

The Radical

I confess: that though I entertain a belief in God –and perhaps more, I did believe- I attribute this more to the idea that I was superstitious. And I know what unbelievers today say about religion being superstition –but this is untrue for the true believer: my wife, who is a believer... I propose that religion as the unbeliever sees it is superstition –what more can he make of it? But if we consider the true Christian, the devout Christian, the Really Real believer, then we must think of her in terms of the Thomas Theorem. which states: What is perceived as real is real in its consequences. Thus the consequence of this belief in God is projected onto the unbeliever: What the Christian calls faith, the unbeliever, or nonbeliever, calls ignorance; and what the Christian calls evangelism –what she desires most –well, on this point to the unbeliever, a Christian is nothing more than a bigot, in the way of progress. But this doesn't help her deal with death: the most extreme Uncertain Uncertainty. Let me state here and now: I do not believe in God. I do not believe in Jesus Christ as Lord and Savior. I do not believe in Heaven. I do not believe in Hell. But I do believe that whatever happens to us when we die, it will not be bad (or evil). The problem of evil is that it doesn't exist in the world, only in the minds of religionists; which, as a consequence, there are many victims to the Christian prejudice of inequity. There are a number of arguments against Christianity for the reason that the Bible is, in essence, totally wrong; such as it suggesting that we put homosexuals to death, etc. But on what grounds can we say this is wrong? I say by reason, by reason of conscience. Now, the Christian will say that since Jesus died for our poor “queer” friend, that his soul is in a sense already redeemed. But why then does the Christian persecute the homosexual. This is not an easy question except that the answer can be found in fear and hatred. But apparently as the Bible contains many “practical truths,” such as those in Proverbs –but as to any convincing “infallible” truth to the Bible as a whole –I have to say that I fail to see it. And perhaps this is because I can step outside blind indoctrination and see those effects of bigotry and discrimination from the prejudice these two things entail, where righteousness is merely conceit; to be specific, an excessive claim of a Christians own worth as it pertains to virtue. I am trying to understand what it is that we can do to reconcile the atheist and the Christian.