

Plausible and attractive alternatives

that are also more humane and coherent (i.e. also more scientifically correct) than many of the established habits of the past.

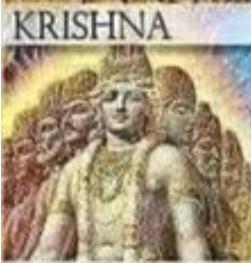
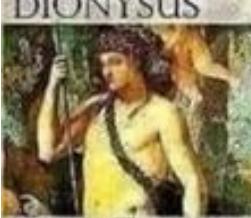
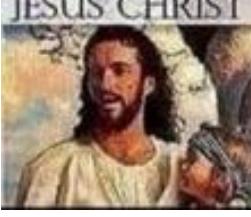
TOPIC 1: HIGH SEXUAL MORALS FOR YOUNG PEOPLE: Those who forbid everything will only achieve that 'everything' is done in the end!

THEREFORE: A plea for a middle way in sexual morality for young people! And we can certainly refer to the commitment of the real Jesus here! For he was in any case completely different from the one in the Bible and the one proclaimed by the churches. Just to mention one thing: the story of the Fall, i.e. the story of Adam and Eve, is about punishment with the curse of shame. And if it is true that Jesus saw himself as the second Adam, then that would also mean that he was concerned with overcoming this curse – naturally with people behaving appropriately in terms of sexual morality, according to the motto: 'Not everything and not nothing!'

And this motto gives rise to many interesting and – I believe – very attractive and yet very 'childlike, innocent possibilities'!

TOPIC 2: RELIGION AND THE CHURCH: The biography of Jesus in the New Testament is probably the greatest deception in the history of mankind and, according to common sense, a very obvious one.

Actually, all contemporary theologians, at least those in German-speaking countries, agree that the authors of the Gospels were not disciples of Jesus, that the names of the authors were invented by the real authors, who are unknown (i.e. anonymous). And the biography of Jesus in the New Testament, which they wrote, is a syncretism (or, in plain English, a mishmash) of various ancient religions, including Buddhism, and has (almost) nothing to do with the real Jesus:

HORUS	5,000 YEARS AGO		
	BORN OF A VIRGIN STAR IN THE EAST WALKED ON WATER HEALED THE SICK RESTORED SIGHT CRUCIFIED DEAD FOR 3 DAYS RESURRECTED		
MITHRA	3,200 YEARS AGO		
	BORN OF A VIRGIN BORN ON DECEMBER STAR IN THE EAST HAD 12 DISCIPLES PERFORMED MIRACLES DEAD FOR 3 DAYS RESURRECTED		
KRISHNA	2,900 YEARS AGO		
	BORN OF A VIRGIN STAR IN THE EAST PERFORMED MIRACLES CALLED "SON OF GOD" SON OF A CARPENTER RESURRECTED		
DIONYSUS	2,500 YEARS AGO		
	BORN OF A VIRGIN BORN ON DECEMBER 25 TRAVELING TEACHER TURNED WATER INTO WINE CALLED "HOLY CHILD"		
JESUS CHRIST	2,000 YEARS AGO		
		<input checked="" type="checkbox"/>	
		ALL OF THE ABOVE	

Unfortunately, the text is somewhat illegible, probably from being copied so many times, so here it is a little clearer: So

HORUS 5000 years ago:

- # born of a virgin
- # star of the east
- # walked on water
- # healed the sick
- # made the blind see
- # was crucified
- # was dead for three days
- # rose from the dead

and similarly with MITHRAS 3200 years ago

KRISHNA 2900 years ago

DIONYSUS 2500 years ago, from Iran, from India, from Greece

I think that one 'event' in Jesus' life is probably true, namely the crucifixion. And then "they" 'built' the other events around it.

The fact that all these myths about gods, from the virgin birth to the 'resurrection from the dead of a son of God', also apply to Jesus cannot be a coincidence; so many coincidences are impossible.

This list, which I received from an American friend, does not even mention that Jesus' Last Supper with bread and wine with his disciples did not take

place at all, but is a borrowing from the cult of Mithras. There, too, there was a farewell meal with bread and wine. Isn't all this clear confirmation that the biography of Jesus, as we know it from the Bible, is a deliberate and very artificial fabrication? And why and by whom?

And no true follower of a great revered master would invent such stories about him – not today, and not in the past either! There is certainly no difference in mentality on this point! True followers, and there must have been many of them, especially in Jesus' case, given his public speeches, who also began to continue in his spirit after his death, would try much harder to highlight the special qualities of their master and to pass them on to posterity as well and as plausibly as possible, and above all without such stories, which sound very much like fairy tales.

So who else could be responsible for such 'fabrications'?

The only ones who could have made such falsifications are surely his opponents – and Jesus had had enough of them! So in Jesus' case, it was probably the same people who had put him on the cross. After his death, they realised that the commitment of the man who had been murdered in a miscarriage of justice was far from over. And since there were too many of these followers, whom the opponents did not even know and therefore could not locate and eliminate, it was both the most sophisticated and the most perfidious thing for them to do to falsify the real biography of Jesus by circulating a supposedly 'true story' about this Jesus – namely, the one with the stories of the gods. And that they finally wrote texts about it. So the Gospels etc. are the work of Jesus' opponents?!

The main matador here was probably Paul, the <former> opponent of Jesus' followers, to whom, of course, the risen Jesus had never appeared on the road to Damascus to give him any private revelations. Thus, Paul had never been converted. All of this is pure fiction. Paul had always remained an opponent of Jesus and his followers and had only changed his tactics in order to effectively combat Jesus's commitment. He had now turned the political revolutionary Jesus into the unrecognised Messiah (= 'Christ') of the Jews, etc., and invented a new religion that the real Jesus certainly did not want. Somehow he also managed to 'suck up' to Jesus' followers and make himself an apostle of Jesus. And when we consider that Jesus was crucified around 30 or 31 AD and that Paul's alleged Damascus event took place in 31 or 32 AD (according to Wikipedia), this means that the false stories about Jesus began to circulate almost immediately after his death, so that they are (at least so far) inseparably linked to the stories about Jesus. The followers of the real Jesus were initially extremely sceptical, but at some point they gave in, possibly because they

were blackmailed. In any case, Paul and other opponents of Jesus had completely distorted Jesus' commitment and thus completely defused it.

So Jesus was not the Son of God? Definitely not! For what is meant by 'Son of God'? 'Son of God' is clearly an invention of ancient mythologies, among other things. The Egyptian pharaoh, for example, was considered the 'Son of God.' And these mythologies were transferred to Jesus. That was the most skilful move by his opponents, to turn him into an unreal cult object and devalue his revolutionary commitment here and now.

TOPIC 3: The most plausible and conclusive reason for the brutal judicial murder of Jesus and for the falsification of his biography is that he apparently had a run-in with the protection racket mafia of the time.

Theologians, both Protestant and Catholic, are fairly unanimous in their opinion: he was friends with prostitutes – and also with tax collectors (the appropriate translation is probably 'tax farmers'), but no further research is being done here. So let's do that here: in his conversations with the women (what were they about, I wonder?), he must have learned how they were subjected to the 'two witnesses procedure' ("either you have sex with us – which very often also meant recruitment into prostitution – or we report you to the court that we caught you having sex with a man other than your own, then you will be executed") and then exploited 'for protection money'. And he probably learned from the tax collectors that she not only had to pay the lease amount to the relevant authorities, but also had to pay a hefty protection fee to 'her protectors' (or 'backers'), who were, in a sense, also necessary – certainly in the case of the prostitutes. However, the problem with them was that they had been largely blackmailed into their 'profession of needing protection'.

Jesus denounced these mafia-like practices in public speeches – and people even followed him into the desert to hear him! Presumably, some women also realised what the background was to their own experiences as 'professional prostitutes' – and that they were not to blame at all, but had simply been blackmailed. And Jesus may also have developed ideas on how these abuses could be changed. However, what the authors of the New Testament would have us believe, that people at that time wanted to hear sayings such as 'Blessed are the poor in spirit, for theirs is the kingdom of heaven' – how naive and undeveloped do we consider the people of that time to be today, that they followed Jesus into the desert to hear such things?

Note: Of course there were laws against the abuse of such laws! Those who falsely accused another person and were found out received the same punishment that the accused would have received – if the accusation had been proven false.



When I interpret the painting 'Jesus and the Sinner' (Rosenberg Fortress, Kronach), the painter Lucas Cranach the Elder (1472-1553) had the same view of the story in the Gospel of John as I do, namely that it is a genuine

crime story. I don't think you could paint it any more clearly if you consider the would-be stoners to be criminals; at any rate, they don't look like narrow-minded moralists. And the two 'wise older gentlemen' in the back right are the typical highly intellectual theologians and philosophers who only ever see the surface 'in such matters' and do not (want to) know what is really going on. In this way, the criminals can continue to do whatever they want, however they want. A fascinating picture, at least in my opinion! I know why I had it painted for myself in Vietnam in what is probably the original version (after coming into contact with the Bavarian painting collections)! Incidentally, in a lecture, the Jesuit Rupert Lay (1929 – 2023) considers – as he said in a lecture – the story of the salvation of the sinner to be truer than the rest of the Gospel of John – and, after considering the three books mentioned in the text, I consider it even truer than (almost) the rest of the Gospel as a whole.

But how can anyone prove that the charges were false? And even if such proof were to be found, which was hardly possible in itself because the masterminds/mafiosi and the judges were basically 'in cahoots', the acquitted person would certainly not enjoy their freedom for long – the mafia comrades would soon take revenge for their exposed and executed buddy. And if anyone were to publicly denounce these practices, they would make sure that the person concerned would pay dearly for their

courage – and we know from the story of Jesus how that worked. A charge of blasphemy always works, and in Jesus' case, there was also a charge brought before the Romans that he was planning a rebellion. And if the charge was successful, the punishment was crucifixion. So no one dared to do it – and Jesus was the great and magnificent exception here.

In any case, the continued success of Jesus' commitment had to be prevented at all costs. For it would have been a disaster for both the mafiosi and the 'religious leaders'. And every memory of the real Jesus, who had dared to publicly expose their criminal practices, had to be erased.

Yes, even 'religious people' are usually deeply involved in such criminal practices – simply because they look the other way, because they are not interested in any of it. After all, they don't want to know what's going on; their job is to forgive sins and lead people to God. It all looks very solemn and godly, but it doesn't help the believers in their daily lives at all. They don't care about that, and so they have no interest in people living a high moral life, but rather in them not living that way, so that they develop feelings of guilt or a bad conscience. After all, they are business people, and their business model is to proclaim God's mercy and the forgiveness of sins. To this end, they perform various rituals that are a sham, but for which the religious leaders charge a high price – and which in reality do not help at all.

Here is what I believe to be a very plausible reconstruction of the real Jesus: It is fairly certain that: 1. He lived. 2. He was friends with prostitutes. 3. He spoke publicly. 4. He was crucified. From this we can conclude that he also talked to the prostitutes about how they had been blackmailed into their job, that he publicly denounced the blackmailers, and that they then ensured that he was executed on false charges in a judicial murder. And anything that does not fit in with this is an addition or falsification by Paul's writing workshop.

TOPIC 4: The falsification of the real Jesus has been very successful (at least so far): How girls today are manipulated into a (pseudo-)self-determination.

Religious people are not interested in how people can live a moral life – and neither are today's church leaders. They too thrive on proclaiming God's mercy and forgiveness of sins. Only today, this is not done through blackmail as it was 2000 years ago, but through manipulation – in which our religion is also deeply involved. For even today, churches are essenti-

ally commercial enterprises, and their business model is not one of 'high morals' but of forgiveness, consolation and the proclamation of God's mercy.

Although the concern of the 'real Jesus' was most likely high morality, and humans also have a high potential for such genuine morality, ultimately none of this matters to our Christian churches – it is much more about something that happens when 'everything' has happened ...

The method used to dissuade girls from high morality today is actually quite simple: Sexual self-determination is emphasised, which is actually a good thing. (Or is it just a lazy excuse for letting everything slide because there is a lack of sensible educational concepts that are really attractive to young people?) In any case, self-determination includes freedom of choice, and this freedom of choice in turn includes at least two options between which girls can choose. Firstly, there are those educators who are not concerned with 'high morals' offer young people the moral model (or rather 'immoral model') of trying out 'sex before marriage with different partners' until they find the right one. And secondly, there are the oh-so-good and highly moral 'do-gooders', especially those in our churches, who offer as an alternative the moral model of a body-hostile, uptight asceticism à la monks and nuns, meaning that young people should be completely abstinent from anything to do with sex until marriage – if they even talk about the subject at all.

Young people do indeed have a choice, and today they usually have a very free choice. But which one? Since the moral model of the do-gooders, 'asceticism à la monks and nuns,' is completely unattractive and unworldly to young people from the outset and therefore out of the question—after all, they do not want to become nuns and monks—they just want to find the right partner, they reject this ascetic moral model of the do-gooders from the outset and orient themselves much more towards the first moral model, i.e. the 'immoral model of partner search'. This then leads all too often to a certain promiscuity among young people, with which many young people are ultimately not really happy and which is certainly not in the spirit of our religion.

This is how manipulation works to thwart high moral standards – and religions, whose moral model is primarily that of do-gooders, are particularly involved in this manipulation. In practice, this means it is best to do nothing at all on the subject and certainly no scientific research into how to talk to young people in a meaningful way. In other words, let everything run its course. Where, for example, is there serious research on the moral value of teaching shame? In this way, the 'pious people' kill two birds with one stone, so to speak: they avoid all sensitive topics and let everything

run its course, and so at some point the need for forgiveness and consolation arises all by itself, which they can serve and which is precisely their business model. But what kind of business model is it that requires people to make mistakes in the first place, because you can earn more from helping them deal with the consequences than from teaching them how to do everything right from the outset? It's the same as when doctors deliberately or negligently allow their patients to become ill (even though they could do something about it) because they earn much more from curing them. For me, such a business model is highly criminal!

Conclusion: 2000 years ago, Jesus encountered criminal structures with regard to the treatment of women, in more or less tacit cooperation between genuine criminals and well-behaved religious figures, the latter looking the other way and not wanting to know what was going on. And such criminal structures still exist today – just in a different form! But how can things be different?

TOPIC 5: One possible solution today: at least for now, don't consume different sexualities, but cultivate them!

First of all, I would like to point out that I came to some of the approaches here rather by chance or through a certain casualness on my part, because perhaps nothing can be planned properly here.

First, there was a brief conversation with a student after a lesson, who wistfully confirmed that I was right, that sex belongs in marriage – and that she had unfortunately done it differently and soon regretted it. But everyone always says that it's normal and a sign of emancipation and that you just have to do it. I interlaced my first two fingers and asked if that wouldn't have been enough. And she replied, 'Of course, but nobody ever says that...'

And of course I had other experiences too. Several women have told me how it was mostly them who wanted to 'do it', simply because it was supposedly part of being an emancipated girl when they were young. I particularly remember a student who was rather inconspicuous and well-behaved and who was obviously planning such an introduction. She obviously wanted to seek my advice again because she didn't really want 'it' and was in distress. Unfortunately, I didn't really understand her situation, so I probably didn't help her much. However, it became clear to me that all my teaching up to that point had been rubbish – but what would be the right way to teach? Have I figured that out now?

That's why I decided that I would give young people sensible advice that would also appeal to them.

At school, however, I still had reservations; I simply didn't dare, and I hadn't had any really positive experiences with the subject. But eventually the opportunity arose. I am thinking here of a conversation I had with a high school graduate from northern Germany who was travelling around the world and whom I met while visiting the catacombs with the bones of Franciscan monks who died long ago under the Franciscan Church in Lima (Peru) at the end of 2019. When I realised that she was interested in talking to me, I introduced myself as a retired Catholic vocational school religion teacher – albeit with somewhat alternative ideas. Would she like to hear about them? Of course she wanted to know – so:

The main idea, I said, was that the faith that Jesus supposedly wanted and that the churches preach is probably not true at all, as it is told in the Bible. These are all old stories about gods and common wisdom. Furthermore, according to what he supposedly preached, this Jesus would never have been executed so brutally.

The truth was probably that Jesus had learned from prostitute friends how they had been blackmailed into prostitution using a 'two-witness procedure,' and that he had then publicly denounced this, etc. That is why he was killed – something he had never expected. And the churches then turned it into a sacrificial death, which he allegedly wanted himself. But what they say is all nonsense. Today, of course, women are no longer treated as brutally as they were back then with the two-witness rule, but we are still far from being truly fair to women and especially to girls. In concrete terms, this means that girls are taught a false morality of shame and are not given reasonable information about how they can recognise the right partner for them without first having to have sex with several partners like (free) prostitutes.

I then told her, above all, that nature had already provided for this and that young women could experience orgasm without penetration when in a state of great harmony, simply through skin contact, by crossing my fingers in the manner described. The problem is that orgasm is comparable to sneezing, i.e. a shock to the whole body, almost like an earthquake, which a woman cannot fake. The basic condition for this is a mental one, namely complete trust and freedom from fear – especially when 'she' begins to 'practise sexuality' in a way that is really only possible in a happy marriage. And orgasm does not work with everyone, so it is important to experiment a little – but not too much. After all, all the nerve cells responsible for orgasm are located on the surface of the female genitals, so it is enough to be together with your legs intertwined and there is no need for penetration or mutual touching of the genitals – and what she does not experience in terms of orgasm without penetration, she will not experience with penetration either. A pupil once spontaneously confirmed this to me in class – but immediately added: 'Oh dear, what have I blurted out so loudly!' (She had said it in different words, but I can't remember them –

hence my words, which accurately reflect what she meant.) After all, nature has ensured that these touches remain just that and do not lead to sexual intercourse against the woman's will by placing the vagina between her strongest muscles. Nor is there any automatic equation of 'naked man plus naked woman (or naked girl) equals sex', as girls in particular are often led to believe in order to make them afraid of nudity. Of course, a man can still have sex in this situation, but this is mainly because there was no proper discussion beforehand and the woman lacked a well-thought-out plan and any decisive will. The be-all and end-all of sensible morality is sensible discussion!

Today, I would also like to talk about the romance of moon bathing, as this 'procedure' can also be called. American sex counsellor Betoni Vernon, who has written a book on the subject, believes that such a procedure can even increase a woman's sexual desire!

And defloration would then also have time until marriage, either any pain involved would be lost in the experience of orgasm or it would even provide the ultimate thrill. Yes, until marriage, because nature has arranged it so that children can be conceived during sexual intercourse, which means that one should only have sex where children can actually be conceived. But that doesn't mean women have to be hostile to their bodies or prudish, there are plenty of other options – as I said!

When I realised that 'this approach' didn't quite fit with her moral values, at least not the ones she wanted to show a man, I added: 'If you forbid everything, the only thing you achieve is that everything ends up being done!' And in a fraction of a second, her face lit up and she was electrified; that was obviously the reasoning that resonated with her. And I had obviously 'won' her over; that was obviously what she wanted deep down, without perhaps being fully aware of it until now – and I had just said it out loud, even as a man! She immediately agreed to come with me on a city tour, which I invited her to because we could entertain ourselves and see something of Lima at the same time.

During the trip, I also told her that religions had no interest in such information at all, because they are, after all, commercial enterprises and their business model is to preach forgiveness and offer consolation in the form of life after death and trust in God's mercy – basically 'opium for the people', as Karl Marx put it. But the fact that girls and women in particular did everything right from the start is not an issue for them.

And then I told her about the practical side of things, and I could do so without hesitation, as it was obvious to me that she had no sexual experience, that girls in particular are being persuaded today that premarital sex is a sign of their successful emancipation, but that in reality, in most cases, it is pure stupidity and that even the dumbest bunny could manage it (I had expressed

myself somewhat more colourfully). On the other hand, being naked with a man requires knowledge of human nature and intelligence – and those would be the ultimate indicators of a beautiful wisdom of life and true emancipation! And, of course, for the experience of orgasm, which is much more important for a girl than the experience of penetration. Above all, an ‘inexperienced’ girl in particular can never really let herself go during penetration, because ultimately there are always fears present – and freedom from fears (I just have to repeat myself here!) is the basic prerequisite for the experience of orgasm par excellence – and this freedom is much more likely to be found for an ‘inexperienced’ girl in moon bathing! A woman would have to talk to the man accordingly and find out how he thinks and what he really wants. And above all, a real boyfriend would also be interested in her honour and would therefore be completely satisfied with moon bathing himself.

And obviously she went along with everything – and I had to tell her twice that we would be passing her guest house far away from the centre of Lima and that it would be difficult for her, especially because of the constant traffic jams, if she stayed on the bus on the way back to Lima and then had to return to her guest house late at night – and that I wouldn’t mind if she broke off the city tour with me and got off near her guesthouse. I didn’t tell her that because I didn’t dislike her; in fact, I liked her very much – but given our age difference, there was ‘no chance’ anyway – and so I was happy just to be a good teacher, nothing more, and I hope I really was one...

Note on the conversation with this high school graduate: Of course, I can’t remember what I said before ‘Those who forbid everything only achieve...’ and what I said afterwards, so it may have been slightly different. But on the whole, my comments were along those lines – and she had also told me a few things about herself, such as why she was going on this trip around the world, how she was financing it, and what and where she wanted to study... All of this made me like her even more – the way she was so consciously taking control of her life.

I should also mention that I had had similar experiences before with a Muslim student who was sitting with a fellow student on a park bench near her university in Meknes, Morocco, and then with a young waitress in a small guesthouse in Bali. I had always imagined myself to be like this North German high school graduate, but then I added that my most interested students were Islamic and other non-Christian girls and asked if I could tell her what had interested them so much. And of course I was allowed to do that here too – and here too, both of them were obviously electrified, obviously this was exactly what they had always wanted deep down.

However, I didn’t say as much to them as I did to the North German high school graduate; there simply wasn’t enough time, and I didn’t want to over-

whelm them with too much information – especially since it wasn't as easy to explain everything in English as it was in German. I also hadn't developed my arguments as far as I had with my young conversation partner in Lima.

So I am convinced that I have struck gold, so to speak, which could be the basis of a pedagogy of 'high' morality par excellence – anywhere in the world!

Hence my approach to how the commitment of the real Jesus can be proclaimed to young people today – and how it is also attractive to them and goes down very well with them!

6. And the concept is actually practicable!

You, dear reader, may now think that the 'not everything – not nothing!' approach simply wouldn't work, that it's all illusory, because the temptation would be far too great and ultimately 'everything' would happen anyway. I would like to mention a newspaper article about a young Chinese couple, both chemists, so obviously not stupid people, during the Mao era, when everything to do with sex was taboo and could not even be talked about: a young married couple consulted a doctor because they were surprised that the woman was not getting pregnant. When the doctor asked them questions, it turned out that the couple had not yet had sex because neither of them knew that 'such a thing' existed. They thought that pregnancy resulted from the mixing of molecules on the skin – and both of them were chemists! I once asked a Chinese professor if the story was a newspaper hoax, but he just grinned... In any case, I think it's entirely possible that the story is true, not least because I knew a lady from Catholic Ermland whose mother had told her on her wedding morning that she didn't need to be afraid, that whatever her husband wanted to do with her during the night would be fine and all right. And back to the Chinese couple: the two of them obviously hadn't missed anything and were happy with their 'partial asceticism'. So why shouldn't it work if young people here know about "it" but only want 'full communion' in marriage? I think both would find it so good that it could become 'fashionable' – educators just need to advertise it properly!

I know that boys also think this is a good idea from my basic training in the British Army, when I was in a barracks with young men from all walks of life, so to speak, and overheard their conversations. Girls were generally referred to as 'LfG's', i.e. 'easy fuckable objects'. Terrible – but it is precisely this kind of participation that girls are often persuaded is a special sign of emancipation. But I listened carefully, and when a girl behaved as I advocate here, it was considered great: 'She's okay, she knows what she wants!' And that fits in perfectly with the concept I recommend to the girls here: don't overdo it with morality, because exaggeration often achieves the opposite of what you actually wanted, but rather deal with sexuality before marriage according to the

motto 'Not everything, not nothing!' After all, both sexes actually want exactly the same thing for their 'premarital relationships' – they just need to know it!

Of course, and again and again: it takes intelligence for a girl to know who she is getting involved with in 'such games'! After all, there are also studies on which women are most likely to be raped. And it has been found that it is not the cheeky and lively ones, but rather the well-behaved and reserved ones. So it's better to be cheeky and lively than well-behaved and reserved!

7. Even if something corresponds to the natural disposition of a living being, including a human being, that living being must still learn how to put it into practice.

It's best to google how bird parents teach their 'children' to fly, i.e. how something that is part of the natural disposition of birds must also be explicitly learned – and birds learn this more or less willingly. There are wonderful videos on the internet showing how storks learn to fly from their parents, or how a 'human mother' who cannot show her parrot how to fly and therefore has to teach it in other ways tries to put herself in her bird's shoes and how it slowly understands everything related to flying.

And how do you find out what a person's true natural disposition is, which may have been buried, especially in our civilisations, and which we therefore cannot easily recognise, but which we must recognise if we really want to educate a young person properly?

A student once told me very vividly what she had learned in psychology class at her former school: We have to imagine the 'new human being' as a cupboard with empty drawers. And if what this person experiences later fits perfectly into these drawers without any problems, then that is a pretty sure indication that this is exactly what corresponds to their natural disposition.

And I am of the opinion, which is basically also held by our Christian religion, that this is true monogamy, i.e. having only one sexual partner in life. So young people would be only too happy to learn everything there is to know about this and how they can achieve beautiful, true monogamy.

However, religions deal with this natural predisposition in a very amateurish way, because their business model is simply different. And anyway, if it is to work, then educators with an appropriate concept must start very early in childhood. But how do you do that properly?

8. Teaching high sexual morality to primary school children

But how can such teaching be done with children in a way that is really interesting for them and ultimately effective? And you have to start with children! After all, when caring for plants, you have to start with the buds if you want to get beautiful flowers and good fruit!

In my experience, I came up with a very inspiring introduction out of an unpredictable situation – so there was no long deliberation involved. And obviously, this introduction worked very well! I didn't just start with any story, but with the oldest crime story, at least one that is widely known and even appears in the Bible. And crime stories are always well received, even by children.

It is the story of the beautiful Susanna from the appendix to the Book of Daniel in the Old Testament. Yes, this story (please read it, at least if you don't know it – either in the Bible or on the internet!) is certainly more suitable for children than the story of the sinner in the Gospel of John. This story is much more relevant to the situation of young people who still have their whole lives ahead of them – and need to get an idea of how getting involved in 'immorality' can work – even if it was more than two thousand years ago.

So:

A mother from my wider circle of acquaintances once again

brought up the fact that children are supposedly not interested in 'these topics' because they are not part of their world. Since her 10-year-old daughter was there and was obviously following our conversation with interest, I took the opportunity to prove how well this can work; it just depends on finding the right way in: And since the mother agreed, I told the girl the crime story about the beautiful Susanna (and because I had often read it aloud in class, I knew it almost by heart). Of course, I also got specific, for example, what is meant by 'be willing,' so that the girl would understand what it was all about. And thanks to sex education at school, the girl understood everything.

In my concept, the 'point' was not the steadfastness and trust in God of the beautiful Susanna, as pious theologians usually like to do in such lessons. That was not an issue for me at all, but rather the criminality of the men and the gullibility and blindness of the bystanders, who took the false

testimony of the two elders at face value – and did not believe Susanna's protests of innocence.

And the girl's comment when I was finished: "I'm lucky I didn't live back then.' And I said to the mother: 'You see, your daughter has understood perfectly what this is about and she has reacted in a completely normal and ethically well-meaning way – unlike many religiously oriented adults, who pretend they don't know what this is about. In any case, they don't consider such a story suitable for children, at least in my experience – and yet it's a fantastic introduction to the 'topic'. The reason for this refusal may be that they don't really want young girls to become truly worldly-wise in dealing with their sexuality and to change something in this world for the better. And then they come up with some rationalisation that children should have no idea about such brutal events because it would destroy their innocent childhood, etc. All I can say to that is what a stupid romanticism it is to think that children should grow up with all kinds of untruths and not be allowed to know how to live their lives sensibly and wisely.

Yes, this story can be read aloud in an exciting way, preferably in a group lesson, of course. This can also lead to lively and enjoyable discussions. Even "religious people can now view sex education positively, because young people know what it's all about! And if children have not really understood this, then you can help them to understand everything. You can also conclude that the two men were ultimately interested in 'recruiting' a woman for prostitution, i.e. 'renting' her out like an object to many men for sex and thus earning money. And if the beautiful Susanna had gone along with it, she would have been finished with her family, because no one at that time and in that area would have wanted to believe how she was blackmailed into it.

This story is also a meaningful introduction to the situation today, where not much has changed. It's just a little different. Back then, girls were taught to fear everything related to sexuality, that they had to cover their bodies with veils out of shame and not be provocative in the presence of men, etc. But in the end, these fears didn't help at all, because everything turned out completely differently! And actually, Susanna had not violated this morality of shame at all, even though she was naked, because how could she have expected that two men had invaded her private garden and hidden behind bushes? The fears that girls and women were taught back then were therefore completely pointless in her case. And so it is today with the fears that are taught to girls in particular, that they must cover their 'special female parts'. On the other hand, they are persuaded – by whoever – that sexual intercourse is part of maturing, i.e. growing up.

They are not allowed to enjoy the harmless fun of being naked, of course in places where nudity would not be a problem at all. And when they do start having sex, the typical moralists shrug their shoulders and say that it is part of a girl's self-determination, which cannot be prevented today. Of course, the typical body- (and mind-) hostile educators don't realise that sensible self-determination also includes the choice of an attractive alternative, which young people have been stubbornly denied.

Today, this is no longer achieved through blackmail as it was in the past, but rather through manipulation into a false morality and the idea that girls want 'it' of their own accord, based on supposed self-determination.

To set the record straight, school lessons or religious education would be the place to do this, and the family – especially fathers! – would be the place to put it into practice. This means that there would have to be a kind of triangular relationship: young people – family – church/school. If that isn't a model for the future – including for the church!

And there is another reason why the teaching of a sensible moral concept must begin with very young people. Because if you only start with older young people, you have to expect that at least some of them have already started 'doing it' – and then, when you rave to them about how wonderful it is to be 'without', you only make their hearts unnecessarily heavy.

In any case, the focus of education should not be on fear of God, that young people might do something wrong ('sin'), but rather on a genuine joy in high moral standards – as this is surely also in God's interest. (The question of whether God actually exists is no longer relevant here.) And then the problem of 'sinning' will probably resolve itself!

9. Why the topic of 'the first sexual relationship' is also so politically significant.

I would like to refer here to the Spanish philosopher Ortega y Gasset, who argued that the motivation behind girls' choice of their first sexual partner, whether for marriage or whatever, has had a greater influence on the history of humanity than any military power. Yes, it is probably true that in most cases, and I think in nine out of ten cases, it is not the men or boys who seduce the girls into having sex for the first time, but rather the girls who want to have sex – and 'certain men' simply seize the opportunity and 'don't let anything slip by' and therefore do not see themselves as responsible and do not feel obliged to do anything. After all, they have only done the girls in question a favour at their own request. (See point 4 on who the instigators of the girls are here!) And let us imagine the power that our

Christian churches could have if they succeeded in motivating young people here to choose partners based on high ideals from the outset – and if this could be done better without the Bible, why not? After all, it is not reliable anyway as to what the real Jesus really wanted.

And the power that our religion could develop in this way would be perceived by people today as a pleasant, if not a joyful, burden!

The advantage Catholics have over Protestants here is that Protestants adhere to the principle of 'sola scriptura', meaning 'scripture alone' – or, in other words, the Bible. But what if this 'scriptura' turns out to be the work of Jesus' opponents (Protestant theologians were also involved in the research, which is also the great achievement of German Protestantism, according to Albert Schweitzer, who was also an important theologian)? Then the Protestants have a problem. In contrast, we Catholics Basically, we don't need the Holy Scriptures at all; we just need to know what the real Jesus was committed to so that we can continue where he had to stop. And then we can creatively translate his commitment into our present day – with today's means of pedagogy and psychology, and even advertising psychology. That's enough work!

We must also remember that Jesus died at the age of 33. And his concept was certainly not yet fully developed, because it would not have been all right if his speeches had actually overcome the mafia-like structures. Young people would still not have known how to live sensibly. It is not enough to overcome something negative; it must also be clear what the positive should look like, for example, how 'different sexualities can be cultivated'.

For practical examples of this, see point 11.

10. Without taking religious history into account, the interpretation of some biblical stories is nothing but nonsense.

What does that mean – religious history?

When I wanted to explain the story of Adam and Eve in class, I first asked the young people to come up with a joke, it could even be a dirty one, because it's not about telling it to others. And when I had the impression that the young people all had a joke in mind, I asked them what the punchline of the joke was, so that others would laugh when it was told. Well, I then put forward my opinion that the joke addresses things that everyone has in mind but which are not actually said in the joke itself.

And the problem is: if we don't know the background, we don't know what to laugh about. This is often the case with children when they happen to overhear a dirty joke that they don't understand because they lack the necessary background knowledge to understand it.. But they look for a reason to laugh and then make up something that sounds halfway funny, but has absolutely nothing to do with the joke. When they then tell the joke in their version to adults, the adults can guess what was perhaps meant and what the children have made of it – and smile.

And – as I then explain in my lessons – this is also the case with some stories, especially in the Old Testament. Some things are addressed that were on everyone's mind at the time, but which are not mentioned. But we need to know these things if we want to interpret a story correctly. If we don't know this background and just start interpreting, the result is nonsense, as with jokes where children don't know the background – and sometimes very profound and, unfortunately, often disastrous nonsense.

A sad example of this is the story of Adam and Eve's fall from grace. Even great theologians such as Paul and Augustine came up with the theology of original sin, or rather, today, primordial sin, which consists of wanting to be God oneself, and then built a huge theological house of cards on top of this theology. And God knows what else they spin – and this spinning continues throughout the history of the churches! Yet the theology of original sin is utter nonsense and was, of course, never the concern of the real Jesus, for which he was ultimately killed!

What it's really about: Of course, we are not born with original sin or any other kind of sin, and therefore we do not need salvation!

But I believe that the conclusion I have reached on the basis of religious history and the history of religion is truly impressive! In any case, it fits in perfectly with the Jesus presented here so far!

The problem with Paul's letters, whether genuine or spurious (they exist too!), and indeed with the entire New Testament, is that according to the work of Christian Lindtner, Hyam Maccoby and Karl Heinz Deschner, the New Testament is largely a forgery, i.e. a fraud. At best, we can ask ourselves what in the New Testament could actually originate from the real Jesus and whether and how it was reinterpreted by Paul's writing workshop. This applies in particular to the relationship between 'Adam in the story of Genesis' and the 'second Adam' Jesus in Paul's Epistle to the Romans.

I can only speculate here, but I believe I can say with good reason that this idea of the second Adam actually originates from the real Jesus, but that it was reinterpreted or, rather, 'completely distorted' by Paul,

consciously or unconsciously. According to my interpretation of the story of the sinner in John 8, Jesus had learned through his friendship 'with such women' how they had come to their profession through blackmail. And he now saw it as his life's work to change this, so that women could determine their own lives in future – and that prostitution and the exploitation of women would disappear as a result. And that a society in which everything would then be different and true love between men and women would be the norm would be, so to speak, the Kingdom of God.

And perhaps Jesus interpreted the story of Adam and Eve in terms of religious history in the same way that I know from the work 'The Name of Eve' by the Czech Protestant theologian Jan Heller (1925-2008), namely as a story against cultic prostitution, which was common at the time this story originated.

And this is also connected to the belief in one God!

Yes, how did the belief in God come about in the prehistory of the Bible? It must be said quite clearly here: at least in this prehistory, God is a pure construct! To understand this, we must first consider the superstitious society of that time, in which people firmly believed that the gods would send them misfortune if they did not make sacrifices such as sexual intercourse with 'sacred prostitutes' and, depending on the circumstances, even human sacrifices, apart from the material gifts that were due anyway.

The question now is how to dissuade people from these sacrifices, which were sometimes very inhumane and, not least, completely contradicted the self-determination of the people concerned. And it was not that easy, because there were always fears, which were naturally fuelled by the priests, that the gods would take revenge if they did not receive these sacrifices (which were, after all, the priests' business model).

And here, clever and highly moral people came up with the idea of introducing or even constructing a new super-god who had created everything, including the love between man and woman and between parents and children, as well as caring for one another, and for whom these inhuman sacrifices were simply sins that had to be overcome.

Thus, the goddess Hebe or Hepatu or Hawwah, in whose honour this prostitution existed, was degraded by the authors of the biblical story of the Fall to the 'woman Eve' (linguistically, Hawwah and Eve are basically the same name), and what was worship for the goddess became sin par excellence for the 'new supergod' of the Bible. Thus, Eve was meant to be a cult prostitute who seduced Adam, who was initially a pure natural man, into sexual intercourse, and thus the whole 'sexual confusion' began and paradise was lost.

I quote from the Babylonian Epic of Gilgamesh on the seduction of the primitive man Enkidu, which also caused him to lose paradise:

Then he turned his gaze to his animal / But now, when the gazelles saw Enkidu, / they fled from him. The game of the steppe shrank from him, and Enkidu was frightened, his body became stiff, his knees wavered, and it was not as before, but now he had knowledge; he understood. Turning around, he sank to the prostitute's feet, raised his eyes to her face, and listened to the words she spoke. The prostitute said to Enkidu: You are now wise, Enkidu, like a god!

(quoted from Oswald Loretz, *Creation and Myth, Man and the World according to the Opening Chapters of Genesis*, Stuttgart Bible Studies, 32, 1968, p. 114)

So that is the religious-historical and thus the real background to the story of Adam and Eve's fall from grace!



There is also an illustration accompanying Jan Heller's work 'Der Name Eva' (The Name Eve) and the passage in the Epic of Gilgamesh – namely at the Sun Temple of Konarak (India) – featuring a god or goddess in serpent form, whose cult includes ritual prostitution.

The fact that this is not a married couple is evident from the other 'unambiguous' sculptures at the temple. (Photo: M.P.)

And why is sinning against the 'order of sexuality' so problematic that it is seen as the 'original sin' in the early history of the Bible, which could perhaps also be called the 'fundamental sin' or 'mother of all sins'? It is not so far removed from us today. I refer here to how young men refer to girls as objects, i.e. as things, see p. 13 u.: It is about people being turned into objects – and that they even turn themselves into objects, or at least participate in doing so. Above all, this is something that affects or could

affect all human beings in some way! And here we can do something to put an end to it!

This also means that this new God is not the most important thing in the story of the Fall, or anywhere else for that matter, but was, so to speak, only a contemporary vehicle for achieving something, namely overcoming the inhumanities that came with belief in the gods.

And that also means that if a belief in God does not achieve this goal, then it is superfluous and another way must be found.

This brings us back to Jesus: he saw how this 'sexual confusion' still existed in his time, but this time with a criminal background. And he wanted to overcome this – as the second Adam, so to speak, but for real this time! Jesus as the second Adam would thus achieve what the first Adam had 'messed up', and he may have seen this as his life's work.

But Paul could not accept this interpretation of Jesus and its corresponding implementation in practice – especially since the eradication of Jesus' commitment was precisely his concern – and so he constructed his theses of the old Adam and the new Adam in the Epistle to the Romans, which then became the basis of the Christian churches' ideology of original sin. Of course, Paul's theses can somehow be linked to the concerns of the real Jesus – with a little intellectual dexterity, anything is possible.

And the aim of this concept is to restore the importance of this 'second Adam', Jesus, in the completely 'non-mythological sense' that Jesus presumably meant.

This also means that we must solve the problem of sexual morality with today's means – and in doing so, we must also question the old 'recipes' to see whether they still make sense and are effective today.

So: do belief in God and prayers and sacrifices and all the religious rites make sense, does teaching modesty make sense, do they actually help us to achieve better morality?

Of course, everything can be justified, but whether the solution of people not doing something evil, or at least not so good, out of fear of punishment by a deity is a good solution is highly doubtful, because experience shows that this fear is of little help – not least because, especially in our Christian religion, there is always trust in God's mercy. So there is probably a pretty clear 'no': these fears of a deity do not really help!

In practice, this means that we are not so wrong in not believing that there is a God – but there is no reason why we should not behave as if there were a God who is pleased when we behave morally in accordance with his will. However, one should not exaggerate one's belief in a God and,

above all, the corresponding cult for him. What is important is a reasonable morality that actually works!

And that should also solve the problem of shame, which, in the psychologically very plausible story of the Fall, is the result of an 'intrusion' that does not take place within the order of a community based on love and 'eternal partnership between man and woman'. However, the moral model based on shame is linked to the ideology of original sin developed by St. Paul and, above all, St. Augustine, which is hostile to the body and therefore also to nudity, and which is still ingrained in us. But what if we have overcome this ideology of original sin? And this concept assumes that this is indeed possible – if only we tackle it with a genuine will to succeed!

11. The romantic middle way – intoxicating moon bathing!

At present, at least here in Germany, it is very common – and far too common – for a girl to ask a boy, 'Will you be my boyfriend?', which in plain language means, 'I'm tired of being a virgin, won't you take my virginity?' This is actually a terrible, undignified, dishonourable and primitive procedure. There is no trace of beautiful romance. (For more on the instigators of the girls, see point 4!)

How much nicer and more sophisticated, on the other hand, is the concept of a girl asking a boy, 'I imagine moon bathing with you would be wonderful, wouldn't you like to try it?' Moon bathing refers to the liberating openness towards each other as described in this concept. But both don't have to do everything that is possible! It is also nice for a girl to have a protector when visiting the beach or going on an interesting trip, or to enjoy a heavenly sports massage at some point, during which certain parts of the body remain off-limits, of course. Above all, such a desire also shows a willingness to overcome fears and an openness to really get to know each other. What can't the two of them do together? And above all, they can always start over with someone else, with all the romance that entails, if the relationship doesn't work out as expected and they realise that they are simply not compatible.

Perhaps moral models can also be distinguished as unchristian or even pagan (multiple intimate partners) and genuinely Christian and also really beautifully romantic ('the one and only', which becomes realistic for everyone through the 'moon bathing process')? Yes, that's a moral model that is unrivalled in its appeal and easy to communicate because it simply corres-

ponds to our human nature and young people want it too, once they know about it!

So, here's an alternative tip for young people: don't consume different types of sexuality, cultivate them!

And if you want to know more about this, please enter the keyword 'penetration-free sexuality': <https://basisreli.lima-city.de/pen-frei.htm>

And here, it would be the task of schools and churches to guide young people in this direction. However, since schools should basically be value-neutral and should not recommend any particular concrete attitude to life, churches would probably be more suitable for this task. They only need to orient themselves towards the real Jesus and could and should therefore be the ones who explicitly include a concrete attitude to life in their programme!

And they would therefore have to put into practice exactly what the East Prussian philosopher Immanuel Kant writes in what is possibly his most important book, 'Religion within the Limits of Reason Alone'. In this book, he is concerned with overcoming 'religious after-service' (= 'religious pomp and circumstance that is rather worthless for practical life') in favour of genuine morality. That is probably exactly what the real Jesus wanted!

It is possible that the baptism of naked baptised persons, as was customary in the early Church, goes back to the real Jesus, meaning that we no longer need any 'rags' for our morality, but are clothed in the 'armour of the Holy Spirit'. In any case, the real Jesus today is likely to be of interest to those sections of the population that the Church has long since lost – I am thinking of the working class, for example! Yes, have we not long since become a church of the 'bourgeoisie'?

And the advantage over non-Christians, especially Muslims: We no longer have to be helpless when they judge our holy scriptures and say that everything is a lie anyway: on this subject, the wife of a colleague, who is a primary school teacher, told me that Muslim children tease our Christian children by telling them that Christian stories are all lies. Unfortunately, this is largely true of Pauline teaching, but in the concept of the real Jesus, not only is it not true, but the children can even counter that the blackmail and punishment of women, as in the story of the sinner in John 8 and in the story of Susanna, is still practised in some Islamic countries today – to punish women and make them submissive to men. But perhaps these counterattacks are not necessary at all, perhaps young Muslims find the concept of the real Jesus much better than that of their religion anyway?

This concept is just a draft for now, because although I have 30 years of experience with young people, I don't have any specific experience with this concept – even though I developed it based on conversations with several girls (or young women, depending on how you look at it) – and also with parents.

And since such a concept is quite important in a young person's life, and since both young people and their families need a ritual for such important things and want to celebrate them, perhaps a "baptism renewal" could be discussed, one that is certainly based on the practices of the early church. This "renewal" could then perhaps look like the young people taking a bath together in a public bath – as an experience of the "taste of paradise" "clothed only in the armor of the holy Spirit". It is important that the children genuinely want this bath and that it doesn't look like a typical "church service," but rather that it's genuine fun for them. And as for which adults are allowed or supposed to be there: a secret ballot by the children!

Afterwards, the children, dressed as they have chosen, enter the church, which has been cleared of benches, to the sound of bells ringing and organ music. A community leader may say a few nice words, and then there is a meal, but deliberately not a grand feast. Instead, the children's parents set up tables with snacks according to their culture – and the guests of the First Communion children then go from table to table – sampling the food on offer here and there and striking up conversations with each other.

Will there ever be an opportunity for me to talk to young people about this in a project? After all, it makes sense for young people to be able to see and talk to the person who says such things in real life, doesn't it? How wonderful it would be if a priest or headmaster at a Catholic school who is keen on reform could be found, and where there might be an opportunity for such a project (perhaps one or two hours a week for four weeks)? I imagine that I would also want anonymous written questions, because I want to avoid some young people not daring to express their opinions. After all, I want to know what young people really think and what they want and how they react to what I say. Of course, I would inform the responsible persons at the respective school or church about how things are going. And afterwards, they could talk to the young people themselves to get an idea of whether the concept makes sense and is likely to work.

And what does the future hold for a church based on the 'real Jesus'?

This Jesus did not actually establish the sacraments as they are practised in churches – they are all linked to Paul's ideology. So we can forget about them. What remains, perhaps, is baptism, even infant baptism (which is a beautiful custom), not as a liberation from original sin, but as a beautiful wish for the child from the parents and the child's family, the family's

friends, and ultimately also the congregation and the whole church for a happy and God-pleasing life – regardless of whether God exists... And if he does exist, then he rejoices and sends his blessing!

And then there is the ‘renewal of baptism’ – when the children have understood what it is all about. I have described how this renewal works.

The other sacraments can therefore be omitted – except for the sacrament of marriage, because everything that has gone before leads up to this marriage, which is the beginning of a successful relationship.

And those who need more can go to church and organise private services, either alone or with others! Pilgrimages, such as those that already exist and are enjoying increasing popularity, such as the pilgrimage to Santiago in Spain, could perhaps serve as a model for this. The processions during Holy Week (i.e. Passion Week) in Spain, Sicily and elsewhere will also remain. Above all, these processions refer to the suffering and death of Jesus, something that really happened. In our country, this would correspond to a performance of Johann Sebastian Bach's St Matthew Passion.

But I think that the beautiful musical masses by Mozart and Haydn and many others will also remain and continue to be performed – albeit no longer as accompaniment to a ritual process, but as a poem to Jesus, who was concerned with a paradisiacal world, as God would also have liked it.

But these are just thoughts; we should leave the implementation to those who want to live by high moral standards and ultimately do so.

12. Immanuel Kant's critique of religion leads precisely to the real Jesus.

Some consider the book ‘Religion within the Limits of Reason Alone’ to be the most significant work by the East Prussian philosopher Immanuel Kant. It deals with the distinction between religion as ‘after-service’ and religion as a concept for morality. By ‘after-service,’ Kant rejects everything in religion that has to do with revelation, dogma, belief in miracles, and ‘heavenly influences.’ This includes prayers, church liturgies, pilgrimages, and confessions—in other words, all the ‘religious trappings’ that are of little value in everyday life. However, he does consider a rational religion to be meaningful, one that aims to lead people to genuine morality in such a way that they can also live it.

But first: Immanuel Kant (born on 22 April 1724 in Königsberg, Prussia, died on 12 April 1804 in the same place) revolutionised Western philosophy with his ‘Critique of Pure Reason’. His maxim of “enlightenment”, to use one's own understanding, and the ‘categorical imperative’ became

popular. In his late work Religion within the Limits of Reason Alone, Kant undertakes nothing less than an attempt to prove that elements of a moral religion can be recognised in the Christian religion.

And I believe that this religion of reason is not only vague and only partially recognisable, it is actually the goal of a Christian religion based on the real Jesus! The difference between Kant and Jesus is probably that Jesus – motivated by his conversations with prostitutes and because he was a young man, and as such took a tough and aggressive stance against those he believed to be guilty of the immorality of his time – while Kant, as an intellectual, proceeded cautiously and cryptically. Both encountered resistance from those who were in power at the time, but Kant was somehow able to come to terms with his opponents, which Jesus was unable to do.

As far as I can see, this religion of reason was Kant's goal in life and thus also the goal of all his research and publications. Here, then, the concerns of the real Jesus and those of Immanuel Kant coincide! And all this is to be reduced to such a short common denominator?

I think we can compare him here to the West and East Prussian astronomer Nicolaus Copernicus, who also devoted his life to the fundamental question: that the sun doesn't revolve around the earth, but rather the other way around, that the earth revolves around the sun. And just as one can summarize his over 400-page book in a few words today, one can probably also summarize Kant's commitment in a few words. For just as Nicolaus Copernicus had to confront and refute the entrenched, dogmatic views of his time, which were considered absolutely certain in both the churches and society as a whole, so too did Immanuel Kant. But these entrenched views are no longer of interest today – we can, or at least could, therefore move beyond them even to the question of God!

Unfortunately, things aren't so simple with Immanuel Kant because – unlike with Copernicus – "common sense" doesn't interest the church officials, who still claim, and in a sense still possess, the authority to interpret everything related to Jesus and morality. And it's difficult to counter the church's claims, especially when so many believers go along with them. After all, belief in stories of the virgin birth and the resurrection of the Son of God clearly contradicts all common sense, and they are also quite obviously copied from ancient pagan religions. Yet for many people, and especially for many church officials – to use theologians and priests as a general term – they remain believable and are justified as true using all sorts of tricks. And the high moral standards that Kant was concerned with are, for many people, and especially for church officials, essentially secon-

dary – so what? What matters is that wrongdoing here is forgiven through the mercy of God – if one believes correctly.

But for how much longer?

The question, however, is whether the morality at the heart of this concept – namely, the high sexual morality – is identical to the morality Immanuel Kant had in mind.

I think "yes" – and I refer to various texts on the internet to support this. At first glance, Kant's strict marital morality, that sexual intercourse belongs only within marriage, may sound out of touch with reality to many people today (as does this concept!). However, Kant scholars generally view it quite positively. Put simply, Kant sees the problem as follows: "In the act, a person becomes an object" because they "give themselves to the other." Kant thus sees the problem in the act, or rather in sexual intercourse, that the other person is essentially always objectified – something that ordinary young men also perceive as a problem – see p. 13 and p. 21. Through what I consider to be very elaborate marriage arrangements and structures, Kant aims to prevent this objectification of the other person in the spouse.

However, Kant's ideas seem somewhat complicated to me and therefore fundamentally impractical – at least for most people. Here too, I advocate for the concept of the "middle way", i.e., "not everything, not nothing," which is much more practical: People of different sexes come together – for a longer or shorter time – and, depending on whether a partnership would be at least theoretically possible, practice physical contact as described – and definitely not sexual intercourse – until each realizes that something sparks, so that neither of them wants to live without the other – a feeling of reciprocity. An external indicator could be the woman's ecstasy during orgasm, which she has either never experienced with anyone else or cannot imagine with any other partner – and which then also affects the male partner, filling him with joy and self-confidence.

And that this feeling of togetherness is so strong that marriage – according to the rules of a religion or within the context of both families – is a natural consequence before the two begin full "physical intimacy."

And more generally:

The question naturally arises as to why Immanuel Kant didn't already come up with all of this that I describe in this concept. To that, one can say:

1. Jesus research was just beginning; the distinction between Jesus and Christ hadn't yet been recognized, and the New Testament was still largely considered the correct biography of Jesus.

Comparison of Jesus – Paul/Christ – Immanuel Kant

Immanuel Kant's distinction between religion:	„Slave religion“ (Kant: „After service“)	‘Religion of genuine morality’
Commitment of believers:	Cult, beautiful church services to ingratiate oneself with God, so that, due to his omnipotence, he will put right everything in the world that is not right.	We must tackle the problem of what genuine (sexual) morality is and take concrete steps to ensure that this morality becomes a reality.
External impact:	False morality, it should appear as if one is moral (sexual shame!).	People actually live out genuine morality from the spirit, and you can even rely on it!
History of religion:	Christ according to Paul	The real Jesus
Conclusion:	(True) morality is not important! Faith alone is what matters.	It is about (true) morality; faith is secondary – it even works without any faith at all.
Objective:	A fulfilled life after the resurrection of the dead in eternal life with God.	A fulfilled life here and now in the unity of body and soul – for all people.
Theology/philosophy:	We are justified by Christ's sacrificial death. Therefore, God is merciful to us.	The real Jesus never thought of sacrificial death; what was important to him was that we live the high morality that mattered to him.
My opinion:	This ‘mythical religion*’ has outlived its usefulness – and, based on my impressions and experiences, not only here.	This ‘religion of reason’ (very much in line with Kant) has a future – even if it is no longer a typical religion.

That's certainly extreme – but am I right that Jesus didn't want a religion, but a rational approach to life? And that's what it finally needs to be about! *) *Myths are all well and good, but would people really want to live their lives according to myths? A religion of reason would be preferable...*

2. And the power of the Mafia, against which Jesus had campaigned, was certainly not recognized or even suspected. Moreover, Kant most likely had no connections to Mafia circles that could have given him any hints - or that could have prompted him to think "in that direction."
3. Belief in God was hardly questioned in Kant's time, and certainly not in his circle. Therefore, it was impossible for Kant to be too explicit on this point.
4. Even today, it's not easy to talk about sexuality in a way that avoids misunderstanding. I think it was no different in Kant's time – which is why much seems cryptic to us today when the topic is "that." But how do we decipher such things today?
5. The power of conservative forces at that time was simply too strong for many critical ideas.

In any case, what Copernicus and Kant accomplished back then – namely, breaking down entrenched structures because they are simply wrong – was truly ingenious, even though much of it is self-evident today and can be expressed more easily. However, for Kant, this was initially just theory. I think it was entirely in keeping with his intentions to be creative in putting his ideas into practice so that they would actually "work"!

In any case, what Kant initiated was most likely exactly what the real Jesus wanted!

13. And finally, some general remarks on the concept!

The image of Jesus presented here is based

- a) on the findings of German Protestant Jesus research over the past 250 years or so, and
- b) on the findings of research by critics and opponents of the Church, which was and is generally of a very high scientific standard. I am thinking here of:

- 1. Karlheinz Deschner (German): *Der gefälschte Glaube (The Fake Faith)*** (about the stories of the gods), 1988/91 in Germany
- 2. Christian Lindtner (Danish): *Geheimnisse um Jesus Christus (Secrets about Jesus Christ)*** ('The New Testament is largely a plagiarism of Buddhism'), 2003 in Denmark/2005 in Germany
- 3. Hyam Maccoby (English/Jewish): *Der Mythenschmied (The Myth Maker)*** (Paul invented, among other things, the resurrection and sacrificial death of Jesus; Maccoby believes that the synoptic Gospels also originate

from Paul's 'school' or 'writing workshop'), 1986 at Barnes&Noble Books, New York/2007 at Ahriman Verlag Germany

I think that the special features of the most likely real Jesus (and also of Paul) are so well and scientifically researched in these books that I can adopt them myself – and simply needed to combine them accordingly.

And something about the Mafia: Petra Reski: Mafia (Mafias exist in pretty much all countries today), 2014, so they seem to be something like a cancerous tumour in civilised anonymous societies – and so, in my opinion, they must also have existed in earlier societies. The fact that there is no news about this is in the nature of things. After all, the special thing about such 'factions' is that they simply 'go with the flow' in societies without being recognised.

The thesis of this concept is that human beings have a high potential for genuine morality, but that this high potential has unfortunately not only been neglected and not really desired in theology and pedagogy since time immemorial, but has even been downright destroyed. However, this also means that a society with a high moral standard, especially in the area of sexuality, is indeed possible. Could this be what the authors of the Bible's prehistory imagined paradise to be?

More on this can be found on the website www.michael-preuschoff.de.

What if young people or their parents printed out these 32 pages and gave them to the relevant teachers or priests so that they could teach religious education or confirmation classes (or even confirmation classes) 'according to the real Jesus'?

I would be very happy to receive feedback – whether positive or negative – at [hpreuschoff@gmx.de!](mailto:hpreuschoff@gmx.de)

14. And two important peculiarities in this concept

- A friend of mine, an American lawyer, suggested that, to help me understand the story of the woman who sinned in John 8, laws were sometimes enacted that allowed criminals to operate even more effectively than if they hadn't. This was likely also the case with the law against adultery, which carried the death penalty, though it was certainly very rarely applied in its true sense: When does one ever catch a couple committing adultery – and with two witnesses at that? That practically never happens – while abuse, on the other hand, certainly does happen – to blackmail women. Such a law is therefore a sure sign of an unscrupulous, criminal, patriarchal society (= macho society). Jesus probably recognized this criminal undercurrent and wanted to do something about it. But in doing so, he

also made enemies of the "temple people," for whom all laws were divinely ordained.

- Theologians believe that Paul was unaware of the real Jesus's ministry and relied solely on revelations of the resurrected Jesus, which he claimed to have experienced. This view, however, assumes that Paul was indeed aware of the real Jesus's ministry and that the story of the revelations was a deliberate falsification to distort and thus defuse the real Jesus's ministry—a conspiracy, albeit a rather unconscious one, between the Mafia and the ruling class.

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I remember my First Communion instruction about 75 years ago: The priest taught it himself, at least in part, and he told us about the curse of original sin, which all people have been burdened with since the Fall of Adam and Eve. He also explained that one consequence of this curse is shame, that we have the urge to at least cover our genitals. And he also said that Jesus redeemed us from original sin through his death on the cross. Somewhat cheekily, I asked that we should then actually be freed from this curse, and that the problem of shame shouldn't exist either; if there was redemption, then surely this problem should also be solved. I don't remember what the priest answered, but as far as I recall, he just beat around the bush. And that's probably how all "church people" still talk around the topic today.

But somewhere in my mind, the problem still lingered. You can see in this booklet what I've come to in the meantime. This has nothing to do with faith anymore, and certainly nothing to do with magic; we simply have to act in accordance with our nature. In any case, I think that with my question and my assumption regarding salvation through Jesus, I was (already) on the right track back then.

Michael Preuschoff

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