

**"I'M NOT JUDGING BUT---" THAT IS JUDGING BY STEALTH!**

Judging others - for some reason it seems to be virtually only in sexual matters - is seen as rude and arrogant for you cannot know exactly why a person need to do something. It is also an expression of doubt regarding morality. People think they should not be judged for morality is just opinion.

The Church says that judging is to be left to God but that means you judge an action not the person doing the action for you cannot see the person's motives. But there is more to being bad than intention. The one with good intentions is bad for the people they kill without meaning to. You are allowed to brutally kill the insane person attacking you though it is not them and there is no kinder way to kill them.

The Church these days baits people by claiming that it does not judge sinners but leaves judgment to God. The fact that the priest has to judge if you deserve absolution in confession and that Jesus and his followers all commanded judging shows that this is just another PR stunt. To say you cannot judge somebody who uses artificial contraception which is a sin against the Church is just as good as saying the contraception is not wrong. There is no point in condemning something when condemning is not any use in practice.

People who suffer are told by the Church to judge if God may be chastising them for something. Thus the Church says that though God is the ultimate and final judge he can help us to judge as well. This opens the door to those who wish to argue that though man has no authority to judge, man inspired by God does have such authority for God helps him to judge. If I have the authority to judge myself then I can have it to judge others too.

Catholics cannot prove that masturbation, for example, is a mortal sin. To say such a thing without proof is an act of hate. Nobody should be a member of a religion like that. Its no trivial matter! Mortal sin is regarded as spiritual suicide and worse than going mad and killing yourself and draws you to reject God and others for all eternity. You are not fully a person if a person needs a living soul full of God. The doctrine means taking the road to objectifying sinners.

Some in the Church say that if we do harmful things, God does not act to punish us for doing the harm means we punish ourselves. For example, if you drink too much your punishment is how you wreck your liver. If you sympathise with the criminal who is carried off to jail, you do so because this is less self-inflicted than his locking himself in jail. How can you sympathise at all or a bit with somebody who is more directly the cause of their punishment by smoking too much or whatever?

People get a strange comfort from thinking that God has set up nature so that it will hurt us if we abuse it a lot. And its strange for that idea is far from comforting for its gross vindictiveness cloaked in sunshine.

The Catholics and others cannot say they never judge. We all do - its human nature. People like to be told they are not being judged when it is not made too obvious that they in fact are being judged!

Praising a person without mentioning the bad they have done, means you have to judge the bad before you can leave it out. It is indirect judging but it is judging.

A man won't let a pregnant woman who has just a few weeks to go before birth have his seat in the hospital. She may be enraged and say he had no courtesy. Somebody may respond, "Maybe the man was ill or had cancer. Who does she think she is judging him?" But its only a maybe. Maybe she was right about him. But she is the one being judged. And harshly too because maybe she saw that the man had no need for the seat for even if he had some sickness it was not apparent. She was there not those who judge her. She knows best what to assume about the man.

Some Christians say that when you believe that people are acting in a way that harms themselves or others you have a duty to pray for them. They say that this is simply so that they discover their connection to God and his help. They say it is not that their free will may be taken away or fought. They say that it is not done to pass judgement but to help. But you would not see the need to help unless you did pass judgement. The Christian religion is totally founded on lies.

Is judging a person for their sin the same as despising them for their sin? Despising is intensely disliking with the intent of hurting the person by disliking them - at least and it often goes further than that a lot further. Also it involves encouraging yourself in the temptation to see the person suffer. To despise the sin is to despise the sinner.

If you don't despise the sin then are you saying it should be tolerated? No you are saying it should be praised or at least accepted as fine. Tolerance means hating or opposing something but to avoid other evils, you have to put up with it.

Tolerance is really bottling up. The tolerance between Protestant and Catholic in Northern Ireland just needed a small trigger to turn it into violence in December 2012 over the Union Jack being flown less at Belfast City Hall.

The policy of hating the wrong-doing of others whether they intend to do wrong or not, leads to the Catholic being obligated at least once to compassionately and firmly and clearly and convincingly tell the people why they believe it is wrong. For example, something is to be said to the Catholic homosexual who is going about with a same-sex partner. The Catholic out of loyalty to the faith has to say what the Church believes. This advice is frequently given but there is a theological flaw in it. If you tell people you believe homosexuality is wrong, it won't have a great impact because they will reason, "Its only your belief. I have beliefs too. Our beliefs cannot all agree." The talk about your belief actually accidentally undermines the correct Catholic teaching that homosexual activity is not to be believed to be wrong BUT TO BE PERCEIVED FOR WHAT IT IS, OBJECTIVELY WRONG.

Some Catholics say that we must not judge anybody because only God knows exactly to what extent a person intended to sin or if they intended to sin. But that argument only means you cannot judge PRECISELY how bad a person is. It does nothing to prove that you cannot judge at all.

The Catholics then who say you must not judge are interesting people for if you judge they will judge your act - and by implication you for your act says something about you - as bad! This is clearly siding with the baddie. You will be silenced for judging but you will not be taken to task for doing other things such as missing mass or having loads of casual sex or for unemployment benefit fraud.

Our intuition makes us feel judged by the Church. Maybe we should listen to the voice of that intuition.

