

TO BELIEVE AGAIN

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Abstract

The two authors considered in this paper, Fh. Sergei (+2019) Ovsianikov and Jean-Luc Marion, argue that the freedom of choice was given us when he created us in God's image. For the contemporary world this is our rudder out of disbelief. The Trinitarian icon in which our souls were formed grants us access to belief in God in silence; our hearts open to truths that we never imagined could be ours.

Keywords: transcendence, secularization, conversion to Christianity; free will

Introduction

There is an abundance of literature about how we have stopped believing and how one might begin to “believe” again. Very little proposes that we start by taking Jesus Christ seriously. Why that is so will be explored below. In a long article, Virginie Larousse¹ shows that the recent efforts to believe are turned towards an “empty throne” on which no God “sits”. The *kredh* (belief as crediting *deity* in Sanskrit) is no longer a gift, even if an author like Julia Kristeva² shows that this inherent need in human nature fulfills an essential function in the construction of our identity and psyche. To that, Kristeva quickly adds that to be human it is important to have illusions. God for Camille Riquier³ (*Nous ne Savons plus Croire*, Desclée de Brouwer, 2020) is a black sun that shines by its absence. We have shut the door to all the great horizons of metaphysical hope, says Abdenour Bidar and that, adds Camille

¹ Virginie Larousse, “La religion, l'idéologie, la science...: quand les maladies du «croire» mettent la démocratie en danger”, *Le Monde*, 12 June 2021, pp. 26-27. Most of her quotes are without reference so I take them as they are.

² Julia Kristeva, *Cet incroyable besoin de Croire*, Bayard, 2018.

³ Camille Riquier, *Nous ne Savons plus Croire*, Desclée de Brouwer, 2020.