



SCIENCE AND FAITH

3 - The faith confirms science, but establishes its current limits.

3 - 2 Would God be then the Great Psychotherapist by whom we can reach the dimension of the Heaven on the earth?

We will not agree that a religion is more right than other, not even at the scientific religions more than at our own opinion, because we all are resulting from the same nature, and are able to mislead us. In what we could almost call a postulate since each one tries to take part in it with its better, we could then say: **Faith is not linked to all the systems that we are all more or less subject, but a happy child character to be led by God beyond all human precept connected to our understanding, but already perceived as from God in our heart.** After that, we will however not forget to specify that it is good that a right of inspection from an informed entourage persists in order to avoid us sometimes, confusing our human presumptions and the real faith that comes from God. It is in that, the church stays and remains a wanted institution of God, in order to avoid to His believers confusions between faith and presumptions always possible. This is how, in any personal sincerity, God was forced to reveal to me one day my confusion between recklessness and faith in Chapter 10 of The Boomerang Effect so that I understand from which came my error.

On account of certain mistakes, it indeed too often arrives that a group of human, convinced of the global value of the partial structure often built around only one man, wants to impose to its contemporaries, sometimes willingly, often with force, the own values that are to him. This person or this group manages then carnally that it confuses with the faith and it mislay himself far, very far from the ways of God, believing to be alone to achieve the will of God, if he goes to commit inhuman atrocities. He then uses words entirely without common sense in the lived context, and considers oneself the elected exterminating angel of God. By these people fallen into great imbalances from religiosity and fanaticism, much are discouraged of a real search for God and draw the conclusions of the kind "if God existed, it could not allow that", without perceive their own trap. They are detached from the search for the presence of God, and fall into other humanist extremes, as if they were in themselves better than God. They do not become conscious that this is the best way for them to give reasons to fanaticism, since it is precisely this fanaticism which forced them to reject this part of themselves to which they agreed previously.

This is the reason why we are not trying to convince anyone to follow us, to guide them toward a God who wants to rewrite our software, but we are witness of it, trying to invite everyone to his own experience. The one who is sincere, and wants to remain more attached to God than at the men, and even to the church, will discover OBLIGATORILY a balance, serenity and love growing through its actions of faith, then lived as psychotherapy with God. Managed by God, this psychotherapy does not want to reach only our soul, through our analyses of our neocortex, as can do it any human psychotherapy, but go until reaching our spirit, i.e. our limbic brain. Only God can know our experiences in the maternal womb, He alone can reveal the source of some ambivalence between our desires of behaviors and those whose we can be witnesses through our own reactions. He wants therefore we grant

him concretely our trust, to lead us to reactions that are unknown, in order to exceed our spirit of survival for the benefit of his spirit, letting ourselves be guided by the new software that He has provided us.

We should not however forget to specify how much this approach must be sincere **and deprived of any carnal interest including any rewards to behave well.**

This is why in all humility and objectivity we do not have to bow the knee ahead the one who shouts high and strong, that it is alone with capability to guide us towards a god to whom it is fundamental to please, to be saved, because he is charge of reprimands and judgments against the impure men. We dare to support the opposite as regards following the man, even if it is true that we must want to advance in the sanctification without which nobody will see the Lord. We see to the work a God of Love in conformity with the word given in **Hebrews 10-16, God who wants to put his laws in our hearts and to write them in our spirit, even if we do not understand it always initially.**

Do we understand besides as of the first moments, the work which a simple human psychotherapist makes, or a Pasteur, when it leads us towards feelings at the sometimes painful origins, of which we however wish to disencumber us? If we are inclined to the confidence of these human that we sometimes extremely expensive pay as regards the psychotherapist, **why can't we accept the good will of God who gives all free?**

- Firstly, because we concretely do not see Him, even if He is more concrete than much of us.
- Secondly, because of the bad image of God, we leave some religions, which present God, more like a bogeyman that according to the criteria of a father who loves his child, even if that means he must him sometimes protect to put hands on fire.
- Third, while God paid for us, we prefer to pay a man for us to improve ourselves, and glorifying us for any “progress”, without giving reason to the divine law.

It is there what arises from written testimonies in the **“Boomerang Effect”** and **“France and God”**, both in free reading on the site. The first is certainly attached more particularly to the “psychotherapy” of the author lived in a close communion with God, the second shows certain psychological errors of groups to national scales, dependant from our collective memory.