

# Unselfish.Org Newsletter

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 affecting other people and society.



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## Desensitization, the Pro-Choice Attitude and Moral Relativism

*Am I part of the problem? Or, am I part of the solution?*

by Larry Plachno

We seem to live in a strange world. Right has become wrong, wrong has become right, selfishness is the new ideal, and people think they have a right to harm others. Our society is very confused and people no longer want to work together to help each other. The experts say that the cause of our problem is the spread of the pro-choice attitude and moral relativism through our society. Each of us should be asking ourselves whether we have become part of the problem, or whether we can be part of the solution?

Jesus Christ came to earth to suffer and die to atone for our sins. The first thing this teaches us is that right and wrong is a top priority with God. The second thing it teaches us is even more sobering . . . that God expects some atonement for doing wrong. Hence, the first priority, or at least one of the top priorities of a Christian, is to determine right from wrong and to avoid doing wrong. Unfortunately, this key responsibility of Christians has been badly forgotten in modern times. The number of Catholics making use of the Sacrament of Reconciliation has dwindled in recent years. Do we no longer believe in right and wrong? Are we afraid to offend others by talking about right and wrong? Or has moral relativism changed our attitude towards right and wrong?

### Pro-Choice v. Putting Others First

When we are faced with a decision or action that could impact other people or society we have two choices. We can be unselfish and pro-society, and base our decision of right and wrong on what is best for other people and society. Or, we can be permissive and pro-choice and base our decision of right and wrong on what we want right now, regardless of who gets hurt.

### Featured Quotation

*"Tempus Omnia Revelat"*

Normally credited to Erasmus, this translates from the Latin as "Time Reveals All." Approximately 400 years ago, Galileo's research showed that the earth revolved around the sun. Approximately 200 years ago, Oliver Wendell Holmes researched and showed how germs spread through our society. Later, others showed how pollutants spread through our atmosphere and waterways. Today, we are learning how the process of desensitization spreads moral relativism through our society.

It does not take much thought to figure out that putting other people and society first echoes the "Love your neighbor" admonishment of Jesus Christ while being pro-choice echoes the "there is no right and wrong, only choice" mantra of the liberals and Planned Parenthood.

### Cafeteria Morals

Cafeteria Morals is named after the people who take different items from different shelves in a cafeteria to suit their immediate tastes. However, the morals cafeteria has only two shelves. When faced with a decision or action that could impact other people or society, you have only two choices. You can be unselfish and pro-society and base your evaluation of right and wrong 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 right and wrong on what you want to do

regardless of who gets hurt. Hence, you pick your criterion for right and wrong and then use it as a guide to tell you whether a particular action or decision is right or wrong.

People who subscribe to Cafeteria Morals, whether they consciously understand what they are doing or not, reverse this process. They first decide the answer they want as to whether their action or decision is right or wrong. And, then, they pick the appropriate criterion to justify the answer they want.

Typically, if they want a "no, that is wrong and you cannot do it" answer, they pick the unselfish and pro-society criterion and base their evaluation of right and wrong 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 of right and wrong on what they want to do while ignoring any negative impact on other people or society. They also ignore the impact of their selfish and pro-choice decisions on desensitizing other people into being more selfish and pro-choice in other areas.

Hence, people who subscribe to Cafeteria Morals really have no morals. Like a chameleon, they simply change their colors to blend in with their current decisions. Evaluating a decision or action based on its impact on others and society may not always lead to a negative decision on right and wrong. However, you can almost always justify a decision or action if you evaluate it from the standpoint of the individual making the decision or taking the action, and ignore its impact on other people and society.

### **Unselfishness Is Its Own Reward**

What is fascinating is that there are some interesting statistics that show that people who are unselfish and work together with other people come out ahead of those who are pro-choice. Those who are unselfish and put others first statistically have better health, a longer life, and fewer social problems. There is some magic in working with others and putting others first. One has to ask whether this is the lesson Jesus Christ was trying to teach us.

Taking this to the next level, we might ask whether being unselfish or being pro-choice is God's criterion for heaven and hell. It seems logical that one reason that heaven is heaven is because it is populated by those who believe in being unselfish and putting others first. It also seems logical that one reason that hell is hell is because it is populated by those who believe in pro-choice and putting themselves first.

### **The Three Evils of Pro-Choice Decisions**

The sobering thought is that all pro-choice actions and decisions that impact others are wrong, evil or bad for society. There are no exceptions. There are three separate evils attached to each pro-choice action or decision.

1. By definition, pro-choice actions or decisions involve doing what the individual wants instead of what is best for others and society. Hence, they are evil because other people and society are harmed.

2. Pro-choice actions and decisions are evil because they harm the individual making the decision. People who are pro-choice in one area are statistically more likely to be pro-choice in other areas.

3. Pro-choice actions and decisions, particularly those that are public, are evil because they impact others and spread the pro-choice attitude and moral relativism through our society.

We should constantly think about this third item; how our actions and decisions impact the spread of the pro-choice attitude and moral relativism through our society.

### **Desensitization**

The pro-choice attitude and moral relativism spreads through our society by a process called desensitization. A good way to explain this is to go back to the old argument of years ago as to whether kids should be allowed to watch violence on television. Parents were opposed to this. However, liberals said that kids should be allowed to be pro-choice in their viewing habits. The experts sided with the parents. They said that as the kids are exposed to more violence they become desensitized to violence. The kids then become more accepting of violence and no longer see violence as evil or wrong.

Those of us educated in Catholic schools may remember this under a different name. While the experts call this "desensitization," the nuns and lay teachers in the Catholic schools referred to this as "giving bad example."

Desensitization has harmed our society in several areas. One of the most obvious is what has been called the "sexual revolution." Because of the pro-choice decisions and bad example of others, people have become promiscuous and are less concerned about keeping sex within marriage. The increase in teen pregnancy in recent generations is a direct result of this.

What should be a big concern is that this same process of desensitization also applies to the pro-choice

attitude and moral relativism. When people are told that it is acceptable to be permissive and pro-choice, or when they see others being permissive and pro-choice, then they become more permissive and pro-choice themselves. This is how the pro-choice attitude and moral relativism spreads through our society.

Since the pro-choice attitude and moral relativism spreads through society like germs and pollution, there is no option to be pro-choice in one area but not in other areas. You would not tell someone that it is acceptable to spread germs on Monday, Wednesday and Friday but unacceptable on other days of the week. You also would not tell someone that it is acceptable to pollute the north side of a river but unacceptable to pollute the south side of a river. Likewise, all pro-choice actions that impact others are wrong because they spread the pro-choice attitude and moral relativism through our society.

### Being Part of the Solution

Some pro-choice actions have more impact on society than others. With desensitization, the most evil pro-choice actions are the ones that are the most public because they provide the most negative impact by spreading the pro-choice attitude and moral relativism throughout our society. There are numerous pro-choice actions, such as contraception, which are wrong but have minimal impact on other people and society because they are generally not public.

This is where you can make a significant positive impact on our society. If bad example increases moral relativism and the pro-choice attitude, then make sure you give good example, particularly in public. In addition, don't be afraid to open your mouth to talk about right and wrong. Make a special effort to encourage family members, friends and others to avoid being pro-choice and instead be unselfish and do what is best for others and society. Here are three public areas where you can make a significant difference in improving our society.

☐ Put attending church regularly high on your list. When other people see you attending Mass regularly you are giving good example because they know you are not pro-choice on attending Mass. Hence, just by your actions alone, you are working against the pro-choice attitude and moral relativism in our society. It would help even more if



you set aside your bashfulness and reticence to encourage others to attend Mass regularly.

☐ Avoid being pro-choice on the sacrament of Matrimony, on the sacrament of Holy Orders and on religious vocations. Encourage youngsters to consider a religious vocation and praise them when they make a positive decision. Marriage is one of the most public decisions and has a correspondingly high impact on society. Don't be afraid to encourage marriage over live-in arrangements that are statistically less likely to be permanent. Even if you are single, you can still speak positively about religious vocations and how married people more likely to be healthy, less likely to be homeless, less likely to be on welfare, and tend to have a longer life.

☐ Avoid being pro-choice on parental supervision of children. Statistically, spending time with their parents is a good thing for kids while spending time with their peers is often a bad thing. Encourage parents to spend more time with their kids and less time at work. On their deathbed, people never regret not spending more time at work but will often regret not spending more time with their kids. Do not be negative or condescending to stay-at-home mothers because they probably do more to help our society than any other vocation. In addition to improved health for her family, less crime in the neighborhood, and improvements for her children and other children in the neighborhood, the stay-at-home mother also moves society away from the pro-choice attitude and moral relativism.



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