



# God did not Call us to Impurity, but **to Holiness**

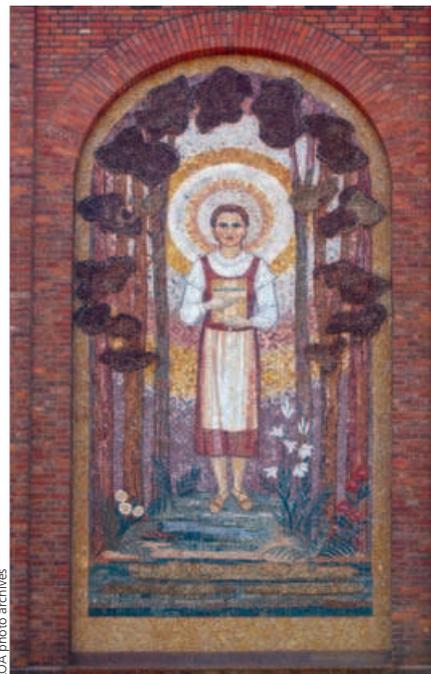
Christianity arose and spread in a pagan culture, which—spiritually, morally, and mentally—had much in common with our contemporary culture of death



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In the time of Christ, the Roman Empire enjoyed total license in the area of sexual conduct. Homosexuality, prostitution, marital infidelity, contraception, and abortion were all universally accepted and practiced by the Romans of the day. Already before this, famous Greek philosophers, such as Plato and Aristotle, supported state decrees allowing abortion and euthanasia (the killing of the elderly and children born with birth defects). It was then that the first abortuaries and surgical instruments used for killing children in their mothers' wombs came into being. (Only recently archeologists discovered the bones of close to a hundred children in the sewer of an ancient abortuary.)

What Jesus had to teach about God, about the Resurrection, the inalienable dignity of every person, the sanctity of marriage and human sexuality—all this was a complete novelty for the pagan world. In 176 AD, Athénagoras, a Christian layman, taught Emperor Marcus Aurelius that abortion was the murder of



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Mosaic depicting Blessed Caroline, the Shrine at Zabawa

an unborn child and that all those who contributed to this killing would answer before God. He went on to explain that since every person is a creature of God

from the moment of conception, he enjoys God's special protection throughout every phase of his life.

What most struck and astonished all pagans was the resolute vigor with which Christians rejected the pagan practices of abortion, euthanasia, contraception, homosexuality, adultery, and every form of sexual license. Those who believed in Christ and incorporated His teaching into their daily lives could see that the pagans lived in a culture of selfishness, that the values underlying their lives led to self-destruction and eternal exclusion from the kingdom of God. Saint Paul warned: *"Do not be deceived! Neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God"* (1 Cor 6: 9-10).

Revelation clearly teaches that in the divine plan sexual intimacy is intended as the seal of the sacrament of marriage, as an unselfish gift of a person's entire self to his or her spouse. It is a special



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joining of man and wife, a becoming of “one flesh” in the love of God. Lust, on the other hand, is the fruit of sin. It results in the body being treated as an object of sexual pleasure and selfish possession. Pleasure, and not love, becomes the highest good, and this leads to the deepening of selfishness and profanation of love. Every conscious and freely willed arousal of sexual pleasure outside of the sacrament of marriage, by which the husband and wife become “one flesh,” destroys true love and deepens selfishness. That is why premarital sex, masturbation, petting, and every other form of conscious and freely chosen arousal of sexual pleasure are always serious sins.

Dear brothers and sisters in Christ! Remember that until you have been joined in the Sacrament of Marriage, you may not enjoy the special expression of mutual love that is reserved for a married couple. The time of a couple’s engagement is a special time of maturing in love—a time when they must make an intense effort to master selfishness and the desires of the body. In his relations with his beloved a young man ought to conduct himself like a knight. He must protect his future wife from his selfish desires. The young woman, in turn, must impose high demands on her future husband. She must not allow him to cross certain limits in their relationship. She must make him aware that she is not yet his wife, and that Jesus will give him the right to her body only in the sacrament of marriage. Hence the pledged couple may not engage in behaviors and ges-

tures that lead to mutual sexual arousal and the consummation of the sexual act. They must practice asceticism in their expressions of tenderness, limit themselves only to those that are appropriate for a brother and sister.

Man belongs to Jesus Christ in his entirety. This includes his body and sexuality. As Pope John Paul stated: “Man, for the very fact that he is a person, is ‘the only creature whom God desired for his own sake.’ At the same time, man ‘cannot be fully himself except through the unselfish gift of himself’” (KDK, 24). Lust in general—and sexual lust in particular—strikes precisely at this ‘gift of the self.’ It deprives man of the dignity of self-giving, which his human body expresses through its femininity or masculinity. In a sense, it ‘depersonalizes’ man, makes him an object ‘for another.’ Instead of being ‘together with another,’ a subject enjoying union with another in a single sacramental body, man becomes an object for another, a woman for a man, or vice versa.”

We live in a time of resurgent pagan behavior. Nowhere is this more evident than in the area of human sexuality. Saint Paul’s words apply as much to us today as they did to the ancient Thessalonians and Corinthians. “*For this is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like heathen who do not know God*” (1 Thess 4:3-5). “*Shun immorality. Every other sin which a man commits is*



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**“Man, for the very fact that he is a person, is the only creature whom God desired for his own sake. At the same time, man cannot be fully himself except through the unselfish gift of himself”  
John Paul II**

*outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body”* (1 Cor 6:18-20).

Knowing “how to control [our] own body in holiness and honor, not in the passion of lust” is a task of paramount importance in our lives today. The ability to master our sensual desires ▷



## The time of a couple's engagement is a special time of maturing in love, when they must make an intense effort to master their selfishness



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and restrain our passions can only be achieved by working hard on our character on a daily basis. We can only do this by uniting ourselves closely to Jesus and by persevering with Him in the struggle for a pure heart.

The following are excerpts of letters from those who have embarked on this great journey and joined the Movement of Pure Hearts: "I have decided once and for all to end my sinful life and entrust myself totally to the Lord. My past life was not an ideal one. One day, after a long period of impurity, I decided to have done with it. I went to church and asked to be confessed. I asked forgiveness for everything that had been weighing on my soul and erected a wall between God and myself. In His great mercy, God forgave me and graced me with a great peace of heart. Now my life is changing for the better; but without concrete resolutions I stand little chance of continued self-improvement. Joining the Movement of Pure Hearts will motivate me in my struggle with temptations and sin." *Peter*;

"I am only thirteen years old, but following the examples of St. Dominic Savio, St. Theresa, and Blessed Carolina, I want to strike out on the path of purity with Jesus as soon as possible" *Camilla*;

"Please enroll me in the *Book of Pure Hearts*. I want to work hard on myself so that one day I can offer a pure heart to my wife. I know the path to purity will not be easy, but with the help of Jesus Christ and His Blessed Mother I know I will succeed. For many years I have been bogged down in a mire. It hasn't been much of a life. A purposeless existence! But ever since I began reading *Love One Another*



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*Magazine*, something started to change. I saw that Jesus did exist, that He had not deserted me and had been with me all this time. I entrust everything to Him, especially my relationship with my girlfriend. I pray that, if it be His will, Jesus will unite us in the bond of marriage and help us to build a family on the model of His own Holy Family" *Luke*;

"For a long time I thought I was not ready to take such an important step as joining MPH. I felt I was too immature for this. It meant making a pledge to God, and yet I was constantly falling into sin and getting mired in a bog. Now I understand that it is not only the pure of heart who join MPH—those who have freed themselves from the sin of masturbation and other sins of impurity—but also Those who wish, with the help of the Loving Father, to struggle with the Evil One with the help of the Loving Father.

I have given myself to God—all of me, along with my brokenness and all my weaknesses. I want to remain pure and learn to look at others with the eyes of Jesus—pure and full of love, without lust. I have decided to wait patiently for the husband of my life. With him I will build a union filled with God, love, and understanding. I entrust my virginity to God; and, if He should so wish it, I will keep it for Him for ever" *Natalie*.

The Lord Jesus invites everyone to join the Movement of Pure Hearts. He asks us not to fear undertaking this unique adventure of growing in love, to allow Him to heal our wounded hearts and free us from every form of enslavement to sin. Jesus desires only one thing: that we place all our trust in Him and allow Him to lead us through life in a spirit of self-discipline and ordered living, in which prayer and



the diligent performance of our duties take first place.

If you wish to receive the gift of a pure heart, consider joining the ranks of the great spiritual community that is the Movement of Pure Hearts. After making a sincere confession and receiving Jesus in Holy Communion, entrust yourself entirely to Him by saying the *Prayer of Consecration*:

“Lord Jesus, I am thankful that You love me with a love that rights the greatest wrongs and heals the most hurtful wounds. I offer You my memory, my mind, my soul, my body, my sexuality. I vow not to engage in sexual acts until I am united with my spouse in the Sacrament of Marriage. From this day forth, I will not read, buy, or watch pornographic materials. [Here, girls may wish to add: I vow to dress modestly and in no way to arouse lustful thoughts or desires in others.] I solemnly promise to meet You every day

in prayer, scriptural meditation, frequent reception of Holy Communion, and Adoration of the Blessed Sacrament. I also pledge to avail myself regularly of the Sacrament of Penance, not to give in to discouragement, and to pick myself up promptly every time I fall into sin. Dear Jesus, teach me the practice of self-discipline and to control my sexual desires and feelings. Give me the courage to ‘go against the current’ in my daily walk through life. Help me to avoid everything that weakens and enslaves the will: nicotine, alcohol and drugs. Teach me to place love at the very center of my life. Mary, my Mother, guide me in my journey of faith. Guide me to the very source of Love—to Jesus, that I may trust and believe in Him alone. After the example of Servant of God, John Paul II, I desire to entrust myself entirely to you: Totus Tuus, Mary! Blessed Caroline, procure for me the gift of a pure heart. Amen!”

Our Lord Jesus urges all those who have been enslaved by self-abuse, pornography, and other addictions not to lose heart and to offer their wounded hearts to Him in prayer. Jesus needs time in which to teach you humble faith and boundless trust. So arm yourself with patience. Do not be discouraged by your setbacks. Jesus will raise you every time you fall. Eventually, you will gain complete mastery over your sin. But He needs your daily cooperation. That is why self-discipline is so important. You need to organize your day in such a way as to have time for prayer, work rest, and recreation (best spent in some form of sport).

Dear readers! Jesus wants you to use *Love One Another Magazine* as a forum in which to share your reflections and bear witness to the beauty of chaste love, your failures, and struggles with sin and addiction. Thank you for your witness. We embrace you all in our prayers.

*Fr Mieczyslaw Piotrowski SChr  
& the editorial team* ■



## Love One Another

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