God's Dilemma

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The recently released novel **"The Beginning: The Dilemma of a God"** presents an allegoric story that tries to reconcile the obvious logical inconsistency that exists between the concept of a Loving and Almighty Creator and the immense suffering that exists in this world.

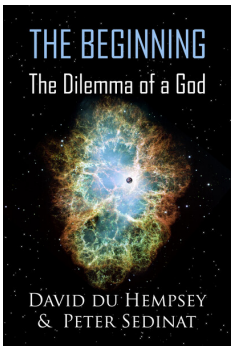
Co-author Peter Sedinat, who was raised as Orthodox Christian, became obsessed with finding an answer to this question over forty years ago when in his early teens he saw on TV a shocking image of a starving, skin-and-bone child in Africa that shook the foundation of his religious belief. This was a truly horrible sight and a deeply traumatic experience for a kid like him, raised by his parents to sympathise strongly with the suffering of others. This event, not only left an indelible imprint in his psyche, but also made him realise for the first time in his life how much suffering and helplessness there is in this world. At the same time, it highlighted in his mind a logical inconsistency in the very foundation of what he believed about this world and its Creator in a way that he could no longer ignore without feeling terribly selfish.

In the forty years that followed, he embarked in a persistent quest to try and find a logical answer to this puzzle. Initially, he evaluated the answers provided by his own religion but he concluded that they were inadequate and that they would definitely be unacceptable by him, if he were the father of that terribly suffering African child he saw on TV. After exploring persistently the different dimensions of this puzzle, and having no doubt that there is indeed a Creator, he formed in his mind a logical and plausible scenario that provides an answer to the question of how a good-natured Creator may have ended creating a reality that would make possible so much pain and suffering. This scenario is allegorically reflected in the story that unfolds in the newly released metaphysical novel **"The Beginning: The Dilemma of a God"** that he co-authored with novelist David du Hempsey.

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