht den Lesern einen tiefen Blick in die eigentümliche Welt der Prostitution.

I was made aware of this book "Venusdienst - Karin Freiwald - Meine Jahre als Hure" („Venus Service - my years as a whore“) by a friend when it was

on the internet. And while reading it, I came across - purely by chance - a passage (page 34 and 35) in which my website was quoted:

On a website (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? Wasn't he rather taught a slave morality with all kinds of taboos and fears since childhood, thus demanding his 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, a woman 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) morality. The abuse cases that are talked about so much today are certainly very bad, but I think they are only the tip of an iceberg: We simply do not have a morality-friendly cultural climate - and religions are mainly to blame for that! Because from childhood on, people learn - especially through religions - no real morality, but only a pseudo-morality, namely that of shame (or also of hostility towards the body). A real 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 and not from the bathing suit or the bikini. But it is precisely this kind of consciousness that the religions have no interest in. And neither the religions nor anyone else is doing any research on this, although it is precisely here that something can be done!

Vision of a Girl, who has arrived in the 3rd millennium: "Wisdom and joy of life instead of sham emancipation".

"Aren't we a mendacious society when it comes to sexual morality? Nudity in public is frowned upon, is even a punishable offence, 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 lifelong trauma and it is also laughed at girls who believe everything here and allow themselves to be tricked into it and thus 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 someone else or with anyone other than the right husband is a sign of special 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 talked about sin, but this word is out of fashion today. For me, at any rate, this sex without marriage is rather typical of a slave. Actually, what I'm saying here is all clear to my girlfriends too, but why do they start having sex anyway? Who has manipulated them in such a way that they seem to care so little about their honour and dignity and standards?

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 genuine love is particularly fulfilling if it is allowed or even supposed to 'materialise' in a child. And if sex is to be had, then I don't want rabbit hops, but a real celebration!

But if I am also against sex before marriage, then I am only against sexual abuse, which is often enough connected with it, and I am therefore by no

means also body-oppressive! To do nothing at all and above all to be against everything that is connected with sexuality is simply unrealistic 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, for example, to paradisiacal nudity - 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. BPCS, is after all only an indication of our insecurity in matters of sexual morality, it prevents a normality between the sexes and does not help at all for a genuine morality and, as a typical irrational fear, is only an instrument of domination (above all of the 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 cycling day, for example, if it were somewhere accessible to me (<https://basisreli.lima-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 an **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 by letting myself really fall with him. Nature has even given us girls the great chance to test without penetration: Because all the nerve cells that are responsible for a woman's orgasm are on the surface of her genitals anyway, i.e. penetration is not necessary at all for her 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 herself like this bride if she knows that everything she is doing is good and right, and if she also receives the congratulations of her parents and relatives and friends and the blessing of the church - and for that you don't even have to be particularly religious or devout. And if a partner really loves you, then it is also important that you don't just let sexual intercourse happen, but that you take part in it with joy from the very beginning, so that it becomes a real celebration. It can never be like that with premarital sex, because there is always something in the back of her mind, whether what she is doing is right - everyone can talk as they like. At best, it becomes an impulse reaction or a stupid argument that women are emancipated and grown-up, 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 does a woman deal with the next partner who maybe really loves her but with whom she wants to be more careful? Do you then say "no" to him, when you had previously said "yes" to an unsuitable guy and wasted your virginity on him? Or how many 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 story:

ON THE NATURE OF WOMEN by Giovanni Sercambi , see in www.michael-preuschhoff.de, book „Jesusideology“ p. 44

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 namely 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 nonsense, because every dick fits into every pussy anyway, so women can't see anything special with it. Yes, getting involved in this "penetration test" really doesn't require any intelligence, because even the dumbest blonde can do it. After all, women throw away their good cards of virginity without any sensible countervalue. 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 [21](#), because all this is not least fun and also healthy for me, and because it 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. Of course, not only for me but also for the man is the renunciation of sexual urges quite a stressful experience. 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 the stress of abstaining from sexual urges - and it is completely free of charge and completely natural!

And the men who are all right will also understand me in my caution and think it's great how I try to walk a sensible middle course. And those who don't understand me here should leave me alone.

And anyway, it's not for nothing that nature has linked the pleasure of sexual intercourse and the possibility of fertility. That means that sexual intercourse belongs in a family where children can be conceived. We are usually in favour of a life according to nature - but here we think that we have to out-price nature with pills and condoms - I'd rather stick to nature!

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

Author's note: Anyone who thinks all this is unrealistic and impossible should ask themselves whether it's because they've never experienced it themselves, and whether it's because they simply didn't know any better?