

# RADICAL REMEMBERING

An Unlearning of Everything You Know  
About God, Relationships, and Being Human

Lindsay Reiner

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# A Love Letter to the Doubtful, the Burned, and the Brave

*For those who've tried everything and still feel lost.*

If you've picked up this book, chances are, you've already done a lot of work.

You've read the books, gone to therapy, downloaded the mindfulness apps, listened to the podcasts, repeated the affirmations, maybe even cursed at the sky.

You've tried to fix yourself, forgive yourself, find yourself- And somehow, it still hurts.

This book is for you.

For those who feel like they should be farther along by now.

For those who look fine on paper but are slowly dying inside.

For those who want to believe in something greater but feel like God is not for them.

For seekers. For strugglers. For weary souls with big hearts.

This is not a book of easy answers.

It is not a checklist or a five-step program.

This is a lantern for the cave you're in.

This book is a framework in which to live your life. It can be medicine for aching hearts who need hope.

I've lived this. I've wept this. And through this process, I was reintroduced to something I never really knew but had always deeply missed:

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A God who isn't hiding behind a pulpit.

A God who doesn't care what you've done or how many times you've "failed."

A God who is *love*, not just in theory, but in practice. Real. Palpable.

This book is not about religion. It's about the reality beneath the noise of the world.

It's about coming home to the version of you that was never broken, just buried under falsehood.

It's about reclaiming the power we've been bestowed—not the egoic kind, but the Divine power that whispers instead of shouts. The kind that leads you back to peace.

You are not too far gone.

You are not too much.

You are not alone.

You've just been taught to look at God and yourself in the wrong way.

If you are willing to journey inward, question everything, and open your heart again—even just a little—then what lies ahead might change everything.

Not because *I* know the answers.

But because *you* do.

You always have.

And together, we're going to remember.

What follows is an *unlearning*—a dismantling of everything we think we know about God, about ourselves, and about our relationships and the lives we've lived up to this point. We're going to deconstruct the foundation that's held your house together. And then, we'll rebuild it, brick by brick, anchored by timeless pillars: the unchanging, eternal processes of life.

Using these processes is a collaboration with the Divine, something you can rely on as you walk your path. Once your house is rebuilt, I'll guide

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you in living an embodied life, one fully aligned with the truth of who you are.

In Part One, we'll take God out of the box that society and religion have kept Him in. We'll begin to see the Divine in an entirely new light. And in doing so, we'll start to see ourselves differently too.

In Part Two, we'll come face to face with what it really means to be human. We'll dismantle the old stories we've been telling ourselves about our lives and our relationships. In clearing that path, we'll return to the one who always knew the way: *You*.

In Part Three, we'll lay down a new foundation—one rooted in soul, not strategy—for living in flow with life itself. You'll begin using these processes as sacred tools, not burdens.

And in Part Four, we'll bring everything together through grounded, practical guidance that will become the way you view and treat yourself and the people in your life. In order to live an aligned life, you have to acknowledge yourself as somebody worthy of your own love and support. We will also examine how you interpret your relationships, because the way you see the people in your life quietly teaches you how to see yourself.

Parts One through Three will transform your inner landscape. Part Four will show you how to live from it.

The impact this book has on you will depend entirely on your openness to receiving this information. Healing isn't easy. It asks a great deal of you. But as someone who has made it to the other side—let me tell you: it's so worth it.

Let's begin.



# PART ONE

The Divine Reimagined

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# 1

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## Unlearning God

**B**efore we can begin to know who God really is, we have to name and dismantle the version of Him that exists in our minds today.

For so many of us, that version is not a God of love—it’s a God of terror, a deity forged in the fires of fear and control. That God is so inaccessible, so harsh, so vengeful, He feels more like a sentence to an eternity in hell than a sanctuary. We are taught to speak to Him in stained-glass silence, our voices filtered through rituals and rules. We talk to Him in church and confess our “sins” to a priest, then ask that man—another human being—to be our bridge to the Divine. We rely on a man to forgive us, as if God outsourced His compassion to gatekeepers.

Don’t get me started on what men have made of what it means to be a sinner. If we read the Bible, we are told that we are sinners if we are homosexual; have pre-marital sex; feel greed, envy, anger or pride; or dishonor our parents. Essentially, any religion that isn’t Christianity is “wrong” and therefore sends its followers to hell. The very spectrum of

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human behavior, which is assumed to be created by God, also includes the very things that will send us to hell for all of eternity.

Calling ourselves sinners shames the soul instead of healing it. It strips us of our dignity before we even have a chance to grow. It doesn't inspire change—it condemns. It tells us we're broken by nature, flawed at our core, unworthy of love unless we earn it. We are asked to suffer for it, to shrink for it. The label becomes a cage, cold and confining. It locks us in a story of deficiency. It teaches us to see ourselves not as sacred beings in evolution, but as defects in need of fixing. And slowly, cruelly, it separates us from our Divine essence, our inherent worth, our knowledge of belonging to something infinite.

Instead of guiding us toward growth, the sinner identity burdens us with guilt and fear. It asks us to climb our way back to worthiness, carrying shame like a boulder on our backs. It twists natural human experience—desire, doubt, and individuality—into crimes against holiness. And in doing so, it snuffs out our ability to bloom. It teaches us to see ourselves as wrong, rather than as an evolution.

You might have had an ideal childhood—loving parents, joy, security—yet many religions teach you that who you became is wrong. That's the depth of its imprint. It tells you your very being offends God. That no matter how kind, how pure your intentions, how full your heart, you are inherently stained, just by existing. Just by being born as you are.

And in that context, God becomes a name that stings the tongue. A dirty word. Not a presence of love, but a figure of fear. Not a refuge, but a sentence to an eternity in hell, a shadow looming over your every move, recording every misstep, waiting to punish. If you embrace that view of God, you don't experience Him as freedom—you experience God as surveillance.

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You might see Him as a sky-tyrant, angry and watching, always measuring, always condemning. He is distant. Male. White-bearded and thunder-fisted. He is much like your heavenly human Father, sitting in the clouds, a cosmic judge with a checklist and a gavel.

With that God, you obey or you burn. You submit or you suffer. He is conditional—His love is doled out like rations, earned through obedience and lost in a fleeting moment of humanity. One slip, one wrong thought, and you've fallen out of favor.

We are taught:

Doubt is rebellion.

Desire is sin.

Individuality is pride.

Questions are punishable.

But doubt, desire, and individuality are our human nature. They are the very tools by which we come to know ourselves and the world. They are how we grow, how we awaken, how we inch closer to the truth. You are born with these qualities, and yet you are told: you are wrong for being who you are. You are bad for wondering. You are shameful for wanting. You are sinful for standing in your own power.

We've been told that God is only found in buildings, within the confines of organized religion, spoken only in certain tongues, owned by certain people and that the Divine lives in doctrine, not in hearts.

You might have learned that sacredness requires mediation and that a holy life means cutting yourself off from your instincts, your joy, your full humanity.

With God in this box of organized religion, we have two possibilities. Either He is:

a) all-powerful, a strict father who says, "Do as I say, not as you are *designed* to do!" or

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b) *not* all-powerful but punishing humans whose use of their free will does not fit His idea of right and wrong?

Do either of those resonate? Do either of those sound true? Many people see the hypocrisy and remove themselves from modern organized religion, because it just doesn't sit well. It's not the truth and they know it, even if they don't know how they know it. They refuse to accept it.

Unfortunately, they might also renounce God. They're angry at humans for what they've created, but God takes the heat.

If we have been through this experience, we might call ourselves "spiritual but not religious." Sometimes, we decide we are not even spiritual. We are atheists or agnostics. We reclaim our autonomy, but in doing so, we abandon the very relationship our soul still craves—the relationship with something greater, something deeper, something eternal.

We might associate "God" with trauma, with abuse cloaked in righteousness, with shame passed off as holiness or manipulation masquerading as salvation.

We have seen how the word "God" has been used to justify oppression. Men have used the word to silence women, punish queerness, or colonize and dominate strangers. We have seen God used to invalidate people's lived experiences.

If we get to this point, "God" becomes not a source of life, but a stamp placed on suffering. Over time, many of us come to believe that God is not love but a weapon, a brand worn by pain.

But none of this is God.

And that is the problem.

We might need to obliterate our current understanding of God—not to destroy the Divine, but to free it. We might have to liberate it from the lies and the cages built by men, the fear wrapped in Scripture, and the

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hierarchy disguised as holiness. We might have to question the hellfire threats and purity pledges and rigid dogma that narrow what is infinite.

Then we need to relearn who God really is.

He is not the God of sermons that shame you. Not the God of pastors who prey on the vulnerable nor the God of systems built to keep people small.

The real God breathes in all things. He doesn't speak in guilt trips, but in grace. The real God doesn't punish curiosity but welcomes it. He meets you in the mess and doesn't flinch. And He isn't male, or white, or human at all—but Presence itself.

God is not inaccessible. We are just too often taught to look in the wrong places.

We're taught to chase Him in perfection, in performance, in obedience. But God doesn't live in the absence of mistakes. God lives inside the mistakes. God is not withholding His love, waiting for us to shape up—He is rushing toward us in every moment we feel lost, offering nothing but love. God is always unconditional, un-transactional, unfailing love.

We need to understand that God is not far away. God is here, right now, in this moment. He is in the grief you carry and the joy you forgot how to feel. God is not a man in the sky. God *is* the sky, and the light that breaks through it and the silence beneath it. He is the warmth in your chest when something finally makes sense.

We don't need a priest to speak to God. We don't need to confess to be heard or to be sinless to be worthy. God has already made us inherently good. We are not sinners by nature, but souls in motion. We are not broken, we are evolving.

The world has sold us a version of God that hurts. But that isn't the end of the story. Because God is not found in the hurt. God is the healing. So, let's stop mistaking the cage for the truth. Let's stop equating church

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wounds with spiritual reality. Let's stop giving religious trauma the final word on the Divine. The problem is not God. The problem is how God has been explained.

There is nothing wrong with you. There never was. And God has never been against you. God has only ever been for you.

So, let's return—not to the old story, but to something greater and wiser.

Let's return to the God who can't be named because the moment you try, you limit something infinite. Let's return to the God who is not threatened by your questions but excited by your awakening. The God who is real love—love that doesn't shame or shrink you and doesn't require performance to belong.

Let's unlearn the God who hurt us, so we can meet the God who heals.

## About the Author



Lindsay Reiner is a writer and visionary exploring what remains when inherited beliefs about God, love, and identity fall away. Her work examines how internal narratives shape human experience and how unlearning can become a path back to truth, agency, and wholeness.

Drawing from lived experience, deep inquiry, and spiritual reflection outside religious doctrine, she invites readers to question what they were taught to fear, suppress, or outsource. *Radical Remembering* is her debut book.

**END OF EXCERPT**