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A basic review and explanation of how our society has moved away from good and evil, how selfish, permissive and pro-choice actions are interconnected and how they spread through society by a process called desensitization.

A PDF Version is available at
www.unselfish.org/pdf/2011Iska.pdf

Introduction

For approximately 60 years, numerous groups, organizations and agencies ranging from colleges to the federal government have collected reports and statistics on social problems in the United States. As time goes on, it has been increasingly obvious that not only are our social problems interconnected but that the corresponding attitudes and morals go beyond social problems and impact many of our decisions and actions including our ideal family size as well as how we vote.

This document represents research over more than 20 years into interconnected social problems and how selfishness, permissiveness and the pro-choice attitude spread through our society by a process called desensitization. It offers a relatively simple and short overview of how things work, how they are connected, and how they impact our society. This version is updated to February of 2011.

If you take the time to do the research, you will find that all of this is relatively simple and easy to understand. In fact, it is highly predictable with larger groups. While it is less predictable with individuals, the overall impact is there. Anyone who has put in a reasonable amount of research understands the basics. Those who are skeptical are the ones who have not looked closely at the numbers and done the research.

What makes the statistics and reports particularly interesting is that they echo the basic love of God and love of neighbor admonishments of Jesus Christ that He gave us 2,000 years ago. One has to question whether this was what He was trying to teach us.

Hopefully, all of this will help you better understand why things happen in our society and how to improve them.

— Larry Plachno

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The Basics

While people talk about global warming, the real threat to our society is global selfishness. People have turned away from judging actions and decisions as good or evil and have become more accepting of selfishness, permissiveness, the pro-choice attitude and moral relativism. They have become desensitized to thinking about good and evil and instead feel that everything is a choice no matter who gets hurt and regardless of whether they spread selfishness, permissiveness and the pro-choice attitude through our society. People have become pro-choice and are pulling in different directions instead of working together for the good of society. The result is increasing social problems and a dysfunctional society.

Years of extensive computer statistics and decades of research have shown us the following:

- All or virtually all of our social problems are interconnected through selfishness, permissiveness, the pro-choice attitude and acceptance of moral relativism. This also extends to other actions and decisions including our ideal family size and how we vote.

- We really have only one big social problem, variously known as selfishness, permissiveness, the pro-choice attitude and moral relativism. What we call social problems are simply manifestations of this in different areas.

- Individuals who are permissive and pro-choice in one area are statistically more likely to be permissive and pro-choice in other areas.

- Selfishness, permissiveness, the pro-choice attitude and moral relativism spread through our society like pollution by a process called desensitization.

- Individuals, cities and states have different degrees of acceptance of selfishness, permissiveness, the pro-choice attitude and moral relativism. Their degree of moral relativism can be plotted.

The good news is that 2,000 years after Jesus Christ walked our earth, these modern computer-generated reports and statistics echo his admonishments of love of God and love of neighbor. Researchers have failed to find even one area where today's computer statistics differ from Jesus Christ's basic teachings of Christianity. For many of us involved in this research, this has tremendously strengthened our faith.

The bad news is that far too many people have fallen away from the basic teachings of Jesus Christ. They refrain from talking about good and evil for fear of offending others. They avoid judging their own actions and decisions as to whether they are good or evil. They use Cafeteria Morals to justify their selfish, permissive and pro-choice decisions and actions instead of judging actions and decisions that impact other people and society as to whether they are good or evil. And, they openly spread selfishness, permissiveness and the pro-choice attitude through our society by giving bad example in public and by telling people that there is no evil in being selfish, permissive and pro-choice.

Christianity in the United States no longer looks like what Jesus Christ intended. Instead of determining good and evil, Christians have become selfish, permissive and pro-choice. Many people no longer believe in good and evil and no longer think about them in regard to their actions and decisions. Our political and religious leaders no longer talk about or teach good and evil. Discussions on divorce and single parenting from years ago have disappeared in spite of the fact that the statistics are still terrible. Our political and religious leaders now subscribe to Cafeteria Morals; they pick and choose what they think is evil and ignore everything else as a choice. People no longer attend church because there no longer is any substance to what they hear. People might think that the reason why Christ came down to our Earth was to start a social organization with fund drives since they have become more important for many churches rather than discussing good and evil.

One of the major problems we are facing is that public actions and decisions where people say that being selfish, permissive and pro-choice is acceptable will desensitize others in society to accept selfish, permissive and pro-choice behavior. Public pro-choice actions, including marriage and family, are among the worst in this category since they are so obvious.

In more than 20 years of research into interconnected social problems and how selfishness, permissiveness and the pro-choice attitude spread through our society, I have never had anyone claim that being selfish, permissive and pro-choice is good for society. The reason being that the pro-choice position and moral relativism is neither morally tenable nor logical.

How do the selfish, permissive and pro-choice people deal with this? The answer is that

they don't, they ignore the question. They avoid talking about good and evil and they use Cafeteria Morals to justify their pro-choice decisions. Many people avoid talking about good and evil for fear of offending others, but this allows the pro-choice attitude and moral relativism to spread.

Today, concerns about global warming are being replaced by concerns over global selfishness. Our society has become too selfish, permissive and pro-choice. One of my goals is to make people aware that they are failing to judge actions and decisions as good or evil and that they are giving bad example and spreading selfishness, permissiveness and the pro-choice attitude through our society,

Our Unselfish.Org Web site proclaims the following goal: Dedicated to eliminating social problems and bringing about world peace by educating people about the benefits of putting others first, loving your neighbor, doing unto others as you would have them do unto you, and being unselfish rather than pro-choice in decisions that touch other people and society.

Society is Still Learning

Every generation has people who think they have reached the point where our society knows everything. The actual truth is that we are still learning. It was less than 200 years ago that we learned about germs and spreading diseases. More recently we learned about pollution in our waterways and atmosphere, how cancer spreads, and how cigarette smoke can harm people.

It was back in the 1840s, before the days of sanitation and modern medicine, when the Boston area had an epidemic of puerperal fever among women giving birth to children. Oliver Wendell Holmes (the father of the famous Supreme Court Justice) set about trying to find a reason for this. He researched and studied all of the cases he could document, eventually creating what we today would call a pile of statistics. The statistics made it clear that puerperal fever was contagious and was being spread by doctors and midwives. The situation was worsened by the fact that many of the doctors insisted on wearing old frock coats that had never been washed and whose disreputable condition and number of stains were a mark of tenure in the medical community. Today, we would realize that those old unwashed frock coats were a

hotbed of germs being carried from one patient to the next.

Change was slow in coming because many people refused to believe that germs existed since they could not be seen. However, this eventually taught us that we had to change our actions and decisions to avoid spreading germs for the good of other people and society.

Two things are noteworthy. One is that doctors gave up their right to wear germ-infested coats and people were forced to adhere to sanitary conditions and avoid spreading germs for the good of others. The second is that we learned that there were no exceptions to the rule. It was a bad idea to spread germs regardless of the day of the week, whether we thought we needed money, and regardless of the sex or occupation of the person involved. There simply were no exceptions.

Another example is in the area of pollution. Statistics and reports educated us on how toxic chemicals polluted our atmosphere and waterways. Again, the same two things are noteworthy. People changed their decisions and lifestyles to give up big cars while factories cleaned up the smoke from their smokestacks. Once more it was noteworthy that there were no exceptions to the rule. It was a bad idea to spread pollution regardless of the day of the week, whether someone needed money, or their occupation or sex. There simply were no exceptions.

A Lesson from Jesus Christ

Far too many people have forgotten the basic meaning of Christianity. Jesus Christ came to our earth to suffer and die to atone for our sins. This teaches us two very sobering lessons. The first is that there is good and evil. The second is that atonement is required for evil. As a result, the very first requirement of a Christian is to determine good from evil and avoid doing evil.

What is noteworthy is that Jesus Christ moved us from the Old Covenant to the New Covenant. The Old Covenant consisted of thousands of individual rules and regulations that covered a wide range of topics including food preparation. The New Covenant of Jesus Christ consisted of only two rules: love of God and love of neighbor.

Why this move from thousands of laws to what was effectively the criteria of two laws? Some would say that the old laws simply could not keep up with modern developments like tele-

vision, the Internet, and mass communication. Others would say that our society had matured and we could now understand a criterion or two.

The early Christians knew this and were very good about being unselfish and putting others first. They went out of their way to do what was best for others and avoid being selfish. Even today, many dictionaries define a Christian as someone who is unselfish and has a strong regard for others. Unfortunately, many Christians have forgotten this over the years.

The Criterion for Good and Evil

What criterion should we use for good and evil? While some people try to make life complex, more than 60 years of research into social problems has shown us a very simple criterion for determining good and evil. When evaluating an action or decision that could affect other people or society we have two options. One is to be unselfish and pro-society by judging your action or decision based on how it affects other people and society. The second option is to be selfish and pro-choice and do what you want regardless of whom you harm. Because of desensitization, there is no middle ground.

Which criterion is good and which criterion is evil?

You might want to bear in mind that you can be pro-choice in virtually any action or decision. You can be pro-choice on using drugs, you can be pro-choice on selling drugs to kids, you can be pro-choice on shooting firearms inside a school, you can be pro-choice on terrorism, you can be pro-choice on rape, you can be pro-choice on child molestation, you can be pro-choice on marriage, you can be pro-choice on parental supervision of children and stay-at-home mothers, you can be pro-choice on murder, you can be pro-choice on abortion, you can be pro-choice on euthanasia, you can be pro-choice on honesty in government, you can be pro-choice on honesty in business as well as hundreds of other actions and decisions.

Cafeteria Morals

Cafeteria Morals is named after the individuals who take different items from different shelves in a cafeteria to meet their immediate tastes. However, the morals cafeteria has only two shelves. When faced with a decision that

could impact other people and society, you have only two choices. You can be unselfish and pro-society and base your evaluation of good and evil on the impact of your decision or action on other people and society. Or, you can be selfish, permissive and pro-choice and base your evaluation of good and evil on what you want to do regardless of who gets hurt. Hence, you pick your criterion for good and evil and then use it as a guide to tell you whether a particular action or decision is good or evil.

People who believe in Cafeteria Morals, whether they consciously understand what they are doing or not, do things the opposite way. They first decide the answer they want as to whether an action or decision is right or wrong, and then they pick the appropriate criterion to justify that answer.

Typically, if they want a "no, you cannot do that" answer, they pick the unselfish and pro-society criterion and base their evaluation on the impact of the decision or action on other people and society. However, if they want a "yes, you can do that" answer, they pick the selfish, permissive and pro-choice criterion and base their evaluation on what they want while ignoring any negative impact on other people and society. Hence, people who believe in Cafeteria Morals really have no morals. Like a chameleon, they simply change their colors to blend in with their current situation.

Do you want an example of Cafeteria Morals? Let's look at selling drugs to kids. Most of us look at that as evil because we use the unselfish and pro-society criterion to evaluate it. But what happens if you change your criterion and evaluate it based on the person selling the drugs? What if it is a mother selling drugs to kids to support her family? If you forget about the harm to kids and society you could praise her for supporting her family. That is why Cafeteria Morals is dangerous.

Unless they have very strong morals, you will find that most Americans use the following rule as their criterion for good and evil:

"I, and people who think like me, have a right to be pro-choice, have a right to use Cafeteria Morals to justify our actions and decisions, and have a right to spread selfishness, permissiveness and the pro-choice attitude through society. However, other people who do not think like me must be unselfish and pro-society in their actions and decisions."

This kind of thinking is both morally and logically untenable for at least three reasons:

1. How can one person claim to have the magic to determine good from evil by making a list without a real criterion? That person should give his or her cell phone number to everyone in America so we can phone and ask about right and wrong before we make a decision or decide on an action. However, if you ask them for the criterion they used to determine good from evil, they cannot offer one.

2. How can a person say that being pro-choice and spreading moral relativism is good in one area but evil in another area? That is like saying it is OK to spread pollution on Tuesday and Thursday but wrong to spread pollution on other days of the week.

3. One definition of society is a group of people working together for common goals. If people are pro-choice, we are not working together and not working for common goals. Consider a wagon pulled by four horses. If they all pull in the same direction, the wagon makes progress. However, what happens if they become pro-choice and one goes north, another south, the third goes east and the last one goes west? Then the wagon goes nowhere and could easily get damaged.

The Three Evils of Selfish, Permissive and Pro-Choice Actions

Every selfish, permissive and pro-choice action has three separate and distinct evils attached to it. Each of them has a negative impact on the individual or society.

1. The evil of the action itself. Being selfish, permissive and pro-choice is always evil because we put ourselves ahead of others in direct contradiction to basic Christianity and doing what is best for society.

2. The evil of spreading selfishness, permissiveness, the pro-choice attitude and moral relativism through our society by a process known as desensitization. (See Desensitization).

3. The evil of blunting our own conscience. People who are selfish, permissive and pro-choice in one area are statistically more likely to be selfish, permissive and pro-choice in many other areas. Your degree of acceptance of moral relativism can actually be plotted and your future actions predicted with some accuracy. (See the Line from Right to Left).

Desensitization

Why is it that Jesus Christ did not give us a list of exceptions when he admonished us to love your neighbor? The answer is a process called desensitization.

The best way to explain this is to go back several years to the argument over whether kids should be allowed to watch violence on television. Most parents were opposed to allowing kids to watch violence on television. Some people said that kids should be allowed to be pro-choice in their viewing options and had a right to watch whatever they wanted. The experts sided with the parents. They noted that as kids watched more and more violence on television, they became desensitized to violence and began to accept it as normal behavior. In effect, desensitization is a technical term for what is also called "giving bad example."

One of the more interesting things to come from all of this research is the fact that selfishness, permissiveness and the pro-choice attitude spread through our society like pollution spreads through the atmosphere or waterways. Desensitization is at work in our society making both kids and adults more permissive, more pro-choice and more accepting of moral relativism. When people are told that it is acceptable to be pro-choice or permissive, or when they see others being pro-choice and permissive, then they become more pro-choice and permissive themselves. Both the logic and statistics are simple.

Different people are affected to a greater or lesser degree depending on several factors including how they were brought up and whether they have strong morals or religious beliefs. However, what this means to us is that everything is tied together. We do not have several social problems. Instead, we have one huge social problem variously known as selfishness, permissiveness, the pro-choice attitude and moral relativism. Our social problems are the effects, not the cause . . . they are simply manifestations of this permissive and pro-choice attitude in different areas.

It might be noted that there is a difference between public and private pro-choice actions. While all pro-choice actions are evil, public pro-choice actions are more likely to desensitize others because they are more likely to be seen by others.

All of this presents a serious problem for Christians, since many subscribe to Cafeteria

Morals and hence contradict themselves. Since all of these actions and decisions are interconnected and since public pro-choice actions spread selfishness, permissiveness and the pro-choice attitude to others, Cafeteria Morals does not work. You cannot say that it is acceptable to be pro-choice on marriage and stay-at-home mothers and spread moral relativism through society, and then say that it is wrong to be pro-choice on abortion, selling drugs to children, driving while under the influence and shooting firearms in schools. How can it be acceptable to spread selfishness, permissiveness and the pro-choice attitude but it is wrong for other people to be influenced by it?

Some people feel that being pro-choice is acceptable if they have a good reason, such as financial concerns. This does not work because of a process called "truncation during desensitization." While your close friends and relatives may know of your reason for being pro-choice, that reason is cut off or truncated to others in society. As a result, you are merely another statistic and still spread the pro-choice attitude and moral relativism to others in society.

If financial concerns justified being pro-choice then we could murder our rich uncle for his money and sell drugs to kids for profit. Moreover, being pro-choice in certain areas and not others is illogical because it is the equivalent of telling people that it is acceptable to spread germs on Tuesdays and Thursdays but not on other days of the week.

The Line From Right to Left

As we accept selfishness, permissiveness, the pro-choice attitude and moral relativism, it impacts more and more of our decisions and actions. This interconnection between various actions and decisions has been known for decades. Youths who are pro-choice on attending school regularly are also statistically more likely to be pro-choice on using drugs, smoking, and breaking laws. With adults, individuals who are pro-choice on marriage and stay-at-home mothers are statistically more likely to be pro-choice on abortion.

Our degree of acceptance of selfishness, permissiveness, the pro-choice attitude and moral relativism can also be measured. Each member of our society has accepted the pro-choice attitude and moral relativism to a different extent depending on their degree of desensitization and

their personal morals. Your position can be plotted along an imaginary line from right to left where individuals on the far right will go out of their way to avoid harming others while those on the far left are open to committing terrible crimes.

Your attitude and decisions change as you become more accepting of the pro-choice attitude and moral relativism, and move more towards the left along this line. As you move left your ideal family size decreases, you become more liberal in voting and elections, and you have a reduced belief in good and evil. As your position moves more to the left, you accept the pro-choice attitude and moral relativism in more and more of your actions and decisions.

A simple chart will be included to show how this works. While this may vary somewhat from individual to individual, the basic procedure remains the same.

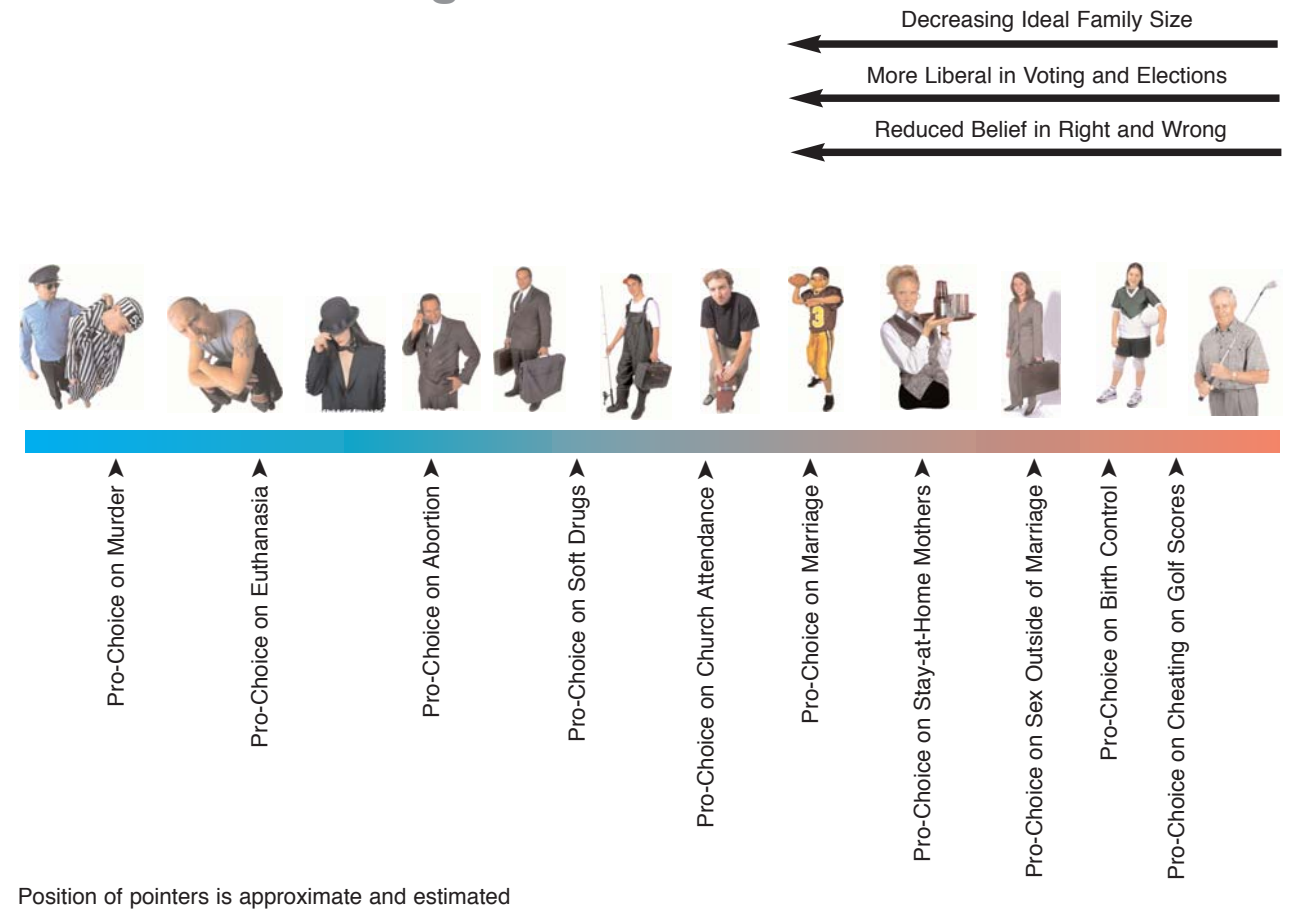
In addition to individuals, cities and states can also be plotted by their degree of accepting selfishness, permissiveness, the pro-choice attitude and moral relativism. There is a huge amount of research and statistics showing different degrees of accepting moral relativism between different cities and states, and how actions and decisions are interconnected.

Philip Longman pointed out that in progressive Seattle, there are nearly 45 percent more dogs than kids while in conservative Salt Lake City, there are nearly 19 percent more kids than dogs. This obvious difference is not due to any shortage of canine breeders in Utah but is based on local fertility levels which in turn is based on the area's acceptance of the pro-choice attitude and moral relativism. Utah has the highest fertility rate in the United States with 92 children born annually for every 1,000 women. Expectedly, a recent Gallup Poll shows that Utah is tied for third place in highest church attendance.

At the other end, Vermont was the first state to allow gay unions and has the nation's lowest fertility rate, 51 average annual births per 1,000 women. The same recent Gallup Poll shows that Vermont has the lowest church attendance in the nation.

There are numerous statistics and reports on politics and elections that show how things are interconnected and different states have different degrees of accepting selfishness, permissiveness and the pro-choice attitude. Statistics that emerged following the election between President George Bush and Senator John Kerry also show the connection between moral rela-

The Line From Right to Left



tivism and voting. According to Philip Longman, states that voted for President George Bush had an average of an 11 percent higher fertility rate than states that voted for Senator John Kerry.

CNN and Moody's Investor Services recently published a list showing per capita debt for each state. If you compare these figures with a list of states that voted for Obama and McCain, a clear link between politics and debt emerges. According to Moody's, the average state debt per capita of the 28 Obama states is \$1,728 while the average debt in the 22 McCain states is less than half at \$749.

Taking this one step further, we can look at the states that voted overwhelmingly for one candidate. The strongest six Obama states (Hawaii, Vermont, New York, Rhode Island, Massachusetts and Maryland) had an average per-capita debt of \$2,697. However, the six strongest McCain states (Oklahoma, Wyoming, Utah, Idaho, Alabama and Alaska) had an average per-capital debt of \$713, little more than a

quarter of the debt load of the strongest Obama states.

While results are more difficult to predict with individuals than with states, there are experts turning this interconnection based on permissive and pro-choice attitudes to a science. Some say that they can ask you as few as four questions and determine your standpoint on several major issues with a high degree of accuracy. In some cases they can even tell you what your decision would be on issues you may never had thought about. They can also determine who are you likely to vote for in the next election.

Exceptions to the Rule

Some people mention that they know of occasional exceptions to the basic rules and statistics. While this is absolutely true, it makes no difference because our decisions should always be based on the general rules and not the exceptions.

For example, there are situations where people have had operations under less than sterile conditions and survived, people who have driven 30 miles per hour above the speed limit and survived, and people who jumped or fell out of airplanes without a parachute and survived. However, no one in their right mind would encourage someone to have an operation in less than sterile conditions, to drive 30 miles per hour above the speed limit and to jump out of an airplane without a parachute simply because there were occasional exceptions to the rule.

How We Got Here

For the first 150 years from the founding of the United States in 1776, things went well and we had few social problems. Our founding fathers came from several countries and belonged to numerous faiths. In spite of this tremendous diversity, our nation not only survived but also prospered. Why? The United States did well in those years because our leaders had little or no diversity in their criterion for good and evil. Most of them agreed that it was correct and proper to be unselfish and do what is best for other people and society.

Problems became more numerous in the mid-1900s when some Americans gave up being unselfish and began to accept the pro-choice attitude and moral relativism. Some people suggest that a number of Americans moved away from religion and simultaneously moved away from thinking about good and evil. Others say that our politicians and other leaders helped spread moral relativism by pandering to various special interest groups. Unfortunately, many religious leaders adopted Cafeteria Morals and spoke out against selfishness, permissiveness, the pro-choice attitude and moral relativism in some areas while ignoring it in other areas for fear of offending people.

Some people suggest that our problems started with too much tolerance. In the past 50 years our society has made major strides in tolerance and accepting people in spite of race, nationality and being handicapped. This was a good movement so long as we tolerated and accepted things over which people had no control. Race, nationality, and many types of handicap and medical problems fall into this category. Where the mistake was made was in accepting and tolerating actions and decisions where people do have control. This turned into Political

Correctness and ignored good and evil. This tolerance and acceptance then overrode the necessity to evaluate decisions and actions as to whether they are good or evil.

Although little noticed by the press, on Monday, December 20, 2010, His Holiness Pope Benedict XVI addressed the Roman Curia with his Christmas Greetings. In the first three paragraphs of his address, Pope Benedict likened our current society to the decline of the Roman Empire. He commented: "The disintegration of the key principles of law and the fundamental moral attitudes underpinning them burst open the dams which until that time had protected peaceful coexistence among people. The sun was setting over an entire world."

Commenting on our current society, Pope Benedict said: "For all its new hopes and possibilities, our world is at the same time troubled by the sense that moral consensus is collapsing, consensus without which judicial and political structures cannot function. Consequently, the forces mobilized for the defense of such structures seem doomed to failure."

It is obvious that our society is falling apart because people have given up judging actions and decisions as good or evil. Today, many if not most people in our society ignore good and evil and consider everything a choice.

In his encyclical titled *Humanae Vitae* (Latin for "Of Human Life") Pope Paul VI said that contraception was the start of a great deal of evil because it ran contrary to the natural law and the teachings of the Church. While many people are ambivalent on conception, the reports and statistics strongly support Pope Paul VI and his concerns.

Contraception allows people to be permissive and pro-choice on conception and moves the individual towards accepting moral relativism. As predicted, the pro-choice attitude surrounding contraception moved into our society in numerous areas including marriage, the traditional family, stay-at-home mothers, the family wage, abortion, euthanasia and a long list of social problems that are interconnected by the pro-choice attitude and moral relativism.

In 20 years of research, I have yet to have someone claim that being pro-choice is better for other people and society. The reason being that the pro-choice position and moral relativism are neither morally tenable nor logical.

Morally speaking, there are thousands of actions and decisions where you can be pro-

choice. Even a small sampling would include being pro-choice on using drugs, selling drugs to kids, rape, child molestation, abortion, euthanasia, and even being pro-choice on telling the truth in business and politics. How can anyone morally condone being pro-choice and accepting moral relativism?

The Big Three

Ongoing research into social problems shows three factors that seem to be the most important. These include traditional marriage, parental supervision of children, and regular church attendance.

Traditional marriage tends to continually head the list of things most important for society and most likely to reduce social problems. Trial marriages, live-in partners and similar arrangements are statistically clearly inferior to traditional marriage. Married people are less likely to commit crimes and less likely to be the victim of crimes. They are less likely to live in poverty, less likely to be homeless, and less likely to require help from government and social agencies.

Those of you working in various moral areas should understand the importance of traditional marriage and how it impacts many other things. People who are pro-choice on marriage are statistically more likely to be pro-choice on abortion, euthanasia, having sex outside of marriage, using contraceptives and stay-at-home mothers. They are also more likely to vote for liberal candidates.

One question is whether some politicians fail to support traditional marriage because in breaking down marriage, they get more liberal votes.

When it comes to raising children, traditional marriage is way out in front. A report from the State of Wisconsin disclosed that children living in a family situation with their married biological parents were up to seven times better off than other types of households. The statistics are very bad on children being raised by single parents. In particular, single mother households have statistically been strongly linked to delinquency since there is no father present to teach the children right from wrong.

The second most important item in combating social problems appears to be parental supervision of children. Statistics are very clear. Children who spend more time with their parents are more likely to do well in life while children

who spend more time with their peers are less likely to do well in life.

This then leads to reports and statistics surrounding stay-at-home mothers. While some people belittle them for not having a career, stay-at-home mothers appear to have what amounts to the most important career in society from the standpoints of morals, family, children and improving society in general.

Research has disclosed that stay-at-home mothers provide at least seven advantages to themselves, their family and society. Stay-at-home mothers statistically have healthier families, their families have better meals, their children get a better education, and their children are less likely to take drugs and have problems with the law. Stay-at-home mothers statistically have a better marriage, they reduce crime in the neighborhood and they are a positive influence on other children in the neighborhood. In addition, stay-at-home mothers provide an obvious good example for our society by putting others first rather than being selfish, permissive and pro-choice.

Although we have primarily been talking about love of neighbor, this third item involves love of God. Regular church attendance rates high with eliminating social problems. People who attend church regularly are less likely to commit crimes and less likely to be the victim of crimes. They are less likely to accept selfishness, permissiveness, the pro-choice attitude and moral relativism and are a good example to others. Children attending a school where morals are taught are more likely to do well. Church attendance is good for society and should be encouraged.

Family Issues and Desensitization

One of the biggest concerns surrounds the family issues of the family wage, parental supervision of children and traditional marriage. Since these actions and decisions are very public, being pro-choice in them is a major cause of desensitizing our society to accepting selfishness, permissiveness, the pro-choice attitude and moral relativism.

What is the best arrangement for society? We can make a simple but obvious comparison by using a model of 50 men and 50 women. While using any number of people will work, using a total of 100 people makes the math simple. We also need to understand that total wages

available is based on gross national product or sales and not on the number of people in the work force. There is no individual, group or agency that increases or decreases available wages based on people entering or leaving the work force.

Our first example might be called the traditional family or pro-society example. Our 50 men and women are married with the fathers working and the mothers at home with the children. Since there are 50 people working, each family gets an average of two percent of the available wages and mom is home to take care of the kids.

In our second example, people become pro-choice on the family wage and pro-choice on stay-at-home mothers. We now have a total of 100 workers, two per family. Each family still gets an average of two percent of the available wages but mom is no longer home with the children. Who are the winners and losers? Children and society lose because mom is no longer home with the children. Winners include big business because they now get two workers for the price of one, and government, which now gets to tax two incomes.

In our third example, people become pro-choice on marriage. Here, the couples divorce or never marry. Hence we now have 100 workers and 100 households. Each household now gets one percent of the available wages. Either no one is home to take care of the children, or those at home may well be single parents living on government welfare.

These three examples, at least in part, explain what has been happening to our society over the past 50 years. The number of higher paying jobs has declined while the number of lower paying jobs has increased. This goes a long way towards explaining why the rich are getting richer and the poor are getting poorer. It also goes a long way towards explaining why people seem to be busier with less free time for family and friends but are not significantly better off.

Which of these three examples would you consider the best for society? Splitting up the traditional family is a modern version of the old "divide and conquer" theory.

The Crisis in Christianity

Today, Christianity in the United States is facing a crisis. Instead of improving our society, Christians are contributing to the selfishness, permissiveness and pro-choice attitude that is

affecting the decisions and actions of Americans. The reason for this is that we have moved away from the basic teachings of Jesus Christ.

One of the two major teachings of Jesus Christ is Love of God. In recent years, Christians have forgotten this. In many places, our worship and other services and gatherings have turned into more of a social gathering than divine worship. Our churches are often more interested in raising money than in raising praise to God and raising children who believe in good and evil.

Likewise, most Christians have ignored Christ's admonishment to love your neighbor. When Jesus Christ told us to love our neighbor he did not offer a list of exceptions. Trust me, I have been through the Bible. Christ did not give us thousands of exceptions to this rule. He did not give us hundreds of exceptions to this rule. In fact, I cannot find even one exception he gave us to the rule to love your neighbor. Why? Because Christ knew that social problems, selfishness, the pro-choice attitude and moral relativism were interconnected. He knew that selfishness, permissiveness and the pro-choice attitude spread through society by giving bad example in a process known as desensitization.

Far too many Christians and religious leaders today ignore the evil of being pro-choice instead of pro-society. Some believe that they have a right to encourage pro-choice actions that spread selfishness, permissiveness and the pro-choice attitude through our society. Some, but not all will say that being pro-choice on abortion is evil. Others will take a stand on euthanasia. But many Christians resort to using Cafeteria Morals to justify their selfish, permissive and pro-choice actions.

One of the worst problems is that many people refuse to talk about good and evil for fear of offending others. Years ago, our priests and ministers would speak about the evils of divorce. We would hear sermons and homilies about the evils of single parenting and lack of parental supervision of children. Marriage and religious vocations would be highly praised. Today, many people are afraid to talk about good and evil for fear of offending someone. Jesus Christ was not afraid to offend the money changers in the temple. When we fail to talk about good and evil in regard to being pro-choice on divorce, single parenting, marriage, stay-at-home mothers and the traditional family, the one we are offending is Jesus Christ because we are making our own exceptions to his love your neighbor admonishment.

Unselfishness is its Own Reward

What about good old number one? Will I get hurt if I do what is best for other people and society instead of being selfish and doing what I want for myself? Some people are concerned that they need to put themselves first because no one else will.

Statistics on this point are both remarkable and interesting. They show that people who are unselfish, who work together with others, and who do what is best for society come out ahead.

The unselfish people are healthier, live longer, are less likely to need outside support, are less likely to be homeless, are less likely to be on welfare, and are less likely to be the victim of crimes. People who have done substantial research in this area find this development remarkable. However, the logic is impossible to refute. When people work together for the good of society they act as a team, make progress and come out ahead. When people are pro-choice and are selfish and do what they want, then they do not work as a team and cannot win. In society, teamwork counts.

Anyone who has worked in sports or been a team manager knows the importance of teamwork. Winning teams are those that work together, cooperate, and share common goals. The same thing is true in society. How can people work together if they cannot even agree on what is good or evil? Our social problems are caused by people not looking at their actions and decisions as good or evil.

Based on all of this research, some people are suggesting a new definition for Heaven and Hell. Heaven is a place where souls who believe in being unselfish and pro-society go for all eternity. Hell is a place where souls who believe in being selfish, permissive and pro-choice go for all eternity. With which group would you like to spend eternity? Then it would be a good idea to start practicing today.

Of course, if we all were unselfish and pro-society we would end up with a Heaven on Earth. Is this what Jesus Christ was trying to teach us?

Desensitizing America

One of the more interesting new questions in the area of interconnected social problems is the question of liability for desensitizing others to selfishness, permissiveness and the pro-choice attitude by your comments or actions. Where does freedom of speech end and liability for your words and actions begin?

It is generally conceded that to some extent we have freedom of speech. However, freedom of speech may not extend to shouting "Fire" in a crowded theater. What is the liability for either saying "It is OK to be pro-choice" or by being pro-choice in public and desensitizing others? Bear in mind that when you spread selfishness and the pro-choice attitude in our society, you do not know where it will go and who will be affected.

Previous generations were constrained by morals and social pressure. Some refrained from doing things because they evaluated their actions and decisions as to whether they were good or evil. Others were held in check by social pressure. Today, that moral and social pressure is watered down or gone entirely with many people.

What is the solution? Some people say that government should step in and legislate good and evil. However, this has proven to be unworkable in our society. Instead of determining good and evil, politicians have pandered to groups that want to promote choice instead of good and evil. As a result, we are faced with Political Correctness instead of judging our actions as good or evil.

More than one person has suggested that what we need to do is to return to basic Christian principles like we had in the early years of the United States. Unless we can all agree on good and evil, our society will continue to face social problems and be torn apart.

Questions

Here are a few questions that might help clarify the situation. See if you can answer them honestly without making exceptions or resorting to Cafeteria Morals.

- Does good and evil exist or is everything a choice?
- Should we judge our actions and decisions that impact others as good or evil?
- Should we determine good and evil based on what we want or based on what is best for others and society?

- Can we invoke cafeteria morals to avoid making a decision on good and evil?
- Should we desensitize others to selfishness and moral relativism by saying that good and evil does not exist and we are free to make a choice?
- Should we desensitize others to selfishness and moral relativism by publically making choices that avoid good and evil?
- Is Selfishness Killing America?