

95 theses - Not only for Church Doors

– 95 theses – on the coexistence of people with different worldviews today,
of atheists and believers in different religions

These theses on the relationship between life, faith, God and the world and the coexistence of religious and non-religious people are a call for discussion and contradiction. We know that we know almost nothing. As non-violent anarchists, partly religious, partly atheistic-minded, this does not prevent us from interfering. Only dispute makes further development possible. This applies to believers, agnostics and atheists. The reason for the formulation of these theses was the 500th anniversary of the posting of the theses of reformer Martin Luther, who is said to have nailed 95 theses of criticism of the Christian church in Wittenberg to the church door. Wittenberg is a city on the territory of today's Germany, did not exist as a state at that time. Luther's posting of his theses is considered a building block of the transition to modernity in Europe. Today, a new transformation is needed, towards an overarching, tolerant togetherness, based on the principles of individual freedom and mutual help.

Theses

- 1) The important thing is not the belief in God or Goddess, but the human image and the acting.
- 2) There is not one right worldview or religion, everyone has to decide for themselves what is right for them.
- 3) Trying to persuade others of their own worldview is legitimate as long as a *no* is accepted.
- 4) To think of God as a petty-bourgeois Philistine is an insult to the faith.
- 5) God is not a peeping Tom, and he does not look through keyholes. Guardians of virtues are godless.
- 6) Your sexual fantasies are not of divine relevance.
- 7) Even your sexual practices including masturbation do not interest God.
- 8) You are not God's hub of the world.
- 9) There is nothing shameful about being human.
- 10) There is also nothing shameful about the naked body.
- 11) And there is also nothing shameful about the veiled body.
- 12) Our physical needs are an essential part of our human being.
- 13) Why do you not fart and belch?
- 14) Those who spread disgust and fear of human physicality through their speeches blaspheme and shame themselves.
- 15) Whether atheists or believers, only those who forgive themselves can forgive others.
- 16) Only those incur guilt, who impose their own way of life on others and do not respect their freedom and self-determination.
- 17) Compulsive action, self-mortification, and self-abasement are free to everyone as long as they do not bother God and others with it.
- 18) Anyone who makes solidarity and social action dependent on faith, colour, nationality and comparable "identity" characteristics opposes both God and a rationally critical atheism and is neither believing nor disbelieving, but an asshole.
- 19) No one is forced to be an asshole.
- 20) You are responsible for your own actions.

- 21) Neither popes nor superiors can override this personal responsibility for their own actions.
- 22) The self-abasement in regard to superiors and the powerful is not a virtue but a vice that just produces those powerful.
- 23) Those who follow the wrong rules and laws are wrong.
- 24) Who obeys instructions and commands without thinking for themselves and without contradicting the wrong betrays not only themselves but also the world.
- 25) No gene, no God, no fatherland determines your destiny.
- 26) Your biology connects you to the world, but you are more than your biology.
- 27) People are not biological windup dolls, they have the freedom to dream up alternatives to the existing and to implement these dreams.
- 28) Only a part of reality is scientifically tangible.
- 29) The meaning of words is determined neither by their shape nor by their materiality, it is not determined by their scientifically tangible properties. One and the same word can mean different things in different languages and different words can mean the same, whether they were set in stone or written in sand.
- 30) The meaning of the words is formed in a social context, the language, by people and is further developed and changed in use.
- 31) The words, the language and all which is thought and dreamed with it, are real, they exist in reality as just that – texts, thoughts and dreams, as part of the realm of reality that is not determined by nature.
- 32) Apportioning meaning, finding meaning and determining one's own goals also belong to the realm of reality that is not determined by nature.
- 33) As a human you have the freedom to decide freely.
- 34) Your freedom is limited by the unfreedom of society and your own narrowness.
- 35) The biggest limitation is to be limited to a few views, thoughts and ways of life and norms.
- 36) New thoughts, perspectives and ways of life arise in the free dialogue with other people.
- 37) The more people are free, the greater the freedom for each and every one of them.
- 38) The freedom of others is the prerequisite of your freedom.
- 39) From a religious point of view, the freedom of man is the prerequisite of faith, which can only exist as faith as long as there is the freedom of disbelief.
- 40) Believers, who limit the freedom of others, betray the faith and reveal that they are in fact unbelievers.
- 41) Nationalism and patriotism are substitute religions.
- 42) You are not a people, you are a human being among fellow human beings.
- 43) Any faith that claims human sacrifice is based on a lie.
- 44) Human sacrifices are a sign of powerlessness and not sovereignty.
- 45) Only the living can enrich the world with their ideas, dreams, feelings and actions.
- 46) Only the living can give meaning to the world.
- 47) With every human who dies, a piece of the world is lost.
- 48) Every sacrifice of people takes away a piece of the world's meaning.
- 49) War is the materialised worship of meaninglessness.
- 50) Although death is a necessary part of our lives, as part of a world that simultaneously passes away and becomes anew and can be shaped by us only thus, this is no legitimation for murder and manslaughter.

- 51) Human rights need not be based on either God or nature, they are based on our conscious decision to fight for humanity and for a free world in which the right to bodily integrity is respected by all.
- 52) Precisely because human rights are not naturally self-evident, and as humans are not inviolable, the normative determination is important to set them as irretrievable, as a birthright of every human being which is under no circumstances revocable.
- 53) Religion also has to respect the fundamental rights of every human being, and they have priority over religious statements.
- 54) Sexual self-determination is part of human rights.
- 55) Gender-specific ascriptions are human stipulations. Higher authorities, God and laws of nature serve only as an excuse for those who forcefully impose their views and do not accept the right to sexual self-determination.
- 56) God is not afraid of sexually active women, whereas clergy are.
- 57) Ministers of many religions call for the suppression of gay and lesbian sexuality as opposed to nature.
- 58) The nature of humans is essentially the independence from nature.
- 59) Natural behaviour of humans is characterized by unnaturalness.
- 60) To call gay and lesbian sexuality unnatural, establishes gay and lesbian sexuality as according to human nature.
- 61) Thinking of love between people of the same sex and their sexual union as sin has a lot to do with the sexual taboos and fears of human societies, but nothing with God.
- 62) Regardless of whether God exists or not, the Bible, the Quran, and other sacred writings were written by humans.
- 63) To reveal the Word of God through the mouth of a human generates similar problems as the passing of a camel through the eye of a needle.
- 64) The Holy Scriptures are texts that reflect the mindset at the time when they were written.
- 65) If not one prophetess is mentioned among all men, this is not due to God but to the ignorance of patriarchal societies towards women.
- 66) People who use the Bible, the Quran, or other sacred texts to enforce their views as the Word of God are blasphemous as they position themselves in the place of God.
- 67) People who believe that they can grasp the world in mathematical formulas and calculations ignore the findings of mathematics and science beyond their own limits of knowledge.
- 68) The belief in the technocratic controllability of the world is sufficiently refuted by empiricism.
- 69) In their hubris, the technocrats of the natural sciences are similar to the fundamentalists of the faith.
- 70) No matter how much knowledge we accumulate, we only know one thing for sure: that we know very little.
- 71) The uncountable infinite sets that exist in mathematics are part of the reality of the world as human conceptions.
- 72) The world is uncountably infinite.
- 73) The consistency of mathematical theories about uncountable infinite realities is not provable.
- 74) The consistency of scientific-mathematical theories about the world is not provable.
- 75) In the face of the infinity of the world, our empirical knowledge covers only an infinitesimal fraction of the world.
- 76) For believers, respect for creation requires its careful handling, for atheists the same conclusion comes from the knowledge of their ignorance.

- 77) If God were provable, you would not have to believe.
- 78) The unprovable nature of God is the prerequisite of faith.
- 79) Believers who try to prove God do not believe.
- 80) The challenge of faith is that it requires faith.
- 81) Regardless of a belief in God, a society can only exist if I believe in my fellow human beings.
- 82) In essence, the functioning of a society is not based on norms or laws but on the readiness for mutual consideration.
- 83) The devaluation of the principle of mutual aid destroys society at its core.
- 84) Everyone relies on the support of others in order to live.
- 85) The exclusion of people from the right to fulfil the basic needs excludes these people from humanity..
- 86) The exclusion of human beings from humanity cannot be legitimised by religion or science; it is a crime.
- 87) Individual freedom presupposes freedom from need.
- 88) There is no individual freedom without abolishing the concern for the fulfilment of basic needs.
- 89) The intermediation of the market with its peculiar monopolisation of possibilities for life is opposed to the freedom of the individual.
- 90) The liberation of humankind requires the overcoming of capitalism.
- 91) The way to liberation is an open question.
- 92) Science and religion don not know questions that must not be asked.
- 93) The rationality of science proves itself in the readiness to questioning.
- 94) Faith manifests itself in the tolerance towards dissenters and unbelievers.
- 95) Only those who doubt their own faith fear the questioning.

Group of non-violent anarchists Hannover - graswurzelrevolution



HerausgeberInnengemeinschaft Irrliche
<http://www.irrlliche.org>

CC BY SA 4.0

This text is freely available as Creative Commons and may be used further in any manner.

Contact: 3.Jahrtausend@gmx.net (please use '95 Theses' as subject line)