

**CATHOLICS- ABSOLUTISTS TOWARDS THE LOVING OF GOD**

Baltimore Catechism, 109. Q. What is Charity?

A. Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

St Augustine of Hippo: "Choose to love whomsoever thou wilt: all else will follow. Thou mayest say, "I love only God, God the Father." Wrong! If Thou lovest Him, thou dost not love Him alone; but if thou lovest the Father, thou lovest also the Son. Or thou mayest say, "I love the Father and I love the Son, but these alone; God the Father and God the Son, our Lord Jesus Christ who ascended into heaven and sitteth at the right hand of the Father, the Word by whom all things were made, the Word who was made flesh and dwelt amongst us; only these do I love." Wrong again! If thou lovest the Head, thou lovest also the members; if thou lovest not the members, neither dost thou love the Head."

He is saying that all love is really love of God. That is how he can say that those who love only the Father also love Jesus by default though he is not the Father.

Human nature does not need God to justify the theory of right and wrong. It is said that God is the only justification. We are built to do without him and it for we need to fit in reasonably with others and who cares what our motive is as long as it is that one? Religion tries to get us to base right and wrong on God or more correctly belief in God. All that can do is discourage us and maybe rob us of our whole potential for it is unnatural. It implies too that we must put consciously thinking of the theory first to test ourselves to make sure we are in accord and harmony with it. The God botherer when lives are to be saved and every second counts will pause anyway to check out his state. And if the God theory is false, it takes away from the goodness of our intentions. What would you think of a person who would not do good unless they were commanded to do it by a person or a principle?

Jesus Christ was asked what the greatest commandment was in the Old Testament. He said that it was the command to love God with all one's heart and soul and mind and strength. He said the second greatest commandment was to love one's neighbour as oneself. As Jesus is claimed by the Catholic Church to be God, his teaching is binding and irreversible and irrevocable.

Modernist Catholics who know that Jesus taught an evil doctrine claim, "Loving God alone means merely that you keep the commandments of God ie always do the right thing." So in other words, Jesus didn't mean what he said. Why didn't he say keep the commandments if that is all he meant? Jesus said if you love God you will keep his commandments. But that does not mean that loving God is a synonym for keeping the commandments. Nobody would say, "Love God alone", when they mean only, "Keep his commandments". Life cannot function if we are going to be that unclear. The Modernists are liars and deceivers.

Also, they are really saying that the commandments of God matter not God. It is therefore blasphemous. It is stupid as well. God commands that one day a week be set apart for worship. It would be mad for God to command that commandments matter not him and then to command something that suggests that he matters.

They quote Jesus saying that whoever does not feed the hungry etc is not feeding him. They say this proves that he was declaring that the love of God and the love of others is identical. This is nonsense. If you would starve a person you would starve God if you could. Jesus said the two loves are related - he said no more than that.

God makes you feel less good about helping others. If it is more important to love God than myself then my natural inclination to love myself and others is a sin. We should learn about love from loving God and experience his love and not from loving other people and experiencing their love. The true Christian experiences God in the love received from others not as coming from them but as coming from God through them. Children learn about love by loving their parents not God. Nature teaches them love.

The Church may say that love of God and love of neighbour go together. Jesus state that whoever loves God keeps God's commandments. Does this imply that loving God is just another way of saying obeying him? No. If you prove your love for God by obeying it does not follow that love and obeying are the same thing. They are just co-dependent.

If you love God with all your heart or more than anything, it would be hard to see if you really love your neighbour.

If you love God passionately you can't see if you love others properly. Love blinds.

Jesus said that you are to love God with all your mind and that is supposed to prove that he agreed with us thinking for ourselves and reasoning. But if you tell your wife you love her with all your mind do you mean anything like that? No. Love God with all your mind does not mean God approves of your reasoning or logic. It really means you let God tell you how to reason and think. It forbids you to think for yourself.

The thought that you love God by loving your neighbour for it is his will is incorrect. God and his will cannot be one and the same thing.

Christianity urges the love of God because he is good and not because he is pleasant or good for you. And God even if he is good is not necessarily good for you. So you are to adore God for his own sake and not for your own. Love of God should be a scary thing - love in general is but love for God should be terrifying.

What about the thought, "The more you love your neighbour the more you love God for he loves them"? If you value your neighbour because you love God in reality it is only God you value. If you lose your faith and your goodness to your neighbour is all about God then clearly you will start to hate or maltreat your neighbour.

The Catholic doctrine that our love for God is measured by how hard we try to keep his commandments is ridiculous and off-putting and its no wonder Catholics are so rebellious. What would we think of a person who said that a wife's love for her husband is measured by her obedience to her husband? We obey the law but does that mean we really love it or trust it? Your love for God would be measured by how much you try to be like him because you admire him and not because he lays down laws for you to obey.

Laws that consider people not God are against God. No system of law can be perfectly just. Not even God's. Nor is it meant to be. God's law is necessarily only perfect under the circumstances. Every law hurts some innocent.

Love should not be an obligation. You cannot obligate anybody to love. Those who say that those who reject love will go to Hell forever for there is no love there are blackmailing those who fail to love. And if you love out of fear that is not love at all! To present people with a God who is love or whose law is love is to oppress them. It accuses people who don't make a bigger effort to love of being partly partial to the everlasting agonies of Hell.

A God who commands us to love him is denying that love is voluntary. Yet religion says that it is because love is voluntary that he has to put up with us doing evil and unloving things. A God who commands love is denying this and he has no excuse for letting us suffer and his worshippers are merely covering up for his crimes.

If you put God first, that only means you love him and love others but you love him the most. You do not give him all your heart.

This commandment to love God with all our heart and strength does not tell us to put God first. Rather it tells us that all the loving we do must be for his sake. We love our neighbour to please God and not the neighbour. This love does not really value the neighbour except as a means to please God. If we feel affection for another, we must make sure that it is only allowed for God's benefit. So strictly speaking, you are to love God alone.

Is it not a contradiction to tell people that they must love God with all their hearts and souls and powers and all their mind and to love their neighbour as themselves? After all, you cannot really value your neighbour if you only help them as a means to pleasing God not them. The solution is that the commandments mean that we are to treat our neighbours as God says they should be treated. They are valued not for themselves but for God.

God roughly means the supernatural being that is entitled to your concern and your love.

Does this mean that God should be good or believed to be good? It means he should be believed to be good more than anything else. It is supposedly good to love God alone and to love our neighbour just for him.

There is greater heroism in loving a God that is evil than one that is good.

The teaching that loving God takes priority says to the severely depressed, "It is more important that you try to love God than that you get better." Indeed the Christian should say that if they really believe in loving God primarily or totally. The Christian then cannot agree with the atheist who will state, "One thing a depressed person does not need to hear is that their getting better is not of supreme importance to God or believers". They will rebel against the knowledge and instinct that the atheist is right.

The Christians do a big job of mocking and blaspheming God. Thus they are in no position to complain if atheists

blaspheme God. And the atheists cannot intend to blaspheme God for they don't believe in him. What they mock is the idea of God. The Christians slander us unbelievers by saying we are blasphemers.

Christianity makes such serious and possibly dangerous and shamelessly dangerous claims that every believer would need to be an expert in philosophy and theology to justify believing in those claims.

The Ten Commandments teach the evil notion that we must be motivated to help others for God's sake and not their own.

The first commandment says God is the Lord and there must be no other god worshipped besides him. The commandment does not say there are no other gods. It says only that no other god must be worshipped. Worship means declare the worth of. To worship God alone means you consider nothing worthy or valuable but him.

The second commandment says that the people must not bow down before images. It is said that this commandment is not a ban on worshipping other gods because the first commandment already dealt with that. It is merely saying that images must not be used in the worship of God. The images are not worshipped as God (how can they be?) but used to help people worship God. The message is that we must not confuse anything human with God or let it limit or determine our view of God. This is another way of asserting that we value God not what is human.

The better we love God the more we should become like him. If you admire somebody's character, that is the starting point for becoming like them in your own character. But God is not like us. He is not a human being. Even if God has become man it follows that he is still the same God who is not like us. His becoming man has not changed him - he has only taken on an additional nature.

What use is such an example? We cannot become like a God who is not like us. Trying to take him as a role-model only means we hinder the development of our own character.

God is linked to morality in the sense that because he is the total cause of all he deserves all credit so it is only fair to give it. He is linked to it in the sense by many that what he commands is going to match up to morality. Some go as far as to say that murder is only wrong for he says so. The Bible is proof that obeying commands from God just because he says so is just cruel and evil. Jesus even refused to take the chance of saying God was evil for saying adulteresses need to be stoned. I repeat I am saying need not deserve though the Bible certainly thinks they need and deserve it. These two links with morality are the reason people insist God must be loved and the love must be all for God and we must devote ourselves all for God.

The central position of God makes Christianity an evil system.